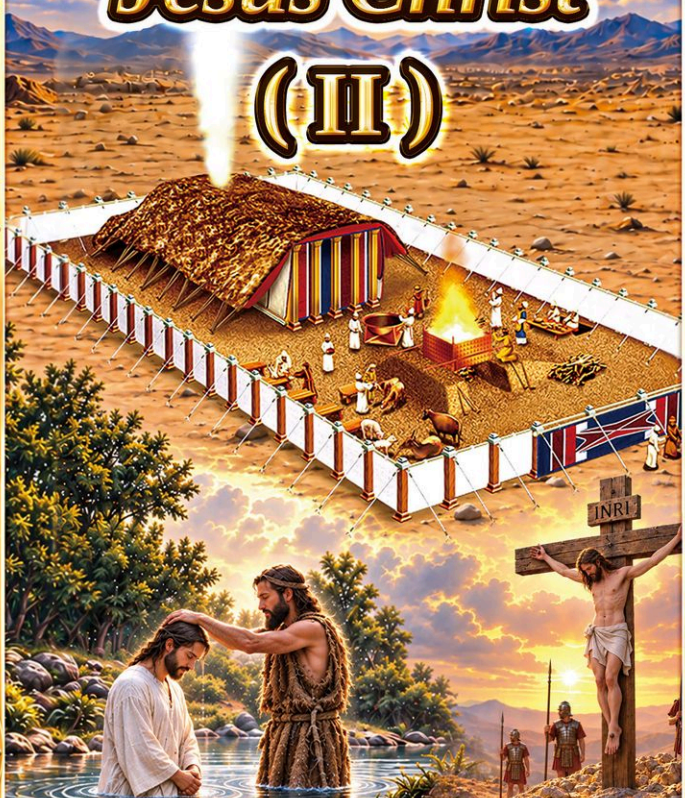
Biblical Exposition & Sermons

Revised and Expanded Edition

The TABERNACLE: A Detailed Portrait of Jesus Christ (III)



PAUL C. JONG



The TABERNACLE: A Detailed Portrait of Jesus Christ (III)

Biblical Exposition & Sermons



“And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel”
(Exodus 25:22)

How can a person with sin meet the holy God? The tabernacle shows the way God Himself prepared for the remission of sins. The laying on of hands by which sins are passed on to the sacrificial offering, the shedding of blood, and the promise contained in the blue, purple, and scarlet threads lead to the salvation that Jesus Christ accomplished. Jesus bore the sin of the world by receiving baptism from John, received the judgment of that sin on the Cross, and rose from the dead. This book proclaims the gospel of the water and the Spirit. If you are hesitating to stand before God because of your own shortcomings, look into the grace of the Lord shown in the tabernacle. When you believe not in your own zeal but in the eternal atonement the Lord accomplished, you obtain the assurance of the remission of sins and the boldness to approach God.

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before the Antichrist appears,

as this world is heading toward destruction.

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The TABERNACLE:

A Detailed Portrait of Jesus Christ

(II)

PAUL C. JONG



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The TABERNACLE: A Detailed Portrait of Jesus Christ (II)

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First Edition: 2007
Revised and Expanded Edition: 2026
Published: October 2026

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Scripture quotations used in this book are from the '*New King James Version (NKJV)', 'American Standard Version (ASV)'*.

ISBN 978-89-282-6339-4
Illustration: Young-ae Kim
Reviewed: Elizabeth
Translator: Elizabeth
Printed in South Korea
Cover art generated with AI and retouched

Hephzibah Publishing House
A Ministry of THE NEW LIFE MISSION
Seoul, Korea

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ACKNOWLEDGMENTS

We offer a prayer of thanks to the Lord for giving us the Word of salvation and blessing us with the gospel of being born again by water and the Spirit.

I would also like to thank God's servants and brothers and sisters for their invaluable service in publishing this book. We all worked hard to write this book.

I hope and pray that this book will help many souls be born again, and I would like to express my sincere gratitude once again to everyone who worked hard with me.

I sincerely hope that the Lord will allow the gospel of being born again by water and the Spirit to be spread throughout the world through those who believe in Jesus.

PAUL C. JONG

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Preface

The way God meets us

How can a person who has sin go before the holy God? There are people who, even while regretting their wrongs and resolving to live a good life, are afraid to stand before God because of the sin that remains in their hearts. There are also people who say they believe in Jesus but do not clearly know how their sins were washed away. This book seeks to tell such people God's will of salvation shown in the tabernacle. It also seeks to help the saints who have received the remission of sins to know the grace of that salvation more clearly and to live serving God by faith.

As one reads the word about the tabernacle in Exodus, the names of various materials and utensils, and the measurements and methods of making them, go on at length. It may feel like a record from an age far removed from us today. But that word contains God's will to save sinners and to dwell among them. After delivering Israel out of Egypt, God said this: *"Let them make Me a sanctuary, that I may dwell among them" (Exodus 25:8)*. God, who had saved the people, was with them and had them live as a people who serve God.

The One who spoke of the tabernacle is God, and the One who established the law of sacrifice to be offered in it is also God. Moses had to build the tabernacle according to the pattern that God showed him. The way to receive the remission of sins, too, could not vary according to human thoughts or devotion. God taught through the law of sacrifice how sin is passed on and how the price of that sin is to be paid. We who read about

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the tabernacle must first humble our hearts before this fact. We must hear the word of God who saves us, and believe the salvation that God has accomplished just as it is.

The mercy seat on the ark of the Testimony shows this will of God. Before the law, which exposes sin, a person cannot put forward his own righteousness. Yet God said that He would meet His people at the mercy seat. God's love toward sinners is not a love that treats the judgment of sin as if it had never been. It is a love that has the price of sin paid, and has the person who has been freed from that sin come before God. The word of the tabernacle makes us see, together with the weight of sin, the mercy of God who delivers us.

The eternal atonement that Jesus Christ accomplished

What this book tells again and again is the gospel of the water and the Spirit. Jesus Christ, the Son of God, came to this earth clothed in flesh, and by receiving baptism from John the Baptist, He had the sin of the world transferred to His own body. And by bearing that sin and shedding His blood and dying on the Cross, He received the judgment of sin in our place. Jesus rose again from death and became the eternal Savior of those who believe. This work of salvation is not separate from the promise of God shown in the tabernacle.

In the sacrifice of the Old Testament, the sinner's laying his hands on the head of the sacrificial offering and that offering's shedding its blood are connected to each other. The sins pass on to the offering, and that offering receives the judgment in the sinner's place. Therefore, when we believe the fact that Jesus shed His blood on the Cross, we must also know how He

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became the sacrificial offering that bore our sins. Look at what Jesus said when He received baptism from John. *"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him" (Matthew 3:15)*. The baptism Jesus received from John was His bearing the sin of the world. The Lord paid the price of that sin on the Cross. The faith that believes in the Lord's baptism and the blood of the Cross together makes us stand in the assurance of the remission of sins.

The blue, purple, and scarlet thread and the fine woven linen used at the door of the tabernacle also teach this salvation. In the blue thread is shown the baptism Jesus received from John, and in the purple thread the truth that Jesus is God and the King of kings. The scarlet thread shows the sacrifice of the Lord, who bore our sins and shed His blood and was judged on the Cross. Through the fine woven linen we come to think of the word of God, who accomplished salvation as He had promised. We look into the truth shown in these materials in order to know and believe, without leaving anything out, the work of Jesus Christ, who saved us.

We must acknowledge our own sins. But a heart that regrets sin, or a prayer that begs for forgiveness, does not in itself pay the price of sin. Nor can the effort to become a better person remove past sins and the sins yet to be committed. The remission of sins is grace received by believing in the salvation the Lord accomplished. When we believe the fact that Jesus bore our sins with the baptism He received from John and received that judgment on the Cross, we are freed from the heart that clung to our own deeds and come to rely on the righteousness of the Lord.

When we look into the sacrifice of the Day of Atonement, the way God prepared for the remission of sins becomes even

clearer. The sacrifice that the high priest offered for the people of Israel was repeated year after year. But Jesus Christ, the High Priest of heaven, offered His own body and accomplished eternal atonement. *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12)*. The efficacy of the atonement the Lord accomplished is not limited to the days when we lived well. Because it is the salvation in which He bore all our sins, the person who believes that gospel receives the eternal remission of sins.

The holiness God has clothed us in

God clothed Aaron and his sons in holy garments and entrusted them with the office of priest. The person who went before God wearing those garments had to follow the law of sacrifice that God had established. He could not make the garments according to human thoughts or offer the sacrifice as he pleased. The garments they wore and the sacrifice they performed are deeply connected with the salvation by which God makes people holy. The person who serves God must first have the remission of sins that He gives.

The gold thread, the blue, purple, and scarlet thread, and the fine woven linen used in the ephod and the breastplate of the high priest teach the faith that believes in this salvation. Knowing who Jesus is and how He removed our sin must go together with believing in that work as one's own salvation. We must believe in our hearts that the Lord received baptism from John and shed His blood on the Cross and saved us. When we think of the plate of holiness on the front of the turban, too, we come to look not to a piety that people have

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fashioned by themselves, but to the holiness obtained because God has washed away sin. *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*.

The faith shown in the breastplate of judgment reminds us of the standard by which we must discern faith. The remission of sins cannot be judged merely by a long religious life or by conduct acknowledged by people. What matters is whether one believes that one's sin was passed on through the baptism Jesus received from John, and that the judgment of that sin was finished on the Cross. A person who clearly knows the salvation of God does not change the gospel according to his own feelings or the assessments of others. He believes the written word in his heart and examines his own faith by that truth.

Even the person appointed as a priest needed the sin offering. The office of serving for the sins of others could not take the place of his own remission of sins. He himself first had to be clothed in the grace of salvation that God had established. The basis on which we can serve the gospel today lies here as well. It is the person who has become holy by believing in the gospel of the water and the Spirit who serves God by that grace. When we also preach to other souls the truth by which we ourselves received the remission of sins, we come to carry out the office God has entrusted to us.

People who live relying on grace

The word of the tabernacle also teaches the way to live after being saved. Even in the person who has become righteous by believing in the gospel of the water and the Spirit, the

weakness of the flesh remains. Whenever his own lack is revealed, he becomes discouraged and asks how such a person as he can serve God. The word that deals with the sockets of silver under the boards of the tabernacle makes us think about where we must stand at such times. What holds us up is not our own firm will or blameless conduct, but the salvation the Lord has given by grace.

The priests had to wash their hands and feet at the laver when they served in the tabernacle. Through this word we learn how to deal with the faults revealed every day. We must not hide our wrongs or take sin lightly. While acknowledging our own sins and weakness, we must believe that Jesus bore even those sins with the baptism He received from John and was judged for them on the Cross. It is not a matter of creating a new salvation every day, but of renewing our faith within the salvation of the Lord, who has already made us clean.

The word about the altar of incense reminds us of the fact that even the saved person always needs the help of God. Having received the remission of sins does not mean that one can handle everything by one's own strength. Both the things needed for living and the work of serving the gospel must be brought before God as we ask for grace. *"Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4:16)*. We can pray not only for our own problems but for the saints and the servants of God, and for the souls who have not yet heard the gospel. Even a person who cannot do much conspicuous work can take part in the work of the gospel by making supplication by faith. Because there is the grace by which God meets us and helps us, even a weak person lives with hope.

The ornamental knobs of the lampstand make us examine our hearts as we serve the gospel together. Like the flower-

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calyx that supports the flower, the saved person has been entrusted with the work of serving so that the gospel of Jesus Christ is preached and other souls come to life. We treasure whether the gospel is preached more than whether we ourselves are seen, and we work together, caring for one another's lack. The saint who believed first embraces the person who newly believes, and each bears the labor needed in the place entrusted to him. Because we are thankful for the salvation received from the Lord, we can give our time and strength, too, for the gospel.

The word that the high priest carried the names of the children of Israel on his shoulders and on his chest is also a point to think about deeply. Serving God carries with it the responsibility of holding souls in one's heart. It is preaching the gospel to the person who has not yet received the remission of sins, and also helping, with the word, the weakness of the person who believed first, and living together. Just as God treasured each one of us, we, too, must treasure and serve the souls the Lord wants to save.

God gives wisdom and skill to those who are to make the tabernacle. The work God has entrusted is carried out by the strength God gives. Just as the work of those who offered gifts for the tabernacle and of those who made it with their hands was used together, the saints of today also serve the gospel according to the grace they have received and the work entrusted to them. We do not serve in order to repay the price of salvation or become qualified for it. Because God has first saved us and made us holy, we take part in that work with thanksgiving.

May you obtain the assurance of salvation before the word

I hope that the reader whose heart is heavy because of his own sins will obtain the remission of sins within this word. I hope that the saint who already believes the gospel will realize anew the grace the Lord has bestowed and rise up by faith even in the midst of weakness. I hope that the person who serves other souls will preach the truth of salvation shown in the tabernacle even more clearly, and will not lose the prayer that asks God for help. The Lord who saved us makes us live preaching that gospel.

God Himself prepared the way of salvation in order to meet us who were in sin. That salvation promised in the tabernacle, Jesus Christ accomplished with His own body. I hope that everyone who reads this book will believe the gospel of the water and the Spirit in their hearts, go boldly before God, and live in His grace. I give thanks and glory to the Lord, who delivered us from sin and made us the people of God. ✉

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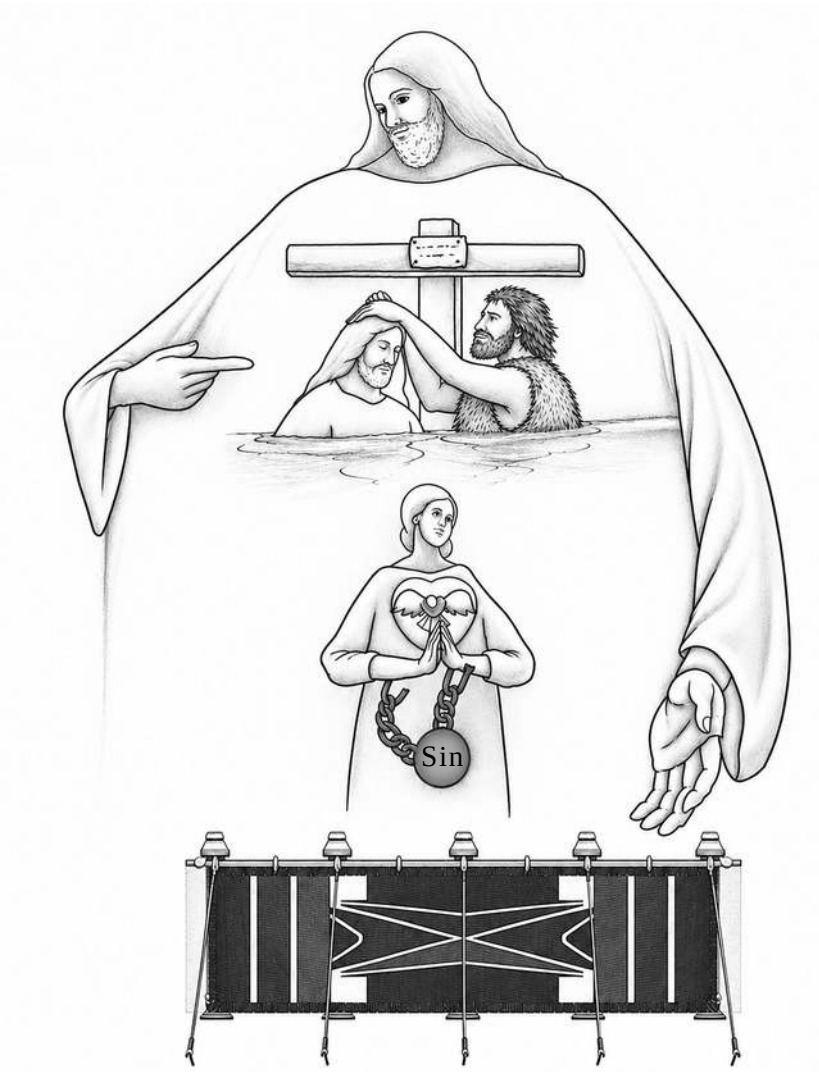
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Part 1

Biblical Exposition on Exodus, Chapter by Chapter

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Biblical Exposition on Exodus 25:1–9

God, who desires to dwell among His people

Exodus 25:1–9
In verses 1–9, God instructed Moses to receive offerings from the people and to build the tabernacle. What did God say about these offerings and the tabernacle?

Key Answer Exodus 25:1–9 is a passage in which **God has the tabernacle prepared so that He may dwell among the people He has saved, and the people respond to that grace with faith and offerings given willingly**. The purpose for which He spoke of the kinds of offerings and the method of building the tabernacle is found in verse 8.

After God brought Israel out of Egypt, He made a covenant with them and prepared a way to dwell with them. To understand the tabernacle, we must first keep this will of God in mind: "God wants to dwell among us."

Verse 1: The Tabernacle That Begins with the Word of God

"Then the LORD spoke to Moses, saying" (Exodus 25:1).

It was not that Moses proposed on his own to build the tabernacle; God spoke to Moses. In the preceding chapter,

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Exodus 24, the covenant was established, and Moses went up the mountain. Then God taught him about the tabernacle and the service to be performed in it. It is God who makes known the way to come to God.

There is an order of grace here. Israel first experienced God's salvation, and then heard God's word telling them to bring offerings for the tabernacle. The offerings are a response to the grace already bestowed. When we keep this order in mind, we also see dedication differently. It means knowing the love we have received from God and giving what is our own to the work that pleases Him.

Verse 2: God Speaks of Both Who Receives the Offering and the Heart That Gives It

"Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering" (Exodus 25:2).

God had Moses tell the people, *"Bring Me an offering,"* and He also gave a standard to those who would receive it.

The ones who received the offerings were Moses and those in charge, but the people gave them to God. Therefore, those who collected the offerings also had to follow the purpose and the method God had appointed. These materials were entrusted for the tabernacle in which God would dwell and for the service performed there.

God also looks at the heart of the one who gives. Giving "*willingly with his heart*" means having a heart that knows the work God is doing and wants to take part in it of its own accord. Giving because one is worried about what others think, or pressed by compulsion, cannot fulfill the meaning of this word.

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An offering must carry thanksgiving and faith that say, "The God who saved me is doing this work. I want what I have to be used for that work, too."

This command was actually carried out. In Exodus chapter 35, men and women whose hearts were willing brought materials, and women who were skilled spun thread with their own hands and brought it. In chapter 36, when the materials became sufficient, Moses stopped them from bringing any more. The offerings were received in order to accomplish what was needed, and that need was met through the willing participation of the people.

Verses 3–7: God Specifies the Offerings to Be Brought to Him

"And this is the offering which you shall take from them: gold, silver, and bronze; blue, purple, and scarlet thread, fine linen, and goats' hair; ram skins dyed red, badger skins, and acacia wood; oil for the light, and spices for the anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate" (Exodus 25:3–7).

This list prepares both the building of the tabernacle and the service of God within it. When we connect it with the commands for construction that follow, the use of each material becomes clear.

Offering	Use in the tabernacle
Gold	Used to overlay the ark of the Testimony and the table, and to make the mercy seat, the lampstand, and so on (chapter 25).
Silver	Used for the sockets under the boards of the tabernacle, and for the hooks and bands of the pillars of the court (26:19; 27:10).
Bronze	Used to overlay the altar of burnt offering and to make the sockets of the pillars of the court, and so on (27:1–10).
Blue, purple, and scarlet thread, and fine linen	Used to make the curtains and the veil of the tabernacle, the screen for the door, the garments of the priests, and so on (chapters 26–28).
Goats' hair	Woven into the tent that covers the tabernacle (26:7).
Ram skins dyed red and badger skins	Used to make the covering of the tabernacle and the covering above it (26:14).
Acacia wood	Used to make the boards of the tabernacle and the wooden structures of the ark of the Testimony, the table, the altar, and so on (chapters 25–27).
Oil for the light	Used to keep the lamp of the sanctuary burning continually. In 27:20, God commands pure oil of pressed olives.
Spices for the anointing oil and for the sweet incense	Used to make the oil that sets apart the tabernacle, its furnishings, and the priests as holy, and the incense to be burned before God (chapter 30).
Onyx stones and stones to be set in the ephod and the breastplate	Attached to the garments of the high priest. The names of the tribes of Israel were engraved on those stones (chapter 28).

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Gold was needed, and goats' hair was needed, too. There were people who brought precious stones, and there were people who made thread with their hands and brought it. In this way, different offerings were each used where they were needed within God's command. When we apply this word to ourselves, what matters is the attitude of offering in faith what God has entrusted to us, rather than comparing what we have with what others have. Not only material possessions but also labor and talents can be used to serve the work of God.

It is especially worth noting that the oil and spices of verse 6 are included. God also prepared for the service that would continue inside the tabernacle after it was completed. The lamps would be lit, the priests would carry out their office, and incense would be offered before God. The building of the tabernacle leads to a life lived together with God.

The precious stones of verse 7 also play a role beyond mere decoration. According to Exodus chapter 28, the high priest went in before God bearing on his shoulders and on his chest the stones engraved with the names of Israel. He served God as the representative of the people. We can see that from the time God had the tabernacle prepared, He was already thinking of the people who would come to it and of the priest's service on their behalf.

When we read the tabernacle in connection with the salvation of Jesus Christ, we can meditate through these materials on faith and grace, on the judgment of sin, and on the Lord's sacrifice. In gold we think of the truth of God and the faith that believes His word; in silver, of the grace of salvation that connects us to God; and in bronze, of the judgment of sin and the Lord who bore it.

Here, the content of faith must be clear. Those who come to God do not base their salvation on their own zeal and feelings,

but believe in the salvation God has accomplished. Because Jesus bore our sins once and for all with the baptism He received from John and received the judgment of those sins, we can stand before God by faith. When we look at the tabernacle in this way, the list of materials comes to us as a word that makes us think of the Lord's salvation and give thanks.

Verse 8: God Reveals the Purpose of All These Preparations, That He Will Dwell among His People

"And let them make Me a sanctuary, that I may dwell among them" (Exodus 25:8).

Building the tabernacle belongs to the relationship in which God and His people live together. In Exodus 29:45–46, God says that He brought Israel out of Egypt in order to dwell among them. The life of the saved people must lead to a life lived together with God.

However, God is holy, and the people of Israel had sin. Therefore, God's promise to be with them comes with the question of how sinners can come to God. This is why there is an altar in the tabernacle, why there are priests, and why there are sacrifices for atonement. While revealing His holiness, God prepared the way by which the sinful people could receive the remission of sins.

God's will in having the tabernacle built shows us the Lord's will to save us from sin. God comes to visit His people, appoints the place where He will meet them, and even teaches them the sacrificial system for dealing with sin. Therefore, when we learn the sacrifices of the tabernacle, we must not stop at the structure and measurements of the tabernacle, but

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must also see the holiness of God and the remission of sins, which is salvation, revealed in it.

It is also important that God said, *"Let them make Me a sanctuary."* God commands Moses, receives offerings from the people, and has the tabernacle set up by the hands of the workers who received wisdom. The people believe the work God is doing and take part in that work. In a life of serving God, there are, along with faith in the heart, the offerings and labor actually given.

Verse 9: God Tells How the Tabernacle Is to Be Built

"According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it" (Exodus 25:9).

The "*pattern*" means the shape and the model according to which something is to be made. Moses had to make the tabernacle and its furnishings according to the pattern God showed him. Because the tabernacle contained God's will to meet His people and bestow the grace of the remission of sins, it had to be built in accordance with that will.

When we read verse 2 and verse 9 together here, an important lesson comes into view. The heart that gives must be willing, and the method of service must follow the word of God. A heart that gladly takes part and obedience to the word must go together. However great a person's devotion may be, the law of sacrifice God has appointed must not be changed. Conversely, merely keeping up the outward form without giving one's heart cannot be said to have fulfilled the dedication God spoke of, either.

Hebrews 8:5 quotes again the command to build according to the pattern shown to Moses, and explains that the service performed in the earthly sanctuary is a copy and shadow of the heavenly things. Then chapter 9 testifies that Christ accomplished eternal atonement with His own blood. When we read the tabernacle following this explanation of the New Testament, we see the saving work of Christ to which the tabernacle and the sacrificial system point.

In this flow of the gospel, we look together at the baptism Jesus received from John and His death on the Cross. The sacrifice in the Old Testament, in which hands were laid on the sacrificial offering and its blood was offered, points to the work in which Jesus bore our sins, the sin of the world, and offered Himself on the Cross to accomplish salvation. That Jesus bore our sins by receiving baptism from John and received the judgment of those sins on the Cross is the gospel of truth that the gospel of the water and the Spirit testifies of. Those who believe this salvation come to God relying not on their own merits but on the grace the Lord has bestowed.

The way we respond to this word today also comes from here. This means believing the salvation God has bestowed through Christ, and giving thanks for the grace by which God dwells among us and has made us His own people. Ephesians 2:22 says that those who are being built together in Jesus are a dwelling place of God. Therefore, our concern must be that people hear and believe the gospel and live together with God.

When we know this grace, the meaning of the offerings we give to God also becomes clear. Because I know that the material possessions, time, and labor I have given are used for preaching the gospel and for people to hear the word of salvation, I can serve with a glad heart. This is thanksgiving for the fact that God has saved me and has now let me take part in

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the work by which others, too, come to know the grace I have received. God works together with the people who believe His word in this way and give with a willing heart. ✉

Biblical Exposition on Exodus 25:10–22

God, who meets us at the mercy seat

Exodus 25:10–22
In verses 10–22, God commanded that the mercy seat be made. What did God say about this mercy seat?

Key Answer Exodus 25:10–22 is a passage in which **God has the word He gave to His people placed in the ark of the Testimony, has the mercy seat prepared on top of it, and promises to meet Moses there and speak with him**. God, who said in the preceding verses 1–9 that He would dwell among His people, now has them make the furnishing that becomes the center of that meeting.

This part proceeds from the making of the ark of the Testimony in verses 10–16, to the making of the mercy seat and the cherubim in verses 17–21, and to the promise of meeting and speaking in verse 22. When we first understand the structure of the ark and the mercy seat and then connect it with the sacrifice of atonement that comes later, the meaning becomes clear.

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Verses 10–11: The Ark of the Testimony That Will Hold the Word of God

"And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around" (Exodus 25:10–11).

God commanded that the ark be made of acacia wood, overlaid inside and out with pure gold, with a molding of gold around its upper edge. God also determined what the ark was to be made of and how large it was to be.

Item	The ark of the Testimony	The mercy seat
Material	Made of acacia wood and overlaid inside and out with pure gold	Made of pure gold
Length	Two and a half cubits	Two and a half cubits
Width	A cubit and a half	A cubit and a half
Height	A cubit and a half	—
Position and role	Holds the Testimony and is placed in the Most Holy Place	Covers the top of the ark, with cherubim of gold at its two ends

The ark of the Testimony and the mercy seat have the same length and width. This is because the mercy seat is the cover that fits exactly on top of the ark. Also, the ark is wood overlaid with gold, but the mercy seat is made of pure gold.

The methods of making these two furnishings must be read with this distinction in mind.

The reason this ark is holy is that God had the word of His covenant placed inside it and appointed that He would meet and speak from above it. Before we look at the splendor of the gold, we must see what God is preparing this furnishing for.

Verses 12–15: God Even Determines How the Ark Is to Be Carried and Moved

"You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. And you shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark; they shall not be taken from it" (Exodus 25:12–15).

God has them attach four rings of gold to the four feet of the ark, and put poles made of acacia wood and overlaid with gold into those rings. He said that the poles were to be left in the rings of the ark and not taken from it.

The tabernacle was a tent that went along with the people as they moved through the wilderness. The ark of the law, too, had to be carried along on the people's journey. God had those entrusted with this work prepare to carry the ark. This command teaches that those entrusted with the work of God must serve according to the method He has appointed. Faith relies on God's promises and also obeys His specific words.

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Verse 16: God Reveals What Is to Be Put Inside the Ark

"And you shall put into the ark the Testimony which I will give you" (Exodus 25:16).

The Testimony is the stone tablets on which the word of the covenant that God gives was written. That is why this ark is called the ark of the Testimony, and it is also called the ark of the law, in the sense that it contained the law of God. What the text commands to be put inside the ark is the Testimony. When the tabernacle was actually set up, Moses put the Testimony into the ark and placed the mercy seat on top of it (Exodus 40:20).

In the relationship between God and His people, there is the word God has given. The people cannot define God and serve Him according to their own thoughts. They must know from that word who God is, what He has commanded, and what kind of life He requires of His people.

However, before that word, people also discover their own sins. When they stand before the word that tells them to love God, to serve Him alone, and to love their neighbors, they come to realize how far their hearts and deeds have departed from His will. Romans 3:20 explains that through the law comes the knowledge of sin. Those who acknowledge the word of God acknowledge their own sins honestly.

At this point we can think about God's will in having the mercy seat placed on top of the ark. While giving His holy word, God also prepared the way by which the people who had sinned could receive the grace of atonement and come to Him. When we look at the Testimony and the mercy seat together, we learn both the righteousness and the mercy of God.

Verse 17: God Commands That the Mercy Seat Be Made of Pure Gold

"You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width" (Exodus 25:17).

The mercy seat is the gold cover placed on top of the ark of the Testimony. Later, in Exodus 26:33–34, God has this ark and the mercy seat placed in the Most Holy Place, inside the veil. Even within the tabernacle, it is placed in the place God has specially set apart.

The name "*mercy seat*" is connected with the grace of atoning for sin. However, there is no need to think of this name as the shape of a chair we sit on. The actual structure the text commands is a cover placed on top of the ark.

Why that cover becomes the place of atonement is revealed more clearly in Leviticus chapter 16. On the Day of Atonement, God has the high priest go in with the blood of the sacrificial offering and sprinkle it on and in front of the mercy seat. Exodus chapter 25 gives the making of the mercy seat and the promise of meeting, and Leviticus chapter 16 teaches the procedure of atonement that will take place there. Only when we connect the two passages can we fully understand the role of the mercy seat.

Verses 18–20: God Has Two Cherubim Made at the Two Ends of the Mercy Seat

"And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other

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end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat" (Exodus 25:18–20).

The cherubim are heavenly beings who serve God. God had the two cherubim made of hammered gold, so that they would be of one piece with the mercy seat. He also determined their posture in detail.

The two cherubim stretch their wings upward over the mercy seat and face each other, with their faces turned toward the mercy seat. The words that they face each other and that they face toward the mercy seat must be read together. At the center toward which their faces and wings are turned is the mercy seat.

Hebrews 9:5 calls them the cherubim of glory overshadowing the mercy seat. This scene reveals the holiness and glory of the place where God is present. In the text, the One speaking to Moses is God, and the cherubim are beings who serve that God. Through this scene, we too look with reverence upon the grace of atonement God bestows.

Verse 21: God Speaks Again of the Testimony and the Mercy Seat Together

"You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you" (Exodus 25:21).

Inside the ark is the word of God, and on top of it is the mercy seat. Later, the blood of the sacrificial offering of atonement is sprinkled on that mercy seat. In this relationship,

we see both the word of God that clearly exposes sin and the grace of God that atones for sin.

God is the righteous One who judges sin, and at the same time the merciful One who prepares the way of atonement in order to save sinners. Placing the mercy seat on top of the ark does not mean that the word of the Testimony disappears or that God's holy will is nullified. The people acknowledge their sins before that word, and come to God relying on the atonement He has prepared.

This is important for our faith as well. When we face the word of God, we must not make excuses for our wrongs but must acknowledge sin as sin. And we must believe the salvation God has given. Realizing our sins and believing the grace of salvation are connected in this way.

To understand the role of the mercy seat in more detail, we must look at the Day of Atonement in Leviticus chapter 16. On that day, Aaron the high priest puts on the garments God appointed and goes into the Most Holy Place in accordance with the offerings and the procedure God appointed.

First, he offers the bull of the sin offering for himself and for his house. Aaron himself was also a person who needed the grace of atonement. Then he takes incense and goes inside the veil, has the cloud of incense cover the mercy seat, and sprinkles the blood of the bull on the east side of the mercy seat and in front of the mercy seat. God had him sprinkle it seven times in front of the mercy seat (Leviticus 16:11–14).

Next, he kills the goat of the sin offering for the people, goes in with its blood, and sprinkles it on and in front of the mercy seat. This is to make atonement for the Most Holy Place and the tabernacle of meeting because of the uncleanness and the transgressions of the people of Israel (Leviticus 16:15–16).

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Connected with this rite is God's work of cleansing His people and dwelling among them.

On another goat, a live one, Aaron lays both his hands and confesses all the iniquities and sins of the people, and that goat bears their sins and goes away into the wilderness (Leviticus 16:20–22). The sacrifice of atonement in which the blood is taken inside, and the figure of the goat that bears the sins and goes away, are presented together. This lets us see the grace by which the people's sins are atoned for and depart from them.

Therefore, when we speak of the blood in explaining the mercy seat, we must also think of the sacrificial offering from which that blood came. There is the death of the sacrificial offering, and there is the procedure of atonement God appointed. God does not take sin lightly, and He Himself prepared the way to deal with sin.

Verse 22: The Climax of This Passage

"And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel" (Exodus 25:22).

God first promises, "*I will meet with you*." The one who receives this word directly is Moses. God says that He will give him the word for the people of Israel. Meeting Moses and guiding all the people are connected.

Numbers 7:89 shows the scene in which this promise is fulfilled. When Moses went into the tabernacle of meeting to speak with the LORD, he heard the voice speaking to him from

between the two cherubim above the mercy seat. God met him just as He had said.

Also, in verse 22, along with the meeting there is a command. God meets His people and tells them the way they are to walk. The saved people hear the word of God and live according to His will. The grace of the remission of sins and a life of obedience to God are connected in this way.

When we read this promise, we must distinguish between Moses receiving the word and the high priest going into the Most Holy Place with the blood on the Day of Atonement. It was not a system in which all the people freely went into the Most Holy Place on their own. God appointed the way to come to Him and the office of serving Him, and the people had to follow that word.

Now let us look at this mercy seat in connection with the salvation Jesus Christ has accomplished. Hebrews chapter 9, after explaining the tabernacle and the mercy seat, goes on to the atonement Christ accomplished.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

This passage is Hebrews 9:12. The high priest of the Old Testament went in with the blood of the sacrificial offering for himself and for the people. Jesus offered His sinless self to God and accomplished eternal atonement. He is the High Priest who goes in before God for us, and the One who gave Himself up as the sacrificial offering for us.

The gospel of the water and the Spirit explains this fulfillment by connecting it with the baptism Jesus received from John, the blood of the Cross, and His rising again from death. Reading the laying on of hands and the sacrifices of the Old Testament as a foreshadowing, we understand that Jesus

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bore our sins by receiving baptism from John and received the judgment of those sins on the Cross. And we believe in Jesus, who rose again from death, as our Savior.

In this connection of the gospel, the central thing the mercy seat teaches is that we come to God relying on the salvation He has prepared. Before the word of God we acknowledge our sins, and we believe the salvation by which Jesus bore those sins with His baptism, received the judgment of sin, and saved us. We base our coming to God on what the Lord has accomplished.

Hebrews also clearly distinguishes between the repetition of the Old Testament sacrifices and the once-and-for-all atonement of Christ. The sacrifices offered with the blood of animals were repeated year after year, and in themselves could never make people perfect forever. Christ offered His body once and for all, and by that one offering He has perfected forever those who have been sanctified (Hebrews 10:1–4, 10, 14).

Therefore, the faith with which we come to God today is the faith that relies on the salvation the Lord has already accomplished. Even when we realize our sins and weaknesses, we come believing the word that the Lord has borne those sins. Hebrews 10:19–22 exhorts us to draw near to God with a true heart and complete faith, since we have boldness to enter the sanctuary by the blood of Jesus.

God, who had the mercy seat made, Himself prepared the way to save sinners and meet them. Those who know this grace revere the word of God and believe with thanksgiving the salvation the Lord has accomplished. They come to God relying on Jesus Christ, who accomplished the atonement for us, and live hearing the word of God, who meets them. ✉

Biblical Exposition on Exodus 25:23–28

The table set before God

Exodus 25:23–28
In verses 23–28, how did God say the table of showbread was to be made?

Key Answer Exodus 25:23–28 is a passage in which **God determines how the table on which the showbread is to be set before Him is to be made and how it is to be carried**. God speaks in detail of the material and size of the table, of its molding of gold and its frame, and even of its rings and the poles for carrying it. The service to be performed through this table also had to be prepared according to the word of God.

The reason this table is called the "table of showbread" or the "table of the showbread" is that in verse 30, which follows, God commands that the showbread be set on it. Verses 23–28 are the command to make the table itself, and its use becomes clearer in verses 29–30.

It is easier to understand if we first know its position. According to Exodus 26:35 and 40:22–24, the table of showbread was placed on the north side of the holy place, outside the veil that screens the Most Holy Place. On the south side was the lampstand, facing the table. The ark of the Testimony and the mercy seat we looked at earlier are inside the Most Holy Place, and the table of showbread is inside the holy place where the priests serve.

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Verse 23: God Determines the Material and Size of the Table

"You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height" (Exodus 25:23).

The table was to be made of acacia wood as a long rectangular table, and God determined its size as well.

Part	Size given in the text	Size calculated with one cubit as about 45 cm
Length	Two cubits	About 90 cm
Width	One cubit	About 45 cm
Height	A cubit and a half	About 67.5 cm

The figures in centimeters are a conversion for estimating the size. The unit the text sets is the cubit. When we think of a table of about this size, we can picture a table on which the priests could set the bread and the related utensils as they served.

Acacia wood is the material that forms the body of the table. Since four legs on which rings of gold are to be attached also appear later, we can see that it was a table with four legs. God commanded a furnishing that would actually be made and used. When we read the details of the text, too, we must first understand this actual use.

Verse 24: God Has the Table Overlaid with Pure Gold and a Molding of Gold Made around It

"And you shall overlay it with pure gold, and make a molding of gold all around" (Exodus 25:24).

This means that the table made of acacia wood is to be overlaid with pure gold. It is a method of making in which the body is made of wood and overlaid with gold, and it is distinguished from making the whole table out of solid gold.

The table of showbread overlaid with pure gold was a precious furnishing used before God. That table was set apart for the purpose of worship appointed by God. From the command to make even a molding of gold around it, we can learn the attitude of carefully preparing the service offered before God. This means holding what God has said as precious and making it just as He said.

We can also meditate on this gold in connection with faith. This means connecting the figure of wood overlaid with gold with the life in which weak people, clothed in the salvation God has given, believe His word and serve Him. The center of that application is that a saved person must continue to live by faith in God.

If we have believed that God has saved us by grace, then in prayer, in service, and in the life of the community as well, we must rely on His word. As Hebrews 11:6 teaches, those who come to God need faith that believes in God. Looking at the gold of the table of showbread, we can examine this life of faith.

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Verse 25: God Has a Frame Made All Around the Table and a Molding of Gold Made around It as Well

"You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around" (Exodus 25:25).

"*All around*" means the four sides of the table. Around them God had a frame of a handbreadth made, that is, a frame around the edge. And He had a molding of gold made around that frame as well. He speaks in turn of the molding of gold around the table in verse 24 and the molding of gold around the frame in verse 25. This part can be understood as a command for making that has the table furnished with both the frame around its edge and its gold decoration.

God did not speak only of the main dimensions of the table and leave the rest to them. He commanded even the finishing of the edge and the places where the rings were to be attached. Those who made it had to listen carefully to that word and furnish each part.

When we apply this to our service, we learn the attitude of faithfully attending even to the small parts of the work God has entrusted to us. Not only the work that stands out greatly to the eye, but also the labor of preparing, arranging, and maintaining is needed in worship and service. This means carrying out the work entrusted to oneself so that the purpose God has appointed is actually accomplished.

Verses 26–27: God Has Four Rings of Gold Made for Carrying

"And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. The rings shall be close to the frame, as holders for the poles to bear the table" (Exodus 25:26–27).

God had the rings of gold attached at the four corners on the four legs of the table, close to the frame. The text also directly explains their purpose. They are the places for the poles to carry the table. The rings are the parts prepared so that the carrying poles can be put in.

The table of showbread was a furnishing that was carried along on the journey through the wilderness. When the people moved their camp, the tabernacle and its furnishings also had to be moved. From the stage of making the table, God had them prepare even the way to carry it.

Here we see God's will that the service of God should continue even in the life of the wilderness. Even when the place changes, the people are still the people of God, and they must continue their service before God. He prepared the rings and the poles so that this service could actually be carried on.

Verse 28: God Speaks of the Material and Use of the Poles for Carrying the Table

"And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them" (Exodus 25:28).

The "*poles*" are long rods for carrying the table. Like the table, God had them made of acacia wood and overlaid with

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gold. These poles are put into the rings of gold to carry and move the table.

The table itself and the tools for carrying it are prepared together. Making, using, keeping, and moving all belong to the service God has appointed. Numbers 4:7–8 speaks in more detail of how the table of showbread and its utensils were to be covered and carried when the camp was actually moved.

This command is carried out just as it was given in Exodus 37:10–15. The table is made of acacia wood and overlaid with gold, and it is furnished with the frame, the molding of gold, the rings, and the poles. The will God showed was made into an actual furnishing through the specific obedience of the workers.

Then why did God have this table placed in the holy place? To understand its purpose, we must read verse 30, which immediately follows, together with it.

"And you shall set the showbread on the table before Me always" (Exodus 25:30).

To "*set*" means to lay out. The showbread is the bread laid out before God. The expression to note in this word is "*before Me always*." The purpose for which God had the table of showbread made lies in having the bread kept continually before Him and having them serve Him in this way.

Leviticus 24:5–9 explains the ordinance concerning this bread in detail. God had twelve cakes made of fine flour and set in two rows, six in a row, with pure frankincense put on them. Every Sabbath the bread was set in order anew, and the bread that was taken away was eaten by Aaron and his sons in a holy place.

Therefore, the word "*always*" means keeping the bread continually before God, and the cycle of setting it anew was fixed at every Sabbath. Also, this bread was a holy thing that

the priests ate in a holy place. Here appear together the offering made to God and God's giving of a portion to those who serve Him.

The twelve cakes can be understood as representing the twelve tribes of Israel. Leviticus 24:8 connects this with an everlasting covenant for the children of Israel. The relationship in which God remembers His people and the people come before God and serve Him is revealed in the table of showbread.

This does not mean that God lacks food and people must supply Him with something to eat. In Psalm 50:12–15, God says that the world and all its fullness are His, and tells them to offer thanksgiving as a sacrifice and to call upon Him in the day of trouble. In the worship offered to God there is a heart that acknowledges God, gives thanks, and relies on Him.

In this respect, through the table of showbread we can meditate on the life that responds in faith to the grace God has given. God has given us the grace of life and salvation, and we live believing His word. This can be expressed as "offering the bread of faith to God."

That faith shows itself even in small things. This means praying to God when difficulties arise, receiving the word in one's heart when one hears it, and praying for one another within the community and faithfully carrying out the work entrusted to oneself. It means going beyond knowing the fact that one has already been saved, and relying also in today's life on the God who gave that salvation.

The ordinance of setting the bread anew and its application to daily life can be understood as distinct. The priests of Israel set the bread in order every Sabbath, and we live day by day the life of believing in and relying on God. The faith confessed in worship continues into the choices and service of each day.

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We can also think of the Lord who gives life. In John 6:35, Jesus says that He is the bread of life, and promises true satisfaction to those who come to Him and believe in Him. When we meditate on this word as well, we come to see that the source of the life that gives us life is Jesus Christ. This means reading the command for making in Exodus in connection with the word of life and faith in the New Testament.

The word about making the table of showbread has us prepare the service that continues before God. God had the table made of acacia wood and gold, furnished with the frame, the rings, and the poles, and had the bread He appointed kept always before Him. We too can believe the salvation God has bestowed, hold His word as precious, and offer that faith through the prayer, obedience, and service of daily life. ✉

Biblical Exposition on Exodus 25:29–30

The utensils of the table and the showbread

Exodus 25:29–30
In verses 29–30, what did God say was to be made?

> **Key Answer** In Exodus 25:29–30, God commanded them **to make four gold utensils to be used at the table of showbread, and to set the showbread on that table**.

Verse 29: Four Utensils to Be Made of Pure Gold

"You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold" (Exodus 25:29).

What God commanded them to make are the dishes, the pans, the pitchers, and the bowls for pouring. All of them are utensils used in serving God at the table of showbread, and God had them all made of pure gold, that is, gold that is unmixed. The table of showbread mentioned earlier was acacia wood overlaid with gold, but God commanded that these utensils be made of pure gold.

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Verse 30: The Showbread to Be Kept Always before God

"And you shall set the showbread on the table before Me always" (Exodus 25:30).

The showbread is the bread laid out before God. God had this bread set on the table of showbread furnished with the gold utensils, so that it would always be before Him.

Later, in Leviticus 24:5–9, God appoints that twelve cakes of bread be made and set in two rows of six, that they be set in order anew every Sabbath, and that the bread taken away be eaten by the priests in a holy place. Therefore, these two verses are the word by which God had the table of showbread furnished with the utensils it needed and had them serve Him continually at that table. ✉

The utensils of the table and the showbread

Biblical Exposition on Exodus 25:31–37

The lampstand of pure gold and the seven lamps

Exodus 25:31–37
In verses 31–37, what did God say was to be made, and how?

Key Answer In Exodus 25:31–37, God commanded them **to make a lampstand of pure gold and to set seven lamps on it so that they would give light in front of it**. He also determined in detail how it was to be made.

Verse 31: God Speaks of the Material and Method of Making the Lampstand

"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it –ASV" (Exodus 25:31).

God had the lampstand made by hammering pure gold, that is, gold that is unmixed. The base and the shaft, the bowl-shaped ornaments, and the ornamental knobs and flowers all had to be joined together as one piece.

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The base is the part that supports the lampstand, and the shaft is the central part that rises up in the middle.

Verse 32: God Has Six Branches Come Out from the Two Sides of the Central Shaft

"And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side" (Exodus 25:32).

God had three branches made on one side and three on the other side. Thus it is a shape with one central shaft and six branches on the two sides. On these the seven lamps are to be placed.

Verse 33: God Has Ornaments of the Same Shape Made on the Six Branches

"Three bowls shall be 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 that come out of the lampstand" (Exodus 25:33).

God had three bowls made like almond blossoms, with an ornamental knob and a flower, on each branch. Here, the "*bowls*" do not refer to drinking vessels, but to the hollow, flower-shaped ornaments made on the branches.

God did not have the branches made in different shapes; He commanded that the six branches be made alike.

Verse 34: God Determines the Ornaments of the Central Shaft

"On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental knob and flower" (Exodus 25:34).

On the central shaft, God had four bowls made like almond blossoms, with their ornamental knobs and flowers. There is a difference: the branches that extend to the sides each have three bowls, while the central shaft has four.

Verse 35: God Has Knobs Made Where the Branches Come Out

"And there shall be 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 that extend from the lampstand" (Exodus 25:35).

Since the branches come out in pairs, one on each side, there are three pairs of branches in all. God had one knob placed under each pair of branches, and had it joined to the central shaft.

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Verse 36: God Emphasizes Again That the Whole Must Be Joined as One

"Their knobs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold" (Exodus 25:36).

This means that the whole lampstand is to be made of hammered pure gold, so that the knobs and the branches are connected to the central shaft. This means making a lampstand in which even the branches and the flower ornaments are joined as one.

Verse 37: God Has Seven Lamps Made and Set on the Lampstand

"You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it" (Exodus 25:37).

The lampstand is the furnishing that holds the lamps, and the lamps are the parts that actually give light. God had the seven lamps set on it so that they would give light in front of it.

The lampstand God commanded had flower-shaped ornaments on its central shaft and on the six branches on its two sides. It was made as one piece of pure gold, with seven lamps on top to give light. ✉

The lampstand of pure gold and the seven lamps

Biblical Exposition on Exodus 25:38–40

The utensils of the lampstand and the pattern

Exodus 25:38–40
In verses 38–40, what did God say was to be made, and how?

Key Answer In Exodus 25:38–40, God commanded them **to make the tools for tending the lamps of pure gold, and to make the lampstand and all its accompanying utensils according to the pattern He had shown them**.

Verse 38: God Commands That the Wick-Trimmers and Trays Be Made

"And its wick-trimmers and their trays shall be of pure gold" (Exodus 25:38).

Both of these are tools for tending the flame of the lamps.

- The wick-trimmers are the tools used to trim the wicks of the lamps and to pick out the burnt parts.
- The trays are vessels for holding the wick residue and sparks produced during trimming.

God had not only the lampstand but also the small tools used to keep the lamps burning made of pure gold, that is, gold that is unmixed.

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Verse 39: God Determines the Amount of Gold to Be Used

"It shall be made of a talent of pure gold, with all these utensils" (Exodus 25:39).

This means that a talent of pure gold is to be used in making the lampstand and all the utensils that belong to it. A talent was a unit for measuring weight at that time. It does not mean that a talent was to be used for the lampstand and for each tool separately, but that the lampstand and all its accompanying utensils together were to be made of one talent of gold.

Verse 40: God Commands That They Be Made according to the Pattern He Showed

"And see to it that you make them according to the pattern which was shown you on the mountain" (Exodus 25:40).

The "*pattern*" means the shape and the model for making, and "*see to it*" means to look carefully. Moses had to make them according to what God had shown him on the mountain.

Therefore, those who made them had to furnish everything just as God had commanded, from the material and the shape, to the branches and the ornaments, to the lamps and the tools for tending them. From making the lampstand to tending its flame, God had them prepare what was needed. ✉

The utensils of the lampstand and the pattern

Biblical Exposition on Exodus 26

The coverings, boards, and veil of the tabernacle

Exodus chapter 26 is God's command to make the coverings and the framework of the tabernacle, to divide its inner space, and to place the furnishings in their appointed places. This chapter is the word that commands the making and the setting up; the record of the actual making is in Exodus chapter 36, and the record of setting up the tabernacle and arranging the furnishings is in chapter 40. Keeping this difference in mind, we will look at the four questions in order.

Below, the "*cubit*" is the unit of length used in the text. The figures in meters, given to help estimate size, are reference values calculated with one cubit as about 45 cm.

Exodus 26:1–14
In verses 1–14, what did God specifically say was to be made, and how?

Key Answer In this section, **God commanded them to make the curtains that would cover the tabernacle and the coverings to be put over them.** On the inside He had them place the curtains made of fine woven linen and blue, purple, and scarlet thread; over them He had them spread the tent made of goats' hair; and then He had them make the covering of ram skins dyed red and the covering above of

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badger skins. It is a structure of four layers from the inside to the outside.

Here, the "*curtains*" refer to the broad cloth that covers the tabernacle, and each curtain is one of the pieces of cloth that make it up. The command to make the fence of the court of the tabernacle appears separately in chapter 27; here the covering of the tabernacle itself, in which the holy place and the Most Holy Place would be set, is explained.

Verses 1–2: God Determines the Material and Size of the Ten Innermost Curtains

"Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them. The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements" (Exodus 26:1–2).

The ten curtains are made using fine woven linen and blue, purple, and scarlet thread. On them God had the figures of cherubim worked in finely. "*Artistic designs*" means making them skillfully and finely. Not only the colored threads go into this cloth; the figures of cherubim are also represented on it.

The length of one curtain is 28 cubits and its width 4 cubits, and all ten curtains are made the same size. For reference, one curtain converts to about 12.6 m × 1.8 m. These figures are not the length and width of the whole tabernacle building, but the dimensions of one curtain made to cover the tabernacle.

Verses 3–6: God Has Two Sets of Five Curtains Coupled Together and Joined into One with Clasps of Gold

"Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set. Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another. And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle" (Exodus 26:3–6).

First, five curtains are coupled to one another to make one set, and the remaining five curtains are also coupled to make another set. This produces two sets of wide cloth, each of five curtains.

Next, loops of blue yarn are attached at the edges where the two sets meet. The curtain "*on the end*" is the curtain at the end of a set, and the "*edge*" is its border. The "*loops*" are the ring-shaped parts made so that the clasps can be hooked into them. Fifty are attached on the edge of one end and fifty on the edge of the opposite end, so that they face one another.

Then fifty clasps of gold are made to connect the loops that face one another. At this joint there are a hundred loops, counting both sides together, and fifty clasps that join them. If the loops and the clasps are counted as the same thing, the numbers become confused.

The order of making is: "Make ten curtains → couple them into two sets of five → attach loops on the edges that face one another → connect the two sets with clasps of gold." In this

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way the several curtains are connected to one another to form one set of curtains for the tabernacle.

Verses 7–8: God Has Eleven Curtains of Goats' Hair Made to Cover Over Them

"You shall also make curtains of goats' hair, to be a tent over the tabernacle. You shall make eleven curtains. The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements" (Exodus 26:7–8).

The second layer is the tent made of goats' hair. This does not mean covering it with the skins of goats as they are; it is a command to make curtains with goats' hair as the material.

The number is eleven curtains, and the length of each curtain is 30 cubits and its width 4 cubits. All eleven curtains are made the same size. For reference, one curtain converts to about 13.5 m × 1.8 m. There is one more curtain than the inner curtains, and each curtain is also 2 cubits longer. God made it so that the part left over after covering the tabernacle from above could hang down at the front and back and on the left and right.

Verses 9–11: God Has Them Coupled into Five and Six Curtains and Connected with Clasps of Bronze

"And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent. You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops

on the edge of the curtain of the second set. And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one" (Exodus 26:9–11).

Of the eleven curtains, five are coupled to make one set, and six are coupled to make the other set. God had half of the sixth curtain of the six-curtain set doubled over at the front of the tabernacle. Therefore, the eleven curtains are not simply laid out all in the same way; the part to be doubled over at the front is also determined.

On the edges at the ends where the two sets meet, fifty loops each are attached, and fifty clasps of bronze are put into those loops to couple them into one tent. The inner curtains earlier used clasps of gold, and the goats' hair curtains use clasps of bronze.

Verses 12–13: God Has the Remaining Part Hang Down at the Back and Sides of the Tabernacle

"The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it" (Exodus 26:12–13).

Verse 12 says that the remaining half curtain is to hang over the back of the tabernacle. In verse 9 God spoke of the part to be doubled over at the front, and here He speaks of the part that comes down at the back.

In verse 13, God has the part left over in the direction of the length hang down a further cubit each on the left and right sides of the tabernacle. Since the inner curtains are 28 cubits long and the goats' hair curtains 30 cubits, the difference of 2

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cubits is divided into one cubit on each side. For reference, it is a size that comes down about 45 cm further on each side. The half curtain at the front and back and the one cubit on the left and right account for the surplus in different directions.

Verse 14: God Has Two More Kinds of Coverings Made of Skins

"You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that" (Exodus 26:14).

First, the covering of the tent is made of ram skins dyed red, and over it the covering above is made of badger skins. The name "*badger skins*" follows the wording of the Bible text as it is.

From the inside to the outside	Material	Number and size	Connection or arrangement
First: the curtains	Fine woven linen and blue, purple, and scarlet thread, with cherubim worked in	10 curtains, each 28 × 4 cubits	Two sets of 5 curtains, 50 loops of blue yarn on each, 50 clasps of gold
Second: the tent	Goats' hair	11 curtains, each 30 × 4 cubits	5 and 6 curtains, 50 loops on each, 50 clasps of bronze; hangs down at the front and back and on the left and right
Third: the covering	Ram skins dyed red	—	Covers the tent
Fourth: the covering above	Badger skins	—	Covers over the top

The coverings, boards, and veil of the tabernacle

The record of actually making the curtains and the coverings according to this command is in Exodus 36:8–19. The record of spreading them over the tabernacle and covering it is in 40:19.

When we apply this word to our faith, then through the colored threads of the tabernacle and the materials that call sacrifice to mind, we can meditate on the salvation Jesus Christ has bestowed. This means believing in our hearts the salvation Jesus accomplished with the baptism He received from John, His death on the Cross, and His rising again from death.

Exodus 26:15–25
In verses 15–25, what did God specifically say was to be made?

Key Answer In this section, **God commanded them to make the boards for setting up the tabernacle and the sockets of silver that would support those boards from below.** Earlier He spoke of the cloth and skins that cover the tabernacle; now He speaks of the wooden structure beneath them that forms the sides and the back of the tabernacle.

Verses 15–17: God Has Boards of Acacia Wood Made the Same Size, with Two Tenons in Each Board

"And for the tabernacle you shall make the boards of acacia wood, standing upright. Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each

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board. Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle" (Exodus 26:15–17).

The material of the boards is acacia wood. Each board is made 10 cubits long and a cubit and a half wide. Since the boards are set upright, the side that is 10 cubits long becomes the standing height. For reference, the height is about 4.5 m and the width about 67.5 cm.

God had two tenons made in each board. "*Tenons*" are parts made to protrude so that they can be fitted into another part. Since verse 19 specifies two sockets for the two tenons, we can see that it is a structure in which the two tenons at the bottom of each board are set into their sockets. This method is applied in the same way to all the boards of the tabernacle.

Verses 18–19: God Has Twenty Boards and Forty Sockets of Silver Made for the South Side

"And you shall make the boards for the tabernacle, twenty boards for the south side. You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons" (Exodus 26:18–19).

Twenty boards are made for the south side of the tabernacle, and forty sockets of silver are made under them. Since each board has two tenons, two sockets are also needed for each. Therefore it comes to "20 boards × 2 sockets = 40 sockets of silver."

The sockets are not one long plate laid under the whole row of boards, but individual sockets prepared to receive the two tenons of each board. When the roles of the wooden boards and

the sockets of silver are distinguished in this way, the structure is easy to understand.

Verses 20–21: God Has the North Side Also Made with Twenty Boards and Forty Sockets of Silver

"And for the second side of the tabernacle, the north side, there shall be twenty boards and their forty sockets of silver: two sockets under each of the boards" (Exodus 26:20–21).

The north side, opposite, has the same number as the south side. Twenty boards are set up, and two sockets of silver are placed under each board, forty in all. Thus the south and north sides of the tabernacle form two corresponding sides.

Verses 22–24: God Has Six Boards and Two Corner Boards Prepared for the Back, on the West

"And for the hinder part of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the hinder part. And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners –ASV" (Exodus 26:22–24).

The back of the tabernacle is the west. Six boards are made for that back side, and two more boards are made for the two back corners.

God had the corner parts form a double thickness each, from the bottom to the top, reaching to the top ring, and had the same method applied to both corners. He had the corners where the sides and the back meet constructed in this way.

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Here, the "*double*" thickness of the corners must be distinguished from the number of boards. Verse 25 explicitly counts the six boards of the west side and the two corner boards together as eight boards.

Verse 25: God Has Sixteen Sockets of Silver Placed under the Eight Boards at the Back

"So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards" (Exodus 26:25).

At the back, too, two sockets of silver are placed under each board. Since there are eight boards, there are sixteen sockets of silver.

Position	Number of boards	Number of sockets of silver under the boards
South side	20	40
North side	20	40
West side (the back) and the two corners	6 + 2 = 8	16
Total	48	96

The figures 48 and 96 are the totals of the quantities in this section. The pillars of the veil that come later and the sockets of those pillars are not included here. Also, the command to overlay the boards with gold appears in verse 29, within the scope of question 3. In verses 15–25, God first determines the

size and tenons of the boards of acacia wood, the number at each position, and the arrangement of the sockets of silver.

The record of actually making these boards and sockets is in Exodus 36:20–30, and the record of Moses placing the sockets and setting up the boards is in 40:18.

Exodus 26:26–30
In verses 26–30, what did God specifically say was to be made?

Key Answer In this section, **God commanded them to make bars of acacia wood to connect the boards, to overlay the boards and the bars with gold, to make rings of gold to hold the bars, and then to raise up the tabernacle according to the pattern He had shown them.** Here, the "*bars*" are the crossbars that connect the boards to one another.

Verses 26–27: God Has Five Bars Each Made for the Three Sides

"And you shall make bars of acacia wood: five for the boards on one side of the tabernacle, five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward" (Exodus 26:26–27).

The bars, too, are made of the same acacia wood as the boards. Five are made for the boards on one side of the tabernacle, five for the boards on the other side, and five for the

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boards of the back, on the west. That makes five each for the three sides mentioned earlier—south, north, and west—fifteen in all.

The boards stand vertically, and the bars connect those boards horizontally. Since verse 29 commands that rings of gold to hold the bars be made on the boards, we can see that the bars and the rings together serve to connect the boards.

Verse 28: God Has the Middle Bar Reach from One End to the Other

"The middle bar shall pass through the midst of the boards from end to end" (Exodus 26:28).

The bar placed in the middle is made to run from one end of the row of boards to the other. Of the five bars placed on each side, God gave a special word about the middle bar: that its length must reach from end to end.

This word tells the position of the middle bar and how far it runs.

Verse 29: God Has the Boards and Bars Overlaid with Gold and Rings of Gold Made to Hold the Bars

"You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold" (Exodus 26:29).

God commands three things. First, the boards of acacia wood are overlaid with gold. Next, rings of gold to hold the

bars are made on those boards. And the bars made of acacia wood are also overlaid with gold.

Therefore, the bodies of the boards and the bars are wood, and their surfaces are overlaid with gold. The rings of gold are the connecting parts through which the bars pass. The sockets of silver under the boards support the boards, and the rings of gold attached to the boards, together with the bars put through them, serve to connect the boards to one another.

Verse 30: God Has the Tabernacle Raised Up according to the Pattern Shown on the Mountain

"And you shall raise up the tabernacle according to its pattern which you were shown on the mountain" (Exodus 26:30).

The "*pattern*" means the shape and the model according to which it must be made. Verse 30 is not a command to make one more new part, but a command to raise up the tabernacle according to the form God showed Moses on the mountain. It includes, after preparing the materials and parts, assembling and setting them up in accordance with God's instructions.

The actual carrying out of the work on these bars, the rings of gold, and the overlaying with gold is recorded in Exodus 36:31–34. Moses setting up the boards, putting in the bars, and raising up the pillars appears in 40:18.

When we apply this word to our faith, we learn that when we serve God, we are to hear and follow the will He has spoken. What became the standard for those who made the tabernacle was the pattern God had shown. We too must believe the word of God and carry out the work entrusted to us according to His will.

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Exodus 26:31–37
In verses 31–37, what did God specifically say was to be made?

Key Answer In this section, **God commanded them to make the inner veil that would divide the holy place from the Most Holy Place, and its pillars; to place the ark of the Testimony, the mercy seat, the table, and the lampstand in their appointed positions; and to make the screen that would cover the entrance of the tabernacle, and its pillars.** The veil that divides the inner space and the screen at the entrance of the tabernacle are two different hangings.

Verses 31–32: God Has the Veil That Divides the Holy Place from the Most Holy Place Made, with Four Pillars

"You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver" (Exodus 26:31–32).

The veil is woven of blue, purple, and scarlet thread and fine woven linen, and is made with cherubim worked into it finely. As with the inner curtains of verse 1, God commanded that the figures of cherubim be represented on this veil as well.

To hang this veil, four pillars of acacia wood are made and overlaid with gold. The pillars are placed on four sockets of silver, and the veil is hung with hooks of gold. Broken down,

the structure is "the woven veil—hooks of gold—four pillars of acacia wood overlaid with gold—four sockets of silver."

Verse 33: God Has the Veil Hung and the Ark of the Testimony Brought In behind It

"And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy" (Exodus 26:33).

The order of the command is to hang the veil from the clasps, and then to bring the ark of the Testimony in behind it. This veil divides the holy place from the Most Holy Place.

The inside of the veil, where the ark of the Testimony is placed, is the Most Holy Place, and the outside of the veil, where the table and the lampstand are placed, is the holy place. Here, "*outside*" does not mean the court outside the tabernacle building, but the holy place that lies outside the veil.

Therefore, the veil is not merely a cloth that decorates the interior; it serves to divide the two spaces within the tabernacle. The way to make the ark of the Testimony was already commanded in 25:10–22; here God directs the position in which it is to be placed.

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Verse 34: God Has the Mercy Seat Put upon the Ark of the Testimony in the Most Holy Place

"You shall put the mercy seat upon the ark of the Testimony in the Most Holy" (Exodus 26:34).

The mercy seat is put upon the ark of the Testimony. The command of this verse is not "make the mercy seat" but a command of placement, to put it upon the ark of the Testimony in the Most Holy Place. Thus the ark of the Testimony and the mercy seat come to be placed together within the Most Holy Place.

Verse 35: God Has the Table Placed on the North Side outside the Veil, and the Lampstand on the South Side

"You shall set the table outside the veil, and the lampstand across from the table on the side of the tabernacle toward the south; and you shall put the table on the north side" (Exodus 26:35).

On the north side of the holy place the table is placed, and on the south side the lampstand, so that they face each other. This table is the table of the showbread whose making was commanded in chapter 25. The arrangement of the furnishings, distinguishing the holy place from the Most Holy Place, is as follows.

The coverings, boards, and veil of the tabernacle

Space	Furnishing and position
Inside the veil: the Most Holy Place	The ark of the Testimony is brought in and the mercy seat is put upon it
Outside the veil: the north side of the holy place	The table is placed
Outside the veil: the south side of the holy place	The lampstand is placed so as to face the table

Verse 35 determines the positions of the table and the lampstand.

Verse 36: God Has the Screen Made to Cover the Entrance of the Tabernacle

"You shall make a screen for the door of the tabernacle, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver" (Exodus 26:36).

This time a hanging is made for the door of the tabernacle. The materials are blue, purple, and scarlet thread and fine woven linen, and God had it embroidered and woven. It is not a command to attach a door made of wood, but a command to make a screen of cloth to hang at the entrance of the tabernacle.

The veil of verse 31 divides the holy place from the Most Holy Place, and the screen of verse 36 covers the entrance into the tabernacle. The materials are the same, but the positions and functions differ. Also, for the inner veil God commanded that cherubim be worked into it, but for the screen at the entrance there is no separate word about working in cherubim.

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Verse 37: God Has Five Pillars and Five Sockets of Bronze Made for the Screen

"And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be gold, and you shall cast five sockets of bronze for them" (Exodus 26:37).

The pillars on which the screen at the entrance is hung are five. They are made of acacia wood and overlaid with gold, and their hooks are also made of gold. And the five sockets to be placed under the pillars are cast of bronze. "Casting" means pouring molten metal to form the desired shape.

The inner veil and the screen at the entrance must be precisely distinguished from each other.

Item	The veil between the holy place and the Most Holy Place	The screen at the entrance of the tabernacle
Verses	Verses 31–33	Verses 36–37
Material of the cloth	Blue, purple, and scarlet thread; fine woven linen	Blue, purple, and scarlet thread; fine woven linen
Command for decoration	Cherubim worked in finely	Embroidered and woven; cherubim not separately specified
Pillars	4 pillars of acacia wood overlaid with gold	5 pillars of acacia wood overlaid with gold
Hooks	Gold	Gold
Sockets	4 sockets of silver	5 sockets of bronze
Function	Divides the holy place from the Most Holy Place	Covers the entrance of the tabernacle

Therefore, the pillars of the veil in front of the Most Holy Place are four, and the pillars at the entrance of the tabernacle are five.

The record of actually making the veil, the screen, and their pillars is in Exodus 36:35–38. The actual setting up and arrangement of the furnishings can be confirmed in 40:20–28. Exodus 26:33 commands that the ark be brought in after the veil is hung, but the record of carrying it out in 40:20–21 describes the order as putting the mercy seat on the ark, bringing the ark in, and then hanging the veil to screen it.

When we look at this word in the light of the New Testament, we can look to Jesus Christ, who opened the way to come to God. Hebrews 10:19–22 explains that boldness to enter the sanctuary has been obtained by the blood of Jesus, connects the veil with the flesh of Christ, and gives the exhortation to draw near to God with a true heart in full assurance of faith.

When we meditate on the screen and the veil of the tabernacle in connection with the salvation of Christ as well, the meaning lies in believing in our hearts the salvation Jesus accomplished with the baptism He received from John, His death on the Cross, and His rising again from death. ✉

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Biblical Exposition on Exodus 27

The altar of burnt offering, the court of the tabernacle, and the ordinance for tending the lamp

Exodus 27:1–8
In verses 1–8, what did God specifically say was to be made?

Key Answer God commanded that the altar of burnt offering, on which the sacrificial offerings would be burned, and the utensils that belong to it be made. This passage is not a report of things already made, but a command for making, telling Moses how they are to be made. In chapter 27 it is called the "*altar*," and in Exodus 38:1, which records the actual making, it is called the "*altar of burnt offering*."

Verse 1: God Determines the Material and Size of the Altar

"You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height shall be three cubits" (Exodus 27:1).

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It is made of acacia wood, five cubits long, five cubits wide, and three cubits high. Seen from above, it is a square whose length and width are the same. To estimate the size, calculating with one cubit as about 45 cm, it is about 2.25 m × 2.25 m, with a height of about 1.35 m. These meter figures are conversions to aid understanding; the dimensions recorded in the text are 5, 5, and 3 cubits.

Verse 2: God Speaks of the Horns on the Four Corners and the Overlaying with Bronze

"You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze" (Exodus 27:2).

One horn is made on each of the four corners, so that there are four horns in all. Here the horns are the parts that rise up at the corners of the altar. The words "*of one piece with it*" mean that the horns are to be joined to the altar. Then God has the altar overlaid with bronze. It is therefore a structure in which a body made of wood is overlaid with bronze.

Verse 3: God Has Five Kinds of Utensils Made for Use at the Altar

"Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze" (Exodus 27:3).

The material is bronze for all of them. The pans to receive the ashes hold the ashes of the altar, and the shovels are tools used to scoop out the ashes. The basins may be understood as

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vessels that hold the liquids needed for the sacrifice. The forks are tools for handling the meat of the offering, and the firepans are vessels for carrying fire.

Verses 4–5: God Determines the Grate of Bronze, the Four Rings, and the Height at Which the Grate Is Placed

"You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners. You shall put it under the rim of the altar beneath, that the network may be midway up the altar" (Exodus 27:4–5).

For the altar, a structure in the form of a network is made of bronze, and four bronze rings are attached at its four corners. The grate is placed under the rim of the altar on all four sides, so that it reaches midway up the altar. Since the whole height of the altar is three cubits, half of it is, by calculation, one and a half cubits. The information the text gives for making it is the material of the grate, the four rings, and this position.

Verses 6–7: God Has Poles Made for Carrying the Altar

"And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it" (Exodus 27:6–7).

The "*poles*" are long rods that are inserted so that a load can be carried. These, too, are made of acacia wood and overlaid with bronze. The poles are put into the rings on the

two sides of the altar so that the altar can be carried. In this way God had them prepare not only the body of the altar but also the means of carrying it.

Verse 8: God Commands That the Altar Be Made Hollow, with Boards

"You shall make it hollow with boards; as it was shown you on the mountain, so shall they make it" (Exodus 27:8).

It is not made as a solid block filled with wood; boards are used so that the inside is hollow. And God has it made according to the form Moses saw on the mountain. Therefore, the makers must follow not only the size and the material but also the form God has shown.

The actual making is recorded in Exodus 38:1–7. There it says that the altar of burnt offering of acacia wood, the four horns, the overlaying with bronze, the bronze utensils, the grate and the rings, the carrying poles, and the hollow structure of boards were made according to the command. Exodus 40:29 records that the altar of burnt offering was placed before the door of the tabernacle and that burnt offerings and grain offerings were offered on it.

When we apply this word to our faith, through the altar of burnt offering we can think of the judgment of sin and the grace of salvation God has given. This means believing in the salvation accomplished through the baptism Jesus received from John, His sacrifice on the Cross, and His rising again from death, and giving thanks to God.

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Exodus 27:9–19
In verses 9–19, what did God specifically say was to be made?

Key Answer God commanded that the court surrounding the tabernacle be made, with the hangings, pillars, and sockets that form its boundary, the screen for the gate, the pegs, and so on. Here, the "*hangings*" and the "*screen*" mean cloth hung on the pillars to enclose the court. As distinct from the coverings of the tabernacle building explained in chapter 26, God now determines the boundary of the outer court of the tabernacle and its gate.

Verses 9–10: God Speaks of the South Side of the Court

"You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver" (Exodus 27:9–10).

On the south side, hangings of fine woven linen one hundred cubits wide are hung. This cloth forms one side of the court, the south side. The pillars that hold it up are twenty, and the sockets of the pillars are also twenty. The sockets are made of bronze, and the hooks of the pillars and their bands are made of silver. The hooks may be understood as the parts for hanging the cloth, and the bands as the members that connect the pillars horizontally.

Verse 11: God Has the North Side Made Like the South Side

"Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver" (Exodus 27:11).

The hangings on the north side are also one hundred cubits wide, with twenty pillars and twenty sockets of bronze. The hooks of the pillars and their bands are silver. Thus the south and the north form two long sides of the same length.

Verse 12: God Determines the West Side

"And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets" (Exodus 27:12).

On the west side, hangings of fifty cubits are hung, with ten pillars and ten sockets. The west side is half the length of the south and north sides.

Verses 13–15: God Speaks of the East Side, Where the Gate Is, and the Hangings on Either Side of the Gate

"The width of the court on the east side shall be fifty cubits. The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. And on the

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other side shall be hangings of fifteen cubits, with their three pillars and their three sockets" (Exodus 27:13–15).

The whole width of the east side is also fifty cubits. However, since the gate of the court is on this side, the whole is not explained as one closed sheet of hangings; the two sides of the gate and the gate itself are explained separately. On one side of the gate there are hangings of fifteen cubits, with three pillars and three sockets. On the other side, likewise, there are hangings of fifteen cubits, with three pillars and three sockets.

Verse 16: God Has the Screen Made for the Gate on the East

"For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets" (Exodus 27:16).

The screen that covers the gate is twenty cubits wide. The materials are blue thread, purple thread, scarlet thread, and fine woven linen, and with these it is embroidered and woven. The gate has four pillars and four sockets. Added to the hangings on either side, this makes 15 + 20 + 15 = 50 cubits, which matches the whole width of the east side. The difference is that the surrounding hangings are made of fine linen, while the screen is embroidered and woven of threads of several colors and fine linen.

Verse 17: God Restates the Materials of the Fittings of All the Pillars of the Court

"All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze" (Exodus 27:17).

This is a rule that applies to all the pillars around the court. The bands and the hooks are silver, and the sockets are bronze. Therefore these materials are not used only on the south and north sides; the same rule applies to the west and east sides as well.

Verse 18: God Determines the Overall Size of the Court and the Height of the Hangings

"The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze" (Exodus 27:18).

The court is a rectangle one hundred cubits long and fifty cubits wide. The hangings of fine woven linen that surround it are five cubits high, and the sockets are bronze. Taking one cubit as about 45 cm, as before, the court is about 45 m × 22.5 m, and the height of the hangings is about 2.25 m. Again, these are approximate values calculated to help understand the figures in the text.

Adding up the numbers recorded for each side—twenty on the south, twenty on the north, ten on the west, and ten on the east—there are sixty pillars and sixty sockets. The ten on the east are the three on each side of the gate plus the four pillars of the gate. "Sixty each" is the result of adding up the numbers in the text.

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Verse 19: God Determines the Material of the Working Utensils and the Pegs of the Tabernacle

"All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze" (Exodus 27:19).

God has them make the utensils used in the tabernacle, the pegs of the tabernacle, and the pegs for fastening the hangings of the court, of bronze. "*All the utensils*" here must not be read as meaning that even all the holy things inside the tabernacle were to be made of bronze without exception. This is because different materials were specified earlier for the gold overlay of the ark of the Testimony and the table, the lampstand of pure gold, and so on. This verse does not change those commands; it determines the material of the utensils and pegs needed for setting up and using the tabernacle.

The actual making of the court is recorded in Exodus 38:9–20. That record repeats the dimensions and numbers of this command, and also makes known that the height of the screen was five cubits, the same as the hangings of the court, and that the tops of the pillars were overlaid with silver.

When we apply this word to our faith, through the gate of the tabernacle that God appointed and its materials, we can think of the salvation God has bestowed and give thanks. The assurance of salvation does not depend on whether one's feelings are fervent on a given day, but lies in believing the salvation the Lord has accomplished.

Exodus 27:20–21
In verses 20–21, what did God say was to be prepared for the lamp, and what was to be done?

Key Answer God commanded that pure olive oil for the lamp be brought, and that Aaron and his sons tend the lamp continually in the holy place from evening until morning. The command for making the lampstand and the lamps already appears in Exodus 25:31–40.

Verse 20: God Commands the People to Prepare the Oil and to Keep the Lamp Burning without Ceasing

"And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually" (Exodus 27:20).

First, Moses must command the children of Israel. The people must bring to Moses, for the lamp, pure oil obtained by pressing olives. This verse clearly specifies "*pressed olives*" and "*pure*." This does not mean that other oils or materials may be chosen at will.

The purpose of bringing that oil lies in lighting the lamp. Preparing the oil and actually keeping the lamp burning continually are commanded together.

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Verse 21: God Determines Who Is to Tend the Lamp, Where, and When

"In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. It shall be a statute forever to their generations on behalf of the children of Israel" (Exodus 27:21).

Those who tend the lamp are Aaron and his sons. The people bring the oil, and Aaron and his sons look after the lamp. In this way God distinguished the role of those who supply from the role of those who serve inside the holy place.

The place is in the tabernacle of meeting, outside the veil that is before the ark of the Testimony. It is not a command to go into the Most Holy Place, where the ark of the Testimony is, and tend the lamp there. It means to serve on the outer side of the veil that screens the Most Holy Place, that is, in the holy place. Exodus 26:35, read together with this, shows that God had the lampstand placed on the south side of the holy place, facing the table on the north side.

The time is from evening until morning. To "*tend*" means to look after and care for the lamp. It is easy to understand if one thinks of checking the condition of the lamps so that the fire keeps burning, and taking care of the oil and wicks that are needed. Leviticus 24:2–4 also speaks of the same time and place and has the lamps kept in order.

The "*continually*" of verse 20 must be read together with the specific command in verse 21 to tend it from evening until morning. God had this service carried on day after day so that it would not be interrupted.

Finally, God establishes this as an everlasting ordinance that the children of Israel are to keep throughout their

generations. It is neither a task finished by lighting the fire once, nor a task entrusted to the lifetime of Aaron alone. It is a service that must be carried on in the next generation as well. The lighting of the lamps on the lampstand after the tabernacle was actually set up is recorded in Exodus 40:24–25. The record of the lighting at that time is to be distinguished from the ordinance of continual care commanded here.

This passage also shows us how we should respond to this word today. From the picture of the lamp being tended continually, we can think of the service of preserving the gospel and preaching it steadily. This means preaching in full the salvation accomplished through the baptism Jesus received from John, His sacrifice on the Cross, and His rising again from death, and teaching it to the next generation as well. ✉

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Biblical Exposition on Exodus 28

The word that commands making the priests' garments and consecrating the priests

Exodus chapter 28 is the word in which God commands that priests be appointed to serve Him and that the holy garments they are to wear be made. The record of actually making the garments is in Exodus 39:1–31, and the record of Moses clothing Aaron and his sons in them is in Leviticus 8:6–13.

Exodus 28:1–5
In verses 1–5, what did God say was to be made, and what was to be done?

Key Answer In this section, **God commanded that Aaron and his four sons be appointed as priests to serve God, and that the holy garments to be used in that office be made.** The command to call the men and entrust them with the office appears together with the command to make the garments.

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Verse 1: God Has Those Who Will Serve as Priests Called

"Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar" (Exodus 28:1).

God told Moses to bring, from among the children of Israel, his brother Aaron and Aaron's sons Nadab, Abihu, Eleazar, and Ithamar. Aaron himself and his four sons—five people in all. The purpose of calling them lies in having them minister to God in the office of priest. Therefore, the central command of this verse is not the making of things, but having the people God has named come forward and serve.

Verses 2–3: God Determines the Purpose of Making the Holy Garments and Who Is to Make Them

"And you shall make holy garments for Aaron your brother, for glory and for beauty. So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest" (Exodus 28:2–3).

Aaron's garments were garments set apart for the service offered to God, and they had to be made so as to give him glory and beauty. God had the making entrusted to the gifted artisans whom He had filled with the spirit of wisdom. Moses was to convey God's command to them, and they were to make the garments so that Aaron could minister as priest. The beauty

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of the garments is explained together with the office God entrusted.

Verse 4: God Names the Six Garments and Accessories to Be Made

"And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest" (Exodus 28:4).

What the text lists are the breastplate, the ephod, the robe, the skillfully woven tunic, the turban, and the sash. The breastplate is a plate attached to the chest, and the ephod is a priestly garment with shoulder straps and a band. The robe is explained later, in verse 31, as the robe of the ephod, and the skillfully woven tunic is a patterned tunic worn underneath it. The turban is worn on the head, and the sash is tied around the body.

Here the whole list of the holy garments is introduced. It must not be read as meaning that Aaron and his sons were all to wear the same breastplate and ephod. Later, in verse 40, God commands separately the tunics, sashes, and hats for Aaron's sons.

Verse 5: God Determines the Materials to Be Used

"They shall take the gold, blue, purple, and scarlet thread, and the fine linen" (Exodus 28:5).

The materials are gold thread, blue thread, purple thread, scarlet thread, and fine woven linen. The garments are to be made using the colored threads, the gold thread, and the fine linen. What garments are to be made, and how, is explained specifically in the verses that follow.

When we apply this word to our faith, we learn that the office of serving God and its preparation must follow the word God has appointed. It is God who first calls the people, gives the wisdom that is needed, and has even the garments needed for service prepared.

Exodus 28:6–14
In verses 6–14, what did God specifically say was to be made?

Key Answer In this section, **God commanded them to make and connect the ephod, its two shoulder straps, the band woven onto the ephod, the settings of gold in which the two onyx stones would be set, and the two chains of pure gold.**

Verses 6–8: God Determines the Materials of the Ephod and How Its Parts Are Connected

"And they shall make the ephod of gold, blue, purple, and scarlet thread, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together. And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made

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of gold, blue, purple, and scarlet thread, and fine woven linen" (Exodus 28:6–8).

The ephod is woven finely, using gold thread, blue, purple, and scarlet thread, and fine woven linen together. "*Artistically worked*" means made skillfully and finely. Two shoulder straps that connect the shoulder parts are to be attached to the ephod, joining its two edges.

The band tied on the ephod is also made of the same materials and by the same method of weaving as the ephod. God commanded that the band be woven onto the ephod. It is a structure in which the body of the ephod, the two shoulder straps that connect it at the shoulders, and the band tied around the body are connected to one another.

Verses 9–12: God Commands the Memorial Stones to Be Attached on the Shoulders

"Then you shall take two onyx stones and engrave on them the names of the sons of Israel: six of their names on one stone and six names on the other stone, in order of their birth. With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold. And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial" (Exodus 28:9–12).

Two onyx stones are prepared, and the names of the sons of Israel are engraved on them, six names on each stone. All twelve names go on the two stones. The words "*in order of*

their birth" mean that they are to be engraved according to the order of age.

The names are engraved on the stones as letters are engraved on a signet. Then the stones are set in settings of gold and attached one to each of the two shoulder straps of the ephod. The settings of gold are the parts that surround and hold the stones in place. The names are not written on cloth; they are engraved on the stones, and the stones are then fixed in the settings of gold and attached to the shoulders.

God made these two stones memorial stones for the sons of Israel. Aaron had to bear their names on his two shoulders before the LORD. The role of the priest, who goes in before God bearing the names of the people, is revealed in the structure of the garment.

Verses 13–14: God Has the Settings of Gold and the Two Chains Made

"You shall also make settings of gold, and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings" (Exodus 28:13–14).

Settings are made of gold, and two chains are made of pure gold. The chains are to be braided like cords and fastened to those settings of gold. Verses 24–25, which follow, explain that these two gold chains are used to connect the breastplate with the settings of gold on the shoulder straps of the ephod.

In this word, we can look at the threads used in the priest's garments in connection with the saving work of Jesus Christ. The blue thread is connected with Jesus bearing our sins with the baptism He received from John, the scarlet thread with the blood He shed on the Cross, and the purple thread with Jesus,

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who is King and God. The command for making, as written directly in verses 6–14, is to weave the ephod with the appointed threads and to connect the stones engraved with names, the settings of gold, and the chains.

Exodus 28:15–30
In verses 15–30, what did God specifically say was to be made?

Key Answer In this section, **God commanded them to make the breastplate of judgment, to engrave the names of the tribes on twelve stones and attach them, and to fasten it to the ephod with gold chains, rings of gold, and a blue cord.** Then He had Aaron wear that breastplate on his chest, with the Urim and the Thummim put in it, and go in before God.

Verses 15–16: God Determines the Material, Size, and Shape of the Breastplate

"You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet thread, and fine woven linen, you shall make it. It shall be doubled into a square: a span shall be its length, and a span shall be its width" (Exodus 28:15–16).

The breastplate is woven finely, by the same method as the ephod, using gold thread, blue, purple, and scarlet thread, and fine woven linen. It is made as a square, a span each in length

and width, and doubled. The dimensions the text sets are a span across and a span down. Since verse 30 below says that the Urim and the Thummim are to be put in it, it is a breastplate that has not only the stone decoration on its surface but also something put inside it.

Verses 17–21: God Has the Twelve Stones Arranged in Four Rows

"And you shall put settings of stones in it, four rows of stones: The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes" (Exodus 28:17–21).

Three stones are set in each row, twelve in four rows in all. The order is as follows.

Row of stones	First	Second	Third
First row	Sardius	Topaz	Emerald
Second row	Turquoise	Sapphire	Diamond
Third row	Jacinth	Agate	Amethyst
Fourth row	Beryl	Onyx	Jasper

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Each stone is set in a setting of gold, and on each one is engraved, in the manner of engraving a signet, one name from among the twelve tribes of Israel. The onyx stones on the shoulders have six names engraved on each stone, but the stones on the chest have one name engraved on each stone. They are alike in bearing the names of all twelve tribes, but differ in the number of stones and in the way the names are arranged.

Verses 22–25: God Has the Upper Part of the Breastplate Connected with Gold Chains

"You shall make chains for the breastplate at the end, like braided cords of pure gold. And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate; and the other two ends of the two braided chains you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front" (Exodus 28:22–25).

First, chains of pure gold braided like cords are prepared. Two rings of gold are made and attached one to each of the two upper ends of the breastplate, and the two gold chains are put through those rings and fastened. The other ends of the two chains are fastened to the settings of gold on the two shoulder straps at the front of the ephod. In this way, the upper part of the breastplate is connected to the shoulder straps on both shoulders.

Verses 26–28: God Fastens the Lower Part of the Breastplate So That It Does Not Come Loose from the Ephod

"You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. And two other rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod" (Exodus 28:26–28).

Two more rings of gold are made and attached on the inner side of the two lower edges of the breastplate, that is, on the side that touches the ephod. Two further rings of gold are made and attached below the two shoulder straps at the front of the ephod, on the upper part of the band, near the seam. Then the rings on the breastplate and the rings on the ephod are connected by putting a blue cord through them.

Therefore, the rings of gold that appear in verses 23, 26, and 27 are six in all: two on the upper part of the breastplate, two on the inner side of its lower part, and two on the ephod. The upper part is fastened with the two gold chains, and the lower part is fastened with the blue cord, so that the breastplate stays attached above the band of the ephod. The purpose the text states is to keep the breastplate from coming loose from the ephod.

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Verse 29: God Reveals the Meaning of Wearing the Breastplate

"So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually" (Exodus 28:29).

When Aaron goes into the holy place, he must wear on his chest the breastplate of judgment engraved with the names of the sons of Israel. He goes in before the LORD bearing the memorial stones on his two shoulders and wearing on his chest the breastplate engraved with the names. God had this made a memorial forever.

Verse 30: God Has the Urim and the Thummim Put in the Breastplate

"And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually" (Exodus 28:30).

What this verse commands is not to make the Urim and the Thummim, but to put them in the breastplate of judgment. God had them be over Aaron's heart when he went in before the LORD, and had him bear the judgment of the children of Israel over his heart continually.

When we apply this word to our faith, through the figure of one who goes in before God bearing the names of the people on his heart, we learn to hold people in our hearts, praying for them, and serving them. Also, when we think of the office

entrusted with judgment before God, we learn that we must judge according to the word and truth of God rather than our own thoughts.

Exodus 28:31–39
In verses 31–39, what did God specifically say was to be made?

Key Answer In this section, **God commanded them to make the blue robe of the ephod with the pomegranates and golden bells on its hem, the plate of pure gold engraved with *"HOLINESS TO THE LORD,"* the skillfully woven tunic and the turban made of fine linen, and the sash of woven work.** He also speaks of the ordinance of serving in the garments that are made and of the meaning of putting the gold plate on the forehead.

Verses 31–32: God Has the Robe of the Ephod Made

"You shall make the robe of the ephod all of blue. There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear" (Exodus 28:31–32).

This robe is the garment worn under the ephod, and it is made all of blue. It is a garment distinct from the ephod, which is woven of threads of several colors and gold thread. Between the two shoulders there is an opening for the head, and around that opening a binding is woven like the opening in a coat of

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mail. This means that the edge of the part where the neck goes in is to be woven firmly so that it does not tear.

Verses 33–34: God Has Pomegranates and Golden Bells Attached Alternately on the Hem of the Robe

"And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around" (Exodus 28:33–34).

Pomegranate shapes are embroidered with blue, purple, and scarlet thread, and golden bells are attached between them. The arrangement is a golden bell, a pomegranate, again a golden bell, and a pomegranate. This arrangement continues around the hem of the robe. Here the pomegranates are not actual fruit hung on it, but pomegranate ornaments made of colored thread.

Verse 35: God Has Aaron Serve Wearing That Robe

"And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the LORD and when he comes out, that he may not die" (Exodus 28:35).

Aaron had to go into the holy place to minister before the LORD, and come out, wearing this robe. At that time the sound of the bells attached to the robe would be heard. Along with this ordinance, God also said that Aaron would not die. It shows that the priest's garments and the ordinance for wearing

them are a holy command related to life. What the text speaks of is going in and out of the holy place and serving in the appointed garments.

Verses 36–38: God Has a Plate of Pure Gold Made and Put on the Front of the Turban

"You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD" (Exodus 28:36–38).

A plate is made of pure gold, and on it the words "*HOLINESS TO THE LORD*" are engraved as on a signet. These are words that show that he is set apart as holy to the LORD. That plate is fastened with a blue cord to the front of the turban so that it is on Aaron's forehead. What is made of gold is this plate; the material of the turban itself is stated in the following verse, 39, to be fine linen.

Aaron had to have this plate on his forehead and bear the iniquity of the holy things which the children of Israel hallowed. "*Iniquity*" here refers to the responsibility for sin connected with those holy things. The text says that because the plate is always on Aaron's forehead, the holy things are accepted before the LORD. Therefore this plate is not a mere ornament; it shows the responsibility entrusted to Aaron in connection with the holy things the people offer.

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Verse 39: God Has the Skillfully Woven Tunic, the Turban, and the Sash Made

"You shall skillfully weave the tunic of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work" (Exodus 28:39).

The skillfully woven tunic is woven of fine linen thread, and the turban is made of the same fine linen. The skillfully woven tunic may be understood as a tunic woven with a pattern. God commanded that the sash be made of woven work.

When we apply this word to our faith, through the words "*HOLINESS TO THE LORD*" we come to think that the purpose of the service offered to God lies in holiness. We can learn this in connection with believing the washing away of sin that Jesus accomplished with the baptism He received from John and the blood of the Cross, and with preaching the gospel of that salvation to people.

Exodus 28:40–43
In verses 40–43, what did God say was to be made, and what was to be done?

Key Answer In this section, **God commanded them to make tunics, sashes, and hats for Aaron's sons, and to clothe Aaron and his sons, anoint them, consecrate them, and sanctify them.** He also had linen trousers made to cover their nakedness, and had them be worn without fail when they served at the tabernacle of meeting and at the altar.

Verse 40: God Has the Garments Aaron's Sons Will Wear Made

"For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty" (Exodus 28:40).

Tunics, sashes, and hats are made for Aaron's sons. These garments, too, had to give them glory and beauty. It was not only Aaron's garments that were needed for holy service; God also had the garments of the sons who would serve as priests with him prepared.

Verse 41: God Has Them Clothed and Appointed as Priests

"So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests" (Exodus 28:41).

The order of the command is to clothe Aaron and his sons, to anoint them, and to consecrate and sanctify them so that they may minister in the office of priest. To "*consecrate*" means to entrust them with the duty of serving as priests and establish them in it, and to 'sanctify' means to set them apart to serve God.

The work is not finished merely by making the garments. The garments that are made must be put on those for whom they are made, and those men must be established to carry out the office God has entrusted.

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Verse 42: God Has Linen Trousers Made to Cover Their Nakedness

"And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs" (Exodus 28:42).

"*Trousers*" are a garment worn underneath to cover the lower body. They are made of linen and must reach from the waist to the thighs. This is a garment commanded separately from the skillfully woven tunic mentioned earlier. The purpose of this garment appears clearly in the text: it is to cover the nakedness of the priests.

Verse 43: God Reveals When They Are to Be Worn and Why This Must Be Kept

"They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him" (Exodus 28:43).

Aaron and his sons must wear the appointed garments when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place. Wearing the linen trousers that cover their nakedness, commanded just before, is also included here. God commanded this so that they would not incur iniquity by violating it and die.

This is not a rule that ends with putting on the garments once on that day. It is an ordinance that Aaron and his descendants must keep continually. Therefore, what is to be done in this section is the making of the garments, the clothing,

the anointing and appointing as priests, and the keeping of the appointed ordinance for wearing them every time they serve.

The way we respond to this word today also comes from here. It is to carry out the service God has entrusted according to His word, without changing it to our own way. We can also apply this word by giving thanks for the grace by which God has allowed us to serve Him and, even with our shortcomings, by believing in the salvation the Lord has accomplished and carrying out the work entrusted to us. ✉

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Biblical Exposition on Exodus 29

The consecration that appoints the priests and the sacrifice offered daily

Exodus 29:1–9
In verses 1–9, what did God say was to be made, and what was to be done?

Key Answer Exodus 29:1–9 is a passage in which **God commands that the animals and the unleavened bread to be used in the sacrifice be prepared, and that Aaron and his sons be washed, clothed in the holy garments, and entrusted with the office of priest.** What is commanded to be made in this section is three kinds of bread made of fine flour. Then comes the procedure of preparing for the consecration: washing the men, clothing them, and pouring oil on them.

This chapter is the word in which God commands Moses how these things are to be carried out. The record of Moses actually washing Aaron and his sons, clothing them, and performing the consecration is in Leviticus chapter 8.

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Verse 1: God Tells Moses to Prepare One Young Bull and Two Rams Without Blemish

"And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish" (Exodus 29:1).

The bull is used for the sin offering later, in verses 10–14; one ram is used for the burnt offering in verses 15–18, and the other for the sacrifice of consecration explained from verse 19 on. The three animals are not all handled in the same way.

Verse 2: God Tells Moses to Make Unleavened Bread, Unleavened Cakes Mixed with Oil, and Unleavened Wafers Anointed with Oil, All of Fine Flour

"And unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour)" (Exodus 29:2).

Unleavened means that no leaven has been put in. All three kinds are made of fine flour, but the unleavened cakes are mixed with oil and the unleavened wafers are anointed with oil. If one distinguishes here between mixing with oil and anointing with oil, the method of preparation is easy to understand.

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Verse 3: God Tells Moses to Put the Bread That Has Been Made in One Basket and Bring It Together with the Animals

"You shall put them in one basket and bring them in the basket, with the bull and the two rams" (Exodus 29:3).

They are brought in the basket, and the one bull and the two rams are prepared together with them.

Verse 4: God Tells Moses to Bring Aaron and His Sons to the Door of the Tabernacle of Meeting and Wash Them with Water

"And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water" (Exodus 29:4).

The tabernacle of meeting refers to the tent where God meets His people. Here God told Moses to wash the men who were to be appointed as priests.

Verses 5–6: God Tells Moses to Clothe Aaron Fully in the Priestly Garments

"Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. You shall put the turban on his head, and put the holy crown on the turban" (Exodus 29:5–6).

The order in the text is to put the tunic on him, to put the robe of the ephod and the ephod on him, to attach the breastplate, and to gird him with the intricately woven band of the ephod. Then the turban is put on his head, and the holy crown is put on it. The holy crown is connected with the holy plate of gold that God commanded in the preceding chapter, Exodus 28:36–37, to be fastened on the front of the turban. How the garments and the plate are made is in chapter 28, and this section of chapter 29 commands the procedure of putting the prepared garments on him.

Verse 7: God Tells Moses to Take the Anointing Oil and Pour It on Aaron's Head to Anoint Him

"And you shall take the anointing oil, pour it on his head, and anoint him" (Exodus 29:7).

The anointing oil is the oil used for setting apart as holy. In this verse, the one on whose head the oil is expressly to be poured is Aaron. The procedure of sprinkling the blood and the anointing oil on his sons and on the garments comes separately later, in verse 21.

Verses 8–9: God Tells Moses to Put Tunics on Aaron's Sons as Well, to Gird Aaron and His Sons with Sashes and Put Hats on Them, and to Entrust Them with the Office of Priest

"Then you shall bring his sons and put tunics on them. And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons" (Exodus 29:8–9).

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To consecrate is to entrust someone with the office of serving God and so appoint him. God says that this is to be a perpetual statute, and He commands that Aaron and his sons be consecrated and made holy. Appointing men as priests is accompanied by the procedure of preparation and setting apart that God has appointed.

After the men and the offerings have been prepared in this way, in verses 10–14 God speaks of offering the sin offering with the bull.

Exodus 29:10–14
In verses 10–14, what did God say was to be done?

Key Answer Exodus 29:10–14 is a passage in which **God commands that a sin offering be offered with one bull, and determines the laying on of hands, the killing, the putting on and pouring out of the blood, and the parts to be burned on the altar and the parts to be burned outside the camp.** Aaron and his sons, who were being consecrated as priests, also had to pass through the sacrifice of atonement.

Verse 10: God Tells Moses to Have the Bull Brought Before the Tabernacle of Meeting, and Aaron and His Sons to Put Their Hands on Its Head

"You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull" (Exodus 29:10).

The laying on of hands is the act of placing one's hands on the head of the offering and passing one's sins on to it. In this verse, Aaron and his sons are the ones who lay their hands on it, and Moses takes on the task of having the offering brought before the tabernacle of meeting.

Verse 11: God Tells Moses to Kill the Bull by the Door of the Tabernacle of Meeting, Before the LORD

"Then you shall kill the bull before the LORD, by the door of the tabernacle of meeting" (Exodus 29:11).

In Leviticus 8:14–15, which records how it was actually carried out, it is likewise confirmed that Aaron and his sons laid their hands on it and Moses killed it.

Verse 12: God Tells Moses to Use the Blood in Two Places

"You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar" (Exodus 29:12).

First the blood is put on the horns of the altar with a finger, and then all the blood is poured out beside the base of the altar. In terms of procedure, after some has been used for putting on the horns, all the blood that remains is poured out. The place where the blood is put is the horns of the altar, and the place where it is poured out is the base of the altar.

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Verse 13: God Tells Moses to Burn the Appointed Fat and the Parts of the Entrails on the Altar

"And you shall take all the fat that covers the entrails, the fatty lobe attached to the liver, and the two kidneys and the fat that is on them, and burn them on the altar" (Exodus 29:13).

The list is all the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys, and the fat that is on those kidneys. The fat here is the fat of the animal, and it is distinguished from the anointing oil poured on the head.

Verse 14: God Tells Moses to Take the Flesh, Skin, and Offal of the Bull Outside the Camp and Burn Them

"But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering" (Exodus 29:14).

The camp is the encampment where the people of Israel stay. So God distinguished between the parts burned on the altar and the parts burned outside the camp where the people stay.

God Himself calls this sacrifice a sin offering. If one thinks that the flesh of this sin offering bull is used for the meal of consecration later on, the procedures get mixed up. The flesh of this bull is burned outside the camp, and the flesh that God tells them, from verse 31 on, to boil and eat is the flesh of a different offering, the ram of consecration.

In this word, we see the fact that the priest himself must first receive the atonement God has prepared. When we explain the laying of hands on the sacrificial offering to pass on one's

sins and the making of atonement with its blood in connection with the salvation of Jesus, we go on to the meaning of the gospel: that Jesus bore our sins with the baptism He received from John, was judged for those sins on the Cross, and rose again from death.

After the sin offering, God tells Moses to offer the burnt offering with the first ram.

Exodus 29:15–18
In verses 15–18, what sacrifice did God say was to be offered?

Key Answer In Exodus 29:15–18, **God tells Moses to offer one ram as a burnt offering.** It is the first of the two rams without blemish prepared earlier. Unlike the bull of the sin offering, here the central point is the burning of the whole ram on the altar.

Verse 15: God Tells Moses to Take One Ram, and Aaron and His Sons to Put Their Hands on Its Head

"You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram" (Exodus 29:15).

The order is to prepare the offering first and then to place their hands on its head.

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Verse 16: God Tells Moses to Kill the Ram and Sprinkle Its Blood All Around on the Altar

"And you shall kill the ram, and you shall take its blood and sprinkle it all around on the altar" (Exodus 29:16).

Earlier, the blood of the bull was to be put on the horns of the altar and poured out at the base of the altar. Concerning the blood of this ram, God commands that it be sprinkled all around on the altar.

Verse 17: God Tells Moses to Cut the Ram in Pieces and Wash Its Entrails and Its Legs

"Then you shall cut the ram in pieces, wash its entrails and its legs, and put them with its pieces and with its head" (Exodus 29:17).

To cut in pieces is to divide the body into several parts. The washed entrails and legs are put together with the pieces and the head.

Verse 18: God Tells Moses to Burn the Whole of the Prepared Ram on the Altar

"And you shall burn the whole ram on the altar. It is a burnt offering to the LORD; it is a sweet aroma, an offering made by fire to the LORD" (Exodus 29:18).

The head, too, is included in what verse 17 says is to be put together. This ram is burned whole on the altar, with no portion left for the priests.

The text calls this sacrifice a burnt offering to the LORD and an offering made by fire. The burnt offering here is the sacrifice in which the whole offering is burned on the altar and offered up, and the words "offering made by fire" indicate the manner of offering it by fire. Referring to one sacrifice, the text explains together the name "burnt offering" and the manner of offering it by fire. God says that this offering is a sweet aroma offered to Him.

After the first ram is offered as the burnt offering, there follows the procedure of consecration that sets the priests apart with the second ram.

Exodus 29:19–25
In verses 19–25, what sacrifice did God say was to be offered, and how?

Key Answer In Exodus 29:19–25, **God tells Moses to offer the second ram as the offering of consecration, to set Aaron and his sons apart with its blood, and to wave the appointed flesh, fat, and bread as a wave offering and then burn them on the altar.** In verse 22, God Himself states that this ram is the ram of consecration.

Verse 19: God Tells Moses to Take the Other Ram, and Aaron and His Sons to Put Their Hands on Its Head

"You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram" (Exodus 29:19).

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Following the ram of the burnt offering that came before, the remaining one of the two rams prepared at the beginning is used.

Verse 20: God Tells Moses to Kill the Ram, Put Its Blood on the Men, and Then Sprinkle It All Around on the Altar

"Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar" (Exodus 29:20).

The parts on which the blood is put are the tip of the right ear, the thumb of the right hand, and the big toe of the right foot of Aaron and his sons. The tip of the ear refers to the lower part of the ear. The blood is put on the same parts of Aaron and of all his sons alike. This can be confirmed in Leviticus 8:23–24, which records how it was actually carried out.

Verse 21: God Tells Moses to Take the Blood on the Altar and the Anointing Oil and Sprinkle Them on the Men and on the Garments

"And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him" (Exodus 29:21).

The objects of the sprinkling are Aaron, Aaron's garments, Aaron's sons, and the garments of his sons. God says that in this way they and their garments will be hallowed. The pouring of the anointing oil on the head in verse 7 and the sprinkling of the blood and the anointing oil on the men and the garments here are distinct procedures.

Verse 22: God Tells Moses to Take from the Ram of Consecration the Parts to Be Offered on the Altar

"Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys and the fat on them, the right thigh (for it is a ram of consecration)" (Exodus 29:22).

In the order of the text, they are the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys, the fat on them, and the right thigh. In this consecration, the right thigh is included in the portion that is burned on the altar according to verse 25 below.

Verse 23: God Tells Moses to Take One of Each of Three Things from the Basket of Unleavened Bread Set Before the LORD

"One loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the LORD" (Exodus 29:23).

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They are one loaf of bread, one cake made with oil, and one wafer. From among the bread prepared in verse 2 and put in the basket, the portion appointed here is taken, one of each.

Verse 24: God Tells Moses to Put All These in the Hands of Aaron and His Sons and Wave Them Before the LORD as a Wave Offering

"And you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them as a wave offering before the LORD" (Exodus 29:24).

"All these" includes the parts taken in verse 22 and the bread taken in verse 23. The wave offering is the manner of offering in which the offering is waved before the LORD.

Verse 25: God Tells Moses to Receive the Offering Back from Their Hands and Burn It on the Altar with the Burnt Offering

"You shall receive them back from their hands and burn them on the altar as a burnt offering, as a sweet aroma before the LORD. It is an offering made by fire to the LORD" (Exodus 29:25).

Leviticus 8:28, which records how it was actually carried out, explains that Moses took them from their hands and burned them on the altar, on the burnt offering. In other words, the procedure does not end with placing them in the hands and waving them; it continues until Moses receives them and burns them on the altar. God calls this an offering made by fire, a sweet aroma before the LORD.

This section does not say that the whole ram of consecration is to be burned all at one time; it designates the parts to be burned. In the passage that follows, God determines the portion of the breast and how the holy garments are to be passed down.

Exodus 29:26–30
In verses 26–30, what sacrifice did God say was to be offered, and how?

Key Answer Exodus 29:26–30 is a passage in which **God determines the ordinance of offering the breast of the ram of consecration as a wave offering and making it Moses' portion, of the holy portion that is to go to the priests, and of the handing down of Aaron's holy garments.** This is not a section that begins a separate sacrifice by adding a new animal; it determines the portions of the sacrifice of consecration offered earlier and leads on to the ordinances for the priests that follow.

Verse 26: God Tells Moses to Take the Breast of the Ram of Consecration and Wave It Before the LORD as a Wave Offering

"Then you shall take the breast of the ram of Aaron's consecration and wave it as a wave offering before the LORD; and it shall be your portion" (Exodus 29:26).

And God determines that the breast is Moses' portion.

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The "you" here is Moses, who hears this command. In Leviticus 8:29, too, it is confirmed that the breast of the ram of consecration was the portion that went to Moses.

Verse 27: God Tells Moses to Consecrate the Breast and the Thigh Taken from the Ram of Consecration of Aaron and His Sons

"And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of that which is for Aaron and of that which is for his sons" (Exodus 29:27).

To consecrate is to set apart as the portion offered to God. The breast is offered as a wave offering according to verse 26 and becomes Moses' portion, and the right thigh taken earlier in verses 22–25 is burned on the altar. That the two parts are set apart as holy together does not mean that the way they are handled becomes the same.

Verse 28: God Determines, as a Statute Forever, the Portion to Go to the Priests from the Sacrifices of the Peace Offerings Offered by the Children of Israel

"It shall be from the children of Israel for Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, that is, their heave offering to the LORD" (Exodus 29:28).

This portion is a heave offering to the LORD, and it goes to Aaron and his sons. A heave offering refers to the portion of an offering that is offered separately to God.

Later, in Leviticus 7:30–34, which explains the distribution of the peace offerings in detail, God says that the breast that is waved goes to Aaron and his sons, and that the right thigh becomes the portion of the priest who offers the blood and the fat of that sacrifice. If one distinguishes this general ordinance for the peace offerings from the special distribution in the consecration that Moses is now carrying out, one can understand the flow in which the thigh is burned earlier and God speaks here of the priests' portion.

Verse 29: God Tells Moses to Pass Aaron's Holy Garments On to the Son Who Succeeds Him

"And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to be consecrated in them" (Exodus 29:29).

The one who succeeds him also puts on those garments, is anointed, and is consecrated. In this section, God does not determine anew the materials and the method of making new garments; He has the garments that were already prepared handed down.

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Verse 30: God Tells Moses That the Son Who Becomes Priest in Aaron's Place and Enters the Tabernacle of Meeting to Minister in the Holy Place Is to Wear the Garments for Seven Days

"That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy place" (Exodus 29:30).

This is the ordinance given for the son who will succeed to Aaron's office and minister. These seven days are a period connected with the consecration, and later, in verse 35, God commands that the consecration itself also be carried out for seven days.

After determining the holy portion of the offering and the succession of the garments, God speaks of the food that the priests being consecrated are to eat and of how the food that is left over is to be handled.

Exodus 29:31–34
In verses 31–34, what sacrifice did God say was to be offered, and how?

Key Answer Exodus 29:31–34 is a passage in which **God commands that the flesh of the ram of consecration be boiled in the holy place, that Aaron and his sons eat it together with the bread, and that the food that remains until the morning be burned.** Rather than a command adding a new offering, it is an ordinance determining how the portion to be eaten from the offering of consecration already offered is to be handled.

Verse 31: God Tells Moses to Boil the Flesh of the Ram of Consecration in the Holy Place

"And you shall take the ram of the consecration and boil its flesh in the holy place" (Exodus 29:31).

Since God has already determined the parts to be burned on the altar and the breast to be offered separately, this is now the procedure of boiling the flesh to be used for the meal. The method of cooking appointed in this section is boiling.

Verse 32: God Tells Aaron and His Sons to Eat the Flesh of the Ram and the Bread in the Basket by the Door of the Tabernacle of Meeting

"Then Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of meeting" (Exodus 29:32).

Those who eat, the place of eating, and the food to be eaten are all determined. The people are Aaron and his sons, the place is the door of the tabernacle of meeting, and the food is the flesh of the ram of consecration and the bread in the basket.

Verse 33: God Says That They Are to Eat the Things of Atonement Used to Consecrate and Sanctify Them, but an Outsider Is Not to Eat Them

"They shall eat those things with which the atonement was made, to consecrate and to sanctify them; but an outsider shall not eat them, because they are holy" (Exodus 29:33).

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An outsider refers to another person not appointed to take part in the food of this consecration. The reason he may not eat it is that the food is holy. It is not an ordinary meal that anyone may share; it is food that God has set apart as holy.

The expression "those things with which the atonement was made" here must be read within the context that refers to the flesh of the ram of consecration and the bread spoken of just before. It is not a procedure of bringing back the sin offering bull, which verse 14 said was to be burned outside the camp, and boiling and eating it. The priests being consecrated eat the appointed portion of the offering used to consecrate and sanctify them.

Verse 34: God Tells Moses to Burn with Fire Any of the Flesh or Bread of the Consecration That Remains Until the Morning

"And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy" (Exodus 29:34).

Not only the flesh but also the bread follows the same ordinance. It is not to be kept to eat the next day or shared with others as leftovers; because it is holy food, God commands that what remains be burned.

Next, God speaks of how long this consecration is to be carried out and of how the altar is to be made holy during that period.

Exodus 29:35–37
In verses 35–37, how did God say the sacrifice of consecration was to be offered?

Key Answer In Exodus 29:35–37, **God tells Moses to carry out the consecration for seven days, to offer a sin offering with one bull every day, and to make atonement for the altar and anoint it to sanctify it.** This is the part that commands that the procedure of consecration spoken of earlier be carried out over the appointed period.

Verse 35: God Tells Moses to Do to Aaron and His Sons as God Has Commanded, and to Continue the Consecration for Seven Days

"Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them" (Exodus 29:35).

The consecration does not end with the single day's act of putting the garments on them. Together with the procedure commanded earlier, the period of seven days must be kept.

Verse 36: God Tells Moses to Offer a Sin Offering with One Bull Every Day

"And you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it" (Exodus 29:36).

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Since it is one each day for seven days, the number in this verse adds up to seven bulls.

God also tells Moses to make atonement for the altar and cleanse it, and to anoint that altar to sanctify it. Here the object that is anointed is the altar. The procedure and the object differ from those of the anointing oil poured on Aaron's head. Making atonement for the altar and cleansing it is the procedure of setting the altar apart as clean and holy for use in offering sacrifices to God.

Verse 37: God Commands Again That Atonement Be Made for the Altar for Seven Days to Sanctify It

"Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy" (Exodus 29:37).

As a result, the altar becomes a most holy altar, and God says that whatever touches the altar is holy. This word is an ordinance concerning the ritual holiness of the altar and of what touches it.

This section is a command to make atonement for the altar already prepared and to anoint it, setting it apart for use in offering sacrifices to God. In Leviticus 8:33–36, the record of the actual consecration, the consecration is likewise carried out for seven days and the command of the LORD is kept.

After the ordinance of the seven-day consecration, God speaks of the morning and evening burnt offerings that are to continue throughout their generations even after that.

Exodus 29:38–46
In verses 38–46, what sacrifice did God specifically say was to be offered, and how?

Key Answer Exodus 29:38–46 is a passage in which **God commands that lambs of the first year be offered as a burnt offering every day, one in the morning and one at twilight, and that the grain offering of fine flour and oil and the drink offering of wine be offered with each of them.** God says that this sacrifice is to continue throughout their generations, and He closes with the promise that He will meet with Israel and dwell among them.

Verses 38–39: God Determines the Age and Number of the Lambs to Be Offered Daily, and the Times

"Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. One lamb you shall offer in the morning, and the other lamb you shall offer at twilight" (Exodus 29:38–39).

The lambs are two in number, of the first year. One is offered in the morning, and the other at twilight. They are offered twice a day, one each time. This is not a sacrifice limited to the seven days of the consecration, but the sacrifice that verse 42 calls a continual burnt offering throughout their generations.

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Verse 40: God Determines the Quantities of Grain, Oil, and Wine to Be Offered with the One Lamb

"With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering" (Exodus 29:40).

The fine flour is one-tenth of an ephah, and the pressed oil is one-fourth of a hin. This flour and oil are offered together with the lamb. Then one-fourth of a hin of wine is added as a drink offering. The ephah is a unit indicating a quantity of grain, and the hin is a unit indicating a quantity of liquid, such as oil or wine.

Verse 41: God Tells Moses to Offer with the Evening Lamb the Same Grain Offering and Drink Offering as in the Morning

"And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD" (Exodus 29:41).

So it is not that the flour, oil, and wine are offered only in the morning and only the lamb is offered in the evening. In the evening, too, one-tenth of an ephah of flour, one-fourth of a hin of pressed oil, and one-fourth of a hin of wine are offered together with the one lamb.

The grain offering is an offering of grain, and here its content is the fine flour and oil of the preceding verse. The drink offering is an offering of wine poured out. These offerings offered together with the burnt offering are offered as an offering made by fire, a sweet aroma to the LORD.

Adding up the quantity for the whole day, it is two lambs, two-tenths, that is, one-fifth, of an ephah of fine flour, one-half of a hin of pressed oil, and one-half of a hin of wine.

Verse 42: God Speaks of the Place, the Duration, and the Promise That He Will Meet with Them

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you" (Exodus 29:42).

The place is the door of the tabernacle of meeting before the LORD, and as for the duration, it continues throughout their generations. God says that there He will meet with Israel and speak with Moses. It is a promise that in the worship He has appointed, God Himself will meet with His people.

Verse 43: God Says That He Will Meet with the Children of Israel and That the Tabernacle Will Be Sanctified by His Glory

"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory" (Exodus 29:43).

From here on, what comes to the fore is not only the actions of the men who handle the offerings, but what God Himself will do. The One who sanctifies the tabernacle is God, who meets with His people there.

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Verse 44: God Says That He Will Consecrate the Tabernacle of Meeting and the Altar, and Aaron and His Sons

"So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests" (Exodus 29:44).

And God says that He will have them minister to Him as priests. Earlier He commanded that the men be washed, that Aaron be anointed with oil, and that blood be applied in the appointed manner, and here He makes clear that in all those ordinances, the One who sanctifies the men and the sanctuary is God.

Verses 45–46: God Promises to Dwell Among Israel and Be Their God

"I will dwell among the children of Israel and will be their God. And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the LORD their God" (Exodus 29:45–46).

God says that His purpose in bringing Israel out of Egypt was to dwell among them. Bringing them out of Egypt is a saving event already accomplished, and at the point when this word is given, the content concerning the tabernacle and the consecration of the priests is a command and a promise still to be carried out.

Today we learn from this word that God provides both the way to come to Him and holiness. When we connect the repeated sacrifices of the Old Testament with the salvation of Jesus, we go on to believe in the salvation that Jesus

accomplished with the baptism He received from John, His sacrifice on the Cross, and His rising again from death. Hebrews 10:11–14 distinguishes the repeated sacrifices from the one eternal sacrifice of Christ. We understand the sacrificial procedures of Exodus as the text states them, and we believe in the salvation of Christ to which the New Testament testifies. ✉

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Biblical Exposition on Exodus 30

The furnishings of the tabernacle and the service that God appointed

Exodus 30:1–10
In verses 1–10, of what material and how did God say the altar of incense was to be made, and what commands did He give?

Key Answer In this section, God commanded that **the altar of incense, on which incense would be burned, be made, that it be placed in its appointed position, and that incense be burned on it every morning and evening.** He determines not only the material and dimensions of the altar, but also how it is to be carried, the incense to be used, the offerings that must not be offered on it, and the atonement to be made every year.

Verses 1–2: God Speaks of the Material and Size of the Body and the Structure of the Horns

"You shall make an altar to burn incense on; you shall make it of acacia wood. A cubit shall be its length and a cubit

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its width—it shall be square—and two cubits shall be its height. Its horns shall be of one piece with it" (Exodus 30:1–2).

The body is made of acacia wood. Since the length and the width are each 1 cubit, it is square when seen from above, and the height is 2 cubits. It is an altar whose height is twice one side of its base. The dimensions the text sets are as follows.

Part	Dimension in the text
Length	1 cubit
Width	1 cubit
Height	2 cubits

The altar has horns, and God said that the horns are to be "*of one piece with it*." This means that they are to be made so that the horns are joined to the body of the altar and form one body with it.

Verse 3: The Command to Overlay the Altar with Pure Gold and to Put a Molding of Gold Around It

"And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around" (Exodus 30:3).

The top of the wooden altar, its sides at the front and back and on the left and right, and its horns are overlaid with pure gold. A molding of gold is put around it. So the altar of incense is a furnishing whose body of acacia wood is covered with pure gold.

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Verses 4–5: The Word Telling Them to Prepare the Rings and Poles for Carrying It

"Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. You shall make the poles of acacia wood, and overlay them with gold" (Exodus 30:4–5).

Two gold rings are attached under the molding, one on each side, and the poles for carrying the altar are to be put through them. The "*poles*" are the bars used when it is carried on the shoulders. These poles, too, are made of acacia wood and overlaid with gold. The gold rings are not merely for decoration; they are the parts into which the poles are inserted, and the poles are the means by which the altar is carried and moved.

Verse 6: God Determines the Place Where the Altar of Incense Is to Be Put

"And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you" (Exodus 30:6).

It is a command to put the altar of incense outside the veil that screens the Most Holy Place, where the ark of the Testimony and the mercy seat above it are—that is, on the holy place side. It is the position that faces the mercy seat with the veil in between. God says that the mercy seat is the place where He will meet with Moses. Later, Exodus 40:26 also records that the gold altar was put in front of the veil in the tabernacle of meeting.

Verses 7–8: God Speaks of Who Is to Burn the Incense and When

"Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations" (Exodus 30:7–8).

Every morning, when he tends the lamps, Aaron burns sweet incense on the altar of incense. In the evening, when he lights the lamps, he burns incense again. The burning of incense is joined to the tending of the lamps in the morning and the evening.

God commanded that this never cease throughout their generations. This word is an ordinance to continue the appointed burning of incense in the morning and the evening. What kind of incense is to be made is explained in detail in verses 34–38 of the same chapter.

Verse 9: God Makes Clear What Is Forbidden on the Altar of Incense

"You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it" (Exodus 30:9).

Incense different from what God has appointed must not be burned on it. God also said that no burnt offering or grain offering is to be offered on it, and that the wine of the drink offering is not to be poured on it either. The burnt offering is a sacrifice in which the offering is burned up and offered, the grain offering is a sacrifice offered with grain, and the drink

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offering is an offering in which wine is poured out. The altar of incense is not used as an altar on which these sacrifices are offered as well. God distinguished the use of the altar of burnt offering in the court of the tabernacle from the use of the altar of incense in the holy place.

Verse 10: The Command to Make Atonement upon the Horns of the Altar of Incense Every Year

"And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD" (Exodus 30:10).

Once a year, Aaron must make atonement upon the horns of the altar of incense with the blood of the sin offering. The burning of incense in the morning and the evening and the atonement made once a year are different procedures. In verse 9, God forbade burnt offerings and grain offerings, but in verse 10 He expressly commands that the blood of the sin offering be used for the horns of the altar. Along with this reason, God declares that this altar is most holy to the LORD.

The actual making and implementation are recorded in Exodus 37:25–28 and 40:26–27. In chapter 37, the altar of incense, its rings, and its poles were made, and in chapter 40, Moses put the gold altar in front of the veil and burned incense on it. In this way, the commands for making and using it in chapter 30 can be distinguished from the later record of carrying them out.

When we apply this word to our faith, the burning of incense makes us think of prayer offered to God. Psalm 141:2 likens prayer to the burning of incense, and Revelation 5:8

explains that the incense is the prayers of the saints. Those who believe in the salvation that Jesus accomplished with the baptism He received from John and the blood of the Cross pray boldly to God, relying on that grace. They tell Him their worries and needs, and they also ask for His help in the work of serving the gospel.

Next, verses 11–16 move from the making of furnishings to the ransom for their lives that the people are to give.

Exodus 30:11–16
In verses 11–16, what did God say about the ransom for their lives that must be given before God?

Key Answer The command of this section is that **when the children of Israel are numbered, each person twenty years old and above who is included in the census is to give half a shekel to the LORD as a ransom for his life, and that the money is to be used for the service of the tabernacle of meeting.** This is not a sacrificial procedure in which an animal is killed and offered, but an ordinance of giving an appointed sum of money to make atonement for one's life.

Verses 11–12: God Speaks of When and for What Purpose the Ransom Is to Be Given

"Then the LORD spoke to Moses, saying: When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you

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number them, that there may be no plague among them when you number them" (Exodus 30:11–12).

God speaks to Moses. When the number of the children of Israel is taken, each person who is numbered must give a ransom for his life to the LORD. A "*ransom*" means the price paid to redeem a life. God said that in this way there was to be no plague among the people when they were numbered. A "*plague*" is a word that refers to a contagious calamity.

The occasion appointed here is the time when the population is numbered. The relationship that God spoke of between the numbering and the ransom for their lives must first be understood.

Verse 13: God Determines the Amount to Be Given

"This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs). The half-shekel shall be an offering to the LORD" (Exodus 30:13).

Each person gives half a shekel according to the standard of the shekel of the sanctuary. Since 1 shekel is 20 gerahs, half a shekel is 10 gerahs. God had them give the same amount by the standard of the sanctuary, without using an arbitrary weight or a different standard for each individual. Chapter 30 commands half a shekel, and the fact that what was actually given was silver is confirmed in Exodus 38:25–26.

Verses 14–15: Those Who Are to Give, and the Ordinance That Applies the Same Amount to the Rich and the Poor

"Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD. The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to the LORD, to make atonement for yourselves" (Exodus 30:14–15).

Those who are to give are the people twenty years old and above who are included in the census. The rich do not give more than half a shekel, and the poor do not give less than half a shekel. God determined the same amount to make atonement for the life of each person.

In this ordinance, it is not allowed to give more of the ransom for one's life because one has much property, or less because one is poor.

Verse 16: God Makes Clear the Use and Meaning of the Ransom That Is Collected

"And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves" (Exodus 30:16).

Moses must collect the ransom money from the children of Israel and use it for the service of the tabernacle of meeting. It is money used for the work of the tabernacle of meeting, where God is served. God says that this ransom money will be a memorial for the children of Israel before the LORD and will make atonement for their lives. He determined together both

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the use of the money given and its meaning, namely that the people are remembered before God.

The actual receiving and use appear in Exodus 38:25–28. The 603,550 people twenty years old and above who were numbered each gave half a shekel of silver. The silver collected was 100 talents and 1,775 shekels. The 100 talents of silver were used to make the sockets for the boards of the sanctuary and the sockets for the pillars of the veil (that is, the sockets for the four pillars of the veil of the Most Holy Place), 100 in all, and the remaining 1,775 shekels were used for the hooks of the pillars, for overlaying their capitals, and for making the bands of the pillars. This is the actual record of the use for the service of the tabernacle of meeting commanded in Exodus 30:16.

When we look at this word in the light of the gospel, the ransom makes us think of Jesus Christ, who gave Himself to save our lives. In Matthew 20:28, Jesus says that He came to give His life a ransom for many. We believe that Jesus bore our sins with the baptism He received from John and gave Himself on the Cross, and we give thanks for that grace of salvation. This does not mean that a person today buys salvation by paying money.

Next, verses 17–21 explain the laver that God provided so that the priests could wash before ministering.

Exodus 30:17–21
In verses 17–21, of what material did God say the laver was to be made, and what was to be done at that laver?

Key Answer God said that the laver and its base were to be made of bronze, placed between the tabernacle of

meeting and the altar, and filled with water. Aaron and his sons had to wash their hands and feet with that water before going into the tabernacle of meeting or performing their office at the altar.

Verses 17–18: God Speaks of the Material, the Placement, and What Is to Be Prepared

"Then the LORD spoke to Moses, saying: You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it" (Exodus 30:17–18).

The laver is a large vessel that holds the water used for washing. The part that holds the water is bronze, and the base beneath it is also made of bronze. God did not say to make it of acacia wood and then overlay it with metal, as with the altar of incense; He said that the laver and its base themselves were to be made of bronze.

Its position is between the tabernacle of meeting and the altar. The altar here is the altar of burnt offering in the court of the tabernacle, and its placement can be confirmed in Exodus 40:29–30. After the laver has been made and set in place, water must be put in it so that washing can actually be done.

Verse 19: God Makes Clear Who Is to Wash, and What

"For Aaron and his sons shall wash their hands and their feet in water from it" (Exodus 30:19).

Those who wash are Aaron and his sons. The act commanded in this ordinance is washing the hands and the feet with the water

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of the laver. It is easy to understand if one distinguishes the washing of the body performed at the consecration of the priests from the washing of the hands and feet here.

Verse 20: God Speaks of the Two Occasions on Which They Must Wash

"When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die" (Exodus 30:20).

First, when they go into the tabernacle of meeting, they must wash with water. Second, when they come near the altar to perform the office of priest and burn an offering made by fire before the LORD, they must also wash. An "*offering made by fire*" refers to an offering burned with fire and offered to God. The washing of the hands and feet is required both for the service of entering the holy place and for the service performed at the altar in the court.

God speaks of this as something to be done "*lest they die*." Therefore, this washing goes beyond a habit of daily life, such as washing off the dust of work; it is a command that must be kept by those who perform their office before the holy God.

Verse 21: God Has the Ordinance Kept Throughout Their Generations

"So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations" (Exodus 30:21).

Aaron and his descendants must wash their hands and feet lest they die. God gave this not as a procedure to be done once and finished, but as an ordinance that their descendants must continue to keep. The occasions that serve as its standard are those set in the preceding verse: when they go into the tabernacle of meeting, and when they come near the altar to minister.

The actual making and implementation are also recorded later. Exodus 38:8 states that the laver and its base were made from the bronze mirrors of the serving women at the door of the tabernacle of meeting. The "*mirrors of the serving women*" are additional information in the record of the actual making, distinct from the explanation of the material in the command for making in chapter 30. Exodus 40:30–32 records that Moses put the laver between the tabernacle of meeting and the altar and put water in it, and that Moses and Aaron and his sons washed their hands and feet there.

When we apply this word to our faith, we meditate on the washing at the laver in connection with the washing away of sins that Jesus accomplished with the baptism He received from John. We believe in the salvation in which Jesus bore our sins, was judged on the Cross, and rose again from death. Even when our own wrongs come to light after we have been saved, we acknowledge those wrongs before God, believe again in the washing away of sins that the Lord accomplished, and continue in our service.

Next, God has the anointing oil made, with which the tabernacle, its furnishings, and the priests are to be set apart as holy.

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Exodus 30:22–33
In verses 22–33, what did God say was to be made with the quality spices, and how?

Key Answer What is made in this section is **the *'holy anointing oil,'* in which quality spices and olive oil are mixed.** "*Quality spices*" means fragrant ingredients of good quality, and the finished product made from them is the anointing oil, that is, the fragrant oil applied in setting things apart as holy. God determines the kinds and quantities of the fragrant ingredients, the method of preparation, what is to be anointed, and the prohibitions on its use.

Verses 22–24: God Speaks of the Ingredients and Their Quantities

"Moreover the LORD spoke to Moses, saying: Also take for yourself quality spices—five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane, five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil" (Exodus 30:22–24).

The ingredients are prepared in the order in which they appear in the text.

Ingredient	Appointed quantity	Point to distinguish
Liquid myrrh	500 shekels	The text specifies liquid myrrh
Sweet-smelling cinnamon	250 shekels	Half the weight of the myrrh
Sweet-smelling cane	250 shekels	The same weight as the cinnamon
Cassia	500 shekels	The same weight as the myrrh
Olive oil	1 hin	The oil to be used with the spices

The four spices are weighed by the standard of weight called the shekel of the sanctuary, and the olive oil is measured by the unit of volume called the hin. The weights of the four spices add up to 1,500 shekels, and their ratio to one another is 2:1:1:2. This total is a calculation adding up the quantities in the text. The one hin of olive oil is added separately.

Verse 25: God Speaks of How the Anointing Oil Is to Be Made

"And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil" (Exodus 30:25).

With the spices and the olive oil prepared earlier, an ointment is made, compounded according to the art of the perfumer. Several ingredients are made into a fragrant oil

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according to the appointed blend. What is made in this way becomes the holy anointing oil.

The text lays down the principle that it be made according to the ingredients, the quantities, and the method of the perfumer.

Verses 26–29: God Determines in Order the Places and Furnishings to Be Anointed with That Oil

"With it you shall anoint the tabernacle of meeting and the ark of the Testimony; the table and all its utensils, the lampstand and its utensils, and the altar of incense; the altar of burnt offering with all its utensils, and the laver and its base. You shall consecrate them, that they may be most holy; whatever touches them must be holy" (Exodus 30:26–29).

What is to be anointed with the anointing oil is the tabernacle of meeting and the ark of the Testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the laver and its base. It is applied not only to the furnishings inside the holy place but also to the furnishings used for ministering in the court.

The purpose is to consecrate these things as most holy. It does not end with adorning them so that they smell fragrant; it sets them apart as holy for use in serving God. Verse 29 says that whatever touches them must be holy. This is a context that explains the holiness of the holy things that belong to God.

Verse 30: God Has Aaron and His Sons Anointed as Well

"And you shall anoint Aaron and his sons, and consecrate them, that they may minister to Me as priests" (Exodus 30:30).

It is not applied only to the furnishings. God has Aaron and his sons anointed as well, consecrates them, and has them minister to Him as priests. The purpose of anointing the men is also clear in the text: it is to set them apart as priests who serve God.

Verses 31–33: The Ordinance for Keeping the Anointing Oil Holy

"'And you shall speak to the children of Israel, saying: 'This shall be a holy anointing oil to Me throughout your generations. It shall not be poured on man's flesh; nor shall you make any other like it, according to its composition. It is holy, and it shall be holy to you. Whoever compounds any like it, or whoever puts any of it on an outsider, shall be cut off from his people.'" (Exodus 30:31–33).

God says that this anointing oil is holy to Him throughout their generations. Therefore, it must not be used as an oil poured on a person's body in everyday life. Nor may the same thing be made by the same method and used for private purposes, and it may not be poured on an outsider who is not among those permitted. God warns that whoever violates this will be cut off from his people.

In verse 30, God says to anoint the priests, and in verse 32, He says that it is not to be poured on man's flesh. The two statements distinguish the designated use of the anointing oil

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from ordinary use. Anointing the priests is the holy use God appointed, and turning it into a fragrant oil used on an individual's body is what He forbade.

The actual making is recorded in Exodus 37:29. The holy anointing oil and the pure incense were made according to the art of the perfumer. After that, Exodus 40:9–15 again gives the command to anoint the tabernacle, its furnishings, and the priests.

When we apply this word to our faith, we learn the attitude of treasuring what God has set apart as holy and of giving ourselves to the service of God. Just as the furnishings anointed with the anointing oil were used in serving God, those who have been saved also devote the lives and work given to them to the gospel. We can also think of the service of preaching the gospel so that people hear of and believe in the salvation of Christ. We can meditate together on the fragrance of the knowledge of Christ and the fragrance of Christ spoken of in 2 Corinthians 2:14–15.

Finally, verses 34–38 deal with the holy incense to be burned before God, which is distinct from the anointing oil above.

Exodus 30:34–38
In verses 34–38, what did God say was to be made, how was it to be made, and how was it to be used?

Key Answer What God commanded to be made in this section is **incense set apart as holy for the LORD.** The several spices that appear here are not each a separate offering, but ingredients mixed together to make the

appointed incense. The anointing oil of verses 22–33 is a fragrant oil that is applied, and the incense of this section is the incense burned before God in connection with the ordinance of burning incense in verses 7–8.

Verse 34: God Determines the Four Ingredients and the Proportion of the Blend

"And the LORD said to Moses: Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each" (Exodus 30:34).

Stacte, onycha, and galbanum are taken and mixed with frankincense. In all, there are four fragrant ingredients. "*Equal amounts of each*" means that each is to be prepared in an equal weight.

Ingredient of the incense	Standard of the blend
Stacte	The same weight
Onycha	The same weight
Galbanum	The same weight
Frankincense	The same weight

Therefore, the proportion of the blend is 1:1:1:1. Unlike the ingredients of the anointing oil, God did not set absolute quantities, such as 500 shekels or 250 shekels; He had the four ingredients mixed in equal weights. In this verse there is no command to put in olive oil.

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The four names are the names of the fragrant ingredients God designated. The standard of making emphasized here is that the appointed ingredients be prepared in equal weights and mixed together.

Verse 35: The Word Telling Them to Compound the Incense and Salt It

"You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, and holy" (Exodus 30:35).

With the ingredients prepared, incense is made according to the art of the perfumer. God also said that the incense is to be salted, so as to be pure and holy.

This incense must be prepared as holy incense offered to God. It is not enough merely to have the ingredients with the right names; the appointed method of preparation and the command to make it pure and holy are followed together.

Verse 36: God Speaks of Beating It Very Fine and of the Place Where It Is to Be Put

"And you shall beat some of it very fine, and put some of it before the Testimony in the tabernacle of meeting where I will meet with you. It shall be most holy to you" (Exodus 30:36).

Some of the incense that has been made is taken and beaten very fine. Then it is put before the ark of the Testimony, in the tabernacle of meeting where God will meet with Moses. "*Some of it*" means a part of the incense.

Its use becomes clear when this is read together with verses 6–8 of the same chapter. The altar of incense is placed outside the veil that is before the ark of the Testimony, and incense is burned there in the morning and the evening. Verse 36 speaks of preparing the incense and of the place where it is to be put, and verses 7–8 speak of the service of burning that incense.

Verses 37–38: God Forbids Making It as Incense for Personal Use

"But as for the incense which you shall make, you shall not make any for yourselves, according to its composition. It shall be to you holy for the LORD. Whoever makes any like it, to smell it, he shall be cut off from his people" (Exodus 30:37–38).

This incense is set apart as holy for the LORD. It must not be made by the same method for oneself. God said that whoever makes the same thing merely for the purpose of smelling and enjoying its fragrance will be cut off from his people.

God did not forbid the very act of making the incense He appointed. It is to be made as He commanded and used for its holy purpose; what He forbade is taking that blend and using it as incense for personal enjoyment.

The actual making and use are recorded in Exodus 37:29 and 40:27. In chapter 37, the pure incense was made from the spices, and in chapter 40, sweet incense was burned on the gold altar. The preparation of the ingredients and the holy use commanded in chapter 30 lead on to the later making and service.

The way we respond to this word today also comes from here. It is to treasure prayer offered to God, to believe in the

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salvation God has given, and to come to Him. Connecting incense with prayer is a biblical connection that Psalm 141:2 and Revelation 5:8 make clear. The clear emphasis of this word lies in making the incense with the ingredients and by the method God appointed, and in using what belongs to God in a holy way. ✉

Biblical Exposition on Exodus 31

The makers of the tabernacle and the Sabbath

Exodus 31:1–11
In verses 1–11, how did God appoint the people who would make everything to be used in the tabernacle, and what work did He say was to be entrusted to them?

Key Answer In this section, God **called Bezalel by name, appointed, together with him, Aholiab and the men who had received wisdom, and had them make the tabernacle He had commanded Moses and everything to be used in it.** He entrusted to them not only the building and the furnishings of the tabernacle, but also the garments of the priests, the anointing oil, and the incense. It is God who appoints the workers, and it is also God who gives them the wisdom and skill so that they can do the work.

Chapter 31 is a passage in which God appoints the people who will actually take on and carry out the commands for making given in chapters 25–30. It makes clear who is to make what He has already spoken of, with what ability, and by what standard.

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Verses 1–3: God Calls Bezalel by Name and Gives Him the Ability to Do the Work

"Then the LORD spoke to Moses, saying: See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship" (Exodus 31:1–3).

God spoke to Moses. God told Moses the name of the worker and entrusted the work to him.

Bezalel is a man of the tribe of Judah, the grandson of Hur and the son of Uri. That God "called him by name" means that He did not tell Moses vaguely to find someone, but appointed a specific person by name and called him.

And God filled him with the Spirit of God. The ability the Holy Spirit gives appears in this context as wisdom, understanding, knowledge, and all manner of workmanship. It is the ability to understand the work entrusted, to handle the materials, to think out the shapes needed, and to make them into actual objects. The making of the tabernacle required, along with faith, the concrete skill to accomplish the work by hand. In entrusting the work, God also gave the ability to carry it out.

The heart of the calling of Bezalel is God's appointment and God's supply of ability.

Verses 4–5: God Speaks Specifically of the Skilled Work to Be Entrusted to Him

"To design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship" (Exodus 31:4–5).

"*Artistic works*" refers to work that requires skill and careful technique. The word "*design*" includes thinking and working out what is to be made and how. It is to use the skill God has given to realize in actual materials the shapes He has commanded.

That work appears in three branches.

- Working with metals: things that are needed are made of gold, silver, and bronze. The earlier commands include overlaying with gold, making things of hammered gold, and making rings, sockets, and the like. Chapter 31 says that God gives the ability to handle these various metals.
- Working with jewels: jewels are cut and shaped as required, and set and fixed in their appointed places. It is not merely gathering jewels together, but working and mounting them so that they can actually be used.
- Working with wood: wood is carved and worked to make the parts needed for the tabernacle and its furnishings. Not only metalwork and jewel-setting but also woodwork is included.

However, 'designing artistic works' does not mean changing the specifications and uses of the tabernacle according to one's own taste. This is because in verses 6 and 11 God says again that they are to make things as He has commanded. The craftsmen were to use their skill fully, but with that skill they had to carry out God's command.

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Verse 6: God Appoints Aholiab and Other Craftsmen Together with Him

"And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you" (Exodus 31:6).

Aholiab is the son of Ahisamach, of the tribe of Dan. God appointed him to work together with Bezalel. Bezalel is named first, but God did not have him finish all the work alone. He gave him someone to work with.

God also put wisdom in the hearts of those who were gifted, so that they would make all that He had commanded Moses. Besides the two men who are named, various other craftsmen take part.

Moses takes the role of conveying the word of God, and Bezalel, Aholiab, and those who received wisdom take the role of making things according to that word. The purpose for which God gave wisdom is clear. It is not to pick out and make only some of what He commanded, but to make all that He commanded.

Verse 7: God Speaks of the Tabernacle of Meeting, the Ark of the Testimony, and the Mercy Seat

"*The tabernacle of meeting, the ark of the Testimony and the mercy seat that is on it, and all the furniture of the tabernacle—" (Exodus 31:7).*

The "*tabernacle of meeting*" refers to the tent prepared so that God may be met and served. This verse includes the tent

itself and all the furniture used in it within the scope of what is to be made.

The ark of the Testimony is the ark in which God's Testimony is placed, and the mercy seat is the part placed on top of that ark. Earlier, in Exodus 25:10–18, God commanded that the ark be made of acacia wood and overlaid inside and outside with pure gold, and that the mercy seat be made of pure gold. The ark and the mercy seat on it are related to each other, but they are distinct objects to be made.

Verse 8: God Speaks of the Table, the Lampstand, and the Altar of Incense

"The table and its utensils, the pure gold lampstand with all its utensils, the altar of incense" (Exodus 31:8).

The table is the table on which the showbread is set before God. Not only the table but also the utensils that belong to it had to be made. According to the command in chapter 25, it is made of acacia wood overlaid with pure gold, and the service of setting bread before God is prepared.

In this verse, too, the lampstand is called the "*pure gold lampstand*," stating its material directly. Earlier, in Exodus 25:31, God had it made of hammered pure gold, with its base, its shaft, and its ornamental parts joined in one piece. Along with the lampstand, all its accompanying utensils must also be provided.

The altar of incense is the altar on which incense is burned. Earlier, in Exodus 30:1–3, God commanded that it be made of acacia wood and that its top, its sides, and its horns be overlaid with pure gold. God had the table for setting out the bread, the lampstand for giving light, and the altar for burning incense

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each prepared, so that the service to be performed in the holy place would be ready.

Verse 9: God Speaks of the Altar of Burnt Offering and the Laver

"The altar of burnt offering with all its utensils, and the laver and its base—" (Exodus 31:9).

The altar of burnt offering is the altar on which the offerings are burned, and the utensils needed for the service of sacrifice are made together with it. Earlier, in Exodus 27:1–2, God commanded that the altar be made of acacia wood and overlaid with bronze. The altar of incense in verse 8 and the altar of burnt offering in verse 9 are altars with different uses.

The laver is a furnishing prepared to hold water so that the priests may wash their hands and feet. Not only the laver but also the base that supports it had to be made. Earlier, in Exodus 30:18–21, God commanded that the laver and its base be made of bronze, and that the priests wash when they went into the tabernacle of meeting or ministered at the altar. Exodus 31:9 is not a part that explains that washing procedure anew; it is a word that entrusts the making of the furnishings needed for that procedure.

Verse 10: God Speaks of the Garments the Priests Are to Wear

"The garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests" (Exodus 31:10).

Now the scope widens from objects made of metal and wood to garments made of thread and cloth. The holy garments of Aaron and the garments of his sons had to be finely woven and prepared. Their use is written directly in the text: they are the garments worn when ministering as priests.

Here God does not list again the kinds of garments and the quantities of materials; He speaks of the priestly garments He commanded earlier, grouping them all together as objects to be made. The craftsmen who make the garments and Aaron and his sons, who wear those garments and minister as priests, have different roles.

Verse 11: God Has the Anointing Oil and the Incense Made, and Confirms Again the Standard for the Making

"And the anointing oil and sweet incense for the holy place. According to all that I have commanded you they shall do" (Exodus 31:11).

The anointing oil is the oil used for setting apart as holy, and the incense is the sweet incense used in the holy place. The work of mixing and making the oil and the work of compounding the incense are also included in the making of the tabernacle.

Earlier, in Exodus 30:22–25, God determined the spices and the olive oil for making the anointing oil, and in Exodus 30:34–35 He determined the spices to go into the incense and the method of mixing them in equal weights, and the like. Chapter 31 does not change those methods of preparation anew; it has them made as He already commanded.

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Following verses 7–11, the tent, the furnishings, the priestly garments, and the oil and the incense are covered without omission. The important thing is that the work does not end with completing a few large furnishings. Everything needed for serving God had to be provided. The standard is what God repeats at the end: "*According to all that I have commanded you*."

This command leads to the actual making in chapters 35–39 that follow.

Exodus 31:1–11 is the scene in which God appoints the workers and commands the work. The later records of carrying it out are as follows.

1. **Exodus 35:30–35:** Moses tells the people of the calling of Bezalel. At this point it is also made known that God put it in the hearts of Bezalel and Aholiab to teach. The two men not only work with their own hands but also take the role of teaching others so that they may learn the skills.
2. **Exodus 36:1–2:** Moses calls Bezalel and Aholiab and those who have obtained wisdom from God and whose hearts are stirred to do the work. Following God's appointment, the actual workers gather.
3. **Exodus 36:3–7:** The workers receive from Moses the offerings the people have brought and use them for the making. When the materials are more than enough and are left over, Moses gives notice that no more offerings are to be brought.
4. **Exodus 39:42–43:** After all the work is finished, Moses looks over what has been completed. Because it has been done as God commanded, he blesses them.

Therefore, the flow of the work can be understood as follows: God's calling and supply of ability → appointing people to work together → conveying the commanded scope of

the work → receiving the offerings and carrying out the work → confirming that it has been completed as commanded.

When we apply this word to our service, we learn the attitude of treasuring the wisdom and skills received from God and of working together. The labor of making things by hand, of working them finely, and of teaching others was also used in serving God. Moreover, rather than relying only on our own ability, we must ask God for the wisdom and help we need and carry out the work entrusted to us in accordance with His word.

After appointing the people who will make the tabernacle and the work they will take on, God speaks of the Sabbath that the people who work must keep.

Exodus 31:12–18
In verses 12–18, how did God say the Sabbath was to be kept?

Key Answer In this section, God **commanded that the children of Israel work for six days and rest from work on the seventh day, and keep that day as a day holy to the LORD.** The Sabbath is a sign between God and Israel, and a day for them to know that it is the LORD who sanctifies them. God had this ordinance kept throughout their generations, and He spoke of a severe penalty for the act of profaning that day by working.

Verses 12–17 are the command concerning the Sabbath. Verse 18, following that command, records the event in which God gave Moses the two tablets of the Testimony.

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Verses 12–13: God Makes Clear to Whom He Gave the Command, and Why the Sabbath Must Be Kept

"And the LORD spoke to Moses, saying, Speak also to the children of Israel, saying: Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you" (Exodus 31:12–13).

God told Moses to speak this word to the children of Israel. It is not a rule about days off given only to the few craftsmen making the tabernacle; it is a command given to the people of Israel.

It is important that God called them "*My Sabbaths*." Rather than the people choosing a convenient day to rest, it means keeping the day God appointed as a day that belongs to God.

A "*sign*" is a mark that reveals some relationship or fact. The Sabbath reveals the relationship between God and Israel. In keeping the Sabbath, the people had to know that the One who sets them apart as holy is the LORD. God had them remember that the source of their being made holy was not their own labor or their achievements in making the tabernacle, but the fact that God sets them apart as His people.

Verse 14: God Tells Them to Keep the Sabbath as a Holy Day and Not to Profane It

"You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people" (Exodus 31:14).

The words "*holy to you*" mean that it is a holy day. The day God has set apart is not to be treated as a day on which one continues one's own work just as usual. This verse mentions together profaning the Sabbath and working on that day.

The penalty is also clear. God said that whoever profanes that day is to be put to death, and that whoever works on that day is to be cut off from among his people. It was given not as a mere recommendation or as advice about rest, but as a severe command, within Israel's covenant life, that concerned life itself.

The text actually commands a severe penalty. However, this passage is not an event in which the penalty was carried out, but the command in which God determined that penalty.

Verse 15: God Distinguishes the Six Days of Labor from the Rest on the Seventh Day

"Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he shall surely be put to death" (Exodus 31:15).

The command concerning the Sabbath is not a word that forbids work itself. God said to work for six days and to rest on the seventh day. God determined the time for working and the time for stopping.

The seventh day is "*the Sabbath of rest*" and "*holy to the LORD*." It was not to be a mere pretense of resting by cutting down the work a little; they had to stop the work they were doing and keep the day as one set apart to God. Then God says again that whoever works on the Sabbath is surely to be put to death, confirming the severity of the command.

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It should also be noted that this command comes right after the word entrusting the making of the tabernacle. One cannot work beyond God's command concerning the Sabbath on the grounds that one is making holy things for God. In fact, in Exodus 35, where Moses has the people prepare for the making of the tabernacle, he conveys the ordinance of the Sabbath to the people first, before gathering the offerings and appointing the craftsmen (Exodus 35:1–3). From this context we can see that the work of making the tabernacle, too, had to follow the order of rest that God appointed.

The action commanded specifically here is to work for six days, to rest from work on the seventh day, and to keep that day holy.

Verse 16: God Has This Ordinance Kept Throughout Their Generations

"Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant" (Exodus 31:16).

The children of Israel are not to keep the Sabbath only once, or only during the period of making the tabernacle. They had to keep it throughout their generations. God connected this with a perpetual covenant.

God had them continually show, in a life of keeping the Sabbath, that they were a people who belonged to God. Those whom this verse directly names as the party to the covenant are the children of Israel.

Verse 17: God Makes Clear the Basis of the Sabbath in His Creation and Rest

"It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed" (Exodus 31:17).

God says that in six days He made the heavens and the earth, and on the seventh day He rested and was refreshed. Having the people work for six days and rest on the seventh is based on God's creation and rest.

Genesis 2:1–3 also records that God finished the heavens and the earth and all that is in them, and that after finishing the work of creating, He rested on the seventh day. Therefore, this rest is rest after the work has been accomplished. God blessed that day and sanctified it.

Through the day of stopping work, Israel had to remember God, who made the heavens and the earth, and acknowledge the One who sanctifies them. The act of the body resting and the confession of being a people who belong to God go together. This is also why God speaks of the sign repeatedly, in verse 13 and verse 17.

Verse 18: God Gives Moses the Two Tablets of the Testimony

"And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God" (Exodus 31:18).

When God had finished speaking with Moses on Mount Sinai, He gave him the two tablets of the Testimony. They are

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two in number, and their material is stone. The One who wrote on them is God.

This is not a command for making that entrusts Bezalel and Aholiab with engraving tablets of stone. It is the event in which God gave Moses the tablets of stone written by God Himself. Deuteronomy 4:13 makes clear that the words of the covenant written on these two tablets of stone are the Ten Commandments.

Therefore, verses 12–17 are the command the people must keep, and verse 18 is what God actually did. Later, in Exodus 35:1–3, it is confirmed that Moses conveys the command concerning the Sabbath to the people.

This word can also be applied to our faith today.

What the text directly commands Israel is to rest from work on the seventh day and to keep the Sabbath holy. After first understanding this command as it stands, we can connect it with the faith that relies on the rest God gives.

God made known that He is the LORD who sanctifies His people. In our faith, too, we must place the source of salvation and peace not in our own efforts but in the Lord. Those who have believed in the Lord and been saved go on, in the life that follows, believing His word and asking Him for help in the midst of their worries.

Jesus called those who bear heavy burdens to come to Him, and He promised rest.

"Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matthew 11:28).

When we read this word together with it, we think of a life in which we set our hearts on the Lord and rely on Him. Distinguishing the ordinance of the seventh day that Israel had to keep at that time from the faith that relies on the Lord today, we treasure the holiness and the rest that God gives.

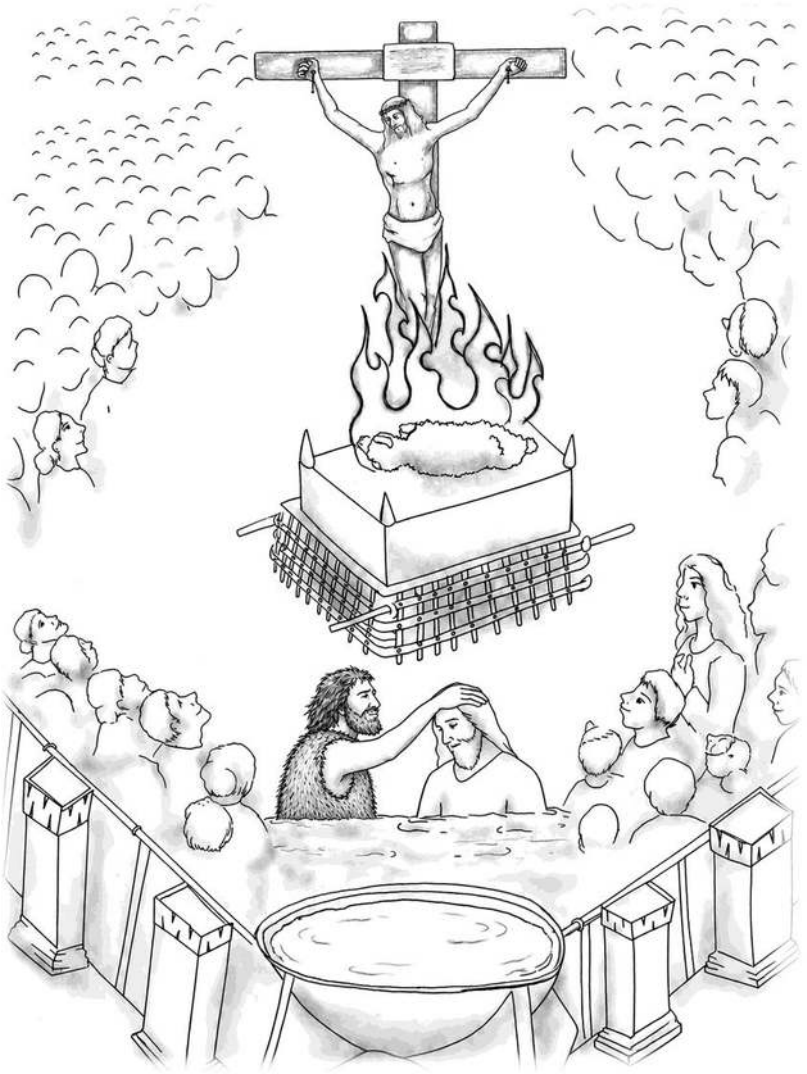
In chapter 31, God gave the people the ability to work, determined what they were to work on, and also determined the day on which they were to stop work and rest. The people had to follow the word God commanded both in making the tabernacle and in keeping the Sabbath. ✉

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Part 2

Sermons on the Gospel of the Water and the Spirit Shown in the Tabernacle

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Sermon 1 by Paul C. Jong

The salvation of sinners revealed in the tabernacle

< Exodus 27:9–21 >

“You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets. The width of the court on the east side shall be fifty cubits. The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets. All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze. The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze. All the utensils of the tabernacle for all its service,

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all its pegs, and all the pegs of the court, shall be of bronze. And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually. In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. It shall be a statute forever to their generations on behalf of the children of Israel."

The length of the fence of the court of the tabernacle is 100 cubits. A cubit is an old unit of length that came from the length from the elbow to the tip of the fingers, and it is reckoned as about 45 cm. Therefore, that the length of the fence of the court of the tabernacle was 100 cubits means about 45 m, and that its width was 50 cubits means 22.5 m. So it is enough for you to know that the house where God dwelt among the people of Israel in the Old Testament era was of that size.

A fence was set up around the outer court of the tabernacle

Have you ever seen a 'model of the tabernacle' in a picture or a photograph? Looking at the tabernacle as a whole, it is divided into the court of the tabernacle and the tabernacle itself, the house of God. The tabernacle, the house of God, is a small house set up inside the court, and its inside is divided into the holy place and the Most Holy Place. This house is covered with a covering made of fine woven linen and blue, purple, and scarlet thread with cherubim artistically embroidered on it, a covering made of goats' hair, a covering made of ram skins dyed red, and

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a covering of badger skins. On the east side of the court of the tabernacle there is a gate woven of blue, purple, and scarlet thread and fine woven linen. Going in through that gate, one sees the altar of burnt offering and the laver. Past the laver is the tabernacle. The inside of the tabernacle is divided into the holy place and the Most Holy Place, where the ark of the covenant of God is. And the fence of the court of the tabernacle has 60 pillars in all and is hung with white hangings of fine woven linen. The tabernacle, on the other hand, is set up with 48 boards. We must first know the general outward form of the tabernacle in order to know what God is saying through the pattern of the tabernacle.

God came down into the tabernacle, which was made of 48 boards; a pillar of fire by night and a pillar of cloud by day rested over the tabernacle and showed the people of Israel the presence of God, and the holy place was filled with the glory of God. God was in the holy place.

In the holy place were the table of showbread, the lampstand, and the altar of incense, and in the Most Holy Place were the ark of the covenant and the throne of grace. Only the priests whom God had appointed could go in and see all the furnishings in the holy place. This tells us that in this age, only those who have faith like gold, the faith that believes in the gospel of the water and the Spirit, can live serving God.

What does the bread on the table of showbread in the holy place mean? It means the word of God. What does the altar of incense mean? It refers to prayer. In the Most Holy Place is the ark of the Testimony, and the mercy seat made of pure gold is laid on top of the ark. The word says, *"And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat" (Exodus 25:20)*. That place is called the mercy seat, that is, the place where grace is bestowed.

Inside the ark of the Testimony are the two tablets of stone engraved with the Ten Commandments, Aaron's rod that budded, and the jar holding the manna. And that chest is covered with a lid made of gold (the throne of grace), on which the angels look down toward the throne of grace.

Where do those who have received the remission of sins live?

The place where those who have received the remission of sins live is inside the holy place. The boards of the holy place are 48 in number, and all of them were overlaid with gold. Think about it for a moment. If you saw not just one or two but 48 boards covered with gold, how brilliantly golden would they be? In this way, the inside of the holy place and its furnishings were all covered with gold and shone.

Whereas the altar of burnt offering and the laver in the outer court of the tabernacle are both made of bronze, and the fence of the court of the tabernacle is made of hangings of fine woven linen and pillars whose tops are covered with silver, all the furnishings inside the holy place are made of gold. The lampstand was made of pure gold, and the table of showbread and the altar of incense are also covered with gold. Because all the furnishings inside the holy place are made entirely of gold like this, the inside of the holy place always shone brilliantly with a dazzling golden light.

That the inside of the holy place shines brilliantly with a dazzling golden light like this speaks of the saints who have been saved living their lives of faith in the Church. The saints who live in the faith that believes in the gospel of the water and the Spirit are like the pure gold inside the holy place. The life such

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saints live inside the holy place is a life of being together with the Church, of eating the word of God through the Church, of praying to God, of praising Him, and of going before the throne of God and receiving grace every day. This is the life of faith inside the holy place. I hope you will keep in mind that only the righteous who have been saved by the water and the Spirit live this life of faith inside the holy place.

God clearly divided the inside of the holy place from the outside

Just as most houses have a fence, the court of the tabernacle also had a fence made of 60 pillars, and it was surrounded with hangings of fine woven linen. On the east side of the court of the tabernacle a gate was made of blue, purple, and scarlet thread and fine woven linen, so that anyone could recognize the gate at a glance, and its width was as much as 9 m.

As we study the tabernacle, we must clearly know what kind of brilliant faith God wants, what kind of faith the faith of those who have been saved is, and, through the materials used in the tabernacle, how the Lord saved us. In order to learn what the golden, brilliant life of faith contained inside the holy place is, we must look at the laver, the altar of burnt offering, and the fence in the outer court of the tabernacle and all the materials used in them. Through this, we come to know what kind of faith those who can enter the golden, brilliant holy place have.

What is there in the outer court of the tabernacle? There are the laver and the altar of burnt offering. And 60 wooden pillars surround it, and on those pillars a fence of hangings of fine woven linen is hung. The pillars of that fence were made of wood, and they are regarded as having been made of acacia

wood like the other pillars of the tabernacle. Acacia wood is hard in texture, does not rot easily, and yet is comparatively light. The pillars of the tabernacle made of such wood are about 2.25 m high. Therefore, people of ordinary height cannot look over into the court of the tabernacle from outside its fence. If one deliberately brought something to stand on and climbed up to look in, one might be able to see, but one cannot simply see in. This tells us that no one can enter the kingdom of God by human effort.

Under the wooden pillars of the fence of the outer court of the tabernacle are sockets of bronze, and on top of the pillars are silver caps. The pillars of the fence cannot stand on their own, so the bands of silver serve to hold the pillars. To hold the pillars, the bands of silver connect the silver hooks attached to the upper part of the pillars with the bronze pegs driven into the ground, so that the pillars are firmly fixed.

What were the materials of the gate of the court of the tabernacle?

The materials of the gate of the court of the tabernacle were blue thread, purple thread, scarlet thread, and fine woven linen. The gate of the court of the tabernacle is 2.25 m high and about 9 m wide, and it is a screen woven of blue, purple, and scarlet thread and fine linen, hung on four pillars. So anyone who wanted to enter the court of the tabernacle could easily find the gate of the court.

The blue, purple, and scarlet thread used as materials in the door of the tabernacle show that God would save us from all sins through the three works of His Son Jesus. All the 60 wooden pillars and the hangings of fine woven linen in the fence of the

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outer court of the tabernacle also show precisely by what method God would save you and me from sin through His Son Jesus.

Through the gate of the outer court of the tabernacle, God clearly reveals to us the secret of salvation. Now, let us recall the materials used in the gate of the court of the tabernacle: *"Blue, purple, and scarlet thread, and fine woven linen" (Exodus 27:16)*. These four threads are extremely important for us to believe in Jesus and be saved. If these materials were not important, the Bible would not have recorded them in such detail. All the materials used in the gate of the court of the tabernacle were materials absolutely necessary for God to save you and me. Because these four threads were what God needed in order to save sinful man, the gate of the court of the tabernacle was invariably made by embroidering with blue, purple, and scarlet thread and fine woven linen. God determined it so. That is why God showed Moses the pattern of the tabernacle on Mount Sinai and told him to make the gate of the court of the tabernacle in this way.

What do the blue thread, the scarlet thread, the purple thread, and the fine woven linen mean?

For the door of the tabernacle leading into the holy place, too, a screen embroidered with blue, purple, and scarlet thread and fine woven linen was used, and the veil between the holy place and the Most Holy Place was also made of these four threads. Not only that, the garments of the priests who ministered in the tabernacle were also made of blue, purple, and scarlet thread and fine woven linen. Then what do the blue thread, the scarlet thread, the purple thread, and the fine woven linen mean? What exactly do the blue, purple, and scarlet thread and the fine woven

linen, which were absolutely necessary for our Lord to save us, tell us? This is a point we must examine closely before moving on.

First, the blue thread refers to the baptism Jesus Christ received from John. Those who do not know this baptism do not know the fact that the blue thread speaks of the baptism Jesus Christ received from John. So those who have not been born again generally say of what the blue thread means, "It means that Jesus Christ is God and King, and that He came in the flesh." But the Bible says that the blue thread is 'the baptism by which Jesus, having come to this earth, had the sin of the world transferred to Him.' Others say, "The blue thread simply means the word." But the word of the Bible shows precisely that blue points to the water baptism Jesus received from John the Baptist. Looking at the word about the tabernacle, I came to realize, 'Ah, God wants to show us the importance of faith in the baptism Jesus received from John.'

The robe the high priest wears when offering the sacrifice is also woven of blue thread. And on the turban the high priest wears on his head, a plate of gold is fastened, and the cord that ties that plate of gold is also a blue cord. And on that plate of gold the words "*HOLINESS TO THE LORD*" are engraved. We can know that the blue cord that ties the plate of gold fastened to the turban of the high priest clearly shows the baptism Jesus received from John, which makes us offer holiness to the LORD.

Through the blue cord that ties the plate of gold to the turban in this way, God tells us of the salvation of the truth. That is, the link that gives us holiness is blue, and this is the baptism Jesus received from John. When we ordinarily speak of blue, we think of the blue sky and so call God to mind, but blue by no means speaks only of God. Among the blue, purple, and scarlet thread and the fine woven linen, the blue thread means the baptism

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Jesus Christ received from John. In other words, the blue thread tells us that Jesus Christ received baptism from John and had all the sins of every sinner in the world transferred to Him. If Jesus had not received baptism from John and had the sins of all people transferred to Him, none of us who believe could have obtained "*HOLINESS TO THE LORD*." Apart from the baptism Jesus received from John, we can never be clothed in holiness before God.

Do you understand the spiritual meaning of God commanding that the gate of the court of the tabernacle be woven with a pattern embroidered in blue thread? The gate of the court, leading into the tabernacle where God dwells, speaks of Jesus Christ. Apart from Jesus Christ, no one can enter the kingdom of heaven. That the gate of the court, which points to Jesus, was woven of blue thread, purple thread, scarlet thread, and fine woven linen was clearly because God wanted to show us the truth that leads us to salvation. Therefore, the blue thread, the scarlet thread, and the purple thread speak of the baptism Jesus received from John, His death on the Cross, and the putting on of human flesh by Him who is God. The works of Jesus shown in these four threads—the blue, purple, and scarlet thread and the fine woven linen—give us the faith with which we can go forward to holiness to the LORD.

The purple thread tells us that Jesus is God and that He is 'the King of kings.' The scarlet thread tells us of the blood Jesus Christ shed on the Cross. The blue thread, as I have just said, speaks of the baptism Jesus received from John the Baptist. That Jesus, who is God, came to this earth in the flesh of a man, received baptism from John and thereby had all the sins of sinners transferred to His body, and, receiving in their place the judgment for all sins and curses, shed His blood—this was the spiritual secret contained in the blue, purple, and scarlet thread.

You may have thought until now that the blue thread merely represents God, or the word of God. But now you must know clearly that the blue thread speaks of the baptism Jesus Christ received from John. Because the baptism by which Jesus had all our sins transferred to Him is an indispensable, important work in the work of Jesus that gives us the remission of sins, God has been telling us of it precisely from the tabernacle of the Old Testament onward.

The baptism Jesus received from John was His having our sins transferred to Him

The pillars of the fence of the tabernacle are made of acacia wood. Under those pillars are sockets of bronze. And caps made of silver were put on top of those pillars. Among these, the sockets of bronze speak of the fact that sinners must be judged for their sins. Only those who have been judged for their sins can be saved. Those who have never once been judged and so have not been saved can only go before God and receive the judgment of eternal punishment for their sins.

As it is written, *"The wages of sin is death" (Romans 6:23)*, sinners without fail receive the fearful judgment of God because of their sins. Therefore, a sinner must once be judged by God for his sins and then be raised to life again by the grace of God. That is being born again. The faith of the blue thread, the faith that Jesus Christ had all our sins transferred to Him with the baptism He received from John, and the faith of the scarlet thread, the faith that Jesus was judged on the Cross and delivered all of us sinners from sin and saved us—that faith is what makes us die to sin and be born again. You must know that for those who do

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not believe this fact and so have not passed through the judgment by faith, only eternal judgment awaits.

The baptism Jesus received from John was precisely His having all sins transferred to Him in order to save us sinners from sin. The baptism Jesus received from John the Baptist was so that He could bear all our sins. Jesus is God, but to save us He put on the body of a man, received baptism from John the Baptist, the representative of mankind, and had all the sins of sinners transferred to Him; He gave that body on the Cross, shedding water and blood, and received the judgment in place of sinners; and on the third day He rose again from death. The gate of the court of the tabernacle tells so minutely of the work Jesus did to become our Savior. Through the gate of the court of the tabernacle, God clearly tells us that Jesus has become the Savior of sinners.

The fine woven linen speaks of God having given us the word of the Old and New Testaments, which is detailed and fits together in this way. In the fine woven linen, how finely each strand is woven! Through the fine woven linen, God tells us very concretely of the word by which He saved us.

If you look at a carpet, various threads are interwoven strand by strand. In this way, God commanded that the gate of the court of the tabernacle be made with the fine woven linen as its base and with blue, purple, and scarlet thread embroidered on it. This tells us that Jesus, hidden within the detailed word of God, who came by the water (baptism), the blood (the Cross), and the Spirit (Jesus being God), is the door of our salvation. Now we have come to know the right faith concerning Jesus Christ shown in the detailed word of God, and, clothed in the love of God, we can be completely saved by faith.

Jesus Christ did not save us just roughly. We can know this by looking at the tabernacle. Jesus saved sinners in detail. This

fact can be known by looking at the pillars of the fence as well. Why, of all numbers, is the number of the pillars of the fence 60? It is because the number 6 points to man. In the Book of Revelation there is the word, *"Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666" (Revelation 13:18)*. On the other hand, the number 3 is the number that points to God, and 6 is the number of man. The number 666, in which the number of man, 6, is repeated as many times as the number of God, 3, shows that man tries to act like God. What is man's desire? Is it not to become a perfect being like a god? To truly become like a god, one must believe in Jesus, be born again, and become a son of God.

Yet people, rather than having faith, commit the arrogant evil of trying to become God by their own efforts. It is also for that very reason that they reinterpret all the word to suit human desires and believe wrongly according to human thinking. It is because they have desires that oppose God rather than faith. Because of such desires of the flesh—to become perfect by themselves, to have their own flesh become perfect—they end up far from the perfect word of God.

The word of salvation shown in all the materials of the tabernacle

For Jesus Christ to save sinners and lead them into the holy place, all the furnishings and materials of the tabernacle were needed. The altar of burnt offering was needed, the laver was needed, the pillars, the sockets of bronze, and the silver caps were needed, and the hooks and the bands of silver were needed. All of these are furnishings outside the holy place, and the

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materials of all those furnishings were what was needed to make one sinner righteous.

All of them were needed to bring a sinner in to live in the kingdom of God, but the most important among them was the blue thread (the baptism Jesus received from John). That is why blue, purple, and scarlet thread were used in the gate of the court of the tabernacle. This speaks of the three works of Jesus that are needed for us to believe in God: first, that Jesus came to this earth and had all our sins transferred to Him with the baptism He received from John; second, that Jesus is God (the purple thread); and third, that Jesus died on the Cross in order to receive the judgment for all the sins that had been transferred to Him with the baptism He received from John in the Jordan River. This is the order of faith needed for sinners to be saved and become righteous.

When we look at the Bible, we come to know, 'How very detailed the Lord is!' We come to know clearly that it is God Himself who saved us so minutely, strand by strand, like the fine woven linen. Moreover, God had the gate of the court of the tabernacle made by embroidering with blue, purple, and scarlet thread on hangings of fine woven linen as much as 9 m long. Therefore, He arranged it so that anyone, from however far away they looked at the tabernacle, could recognize the gate of the court of the tabernacle exactly.

The white hangings of fine woven linen in the fence of the court of the tabernacle show the holiness of God. Therefore, we come to know that a sinner dare not go near the tabernacle. Therefore, we can know that a sinner must be saved by believing in the works of Jesus shown in the blue, purple, and scarlet thread woven into the gate of the court of the tabernacle in order to be able to enter the court of the tabernacle. In this way, God

made sinners know that Jesus Christ removed all their sins and saved them by the water, the blood, and the Spirit.

Not only that, the materials of all the furnishings that make up the tabernacle, beginning with the gate of the court, also show the detailed word that God needs in order to make sinners righteous. God commanded that the gate of the court of the tabernacle be made large so that anyone could find it, and because the gate of the court of the tabernacle was made by embroidering in detail with blue, purple, and scarlet thread on hangings of fine woven linen, He arranged it so that anyone who saw the gate of the court of the tabernacle would clearly know the important word that makes sinners righteous. The gate of the court of the tabernacle tells us that Jesus completely saved us, who are like acacia wood, from sin with the blue thread (baptism), the scarlet thread (the blood of the Cross), and the purple thread (Jesus being God). God so determined it that only those who believe this clearly can enter the holy place, the house of God.

Jesus Christ speaks to us

God tells us that in order to live the golden, brilliant life of faith inside the holy place, we must wash away all our sins with the baptism and come before the Lord. So God Himself showed Moses the pattern of the tabernacle, had the tabernacle made through Moses, and had the people of Israel receive the remission of sins through this system of the tabernacle. Let us recall the kinds of faith we must pass through in the court of the tabernacle before we come to enter the holy place. In the court of the tabernacle, God keeps speaking of the faith that Jesus saved us by the water, the blood, and the Spirit. The faith

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concerning the gate of the court of the tabernacle being woven of blue, purple, and scarlet thread, the laying on of hands that the high priest performs on the sacrificial lamb and the shedding of the blood of the sacrificial lamb, and the faith of the high priest washing his hands and feet at the laver tell us that only the faith that believes in the gospel of the water and the Spirit is the faith like pure gold that enables us to enter the holy place and live gloriously.

Through the tabernacle, God has allowed all of us to receive the grace and blessing of salvation. Through the tabernacle, we can know the blessing God has given us. We can know and believe the grace of salvation by which He had us come before the throne of His grace and be saved once and for all. Do you understand? Through the tabernacle we can see how minutely our Lord has saved you and me, how minutely He planned to save us, and how He accomplished it according to that plan and made us sinners righteous.

Have you perhaps been believing in Jesus vaguely until now? Have you perhaps been believing that blue means the sky? Have you known and believed only the faith of the purple and the scarlet, that Jesus Christ, the King of kings, came to this earth and saved us on the Cross? Then now meet the real faith. I hope that you will clearly know the baptism Jesus received from John, the faith of the blue, and know and believe the immeasurable grace of salvation that God has given.

God did not save us by the blood and the Spirit only. This is because God clearly speaks of blue, scarlet, and purple, and through these three threads He is clearly telling us how Jesus saved us. Our God showed the saving work of Jesus in detail through the tabernacle. After telling Moses to make the tabernacle, God promised through this tabernacle that He would save us in this way. As He promised, Jesus Christ came in human

flesh, received baptism from John in the water of the Jordan River (blue), and had our sins transferred to Him. And, bearing those sins, He shed His blood and was judged on the Cross, and by rising again from death He actually saved sinners from all their sins. That is why the salvation we have received is so detailed, so exact, and so certain!

When we enter the holy place, we see the lampstand, the table of showbread, and the altar of incense. Before entering the Most Holy Place, where the ark of the covenant of God is, we are in the holy place, where the lampstand, the table of showbread, and the altar of incense are. Inside that holy place, shining brilliantly with golden light, we come to live eating the bread of the word to our heart's content. How blessed this is! Before going to the kingdom of God, we live in the Church of God as those who have been born again and completely saved by the gospel of the water and the Spirit. The Church of God, which gives us the bread of life, is the holy place.

In the holy place, that is, in the Church of God, are the lampstand, the table of showbread, and the altar of incense. The lampstand was made by hammering one talent of pure gold, with its base, its shaft, its bowls, its ornamental knobs, and its flowers. The lampstand, made like this by hammering one talent of pure gold, tells us that we, the righteous, must be united with the Church of God. And on the table of showbread is placed the unleavened bread, in which no leaven is mixed, and this means the food of the pure word of God, not stained by the evil and filth of the world. The holy place of God, that is, the Church of God, in this way preaches the pure word of God in which no leaven is mixed, does not do evil before God, and lives by pure faith. In front of the Most Holy Place is the altar of incense. The altar of incense is the place where prayer is offered to God. Through the furnishings in the holy place, God tells us that when

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we come before God there must be union, faith in the pure word of God, and prayer. Only the righteous can pray. This is because God hears only the prayers of the righteous. And only those who pray before God can meet God.

In this way, the holy place tells us how glorious it is to have been saved in the Church of God. The blue thread (Jesus receiving baptism from John), the scarlet thread (Jesus having all our sins transferred to Him with the baptism He received from John and dying on the Cross, being judged for sin), and the purple thread (Jesus being God), the main materials used in the tabernacle, speak of the faith that is indispensable to us. These three are everything in our faith. If we believe that Jesus is the Son of God and that, as God Himself in essence, He saved us sinners, we can enter the golden, shining holy place where God is present. If one does not believe in the works of Jesus shown in these three threads, one cannot enter the holy place, however much one believes in Jesus. Even if one believes in Jesus, not just anyone can enter the holy place.

Those with wrong faith who dwell in the court of the tabernacle

Today there are many who, while living their lives of faith, cannot enter the holy place. That is, there are many who believe in a vague way day after day and yet want to be saved. Those who think that they are saved if they merely believe in the blood of Jesus Christ and that Jesus is God and has become the King of kings are exactly such people. They believe in Jesus very simply. Believing only in the blood of Jesus, they go to the altar of burnt offering every day and pray blindly: “Lord, I have sinned again today. Please remit this sin. Thank You, Lord, who

were nailed to the Cross and died in my place." After doing so in the morning and going home, when evening comes they come to the altar of burnt offering again and pray the same prayer. Those who go back and forth to the altar of burnt offering like this every morning and every evening fall into the error of believing according to their own thoughts without being born again.

A burnt offering is offered by placing the sacrificial offering on the altar of burnt offering, where a fierce red fire blazes. As the flesh burns in the fierce red fire, there is the smell of burning flesh, and black smoke and white smoke rise up without ceasing. The altar of burnt offering is not a place to weep asking for one's sins to be removed; in fact, it is a place that calls to mind the fearful fire of hell for sin. People go there morning and evening, saying, "Lord, I have sinned. Please remit my sins," and go home happy, feeling on their own as if they had received the remission of their sins. They will probably hum a song for joy. But such a feeling lasts only a moment. Before long they sin again, and they end up going before the altar of burnt offering again, saying, "Lord, I am a sinner." Those who go back and forth to the altar of burnt offering every day like this are sinners every day even though they believe in Jesus. Such people can never enter the holy kingdom of God.

Then who is it that receives the complete remission of sins and comes into the holy place of God? It is the one who knows and believes the secret of the blue, purple, and scarlet thread that God has determined. The one who believes like this passes the altar of burnt offering by believing that Jesus, who had his sins transferred to Him, died for him; before the laver, he once again chews the cud of the fact that all his sins passed on to Jesus with the baptism He received from John, washes his hands and feet, and then can enter the holy place of God. The one who believes

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in the gospel of the water and the Spirit and has received the remission of sins enters the kingdom of heaven by faith. It is because he has passed the test of faith.

I hope that all of you will know and believe the fact that what the blue thread means in the Bible is the baptism Jesus received from John. Today there are many people who believe in Jesus, but I very often see that those who go as far as faith in the water (the blue thread), the baptism Jesus received from John, are rare. It is such a pity. Jesus did not merely come to this earth as God and die on the Cross; yet it is so lamentable that many people believe while leaving out the faith in the baptism, which is the most important. I hope that even now you will know and believe the faith of the blue, purple, and scarlet thread and become those who enter the kingdom of God.

We must believe in the Lord who saved us, as shown by the blue thread, the purple thread, and the scarlet thread of the tabernacle

Our Lord has saved you and me. When we look at the tabernacle, we come to know in how detailed a way the Lord has saved you and me. I cannot tell you how thankful I am for that. How thankful I am that the Lord saved us sinners with the blue thread, the purple thread, and the scarlet thread, and also gave us the faith that believes in the blue, purple, and scarlet thread!

A sinner can never enter the holy place without passing through God's fearful judgment of sin by being clothed in the grace of God. How can one who has not been judged for sin open the door of the tabernacle and enter the holy place? He cannot enter. If such a person enters the holy place, he receives the curse of going blind. "Oh, it's dazzling. But why can't I see anything?

When I was in the world outside, it seemed that once I came into the holy place I would be able to see everything. Why can't I see anything at all, and why is it completely dark? I could see well when I was outside the holy place…. They said the inside of the holy place was bright, so why is it even darker?" It is because he has no faith in the blue, purple, and scarlet thread, and so his spiritual eyes have gone blind. Like this, a sinner can never enter the holy place.

Our Lord has made it possible for us to receive the blessing of not going blind in the holy place but living forever in the holy place. Through the blue, purple, and scarlet thread and the fine woven linen used in the tabernacle, God spoke precisely of the way He would save us, and according to that word of prophecy He saved us from all our sins. The Lord did not make our eyes blind but saved us by the water, the blood, and the Spirit so that we may enjoy the dazzling grace of God and live forever. He saved us with the blue thread, the purple thread, the scarlet thread, and the fine woven linen. The Lord told us that He promised with the detailed word of God and saved us by fulfilling that promise. Do you believe that you and I have been saved by the detailed works of Jesus shown in the blue thread, the purple thread, the scarlet thread, and the fine woven linen? Were you saved in some vague, imprecise way? No. Without believing in the blue, purple, and scarlet thread, one cannot be saved.

The blue thread does not point to God. Blue points to the baptism Jesus received from John in the Jordan River, that is, the baptism by which He had the sins of every sinner in the world transferred to Him.

Yet even without believing in the blue thread, the baptism Jesus received from John, one can go to the altar of burnt offering. One may even be able to go as far as the laver, which

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comes after the altar of burnt offering, but one cannot enter the holy place where God is. Those who can open the door of the tabernacle and enter the holy place are the children of God who fully believe in the gospel of the water and the Spirit and have received the remission of sins. But those who have sin, whoever they are, cannot enter the holy place. Without believing the spiritual meaning shown in these three threads, one cannot pass through the door of the holy place. People usually think that they are saved if they only enter the court of the tabernacle through the gate of the court, but in fact that is not salvation. Then how far must one enter for it to be salvation? Merely entering the court of the tabernacle is not salvation; the one who enters the holy place where God is, is the one who has been saved.

The difference between the faith outside the tabernacle and the faith inside it

The altar of burnt offering and the laver in the outer court of the tabernacle are made entirely of bronze, and the fence is made of wood, silver, and bronze. But when one enters the tabernacle, the materials change completely. So the characteristic of the tabernacle lies in its being a ‘house of gold.’ The 48 boards of the tabernacle, made of acacia wood, are also all overlaid with gold. The table of showbread and the altar of incense in the holy place were also made of acacia wood overlaid with gold, and the lampstand was made by hammering one talent of gold. So all the furnishings inside the holy place are made of gold.

On the other hand, what are the sockets of the boards of the tabernacle? They are silver. The sockets of the pillars of the fence of the court of the tabernacle were bronze, but the sockets of the boards of the tabernacle are silver. And the pillars of the

fence of the court of the tabernacle were wood, but the boards of the tabernacle are acacia wood overlaid with gold. Yet the sockets of the five pillars of the door of the tabernacle are made of bronze. The sockets of the boards of the tabernacle are made of silver, but the sockets of the pillars of the door of the tabernacle were cast of bronze. What does this mean? This tells us that whoever comes in to God must be judged for his own sins. But if one is judged oneself and dies, how can one go before God? If one dies oneself, one cannot go before God.

Therefore, through the bronze used in the sockets of the five pillars of the door of the tabernacle, God tells us that we had to be judged because of our sins, but Jesus had our sins transferred to Him with the baptism He received from John and was judged in our place because of those sins. We were those who had to be judged because of sin. But Someone received in our place the judgment for all those sins. That is, instead of my dying, Someone died in my place. The One who was judged and died in our place was none other than Jesus Christ.

The faith that the blue thread shows is the faith that believes that Jesus Christ had all our sins transferred to Him with the baptism He received from John and remitted all our sins. Because God gave up the life of Jesus Christ for the judgment of all our sins, which had been transferred to Jesus with that baptism, and so settled all our sins, there is now no longer any judgment of us because of sin. The faith that the scarlet thread shows is the faith that believes in the blood Jesus shed on the Cross. That faith is the faith that believes that Jesus Christ received in our place the judgment for sin that we had to receive.

Only the one who has passed all his sins on to Jesus by believing in the baptism Jesus received from John, and who has received all the judgment for his sins by believing in the blood Jesus shed when He was put to death in the flesh on the Cross

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because of all those sins, can enter the holy place. That was precisely the reason the sockets of the door of the tabernacle are bronze. Therefore, since Christ had all sins transferred to Him through the baptism and was judged in our place, we must believe in that blood. God has so determined that only the one who is certain of the fact that Jesus Christ, who saved him from all his sins, is God Himself (the purple thread), of the baptism Jesus received from John (the blue thread), and of the fact that Jesus was judged in his place for his sins (the scarlet thread), can come into the holy place. God has allowed only the one who believes in Jesus, has been judged for sin, and believes the fact that Jesus has saved him from all his sins, to come into the holy place.

The sockets of the five pillars of the door of the tabernacle were cast of bronze. The sockets of bronze have the spiritual meaning that God has made it so that any sinner born as a descendant of Adam can come into the holy place where God is only when he has the faith of the blue thread (Jesus receiving baptism from John), the scarlet thread (Jesus being judged for sin in the place of sinners), and the purple thread (Jesus, who is God, completely saving from sin by the water and the blood). That the sockets at the base of the pillars were made of bronze speaks of the gospel of God, that Jesus remitted all our sins by the water, the blood, and the Spirit, according to the word, *"The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23)*.

We must believe the word of God and not disregard it

It is not the case that one is unconditionally saved just because one believes in Jesus. It is not the case that one is unconditionally born again just because one goes to church. Our Lord said that only those who are born again of water and the Spirit can see the kingdom of God. To Nicodemus, a leader of the Jews who was a good believer in God, Jesus said definitively, *"Are you the teacher of Israel, and do not know these things?" (John 3:10)* and *"unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5)*. Those who believe in Jesus can be born again when they have the faith of the blue thread (Jesus having all sins transferred to Him once and for all when He received baptism from John), the scarlet thread (Jesus suffering death for sin), and the purple thread (Jesus being the Savior, God, and the Son of God), which show the works Jesus did. Therefore, all sinners must believe, through the blue thread, the purple thread, and the scarlet thread used in the tabernacle, that 'Jesus is the Savior of sinners.'

Because many people believe in Jesus without believing this, they are not born again, nor do they know the word of being born again. Our Lord clearly said that even if one believes in Jesus, unless one is born again, one can never enter the holy place, the kingdom of the Father, and cannot live a right life of faith.

In human thinking, people think how nice it would be if everyone who believes in Jesus were born again. Is that not so? If people could be saved merely by calling on the name of Jesus and saying with their lips that they believe, without knowing in detail the work Jesus did to save mankind, they would regard believing in Jesus as very, very easy. 'Since there are so many who believe like this, what does it matter if I do not preach the

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gospel? Ah, how nice.' If that were so, people would take being saved lightly, since it would be so simple, with salvation coming just by calling on the name of Jesus, and since it would be salvation even if they lived just as they wanted. But God said that one can never be born again by such faith. Rather, to those who say they are saved without even knowing the gospel of the water and the Spirit, He says, *"Depart from Me, you who practice lawlessness" (Matthew 7:23).*

Jesus became a man, came to this earth, and saved us by the gospel of the water and the Spirit. When we look at the Bible, it says that Joseph, the earthly father who raised Jesus, was a carpenter, and Jesus lived doing the work of a carpenter under His carpenter father until He was about thirty years old. Just as Jesus, who is God, lived in the body of a man like this, we, the righteous who have been born again, also have two aspects. We have both flesh and spirit. Therefore, if a person says he believes in Jesus while his spirit has not been born again, that is not being born again. If there is someone who says he believes in Jesus while his spirit has not been born again, that person is one who, like Nicodemus, tries to be born again in the flesh, and he is by no means born again. Jesus, too, was God Himself in essence, but He was in a human body like ours. Therefore, when we say that we have been born again, it means that our spirit has been born again, not that our flesh has been born again.

If the flesh becoming holy were being born again, then I, too, would have tried to show only a kind, courteous, benevolent, and gentle appearance rather than shouting in the middle of a sermon out of pity for those who do not know the truth. If I set my mind to it, there would be nothing I could not do in that way. But a person's flesh cannot change, and just because someone's flesh is a little kind, benevolent, and merciful, that person cannot be a righteous person who has been born again. One cannot be born

again in the flesh. Only the spirit, the other attribute a person has, must be born again by believing the word of God.

When we believe in Jesus, we must know the truth. *"You shall know the truth, and the truth shall make you free" (John 8:32)*. Only the truth of God causes us to be born again, saves us from the sin that was binding our souls, and causes us to be born again as the righteous. Only by knowing the Bible rightly, believing it rightly, and preaching it rightly can we enter the holy place, live the life of faith, and also go to the throne of grace in the Most Holy Place. The gospel of the water and the Spirit, which causes our souls to be born again, is the truth, and the faith that believes this remits all our sins and makes us live with God in the world of faith. The gospel of the water and the Spirit in our hearts makes us live happily with the Lord in the spiritual world of light, as children of God who have been born again.

Believing in Jesus blindly is not the right faith. Humanly speaking, I have many shortcomings. I do not say so only in words; when I actually try to do some work, I come to know my many shortcomings. Even when preparing for the work of serving the gospel, I cannot tell you how many things I fail to prepare in time because I did not think of them beforehand. Things that would have been fine if I had only paid a little more attention and care are sure to show up only after the work has begun. Also, I feel very keenly how insufficient I myself am—how often we gather and work all day long, yet, being inefficient, have no results to match the work done.

'Why can't I do this? Why couldn't I think this far? Why can't I do what would take only a little attention?' When I actually do the work of serving the gospel, I feel my own shortcomings very much. So I come to know and admit, 'This is the kind of person I am. This is how insufficient I am.' In fact, I am one who does not merely say I am insufficient in words while

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thinking I am fine, but who cannot do even one small thing carefully and does things roughly. When I look at myself, I truly feel my many shortcomings.

By faith in the blue thread, we come out of sin and obtain holiness

When a person thinks about himself on his own, it seems he would make no mistakes and do everything well. But when he actually does any work himself, his ability and his shortcomings are laid bare. He comes to see that he is truly insufficient and that he is one who cannot help but sin. Also, when one is caught up in the thought that one does well, one has the illusion that one is going to the kingdom of God because one believes well. But the flesh never changes. There is no flesh that is not insufficient, and it always does wrong and ends up revealing its shortcomings. If any of you think that such flesh can go to the kingdom of the Lord by doing something well, I hope you will know the fact that whatever that flesh does well is of no use at all before God. The only thing that enables us to go to the kingdom of the Lord is faith in the word of truth by which the Lord saved us, the blue thread, the purple thread, and the scarlet thread. Because the Lord saved us with the blue thread, the scarlet thread, and the purple thread, we can enter the holy place by believing it.

If God had not saved us with the blue, purple, and scarlet thread, none of us could ever enter the holy place. However good our faith might be, we could not enter. Why? Because it would mean that we could enter only if the faith that comes out of our own flesh every day were good. If one could enter the kingdom of God only when one's faith is good every day, how could we, who have flesh, make our faith good every day and enter? When

we have no way to receive the remission of sins and no faith to turn back when we sin every day, how could we make our faith good every day and enter? It would mean that we would have to offer prayers of repentance and prayers of fasting every day, or have a holy body that does not sin at all—but who could do that?

If God had not saved us with the blue thread, the purple thread, and the scarlet thread, there would be no one among us who could enter the kingdom of heaven. We human beings are such that our faith is good and then in a moment our faith disappears. As one repeats having good faith and then losing it, one eventually becomes confused about whether one has faith at all, and one ends up losing even the faith one had at first. In the end, one becomes even more of a sinner after believing in Jesus. But Jesus saved us insufficient sinners according to God's plan of salvation shown in the blue thread, the purple thread, the scarlet thread, and the fine woven linen. He gave us the remission of sins.

Only when one has this witness can one fasten to the turban the plate of gold that says "*HOLINESS TO THE LORD*," like the priest. Only then can one carry out the duties of the priest. Those who can perform the duty of a priest, testifying of "*HOLINESS TO THE LORD*" to people, are those who have in their hearts the witness of having received the remission of sins by the gospel of the water and the Spirit.

On the turban the priest wears, a plate of gold is fastened, and what ties this plate of gold to the turban is a blue cord. But why did God tell them to tie the plate of gold to the turban with a blue cord? What our Lord needed in order to save us was the blue thread, and that blue thread speaks of the baptism Jesus received from John in order to have all our sins transferred to Him. If the Lord had not had our sins transferred to Him and removed our sins in the New Testament by the baptism, which

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has the same form as the laying on of hands in the Old Testament, we could not obtain holiness to the LORD, however well we might believe in Jesus. That is why the plate of gold was tied to the turban with a blue cord. And everyone who sees the high priest wearing the plate of gold engraved with "*HOLINESS TO THE LORD*" can be reminded in his heart that he must receive the remission of sins before God and become holy. And he comes to think about how we can be holy to the LORD.

Then we, too, must think. We must think about how we became righteous. How did we become righteous? Let us look at the word: *"For thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. By receiving baptism from John, Jesus saved all of us from sin. Because Jesus received baptism from John and had our sins transferred to Him, and, bearing those sins, died on the Cross and rose again, those who believe this have no sin. If Jesus had not received baptism from John, how could we dare say that we have no sin? Does thinking only of Jesus dying on the Cross and weeping, squeezing out tears that do not come, make one receive the remission of sins? There are a great many people who, because it is too hard to grieve while thinking of the death of Jesus, who has nothing to do with them, weep thinking of the death of their grandfather or grandmother, who weep thinking of how sad they were when they were sick, and who weep thinking of how hard it was when they were in hardship. Even if one weeps like that, making it up falsely, or weeps because Jesus, who died on the Cross, is so pitiful and one's heart aches, sin can never disappear.

Just as the plate of gold engraved with "*HOLINESS TO THE LORD*" is tied with a blue cord, what removes our sins and makes us holy is the baptism Jesus received from John. Because He had all our sins transferred to Him with the baptism He received from John, and because, according to the word, *"The*

LORD has laid on Him the iniquity of us all" (Isaiah 53:6), all the sin of the world passed on to Jesus by that baptism, our hearts have received the remission of sins. Even if there is no feeling in our hearts, even if our deeds are insufficient, we have become righteous because the word of the blue thread, which brings salvation, is recorded here in the Bible. Looking at our flesh, we could not be confident, but because in our hearts there is the faith of the blue thread, that is, the complete gospel of the water and the Spirit—that Jesus had all our sins transferred to Him with the baptism He received from John, was judged on the Cross, and rose again from death—we can speak the gospel confidently and boldly. Because we have the gospel of the water and the Spirit, we can live by the faith of having been made righteous, and we also preach this faith of having been made righteous to people.

I cannot tell you how thankful I am for the grace of the Lord. All the more so because our salvation was not accomplished in some vague, imprecise way. The salvation we have received is not a common salvation that anyone can receive without believing in the prescribed way. It is by no means the case that everyone is saved by calling on the Lord as he pleases. The Lord said, *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven" (Matthew 7:21)*. Because in our hearts there is the witness that our sins have disappeared by the gospel of the water and the Spirit, by which the Lord saved us in detail with the blue thread, the purple thread, the scarlet thread, and the fine woven linen, we are so thankful for that great salvation.

It is said, *"He who believes in the Son of God has the witness in himself" (1 John 5:10)*. If there is no witness in the heart, that makes God a liar, so there must be the assurance of salvation in our hearts. Therefore, even if someone tests you defiantly and presses you, saying, "Show me the evidence that you have been saved. You say that when one receives the remission of sins one

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receives the Holy Spirit as a gift, and that there is clear evidence of having been saved—so show me the evidence," you need not shrink back in the least, and you can boldly give the evidence as follows: "In me is the gospel of the water and the Spirit, by which Jesus completely saved me. I have received complete salvation through it, and so I have no sin."

If there is no witness of having received salvation in the heart, one has not been saved. However much one believes in Jesus on one's own, that is not salvation. That is only one-sided love. One-sided love is when one's own heart flutters but the other party shows no response at all. The other party is unaffected by how that person's heart is. Just as you cannot love someone you cannot love just because that person's heart flutters at the sight of you, has expectations, feels love, and sends looks that want something, God does not embrace a person who has not even received the remission of sins just because that person's heart is anxious at the sight of Him. That is precisely one-sided love.

In loving God, we must love God by believing the word of God within the truth. One must not love God one-sidedly on one's own. One must tell Him of one's love, and love Him after finding out whether He truly loves one or not. If you give all your love to someone who does not love you, you only end up with a wounded heart.

The Lord has clothed us with the glory of being saved from sin so that we would not receive the judgment of sin. He has enabled us to enter the kingdom of God, made us live with God, and given us the gift of receiving the remission of sins by grace before God. God's salvation has brought us countless spiritual blessings of heaven. This one salvation that God has given us has made it possible for us to receive all those blessings that God gives.

The salvation that Jesus Himself has made for us

Our Lord saved us with the blue thread, the purple thread, and the scarlet thread. The Lord gave us a salvation made of threads of three different colors. This salvation of the blue, purple, and scarlet thread is precisely the gift of salvation that God has given. It is this gift of salvation that enables us to enter and live inside the holy place.

The gospel of the water and the Spirit has made you and me righteous, has enabled us to come to the Church of God and live pure lives eating the bread God has given, and has enabled us to eat the spiritual word of God in the Church and receive grace. At times it has also given us the faith to go before the throne of God's grace and pray, and to make our own the abundant grace God has sent down. Through this one thing, salvation, He has made truly enormous graces ours. That is why salvation is precious.

Jesus told us to build our house on the rock. This rock was precisely salvation through the gospel of the water and the Spirit. Therefore, we must be saved and live the life of faith, be saved and go to the kingdom of heaven, be saved and enjoy eternal life, and be saved and become righteous.

The last days of this world are approaching. Therefore, in this age people must all the more be saved by the exact word. There are also people who say that one can be saved just by believing in Jesus roughly, even without knowing the faith of the blue, purple, and scarlet thread, and that, once one has been saved roughly like that, that is enough—what need is there to talk about the life of faith? But the reason I say this word repeatedly is that only those who have received the remission of sins in their hearts can live the life of faith. Because the heart of the one who has received the remission of sins is a holy temple

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in which the Holy Spirit dwells, one must live the life of faith so as not to defile that holiness.

The way the righteous live is on a different level from the way sinners live. From God's point of view, the lives of sinners are below standard. The lives of sinners are simply full of hypocrisy. On their own, they make many efforts to live lives that conform to the law. They set rules for how to walk, how to live, how to speak, and how to laugh. But this is far, far from the life of faith of the righteous that comes from faith. The lives of the righteous are so very different from the lives of sinners. God speaks to the righteous in detail. What God has given the righteous as the law of their lives is, *"You shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: You shall love your neighbor as yourself" (Mark 12:30–31)*. It is fitting that we, the righteous, love God with all our heart and live following the will of God with all our strength and with all our mind. And we must regard our neighbors, all the sinners of the world, as ourselves and preach the gospel of the water and the Spirit to them as well. We must invest a great deal to save our neighbors. This is the life of a Christian.

At the level of thinking that it is enough if one alone does not sin, one cannot keep up with the true life of a Christian. Because before I was born again I lived a legalistic life of faith in a conservative denomination, I was thorough in this one thing, the life of the law. People these days tend not to do so, but because I had lived a religious life from long ago, I was very used to keeping the law in my life. Because the law said, *"Remember the Sabbath day, to keep it holy" (Exodus 20:8)*, I never worked on Sunday and never even rode in a vehicle—so thoroughgoing was I in keeping the law. My life before I was born again was so

legalistic that, if you were compelled to live like that in this age, there would be hardly anyone among you who could properly carry out such a legalistic life.

Do you have the faith of the blue thread, the purple thread, and the scarlet thread? Because the salvation of Jesus was contained in those three threads, we can enter the holy place by faith. And because, while we were still weak and before we knew Jesus Christ, Jesus had already, about 2,000 years ago, received baptism from John and had all our sins transferred to Him, died on the Cross and thereby received all the judgment for our sins, and rose again from death, salvation has been accomplished.

Salvation from sin is determined in Jesus Christ

When those who have not been born again enter the tabernacle, they do not enter through the gate of the court of the tabernacle but climb over the fence unlawfully. They try to enter the court of the tabernacle, saying, "Why are the hangings of fine woven linen of the fence so white? It's a burden, such a burden. They should put some red color and some blue color on it too. That's what's in fashion these days, so why is this so white? This is just too peculiar. And why is this so high? It's 2.25 m. I'm not even 2 m tall, so how am I supposed to get in when it's this high? All right, let's set up a ladder and climb over." Such people are trying to enter by their own good deeds. They climb up onto the fence of the court of the tabernacle by prayers, offerings, charity, and patience, and jump down, thinking, 'However incapable I may be, surely I can jump down 2.25 m.' Having climbed over like that, they are pleased, and when they look behind them, there is the altar of burnt offering. When they take their eyes off

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the altar of burnt offering and look at the holy place, the laver placed in front of it comes into view first.

The height of the pillars of the fence of the court of the tabernacle is 2.25 m, but the height of the pillars and the screen of the door of the holy place, where God is present inside the tabernacle, is 10 cubits, that is, 4.5 m, the same as the height of the boards of the tabernacle. As for entering the court of the tabernacle, one can enter by one's own will if only one has the desire to enter. But even if one has jumped over the 2.25 m fence and entered the court of the tabernacle, in order to enter the place where God is present, one comes up against the 4.5 m high pillars and screen of the holy place. A person can jump over 2.25 m by his own effort. But he cannot jump over the 4.5 m that God has set. This is the limit of man.

This means that when we first believe in Jesus, we may believe in Him as a religion. Also, some may believe in Jesus as their Savior by their own will, and some may believe that the savior is one of the sages of the world, such as Buddha, Confucius, or Socrates. However one believes, one may hold whatever faith one pleases, but one cannot truly be born again. To be truly born again, one must pass through the gate of the blue thread, the scarlet thread, and the purple thread by faith. We are born again before God by believing that Jesus is our Savior and the door of truth, and by believing that Jesus saved us by the water, the blood, and the Spirit. The faith that believes in the works of Jesus shown in the three threads is precisely the faith of the water, the blood, and the Spirit. One is free to believe in anything else, but there is never any assurance that one can obtain salvation and receive great grace by believing in it. Only this faith that believes in the gospel of the water and the Spirit receives God's assurance and receives the great grace and blessing of God's salvation. That is, the faith of the threads of

three colors, the faith that believes in the gospel of the water and the Spirit, is on a different level from other kinds of faith. This faith that believes in the gospel of the water and the Spirit has as its purpose to clothe us in the grace of God. Do you understand?

When we think of the tabernacle, do we think of it only to the extent of, 'It was just square on an ordinary flat surface, and there was a house inside it'? That does not make for a faith that is beneficial to you. The tabernacle tells us of a complete faith, and we must know that faith exactly.

If you do not know the tabernacle well, you might think that the height of the tabernacle inside the 2.25 m fence would also be about the height of the fence. But the height of the tabernacle is not like that. Even if one looks at the tabernacle from outside the fence without entering the court of the tabernacle, one can see it rising far higher than the fence of the court. That the very bottom of the tabernacle cannot be seen but the door of the tabernacle can be seen clearly tells us precisely that the tabernacle is higher than the fence of the court.

Those who believe in Jesus and have come in through the gate of the court of the tabernacle must receive the remission of sins at the altar of burnt offering and the laver, and then enter the holy place. To enter the holy place, there must clearly be self-denial. The furnishings inside the holy place must be divided from all the furnishings outside the holy place. Do you know what Satan the devil hates most? He hates the drawing of the boundary line between the inside and the outside of the holy place. Because God works through those who divide the inside of the holy place from the outside, Satan the devil hinders and hates the drawing of the boundary line between the inside and the outside of the holy place. But keep this in mind: God clearly works through those who draw this boundary line. God is pleased with those who draw this boundary line, and He bestows

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on them the grace of living with brilliant faith inside the holy place.

Believe that all the furnishings in the outer court of the tabernacle and all the materials used in them are what God prepared and predestined so that people's sins might be remitted. And when one believes this and enters the holy place by faith, from that time on God bestows even greater grace.

The mercy seat is the place where the grace of salvation is received

On the lid covering the ark of the Testimony in the Most Holy Place, two angels, with their wings joined to each other, look downward. The space between the two angels on the ark of the Testimony is called the mercy seat, and it is also called the throne of grace. The throne of grace is the place where God bestows grace on us. On the lid of the ark of the covenant was the blood of the sacrificial offering on which hands had been laid. This is because, in the sacrifice offered for the people of Israel, the high priest sprinkled the blood of the sacrifice here, on the east side of the throne of grace, and sprinkled it seven times before it. Therefore, God comes to the throne of grace and bestows grace on the people of Israel. For those who believe this, the blessing, protection, and guidance of God begin. From this time on they become the true people of God and can come into the holy place.

Among the many Christians in this world, there are those who have the faith that has entered the holy place, while there are also those who do not have the faith that enters the holy place. What faith do you have? We need the faith that draws the clear line of salvation and enters the holy place of God. This is

because that alone makes you people who receive great blessing before God.

But having such a heart is not all that easy. Because Satan the devil hates it when a person draws the clear line of salvation, he keeps trying to blur this line. He tries to blur this clear line of salvation, saying, "You don't have to believe like that. Not everyone else believes like that, so why do you make it so important and talk about it over and over? Just do it any old way." Also, Satan the devil exposes the shortcomings of our flesh and makes an issue of them. Will you be those who lend an ear to the deceiving words of Satan the devil, who tries to make us grow distant from God? Or will you chew the cud of salvation every day, be united with the Church, live a life of praying in accordance with the word of God, and live receiving the grace God gives?

In fact, those who have received the remission of sins like to ruminate on salvation again. They like to chew the cud of the gospel of the water and the Spirit every day. Is that not so with you? It is good to chew the cud. "Oh, I've been saved, and it's that story again? Only the material and the way of telling it are different; it's all the same story. Oh, how tiresome." Is there anyone like that? If I told the same story every day like that, I would be sorry that you found it tiresome, but what can I do when the Bible tells us to chew the cud of our salvation every day? Both the Old and the New Testament speak of the gospel of the water and the Spirit, and it is evil before God for one who preaches the word of the Bible to preach something other than that. All the word of the Bible speaks of the gospel of the water and the Spirit. 'Salvation, life, faith, the spiritual life, the fight against Satan the devil, the salvation of souls'—all of these are words related to this. 'The kingdom of heaven, glory, grace, blessing, calling, the gospel'—whatever speaks of something

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other than these is precisely a counterfeit. What is similar but is not the real thing—that is a counterfeit. What is similar on the outside but different on the inside is a counterfeit.

How good it is that the Church of God truly preaches the word of God every day, not the deceiving words of counterfeits! It is a blessed thing to be united with the Church of God and to hear and believe the pure word of God. The Church of God always preaches the gospel of the water and the Spirit, and so makes the saints think of the grace of God every day, pray to God, and live lives that fear God and do not follow evil. Does it not gladden your heart to hear and believe again the word of truth that gives the remission of sins? I, too, truly like this feeling.

If I were forced to preach something other than this gospel of the water and the Spirit, it would truly be a hardship. If I were forced to teach other, human things rather than preaching the word by which we were saved, I would want to avoid it. Of course, it is not that there is nothing to talk about. As for human things, there are certainly many things one could say, but to us who have been born again they are only leaven that we do not need. Only this gospel of the water and the Spirit, by which Jesus, who is God, saved us, is the precious word of God that yields a sweet taste even when chewed over and over again. There is so much one could say about all sorts of other things, but I like it best when I talk about the gospel of the water and the Spirit by which we were saved. It is the most exciting. Because doing so means thinking once more of the old memories, chewing the cud of the Lord's having saved us, giving thanks once more, and eating the food of salvation once more, the time when I talk about this salvation is the most enjoyable.

I know that you, too, like talking about this word of salvation the most. With your lips you say it is the same old thing every day, but in fact, inside, you are thinking, 'Well, now that I've

heard it, it's even better. It's a bit so-so at first, but as I keep listening, there really is no story as worth hearing as that one. I thought today's story would be something special, but looking at the conclusion, he told that story again today. Still, it's good.' I know that this is how your hearts are.

The word I am now delivering to you is the word of Jesus. A pastor must speak the word of Jesus. Preaching what Jesus has done, that is, the truth of the water and the Spirit, by the written word is precisely what the Church of God must do. We are now living our lives of faith in the Church. Entering the holy place, lighting the seven lamps of the lampstand made by beating one talent of gold with a hammer, eating bread in the house of pure gold, praying at the altar of incense, going out to the temple of God and praying—living in the house of gold like this is precisely the life of faith. You and I are now living the life of faith that God has given. Receiving the remission of sins and living the life of faith is life inside God's house of gold. *"Even though our outward man is perishing, yet the inward man is being renewed day by day" (2 Corinthians 4:16)*. By the faith that believes in the blue, purple, and scarlet thread and the fine woven linen shown in the tabernacle, our souls are living inside the golden, brilliant house of God. I give eternal thanks to God, who saved us from all these sins and from judgment. ✉

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Sermon 2 by Paul C. Jong

The pillars of the court of the tabernacle

< Exodus 27:9–19 >

“You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets. The width of the court on the east side shall be fifty cubits. The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets. All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze. The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze. All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze.”

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I am going to speak about the pillars, the hangings of fine woven linen, the bands, the hooks, the sockets of bronze, and the bronze pegs in the court of the tabernacle that appear in this passage. The place where God comes down is called the tabernacle, and the size of the tabernacle including its court is about 45 m in length from east to west and about 22.5 m in width from north to south. The tabernacle is a small house whose roof is covered with coverings, and its size is on the small side. The court of the tabernacle, on the other hand, is wide like a playground. The height of its pillars is about 2.25 m on all four sides, and the fence of the court of the tabernacle was made by setting up 60 wooden pillars and hanging white cloth on all four sides. That fence is composed of pillars made of wood, silver caps, and sockets of bronze. And silver hooks were made on top of the silver caps, and the pillars were held with long bands of silver so that they would not fall. To hold the pillars so that they would not fall, pegs made of bronze were driven into the ground, and the silver hooks and silver rings were connected to them to secure the pillars. The pillars were made of wood, and the white cloth of fine linen was hung around the 60 pillars.

What spiritual meaning do the pillars of the tabernacle give us?

What do the pillars of the court of the tabernacle tell us? These, too, tell us how Jesus Christ saved each one of us from the sin of the world. And the wooden pillars of the court of the tabernacle speak of you and me, that is, of people. What do the sockets of bronze under the wooden pillars of the court of the tabernacle tell us? They tell us that man was a being who could not help but be judged for sin because of his own sins, and that

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he was saved from all those sins. Also, the fact that the wooden pillars were covered with silver caps tells us that God has given you and me the gift of salvation, by which He saved sinners from sin with the gospel of the blue, purple, and scarlet thread. And the fact that the bands of silver were connected to the bronze pegs with silver rings, in order to connect the bands to the silver caps, speaks of the gift of the remission of sins: that you and I were beings who could not help but die because of sin, but our Lord, through the blue, purple, and scarlet thread and the fine woven linen—in other words, through the gospel of salvation—saved those who believe.

In this way, the pillars of the tabernacle showed the truth that the Lord came to this earth, received baptism from John and had the sin of the world transferred to Him, received the judgment for sin with His precious blood on the Cross, and, being sacrificed, saved us from all our sins. They showed the gift of the remission of sins: that the Lord completely saved us from sin and made us the people of God. When we look at the fence hung on the wooden pillars in this court of the tabernacle, it tells us that the Lord, in order to save us from the sin of the world once and for all with the blue, purple, and scarlet thread, received baptism from John, shed His blood and died on the Cross, and rose again, and so completely saved sinners. Because this truth is so certain, I cannot help but give thanks and cannot help but preach it.

The sockets of bronze under the pillars

We must believe by faith the fact that the sockets at the base of the pillars set up in this fence are made of bronze. The caps of those wooden pillars were all silver caps, the hooks that

connected them were silver hooks, and the bands used in the fence of the tabernacle supported the wooden pillars from both sides.

According to the word, *"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21–22),* we are those who were born with all these evil sins in our hearts. So God tells us that we are people who cannot help but live this way, carrying these sins and committing sin until we die. But even if we do not admit it, we cannot help but believe that in reality we were beings who, by nature, could not help but be judged because of sin. Yet the Lord saved such people as us from sin with the blue, purple, and scarlet thread and the fine woven linen. Because the Lord came to this earth and had our sins transferred to Him with the baptism He received from John, the Lord, bearing the sin of the world, went to the Cross and received the judgment of being nailed to it. That is how He saved us from all our sins. It is something to be so very thankful for. We were those who could only go to hell because of our sins, and this salvation by which the Lord delivered us from sin is truly the most precious, blessed, and valuable salvation in the world. We can do nothing other than simply bow our heads, believe in the gospel by which He saved us with the blue, purple, and scarlet, and give thanks. Through the materials used in the pillars of the court of the tabernacle, God is showing us that the salvation of the Lord is such a certain truth.

All the mysteries of all the materials concerning the tabernacle are solved by the blue, purple, and scarlet thread and the fine woven linen. It is a truth that, apart from the gospel of the blue, purple, and scarlet thread and the fine woven linen, the mystery of salvation from sin can never be solved. All the types

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of the tabernacle, beginning with the sacrificial system, are hidden within the blue, purple, and scarlet thread and the fine woven linen.

In fact, you and I were those who, by nature, could only go to hell before God because of sin. Frankly, even now we are those who commit sin, but the Lord gave us the remission of sins with the blue, purple, and scarlet thread, and by believing in that gift of salvation we have become those who have received the remission of sins. Because God completely saved us from sin, made us children of God, and took us as His children, we were able to become children of God. For us, apart from the salvation God has given, there is no other way to become born-again children of God. Because the Lord saved you and me from sin, we come to give thanks before God.

We always speak, at our own level, of what sins we have committed or not committed, weigh the seriousness of sins, and tend to forget our own nature; but it is not that we are sinners because we committed some sin and somewhat decent people because we did not commit some other sin. Rather, at any time whatsoever, we are those who could only go to hell because of our own sins. And the Lord saved such people as us from all our sins with the blue, purple, and scarlet thread and the fine woven linen. Just as He promised in the Old Testament, the Lord came in the New Testament era, and just as that word said, He received baptism from John and had the sin of the world transferred to Him, bore the sin of the world and went to the Cross, shed His blood there and paid the price of the sacrifice for sin, rose again from death and saved us from all our sins, and gave that gift of salvation to you and me. That is how you and I have received the gift of salvation from all our sins by faith.

Why is white cloth hung on the pillars of the court of the tabernacle?

In the court of the tabernacle, 60 pillars in all are set up, and on all those pillars white cloth of fine linen is hung. The truth this tells is that you and I are filthy beings, defiled by our own sins, and therefore beings who deserve to be judged for sin and to go to hell, but the Lord cleanly washed away the sins of such people as us with the blue, purple, and scarlet thread and the fine woven linen. In other words, it speaks of the truth that Jesus received baptism from John and cleanly washed away our sins once and for all. When Jesus came to this earth and received baptism from John the Baptist, the representative of mankind, the sin of the world was all transferred to Jesus; Jesus, who bore the sin of the world, was nailed to the Cross to receive the judgment of sin, shed all His blood and died, and rose again from death and became our living Savior. That is precisely the gift of salvation He accomplished with the blue, purple, and scarlet thread and the fine woven linen; it is the gift of complete salvation, which cleanly washed you and me from all our sins and made us without blemish and without lack so that we may become the people of God, and it is the love of the Lord. The Lord gave us the gift of salvation and made us who believe the people of God.

The white cloth hung on the pillars of the tabernacle speaks of the holiness of God, but it also speaks of the holiness of those who believe. Therefore, if we want to become children of God, we, too, must believe in the blue, purple, and scarlet thread, be washed of all our sins, and become holy. God says, *"You shall therefore be holy, for I am holy" (Leviticus 11:45)*, but how could we become holy by our deeds? Because we cannot help but sin however hard we try, we cannot become holy by our own

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efforts. Our Lord completely saved such people as you and me with the blue thread, the purple thread, the scarlet thread, and the fine woven linen. That is how you and I have become the people of God so completely. There is no other way for us to become holy from all our sins than to believe in the gospel of God.

The bronze pegs driven into the sand

At the ends of the bands made of silver, which hold the pillars of the fence of the court of the tabernacle from both sides, bronze pegs are driven in. Both ends of the bands are connected to the bronze pegs and the silver caps, and this shows that we were those who could only be judged and go to hell because of our sins, but God gave us the gift of salvation, by which we obtain salvation from sin, and made us His holy people. Because He made us His holy people through this saving grace of God, we truly cannot help but praise God and cannot help but give thanks for the grace God has bestowed on us. Moreover, through this word of truth, the blue, purple, and scarlet thread and the fine woven linen, we cannot help but believe in God, praise Him, and proclaim this word of truth.

Is there really even one day on which we do not sin? There is not. Those who believe the word of God and have been born again by grace also sin. If someone is even a little hostile and unfriendly toward us, hateful feelings rise up in our hearts, too. This is because we cannot simply tell someone who hinders the work of God that we are doing and opposes the word of God to go and live a blessed life. If there is anyone who does even the slightest harm to the servants of God or to the saints, we cannot bear it and get angry—but is doing so really doing well? It is not doing well, but we do so because we were born with the nature

of first shielding our own side. However insufficient we are, among ourselves everything is fine, but sinners who do not believe in the gospel and people who oppose the gospel can only receive the punishment of hell because of sin. God, too, makes that judgment. He says that those who do not accept the love of God will be judged and go to hell. God does not give such people suffering for a short while; He has made hell and gives them suffering forever. That is the wrath of God. We, too, believe so. Those who do not accept God's salvation and oppose it to the end cannot escape judgment.

Because we, too, resemble the character of God, we cannot tell those who oppose the gospel to be blessed. We, too, believe that God judges such people with justice. In fact, if we set aside God's gift of salvation and looked at our sins before the law, we truly could not possibly call ourselves the people of God; we could only confess that we, too, are those who could only go to hell. Though we are such people, the Lord gave such people as us the gift of salvation, by which we are delivered from sin, and made us the people of God who resemble the character of God. Therefore, we who resemble the heart of God cannot say that it is right to oppose the word of God and not to stand on God's side.

What gift of salvation has God given us? He has given us the gift of salvation from sin, which He accomplished with the four threads shown in the gate of the court of the tabernacle, the blue, purple, and scarlet thread and the fine woven linen. So how could we not praise God? How could peace not dwell in our hearts? We have received true salvation. Our salvation is not something made merely of gold and silver, nor is it like a mist or the morning dew that is there for a moment and then vanishes; we have received complete salvation forever. God loved sinners

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so much that He gave the grace of salvation as a free gift and clothed us who believe in it.

Just as the furnishings in the court of the tabernacle that touched the ground, that is, the bronze pegs and the sockets of bronze, were made of bronze, and the tops of the pillars were covered with silver caps, we were those who, by nature, could only go to hell, but we received the gift of salvation the Lord gave and became children of God. You and I, each one of us, received it by faith. So how certain is the salvation from sin that we have received! This is a gift God has bestowed, and it is a certain salvation, blessing, and gift that can never be changed. Because we know this, we can give thanks before God. It is certain that the salvation from sin that you and I have received is the gift of God. The salvation we have received is not an imperfect salvation that disappears when we are insufficient and weak. For you and me, the Lord came to this earth and gave us the gift of salvation with the blue, purple, and scarlet thread and the fine woven linen. Therefore, whoever believes it becomes one who has been saved from all sins forever. Because the salvation by which the Lord saved sinners from sin is so perfect, and because He bore even the insufficiencies, weaknesses, and faults of our flesh, He has made us whole people who no longer have anything to do with sin. Whoever clearly knows and believes in the blue, purple, and scarlet thread and the fine woven linen becomes one who has received eternal salvation.

So how valuable and precious is the gift of salvation God has given! I am truly thankful for how much this gift of salvation gives rest to our hearts, comforts us, and blesses us. The Lord gives rest to our hearts. That is why the Lord said, *"Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matthew 11:28)*. I truly give thanks that God has given me the gift of salvation from sin and that I have become one who has

The pillars of the court of the tabernacle

received the gift of salvation. I believe that not only I but you, too, are very precious before God. God saved you with the blue, purple, and scarlet thread and the fine woven linen. God said that He has given the gift of salvation to those who believe this word, and because I believe this word, I regard you as, and believe you to be, extremely honored people.

There are times when we become very weary from doing the work of God beyond our strength. But because we know that however much comfort is given in the flesh, it does not become true comfort, we reflect on the certain gift of salvation the Lord has given, which is true comfort, and are comforted, and comfort one another, with a peace the world does not know. Through what God has already given spiritually in our hearts, we receive comfort and satisfaction in it. Because within that gift of salvation God has given we are those who will receive a great reward and a great blessing, we have in our hearts a peace the world does not know, and we are those who have received a blessing the world does not know.

When things are too hard for us, we think of the special and valuable gift of salvation God has given us, enjoy a special peace of heart, and begin every task with the strength the Lord gives.

How perfect a gift of salvation God has given to each of you personally! This truly is a great gift of salvation that the world does not know. There are also people who, out of religious zeal, claim of their own accord that they have no sin while not believing in the blue, purple, and scarlet thread and the fine woven linen, but the emotion of such people vanishes in a moment. A peace made by one's own thinking vanishes like the morning mist when one sins a little or one's circumstances become a little difficult, but those who believe in the salvation of the blue, purple, and scarlet thread and the fine woven linen that the Lord has given have in their hearts a strange peace that

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shines all the brighter the harder things become. Even when we are trampled, slandered, and made to suffer, because the unchanging gift of salvation the Lord has given is still in our hearts, there is still wholeness and thanksgiving in our hearts because of that gift of salvation. We are those who have received complete salvation, who can never go back to Egypt and never go back to being those judged in the midst of sin. God has given the blessing so that we who know this truth and know and believe the gift of salvation God has bestowed on us can always give thanks perfectly before God by faith. That is why we give thanks to God by faith.

I am so thankful, wondering what we are before God that God has given such a certain salvation of the blue, purple, and scarlet. I am so thankful, wondering what I am that the Lord loved me, clothed me with great grace, and had me preach the valuable gospel. Even if I gave great thanks every day to the Lord, who has made me live only for God and for the gospel, I truly could not give thanks enough. I can only give thanks forever. When I give thanks for the grace of that great blessing of salvation God has given, and when I express that heart, I feel that my vocabulary and my power of expression are truly lacking.

We are those who believe in the salvation shown by the blue, purple, and scarlet and the fine woven linen. Jesus was born on this earth for you, received baptism from John when He was about thirty years old and had all your sins transferred to Him once and for all, bore the sin of the world and shed His blood and died on the Cross, rose again, and is now seated at the right hand of God. This means that Jesus Christ has given the eternal and perfect gift of salvation to those who have received the gift of salvation by faith. So unless we, on our side, betray that faith, that salvation, once received, will never change for all eternity. Whatever insufficiency we may have, whatever weakness we

may have, we have become His people, clothed with the complete gift of salvation.

The white fine linen hung on the pillars of the tabernacle

Think for a moment about the hangings of fine linen. The hangings of fine linen are not nylon; they are cloth made by twisting white linen threads together. The hangings of fine linen, well woven together like a carpet, are cloth woven of white threads. If white cloth were hung in the desert sand of the wilderness, it would quickly become dirty. Then would God, not knowing that it would quickly become dirty, have had white cloth hung like that impractically and for no reason? He told them to hang white cloth precisely in order to show it to those who accept by faith the gift of salvation that God has given to you and me. It was so that we would know clearly and unmistakably, and engrave it on our hearts, that He has saved us so completely and cleanly from all judgment. It is that He had the white hangings of fine linen hung so that we, seeing this, could praise God forever by faith and truly give thanks. Through the hangings of fine linen, the Lord gave us the gift of salvation so completely. Our salvation, which the Lord has given, is a salvation like the white cloth of fine linen.

Our appearance is filthy and ugly, such that we can only go to hell because of sin. We are people who have to wash and change our clothes three or four times a day, and change the clothes of our hearts three or four times a day. But the Lord has made such hearts of ours very white. It is that the Lord has made such people as us into very whole people. So broad and great is the power of God that He has made us, who are ugly, filthy, and

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easily stained, into completely holy people with the blue, purple, and scarlet thread and the fine woven linen.

You and I who believe in this gospel of the water and the Spirit today are those who have received the complete gift of salvation from God. We are those whose every sin in the heart has been washed as white as snow. Is there sin in your hearts? There is not. We have become just like the white and clean cloth hung on the fence of the tabernacle—you and I, that is. By nature we were beings who could only be judged because of sin, and that such people as us have been saved is not because we are fine people, nor because we have much ability; just as the bands of silver were hung on the bronze pegs and connected to the silver caps, we were clothed with the power of God and saved by grace. We truly were those who could only go to hell and could only be judged, but by believing that God has clothed us with the gift of salvation, we have become the people of God who have been saved. This is the truth shown in the fence of the tabernacle.

The 60 pillars of the tabernacle speak of us, human beings. They point to each one of us. We were those who could not become the people of God and could not enter the house of God, but God gave such people as us the gift of salvation. The Lord Himself came to this earth, made and accomplished the gift of salvation, and gave that gift to you and me, so that by knowing that truth and believing it we became the people of God who can never be cursed again, completely saved before God.

What an amazing blessing this is! We are like the pillars of the court of the tabernacle, in that if we are alone we fall down, but the reason we have been saved from sin and do not fall is that those who believe in the complete blue, purple, and scarlet thread and the fine woven linen that God has given believe together and are united in grace. First, we must have the faith that we ourselves are worthless people who could only go to hell,

but the Lord cleanly washed away the sins of such people as us with the blue, purple, and scarlet thread and the fine woven linen, fully received the judgment for all our sins, and completely saved us all. And by that faith we have become those who can stand before God at any time, praise God, do the work of God, and always give thanks because of that gift of salvation.

There are times when our flesh grows weary and we fall down. Although the faith that we have been saved from sin and judgment is in our hearts, there are times when we grow weary and find it hard, thinking, 'Why must I live like this after being saved?' Though such thoughts come at times, the reason we can live firmly without leaving God's presence after being saved is that when we always acknowledge and look back on the fact that our nature was such that we could only be judged because of sin, we come to feel even more thankful for the gift of salvation the Lord has given and for that grace of salvation, and we can stand with firm faith. We are always insufficient, but we can only always give thanks before God, cannot become proud in the least, and have become those who can always give thanks that we have become children of God through the gift of salvation, stand firmly before God, and carry out the duties of a priest. What makes us firm like this and makes us stand solidly by faith is only our having received that great gift of the grace of salvation that God has given. When we know our own true nature and know and acknowledge that because of it we could only go to hell, and that we were filthy people who could have nothing to say even if we died twice because of sin and were sentenced to the punishment of death, we come to accept with thanksgiving in our hearts the faith of the remission of sins that God has given with the blue, purple, and scarlet thread and the fine woven linen, and we come to serve the Lord.

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When we know how much this is to be thankful for and accept it in our hearts with realization, our faith does not waver. It becomes firm. Whoever may deceive with whatever words, even if someone makes the wrong claim that he himself is perfect because he has died, even if someone tries to spread the claim that he has become whole by the precious blood, our faith does not waver. Because we believe the certain truth that we human beings are, by our origin, beings who could only go to hell, but the Lord saved us with the blue thread, the purple thread, the scarlet thread, and the fine woven linen, we can boldly drive away falsehood and stand by faith. 'What? We were saved by the precious blood of the Cross alone? If we leave out the grace of the blue thread that the Lord gave us, that is, the baptism, our salvation does not hold—so what are you talking about?' In this way we can drive away falsehood. But once one departs from the grace of salvation the Lord has given, one cannot see one's own appearance, becomes conceited and proud, and falls into being a wicked person. It is by seeing our own appearance that the gift of salvation God has given us is felt all the more greatly. That is why we have become those who rejoice always, pray without ceasing, and give thanks in everything.

The reason we can truly stand firm before God is that we believe that the Lord took our curse upon Himself, just as the bands of silver hold the fence of the tabernacle and are connected to the sockets of bronze. Therefore, even when we are about to fall, we are made whole by the bands of silver that hold us up. Just as a connecting ring was hooked firmly onto each band of silver, we do not fall because we have a heart that knows and acknowledges what kind of people we are, and the grace by which He saved such people as us with the blue, purple, and scarlet thread and the fine woven linen. Because of that, we cannot go this way or that way, but stand upright. Because of

that complete gift of salvation God has given us, because of the righteousness of God, we cannot fall forward and cannot fall sideways, but stand firmly on the sockets of bronze. When we reflect every day on the fact that we have been saved from the position in which we would be judged, we always stand firm and solid with thanksgiving.

The gospel of the water and the Spirit is an enormous truth of salvation. This truth is something that cannot be known, however long one studies theology, unless one believes in the gospel of the water and the Spirit. And because this is the foundational faith and the fundamental faith, all theology learned without knowing the truth of the blue, purple, and scarlet thread and the fine woven linen is a house built on sand that in the end collapses and falls. The foundation of your true faith must be solid.

What does the Bible say?

There are broadly two streams in theology, and they can be divided into God-centered theology and man-centered theology. Believing as the word says is God-centered, and believing with human thoughts added is called man-centered; and man-centered theologians, having no particular interest in what the Bible says, gain strength or come under criticism according to what some authoritative person asserts and which figures follow him. Theology based on man-centered thinking cannot even be called proper theology.

Yet those who study theology usually insist that only the theology they have learned is right. Some regard only keeping the Sabbath as precious, and some assert predestination and the doctrine of election as the truth, saying, “God decided, even

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before you were born, to take some as His people, and some are already set not to be chosen. There is only the choice of God." But this claim that He determined people in advance without any condition is far from the word of God, which said that He would save those who believe in the gospel of the water and the Spirit. Even theology that claims to be God-centered, when examined in the light of the word of God, can be seen to have many human thoughts added to it. Some parts are close to the Bible, but theology that teaches with human thoughts added is not right, however orthodox it may be called.

Our remission of sins is a gift that God has given

God has granted the gift of salvation to those who believe. The fence of the tabernacle consists of wooden pillars. Silver caps were put over those pillars, and sockets of bronze were placed under them. Also, bands of silver were made and connected to the silver hooks and the bronze pegs. And the wooden pillars were fixed at intervals, and the white hangings of fine woven linen were hung on those pillars. Because the pillars were tied down firmly with the bands of silver and the hangings of fine woven linen so that they would not shake, they could not move sideways even if they wanted to. On both sides of those hangings of fine linen, which truly seem to have no strength at all, bronze pegs were driven in and bands were fitted on both sides so that they stood firmly, and then along this side, pegs were all driven in a straight line. When white cloth was hung on wooden pillars driven in so firmly, the cloth could not go anywhere else however much it wanted to, because the cloth pulled against itself. In this way, the righteousness of God has made us people of firm faith who can never be moved again.

The pillars of the court of the tabernacle

God has given us such complete salvation as a gift. So how thankful we are! That is how you and I have become those who have been saved.

So when I look at the Christians in this world, I feel truly sorry and deplore it. Because I see that, while they say they believe in God and say they preach the word, not even the most basic thing is in place, I feel both sorry and frustrated. These days we often hear it said that students are weak in the basics of their studies. It is said that the reason test scores do not rise as much as expected is also that students increasingly neglect the basics and do not try to learn the basics.

This phenomenon is the same not only in schools but also in universities. Universities ought to solidify the basics and pass on advanced knowledge so that students can study a profession and go out into society to live their lives in society, but they do not do so at all. The reason I am saying this now is that, just as in the world, too, there is no progress if the foundation is not solid, faith in God also ends up collapsing if it has no foundation. That true faith is the faith that believes in the blue, purple, and scarlet and the fine woven linen. Without this faith, all the rest is nothing. At first, people rejoice and are zealous, saying that if they believe in Jesus they have no sin, but when only a little time passes, their own righteousness runs out, their joy is nowhere to be found, they lose all their strength, and in the end they give up even believing in God because of the sins they commit.

For a person whose legs are impaired, climbing stairs must be no easy matter. At such times, it is a kind thing if someone beside him helps and supports him. But there are people who, when someone tries to help, get angry instead, saying, “Just leave me alone. I’ll go up by myself.” When even one’s heart is hurt because one’s body is impaired, it is easy, because of a sense of inferiority and defeat, to be unable to accept another

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person's goodwill simply as goodwill, and to take its meaning in a distorted way. In fact, there is no need to have such a sense of inferiority about a bodily impairment. This is because, though there is some inconvenience in living, it is not a sin. But the various difficult feelings and thoughts that arise because of that inconvenience nurture the sense of inferiority and in the end hurt even the heart. If one has a shortcoming, one has only to acknowledge that fact, seek and receive help for the parts where help is needed, and do what one can oneself.

When there is something I do not know or something for which I need help, I ask others and seek help. Because I do not know well, I ask and say, "Please help me." So when someone who knows tells me or helps me, I express my thanks. Just because we are insufficient in the flesh, our hearts need not become sick as well; we have only to know our insufficiency, believe in the Lord's gospel of the water and the Spirit, the salvation of the blue, purple, and scarlet thread and the fine woven linen, which has made that insufficiency whole, and serve it well. And we do everything within the gospel of the Lord—both boasting and giving thanks. Since we have received by faith the gift of salvation that God has given, we have only to give thanks. Within this we have only to enjoy rest, within this to love, and within this to be united.

Today many people, even though they believe in Jesus, are weak in the basics concerning the gospel of the water and the Spirit, and so their faith is shaken this way and that. The Lord saved you and me with the blue, purple, and scarlet thread and the fine woven linen. Just by knowing this and receiving the gift of salvation by faith, we have been made whole. We were originally those who could only go to hell, but because God gave us the gift of salvation and completely saved us, we have become the complete children of God. Now that we have already become

those who have received the gift of salvation by faith, if we have the faith, 'I am one of the people of God,' and live within the bounds of that faith, that life is a life in the Lord and a greatly successful faith.

After I was born again, two kinds of heart that I had not had before arose in me. In the old days, I practiced a hypocritical love, pretending to love people unconditionally while in fact hating them in my heart, but now I have come to truly love people from my heart. Because God has given us the gift of salvation, this gospel is so precious that all who believe in it look honored to me and are so lovable. I could not help loving them even if I tried not to.

The second is that, as never before, I have come to look at the circumstances of others. In the old days, whatever the other person was like, if I could not readily accept him I would press him hard, but now the necessary heart has arisen in me, one that looks at what weakness a person has and covers him appropriately and rebukes him appropriately. Because those who have weaknesses or shortcomings easily become hardened even in their hearts, I have become conscious of people's weaknesses, since there are parts where one should quietly help without the person noticing, and parts where one should not help while pretending to help. Because human beings are such weak beings, one becomes conscious of this, and yet, within faith, one is very firm and bold.

In some areas a person is so weak that he must not be pressed hard, and in some areas he must not be unconditionally covered but sharply rebuked, so I often become conscious of this; but seen within faith, everything is a love that is so certain, perfect, exact, and firm. When we look at the things of the flesh, we see nothing but things to worry about. Because human beings are originally such weak and insufficient beings, if we set out to

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worry over that flesh, anxiety and worry would never leave us for a moment; but when we stand within the perfect faith God has given, worry and anxiety disappear, and since Jesus saved us, so insufficient and full of faults, with the blue, purple, and scarlet thread and the fine woven linen and uses us in the good work of the Lord, more than any other comfort, this comfort of faith makes us firm.

The comfort of the heart comes from accepting in the heart the gift of salvation the Lord has given and thinking on it; in fact, any other comfort of the flesh is only temporary. Even so, it is not that the comfort of the flesh is unnecessary, so both are always needed. But what is clear is that because I myself am weak, Jesus Christ came to this earth and completely saved me. When Lazarus died, it is said that Jesus, seeing Lazarus's sisters Mary and Martha and the people of the village weeping and grieving, groaned in His spirit. It is that Jesus groaned in the flesh over how miserable it is for a person to die like this because of sin. But because the Lord had come according to the will of the Father, He said, *"I am the resurrection and the life" (John 11:25),* and raised those who would die because of sin.

You and I also have the two aspects of spirit and flesh. So when things are very hard in the flesh, we must receive some comfort in the flesh as well, and spiritually we must also have the faith of the blue, purple, and scarlet thread and the fine woven linen. Also, because of the gift of salvation God has given us, we come to know how to rejoice by faith, keep the gift of salvation, and, knowing once more that we are those who have received such a valuable gift, come to have hearts that rejoice in Christ. And so we come to give glory to God.

Like the pillars of the tabernacle, God has set each one of us firmly in faith and has had us live by faith as well. So even when the insufficiencies of our flesh rise up every day, we know that

we are those who deserve to be judged, and we feel deep in our hearts how precious the salvation of God is. Now you, too, will know the truth of salvation shown in the fence of the court of the tabernacle.

Now you, too, will open the gate of the court of the tabernacle in the middle of the east side of the fence and go in. When one opens the gate of the court of the tabernacle and goes in, there is something one meets in the court of the tabernacle—what does one meet first? One meets the altar of burnt offering. When one passes the altar of burnt offering by faith, the laver comes next, and after passing the laver, one at last enters the house of God. Seen by faith, all of this becomes very easy. The word about the tabernacle seems as if it would be very difficult, but in fact, for you and me, whose foundation of faith is solid, it is very easy, because we see it within the yardstick of the faith we already believe. But just because it is very easy, its value is by no means low. It is easy so that anyone can easily know it, because it is so valuable. But so that not just anyone could interpret this word about the tabernacle according to his own thinking, God has made it invisible to the eyes of those who have not been born again. So however much theology one may have learned, if one has no foundation of faith, one does not know the exact spiritual meaning of why the gate of the court of the tabernacle is made of blue, purple, and scarlet thread and fine woven linen.

The blue thread speaks of the baptism Jesus received from John. He had all our sins transferred to Him by the method of baptism. The scarlet thread speaks of the sacrifice of the death of Jesus Christ, who bore our sins and died on the Cross. The purple thread shows that He is God. The fine woven linen is the word He promised to us, mankind, as God. Those who have not been born again by believing in the gospel of the water and the

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Spirit cannot speak so exactly of the truth God has shown in the door of the tabernacle.

From Adam and Eve onward, God promised to all the servants of God that He would come by the water, the blood, and the Spirit and save sinners, and according to that word Jesus Christ came to this earth, received baptism from John the Baptist and had the sin of the world transferred to Him, shed His blood and died on the Cross, then rose again and saved us. The fine woven linen is the promise of the word of God and the fulfillment of the word. The blue, purple, and scarlet thread speak of the baptism Jesus Christ received, of Jesus Christ being our God, and also of Jesus Christ bearing the sin of the world, our sins, shedding His blood on the Cross, and receiving all the judgment for our sins. And they speak of Jesus Christ rising again from death and saving us. This truth of the blue, purple, and scarlet thread is the truth of eternal salvation, to which no other objection can be raised.

God has given the gift of salvation to you and me. The pillars were covered with silver caps. We must always remember that we are those who have received the gift of salvation from God. Because we received the gift and became righteous, became sinless, and became the people of God, we are those who can never boast of anything else apart from the gift of God. If there is one thing we can boast of, it is nothing other than that Jesus Christ saved us, who could only go to hell, from sin, and that through the gospel of the water and the Spirit, which is the one and only, good, and valuable gospel in the world, we have become children of God who have the faith of the blue, purple, and scarlet thread and the fine woven linen. We must live by the faith that the Lord gave us the gift of salvation and so we have been made whole, and that through it we have become the people

The pillars of the court of the tabernacle

of God. Today and tomorrow, at any time, we must always live by such faith.

I believe that preaching the word about the tabernacle in this present age is very timely. There was once a time when many people were confused because of the theory of the pre-tribulation rapture, which does not accord with the Bible, and just as the word of the Book of Revelation then made people abandon wrong faith and have true faith, so preaching the faith of the blue, purple, and scarlet thread and the fine woven linen at this present time seems very fitting. Because we have received the gift of salvation from God, I believe that passing on this certain gift of salvation to people is the happiest work. I give thanks to God. ✉

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Sermon 3 by Paul C. Jong

The altar of burnt offering overlaid with bronze

< Exodus 38:1–7 >

“He made the altar of burnt offering of acacia wood; five cubits was its length and five cubits its width—it was square—and its height was three cubits. He made its horns on its four corners; the horns were of one piece with it. And he overlaid it with bronze. He made all the utensils for the altar: the pans, the shovels, the basins, the forks, and the firepans; all its utensils he made of bronze. And he made a grate of bronze network for the altar, under its rim, midway from the bottom. He cast four rings for the four corners of the bronze grating, as holders for the poles. And he made the poles of acacia wood, and overlaid them with bronze. Then he put the poles into the rings on the sides of the altar, with which to bear it. He made the altar hollow with boards.”

The altar of burnt offering covered with bronze

The altar of burnt offering is the place where the law of death is executed for sin. *“The wages of sin is death” (Romans 6:23)*. God’s fearful wrath against sin was something that made people tremble with fear. So God had people come to Him carrying the sacrificial offering He had appointed. A person comes and stands before the altar of burnt offering in order to receive the remission of his sins. He first lays his hands on the head of the

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sacrificial offering and passes his sins on to it, and then takes its blood, the life of that sacrificial offering, and hands it to the priest. The priest puts on the horns of the altar of burnt offering the blood of that sacrificial offering, which had the sins of the people passed on to it by the laying on of hands and died, places the fat and the flesh on the altar of burnt offering, and burns them with fire so that God may accept them as a sweet aroma. The priest, too, offers the same sacrifice in order to receive the remission of his own sins. This was the sacrifice of the laying on of hands and the shedding of blood for the remission of sins that was carried out at the altar of burnt offering covered with bronze.

From eternity past, God was planning the way of salvation by which He would save people from sin. God determined to send His only begotten Son down to this earth and to save all sinners from sin, just as in the sacrifice in which hands were laid on the head of the sacrificial offering and its blood was shed.

The altar of burnt offering overlaid with bronze was teaching well on the tablets of our hearts that sin is judged without fail. Therefore, every sinner had to lay his hands on the sacrificial offering, pass his sins on to it, take the blood of the sacrifice, and put it on the horns of the altar of burnt offering. The altar of burnt offering overlaid with bronze was a place that made it known that Jesus was sacrificed and died in place of me, a sinner, and so made it known that it was the place where a person comes to be saved from all his sins.

The altar of burnt offering was the place where the sacrifice was offered by burning the sacrificial offering. The altar of burnt offering, which was made of acacia wood and overlaid with bronze, so that wood was put in it and a fire was kindled. The sacrificial offering, cut in pieces, was placed on the wood on the altar of burnt offering, the fire was kindled, and it was offered up to God. It was something the priest offered in the place of the sinner: the offering, whose entrails and legs had been washed

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with water to remove all the excrement and every filthy thing, and the fat were burned with fire and offered before God. God smells the smoke of the burning offering that dies in a person's place because of his sins, and He is pleased.

This sacrifice of the burnt offering means the judgment of the sinner. All the judgment for sin, all the punishment of sin in hell, was carried out and shown just as it is at the altar of burnt offering. This shows and speaks of the lake burning with fire and brimstone, hell, where those who have sin must go. If we have sin, we will enter burning hell.

The judgment for all a person's sins was paid in full by the sacrificial offering, which had those sins transferred to it by the laying on of hands and shed its blood. That the sacrificial offering shed its blood at the altar of burnt offering in place of our sins spoke of its receiving the judgment of our sins in our place. This speaks of Jesus, who had all our sins transferred to Him with the baptism He received from John, and of the sacrifice He offered by shedding His blood on the Cross.

All the furnishings in the tabernacle show us by what method God accomplishes the remission of sins for us. Through all the materials of the tabernacle, the Lord has told us the method by which He saved us from sin. The materials used in all the furnishings of the tabernacle are the promise of how the Lord would give us the remission of sins. All these promises the Lord fulfilled by coming to this earth, receiving baptism from John, shedding His blood and dying on the Cross, and rising again.

We must draw the line of salvation clearly

The outer court of the tabernacle and the inside of the tabernacle are divided by a clear line of salvation. Those who

The altar of burnt offering overlaid with bronze

are in the outer court of the tabernacle have not been saved; only those who are inside the holy place can be said to be saved. Where have you and I drawn the line of salvation? We must believe in these three threads, the blue, purple, and scarlet, and clearly draw the line of the remission of sins. Only such people enter into God and live the life of faith.

In order to bring sinners into the holy place, God had sacrificial offerings for sin prepared outside the holy place. He had the sacrifice offered with those offerings, and He tells that through that sacrifice He has given salvation from sin. We must know and believe the true truth and live the life of faith. Where is your clear faith? In salvation from sin there must be an exact standard. The remission of a person's sins is, in the Old Testament, the faith that believes in the blue, purple, and scarlet thread and the fine woven linen, and in the New Testament, the gospel of the water and the Spirit is the exact standard of salvation. Whatever anyone may say, the blue, purple, and scarlet threads are the gospel of the water and the Spirit revealed in the New Testament. If someone asks what the standard of the remission of sins is, it is the gospel made up of the water and the blood.

The tabernacle is the standard of truth that God set up in order to save us from sin. God's detailed plan of salvation was revealed in the three threads. Therefore, He made it so that, through the sacrifice of the tabernacle, whoever believes can receive the remission of all his sins by laying his hands on the sacrificial offering, passing his sins on to it by faith, and offering its blood to God. Therefore, we can conclude that the person who rightly knows and believes the standard of the remission of sins is one of the people of God, and the person who does not is not one of the people of God. The blue, purple, and scarlet threads are the standard of salvation that the Bible speaks of.

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The Lord said to Nicodemus, *"Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5)*.

The mystery of the blue, purple, and scarlet thread and the fine woven linen shown in the door of the tabernacle is contained in the four mysteries of the salvation that saved us from sin. The tabernacle had three doors. The first of these that one meets is the gate of the court of the tabernacle. That gate of the court of the tabernacle was made by weaving blue, purple, and scarlet thread and fine woven linen. So whoever wants to enter the tabernacle can enter by faith only if he knows the truth shown in the gate of the court of the tabernacle.

A person must know the seriousness of his own sins

A person must actually feel the seriousness of his own sins. He must know and believe that judgment without fail follows every sin he commits from the time he is born. A person's sins refer to all the evil thoughts that come out of a person's heart, according to the word, *"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21–22)*. All of these are sins. In reality, a person's evil thoughts are the very culprit that breaks the holiness of God. In reality, God made man in the image of God and made him a holy and eternal being, but because Adam sinned against God and came to have sin, not one of us, his descendants, in the end escapes from the judgment of sin from the time we are born. God had us born as the descendants of Adam from the very beginning, and truly all these things—what we think and what we do—are such lumps

of sin that break the holiness of God, and we truly were beings who had such lumps of sin. If one asks, 'What kind of being is man, really?' the answer is that man is a being who by his very nature thinks evil thoughts, and also a being deceived by Satan, who challenges the holiness of God.

So the fact that the acacia wood was actually overlaid with bronze tells us that the situation of every offering sacrificed at the altar of burnt offering and our own situation are the same. It means that you and I were beings who challenged the holiness of God before God. So man was a being who could only be judged for his own sins from the time he was born, and for that reason he absolutely needed a sacrificial offering for his sins. God saved us from sin and from the judgment of sin by the sacrifice offered at the altar of burnt offering and by the sacrificial system.

He said that what comes out of a person's heart is evil thoughts, and that is so. A person is actually revealed as one who has these twelve sins: fornications, thefts, murders, adulteries, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, and foolishness. He said that fundamentally a person's thoughts are full of evil thoughts. And He said that with all their religious life people live challenging the holiness of God. We were beings who could not live before God without receiving the judgment of sin. That is why the flesh of the sacrifice offered on the altar of burnt offering kept burning in the fire every day without ceasing. In reality, the court of the tabernacle reeked of the smell of burning flesh and was covered all over with the smoke of burning wood.

Every day the high priest had to be in the terrible smell of burning flesh and in black smoke. It cannot be that his face had no soot on it, that no grease spattered onto his body, and that he was clean. That is why there was actually a laver in the court of

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the tabernacle. Because water was held there, the high priest had to wash off his filth every day with the water of the laver. This spoke of Jesus, in the New Testament era, receiving baptism from John, having all the sin of the world transferred to Him, and washing it away completely. The water of the laver, in which the body was washed, meant the baptism, a work of salvation as important as the blood the Messiah shed. The baptism Jesus received from John was the absolute process of the washing of sins that anyone must believe in. In reality, the priest could maintain his holiness only because he washed at the laver the filth that got on him as he worked in the tabernacle.

The altar of burnt offering contains the meaning that a person must always acknowledge the fact that he must die because of his own sins. The pilgrim's road toward God begins with acknowledging, 'Because of my sins, before God I am one who is always to suffer in the hot fire and be judged,' and with believing the true truth. That is why the Messiah came to this earth to save us from sin, and because He had our sins transferred to Him with the baptism He received from John, He could receive the punishment of the Cross, and He could rise again from death and save us. This is the truth we must believe.

Because there are evil thoughts within a person's thoughts, there has always been in a person the heart that wants to hurt the hearts of others, to make them suffer, to kill, and to torment them. We must know how fearful a being man is. Why? Because man, as the seed of evildoers who always harbors sin, always commits sin. Because he always commits the twelve sins by turns, he is at any time like a very fearful bomb. In reality, people are those who live deceiving one another, stealing, committing adultery, practicing fornication, blaspheming the glory of God, and, in their foolishness, loving what is mad. Man was fundamentally

The altar of burnt offering overlaid with bronze

the seed of evildoers, who by nature always thinks evil thoughts and lives challenging the holiness of God.

How wicked people are! It is said that people are selfish by nature. In reality, because people are so selfish, they cannot live unless social norms are set to regulate them and they check and control one another. Because people are selfish and harm, prey on, and kill one another, human beings have set up and made the rules of coexistence in order to live together. So they say, 'Let us abide by the public rules.' In reality, people created the rules of social norms in the sense of not killing one another, not tormenting one another, and living together. Because people are so wicked and selfish, social norms and laws were absolutely necessary. The more sin abounds, the more social norms and laws are bound to come into being.

What we must know without fail when we believe in the Messiah as the Savior and come before God is to acknowledge that our fundamental nature is wicked, that we are lumps of sin bound for hell, and to believe in the Lord who saved us. God is holy, but man is truly a wicked being and a being who cannot help but always sin. God at first made man holy, but human beings are those who always challenge that holiness and blaspheme the holiness of God. Such a person is one who must believe in the Messiah, one who can be saved only by seeking the Messiah. 'I am always a wicked person. I am always an insufficient person, and because I always commit sin at all times, I am one who deserves the punishment of hell. Therefore, the salvation You, the Messiah, give is absolutely necessary for me. By what means did You save me from sin? Please teach me that.' One must desire and pray like this. The person who acknowledges God and acknowledges his own weakness and evil is the person who can believe in the Messiah.

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It is said that Socrates was deeply impressed when he saw the words "Know thyself." This was because that one phrase so starkly taught and showed him his own heart. It is said that when people pretended to be righteous and tried to put themselves forward, Socrates admonished them to their faces to know themselves. So these words have become words that call Socrates to mind even today.

Did we really know the price of our own sins and believe in Jesus as our Savior? Before we come to know Jesus, all of us must know what sinners bound for hell we are before God. It means that we must know the consequence of our own sins. The altar of burnt offering was made of acacia wood and overlaid with bronze. And on this altar of burnt offering flesh was always burning. Like this, faith in Jesus as the Savior must begin from knowing and acknowledging that we are beings who will be judged forever because of sin and receive the punishment of hell. In reality, in those who knew the helplessness of their own being, there arose a heart that respected Jesus and wanted to believe in the love of Jesus.

The Pharisee and the tax collector

Let us look at the word: *"The tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, God, be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 18:13–14).*

Before God there were a Pharisee and a tax collector. The two went up to the temple to pray, and the Pharisee stood confidently and prayed by himself, "God, I do not do such things

The altar of burnt offering overlaid with bronze

as stealing or committing adultery, as other people do, and I have not stolen or pocketed tax money like this tax collector. I have not stolen, I have not committed the sin of adultery, I have not committed wicked sins, and I fast twice a week. Also, I give tithes of my income without fail." In this way, the Pharisee is an example of one who lays out his own boasts before God and, as an arrogant person who does not know his own nature, challenges the holiness of God.

Does the Pharisee actually live without stealing and without committing adultery? When others are not looking, he is committing, more cunningly, sins worse than other people's. Yet he is an evil sinner who, hypnotizing even himself into thinking that he is one who does not sin, challenges the holiness of God.

But the prayer of the tax collector was different. The tax collector, who was clearly a sinner in anyone's eyes, when he came before God, hung his head low, could not even look up to heaven, and beat his breast, confessing, *"God, be merciful to me a sinner" (Luke 18:13)*. Then God accepted the tax collector, and the Pharisee ended up being acknowledged before God as a wicked man. It means that before God, the tax collector was acknowledged as right, rather than the Pharisee.

We received the remission of sins by believing in the righteousness of God in our hearts before God; we were not saved by our deeds. Because our own deeds are truly always insufficient, just as the sacrificial offering burns on the altar of burnt offering and the smoke always rises, we are always those who will receive the price of sin, the judgment of fire, because of our own sins. By confessing that before God and believing in the Messiah, we obtain release from all sins and judgment and obtain salvation from sin.

In reality, when we look at the altar of burnt offering overlaid with bronze and see the smoke rising there and the flames

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burning, we come to realize that we are sinners who will receive the fiery judgment of hell before God because of sin. Everyone must realize that fact. Only then can we be delivered from our own sins and from the judgment of sin by believing in the sacrifice of the Messiah. By coming to acknowledge, "I am truly always evil, and I am one who will receive the judgment of sin because of my sins," one comes to seek earnestly and desperately the salvation Jesus Christ gives, and one must obtain salvation by believing it in the heart, escape from sin and the judgment of sin, and receive the love of God. Therefore, one must know one's own nature and acknowledge oneself before God just as one is. The one who acknowledges this is the one who truly acknowledges the holiness and justice of God. Only by acknowledging that, whereas God is absolutely just, honest, and true, one is oneself absolutely unrighteous, filthy, and wicked before God, does one come to receive the remission of sins by believing in the baptism the Messiah received from John and the blood of the Cross.

In reality, whoever you may be, if you are like the Pharisee, who went before God and thought, 'I am extremely good,' I hope you will know the fact that you now stand in a perilous position before God, one in which you will fail to receive God's mercy and end up being cast away. On the other hand, a person like the tax collector received mercy from God by acknowledging, *"God, be merciful to me a sinner" (Luke 18:13)* and "I am one who will receive the judgment of sin because of my sins." What was his faith like? The Father sent His only begotten Son, Jesus Christ, into this world and saved such people from all their sins by the water and the Spirit, and he had the faith that believed that truth in his heart. There are many kinds of people in this world, but we must acknowledge God and acknowledge His holiness, justice, and faithfulness, and on the other hand acknowledge that

we ourselves are sinful people who always commit sin and are those who will be judged because of those sins. Thus, those who believe that God has cleanly washed away their sins with the blue thread, the scarlet thread, and the purple thread are those who have truly been saved.

The altar of burnt offering overlaid with bronze shows that we were those who would be judged before God because of sin, but we have been washed of all our sins by believing in the baptism the Lord received from John, the punishment of the Cross, and the resurrection. Before saying, "I believe in Jesus as my Savior," and confessing such faith, one must acknowledge that, just as the altar of burnt offering is covered with bronze and the burnt offering burns in the fire inside it, one is oneself a person who will receive the judgment of sin before God because of the sins one commits every day. It is precisely such a person who rightly knows and believes in the baptism Jesus Christ received from John and the blood of the Cross as salvation, and who becomes one of the people of God.

In reality, such people will arise: "I believe in the blood of Jesus, so why do you keep talking about that? I have a few small faults, but I am not one to be entirely covered over with bronze like that and judged. I am not like that. Not all my thoughts, my heart, and my deeds deserved to be judged." If you are thinking like this now, I hope you will know that you are like the Pharisee, who has fallen into a great miscalculation. It is that you are under a great illusion, having given yourself far too generous a score. *"The wages of sin is death" (Romans 6:23)*. Before God, a small sin and a great sin are the same. Before God, even if one has committed a sin as small as a speck, one must be judged because of that sin and enter the fiery pit of hell. Before the holy God, a great sin and a small sin are treated alike. Why? Because He

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Himself is holy, He cannot tolerate a small sin and cannot tolerate a great sin, and He must judge every sin that is a sin alike.

Therefore, when we lay ourselves before God through our whole life, we cannot say, 'I committed only a few sins.' Those who say, 'I committed a few sins,' may be relatively decent people. But to say so is to be ignorant of the fact that God's judgment and verdict on sin are extremely strict, and to perceive it wrongly according to one's own thinking. It is to judge oneself by one's own feelings and thoughts, not to see oneself by God's standard, and to be seriously mistaken. That is why we must fairly look back on ourselves before God, before the law. 'When God looks at you and me, how do we look? When God looks at all of us, how do we look? Are we not truly those who will be judged? Are we not those who always commit sins that will be judged in every area?' We must look at ourselves coolly and know that we ourselves are the ones who will enter the fire of hell as the price of sin.

Everything that is not done by faith before God is entirely sin, and we must acknowledge that we ourselves are always those who will be judged because of sin. Only then do we realize the truth that the Lord removed such sins of mine with the blue thread, the scarlet thread, the purple thread, and the fine woven linen, and at that moment we receive the remission of sins.

As we learn about the tabernacle, we are those who cannot help but make this confession. Truly, we were those who were always to be judged because we always commit sin, but the Lord, in order to save us from sin, completely delivered us from sin and judgment by the baptism He received from John, the shedding of His blood on the Cross, and His resurrection. We have been saved from sin and judgment simply by believing that truth of the water and the Spirit. In fact, we were those who could only go to hell. But we are saved from sin by believing in the

sacrificial system that God has appointed. If this is not the gift of salvation that God has given us, what is it? We can only believe in the gospel of the water and the Spirit and confess our thanks before Him.

Those who have not yet come into Christ

There are many people who have not yet come into Christ. The truth of the blue, purple, and scarlet thread that the Lord has given us is the truth of salvation that removes all the sins of all sinners, yet there are still so many people who do not know it. But they do not yet know how evil they are and that they are those who will be judged because of their sins. In fact, they are those who always commit sin and will be judged because of sin, yet they alone do not know the fact that they always commit sin, and they deceive themselves. Not only that, they are under the illusion that they are even doing good deeds before God, and they are so anxious to show themselves off that they do not hesitate to bring forward their own righteousness rather than the righteousness of God. Still, they think quite highly of themselves, and they think that even though they have sin, they will not go to hell. Because they have only a little sin, they think it is enough to receive just a little remission of sins, and they never think they will go to hell.

In reality, even within Christianity there are those who believe in Jesus but believe that they have a little sin, that this sin can be washed away by repentance, and that they will be sanctified on the last day and go to heaven. There are also many who think that even though they have sin, they will not receive the fearful judgment of God because they believe in Jesus. However many such people there may be, the place where such

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people will go has all been determined. In reality, thinking that one will not go to hell even though one does not know Jesus Christ, who came by the blue, purple, and scarlet thread and the fine woven linen, is an incomplete faith that believes only that Jesus was nailed to and hung on the Cross for him. To believe in Jesus Christ as the Savior in that way and to think that one will not go to hell even though there is sin in one's heart is to challenge the holiness of God. Hell is always waiting for those who do not believe that there is a fearful judgment of God.

So how foolish sinners are! It is truly impossible not to feel sorry for them. *"All have sinned and fall short of the glory of God" (Romans 3:23)*. All people, every one of them, had sin and had to go to hell.

The glory of God is Jesus Christ, who came by the water and the Spirit. In reality, people believe in Jesus, but they do not know Jesus, who came by the water, the blood, and the Spirit. If one does not know and does not believe in that Jesus Christ, who came by the blue thread, the purple thread, and the scarlet thread, one cannot enter the shining house of God, because one has not received the washing of sins. Not being able to enter the house of God means, in the end, that one cannot take part in the kingdom of God and will go to hell.

Therefore, whoever one may be, whether one has believed in Jesus as the Messiah or not, one must acknowledge—in the present tense, in the future tense, and in the past tense—that one was a person bound for hell because of one's own sins, and one must confirm this and believe it again from the beginning. One must very simply believe and acknowledge God's law that the wages of sin is death. "I am one who will go to hell because of my sins." Only when one acknowledges that is one qualified to believe in the gospel of the water and the Spirit that God has given. God gives the gift of salvation, the remission of sins, to

those who believe in the baptism Jesus Christ received from John, the blood and death of the Cross, and the resurrection.

The salvation by which we have been delivered from sin did not come from ourselves; it is a gift that God has given us. We were not born into this world because we ourselves wanted to be; God had us born on this earth in order to make us children of God. We must know and believe that He has made it so that we obtain salvation if only we believe in the baptism Jesus received from John and in His death on the Cross and His resurrection.

It means that God planned our salvation according to the word, *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23)*. That God had the altar of burnt offering overlaid with bronze and had a fire kindled in it means that the wages of sin is death, that sin must without fail be judged, and that it must always be judged forever. That rule which God has appointed, we can neither violate nor change. Therefore, we must acknowledge that truth and accept it in our hearts by faith. We must acknowledge and believe all the rules God has made for us.

In reality, if we have knowledge of and faith in the tabernacle, God gives us salvation from sin and from the judgment of sin, and gives us blessing. But if you have never once thought seriously about your own sins, and say, 'I don't have much sin. And I've never committed a sin. Well, there are one or two things I did wrong, but compared with what I did well, they are nothing,' then the law of God's wrath will come to rule over your soul.

I hope that you, too, will acknowledge your sins, believe in the gospel of the water and the Spirit and escape from sin, know God as the Savior, and by faith be at God's side forever. I give thanks by faith to God, who delivered us from sin and death by the truth of the tabernacle. ✉

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Sermon 4 by Paul C. Jong

The altar of incense is the place where God gives grace

< Exodus 30:1–10 >

"You shall make an altar to burn incense on; you shall make it of acacia wood. A cubit shall be its length and a cubit its width—it shall be square—and two cubits shall be its height. Its horns shall be of one piece with it. And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. You shall make the poles of acacia wood, and overlay them with gold. And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. 'Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations. You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he

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shall make atonement upon it throughout your generations. It is most holy to the LORD.'"

When one enters the holy place, the house of God, that is, the house overlaid with gold, the first things that come into view are the lampstand, the table of showbread, and the altar of incense. This altar of incense is placed past the lampstand and the table of showbread, right before one enters the Most Holy Place, where the throne of grace, that is, the mercy seat, at which God bestows grace, is located—that is, in front of the veil. The altar of incense is one cubit in length and width and two cubits in height. A cubit is about 45 centimeters. So it is a low, small altar whose top is square. And at the very top, horns are attached, as on the altar of burnt offering. Its material is acacia wood, and its top and its four sides are all overlaid with gold. Then what is this altar of incense a place for? It is the place for praying before God. On the Day of Atonement, the high priest lays his hands on the offering of atonement to transfer sins to it, cuts its throat, and receives its blood. Carrying the vessel holding that blood, he comes into the holy place, lifts the veil behind which the mercy seat of God lies, and goes in; and he takes with him, in a censer, incense made of four spices and burns it. Like this, the altar of incense is the place for burning incense and praying inside the holy place. With this incense, and with the blood of the sacrificial offering, the priest goes forward before the throne of grace, that is, the mercy seat, where God is present and bestows grace. And he sprinkles that blood as it says, *"Sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times" (Leviticus 16:14)*. The high priest sprinkling all the

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blood like this and coming out is the climax of the sacrifice of the Day of Atonement.

The altar of incense inside the holy place has horns

Blood is put on the horns of that altar of incense, too. As it says, *"And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD" (Exodus 30:10)*, blood is put on it once a year. It means that the blood of the offering of the Day of Atonement is brought in, blood is put on the altar of incense as well, and there is burned the incense made of four spices so that the inside of the holy place is thick with incense. This is the altar of incense. What does putting blood on the altar of incense speak of? Because even the righteous who have received the remission of sins commit sin again in the flesh as they live, when they try to go before God, the sins they have committed come to mind and they cannot readily go forward. At such times, they go forward with the prayer of faith that believes in the sacrifice of atonement. Jesus settled once and for all, with the blue thread and the scarlet thread, all the sins of one who has once become righteous, including his personal sins. Did Jesus not remove all the sins of those who believe and those who do not believe with the blue thread, that is, the baptism He received from John? He removed them all. Only when one who prays to God believes that Jesus had all the sins of the one praying transferred to Him with the blue thread, that is, the baptism He received from John, is he qualified to become a priest of faith before God and pray. And the one who also believes the scarlet thread, that is, that Jesus bore those sins, shed His blood and died on the Cross, and

rose again from death, can pray. And believing the purple thread, that is, that Jesus is God, and believing that He saved me from sin, is faith.

The door of the tabernacle, made of blue, purple, and scarlet thread and fine woven linen, shows Jesus Christ. For the one who believes that Jesus Christ became their Savior, that all their sins were transferred to Him through the baptism He received from John, and that He was judged and shed His blood in their place—that is, the saint who has received the remission of sins by believing the word of God's covenant—the first thing to do after entering the holy place is to begin church life. Receiving bright light through God's lampstand and hearing the word of grace, he becomes a precious flower-calyx in the Church and, clothed in God's grace, serves together in making the flower of the gospel bloom. And through the table of showbread, that is, the Church, his soul grows and grows, taking as food the precious word of God preached by the servants of God. And the faith that Jesus is one's own Savior must be clear. Then what is the reason for going forward before the altar of incense and the mercy seat? It is because, although we have faith that God has become our God and our Savior, we still need the grace of God even after receiving the remission of sins. The altar of incense shows that we must believe that we are clothed in the grace of God when we pray by faith. That is why, in order to be clothed in grace upon the grace of having received the remission of sins, we go forward before this altar of incense to pray to God by faith.

It is the altar of incense where we ask God for help

"God, we have received the remission of sins, but we need Your help. We need Your grace in order that, in union with the

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Church, we may truly live lives of light and live worthy lives that bear spiritual fruit. God, help me. Hold me up. Give me faith. Give me strength in spirit and body. Cut off the heart that wants to follow the world. Remove the heart that is not right." Like this, we go forward to the altar of incense, kneel, and pray, in order to be clothed in grace and receive blessing before God in spirit and body, in everything. So the righteous who have received the remission of sins come to live the life of the altar of incense. We pray in order to be clothed in the grace of God.

Those who have been saved now have the lampstand and the table of showbread as well, and after they have been saved, God also clothes them in grace. We, the righteous, cannot live without being clothed in the grace of God even after receiving the remission of sins. So God clothes us in grace in due time. We are clothed in the grace of God when we pray. We are clothed in grace when we hear the word in the Church. We are also clothed in the grace of God when we are together with the Church. It is the same when we pray individually. It was said that blood is put on the altar of incense. It was said that blood is put on it once a year. "Lord, You are my Savior. God, in order to save me, You came as the Savior, received baptism from John, had all my sins transferred to You, and shed Your blood on the Cross in my place. Lord, You received the judgment. All the judgment I was to receive, You received, and You rose again from death. Lord, You are my Savior." With that faith that God is my God and my Savior, we go before God to be clothed in grace. So even if our lives are somewhat insufficient, if, when we pray, we truly give our hearts to God and pray purely, the faith that says, 'God is my God and my Savior. He is the God who saved me from all sins and all judgment,' is established through prayer.

In prayer we confirm this salvation once again

In prayer we also confirm that God is my God. And believing that God gives me blessing and that He blesses me, kneeling before God's throne of grace and asking for help—that is prayer. At such times God hears the prayers of the saints. He hears the prayers of the righteous at that time. "Lord, I believe in You. There are truly many things lacking in my life. I want to live according to Your will, but there are also many things I want to do my own way, and there are truly many things I have done as I pleased. But You, Lord, came to this earth in human flesh as the Savior, received baptism from John in my place and had all my sins transferred to You, died on the Cross and rose again from death, and became my Savior. Lord, You have become my God. I believe that God will bestow grace on me." So, according to the word, *"Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4:16)*, we come boldly to the throne of grace and ask God for grace. "God, give me this. Give me that, too." Then it is as if God says this: "Yes, you are My child. Your faith in Me is clear. I am your God and you are My people. So would I turn away from your prayer? The place where you and I meet is the throne of grace, that is, the mercy seat, and since in this prayer your faith in Me is certain, you ask help of Me alone, and you believe that I am your God, I will show you that I am your God by answering your prayer."

Our Lord clothes the saints in grace when they pray. It means He gives blessing. It is not that everything is finished once we have been saved. Once we have been saved, the blessing of God begins from then on. We are clothed in grace every day. On this altar of incense, incense was burned morning and evening. We are beings who need the grace of God every day, every hour,

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several times a day. We can live only by being clothed in grace. So when a worry arises in our hearts, even while washing the dishes we pray about that worrying matter. “Lord, help me. And help the Church. The Church is in such and such a situation, so, Lord, help.” Even while washing rice, if that matter comes to mind and becomes a worry in our hearts, we go forward to the altar of incense, to the throne of grace, and pray. At such times the Lord clothes us in grace.

This altar of incense is precisely the place where we are clothed in grace. The reason the saints must pray is to be clothed in the grace of God and to receive blessing from God. Salvation we received by faith, and now we live our whole lives, too, by believing the word of God’s promise, but if we are to receive blessing more specifically, one on one with God, we receive it when we pray. That is why the altar of incense is there.

The reason blood was put on the altar of incense

When we pray, what becomes a problem first of all? Sin is the problem. There is no one who lives 100 percent perfectly without any fault. So when we go before God to pray, the first thing that gets in our way is sin. Our Lord has already completely settled that sin with the blue, purple, and scarlet thread, that is, the gospel of the water and the Spirit. God came as Jesus the Savior, received baptism from John and had all our sins transferred to Him, was nailed to the Cross and received all the judgment for all sins, and rose again from death. When we have the faith that believes that my sins have all been settled through the Savior, we can ask God for grace and ask for blessing. We can ask, “God, give me blessing.” That is why this altar of incense has horns, and blood was put on those horns once a year.

The prayer of one who has the assurance of the remission of sins

One who has the assurance of the remission of sins goes to God and prays, "God the Father, give me this, too." Sometimes he says "Father," sometimes "Lord," and sometimes he calls Him "Jesus." He calls Him as he pleases, in the way that is easiest for him to understand. When things are very, very hard, he calls Him "Father." Why is that? In fact, God is our Father. He made us and became our Savior. And God is also our shepherd. According to the thinking of the flesh, people call God this way and that way, as they have experienced on this earth, thinking, 'When I am in difficulty, if I go to my father or mother and ask for help, they give it.' Even so, our God knows it all. When we call, "Lord," He understands, "Yes, I created you and saved you," and when we call, "Father," He understands it all, "Yes, I made you and I saved you." However we call Him, He is the God who understands all our hearts. Because God is our Creator and our Savior, He knows everything.

"Our God, who saved me, thank You. I truly need blessing. God, help me. Help me as I live through this day, too, and give me grace in the evening as well. God, as I lived through this whole day, I did this well and did that wrong, and I am anxious about some things. God, take charge of this, too, and help me. And guide the way before me. Also, God, I must bear spiritual fruit, so save that soul to whom I preached the gospel. Open the door of his heart, and plow the field of his heart. God, uphold the Church. Uphold the servants of God. Let missions be accomplished, and let the gospel be spread overseas. The servants of God need to be protected. Protect them. Give blessing not only to me but to my family, to my children, to the saints, to my brothers and sisters. Save also all the people outside

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the holy place, among the Gentiles." When we tell God the desires of our hearts like this, God hears our prayers and gives blessing. This is precisely the blessing received through prayer. It is the blessing of receiving grace upon grace every day.

So the saints must pray. God is the God of those who believe. God is the God of those who have the assurance of salvation and clearly believe in the water, the blood, and the Spirit. Therefore, God bestows grace on those who, with faith like gold, come before the throne of grace in order to receive grace and receive blessing by the faith that believes in God, saying, "God, my God, I believe in You. I believe that You have become my Savior. God, help me."

It is not finished once we have been saved. Once we have been saved, we must now know how to pray. If prayer does not come easily because you cannot get the words out, or if you do not know how to pray, first think quietly in your heart. 'What does God have to do with me? God created the heavens and the earth, and He became our Savior. He came to this earth in human flesh as Jesus, as the Savior, received baptism from John for me and had my sins transferred to Him, was judged in my place on the Cross, rose again on the third day after He died, and is alive now and has become my God. Ah, it is clear. Then what must I, who have been saved, do? I believe in God. Ah, now by faith the relationship between God and me has become the relationship of sheep and shepherd. So if I ask for help, God is the One who helps.' Establish this first in your heart. If prayer still does not come easily in specific terms, meditate in your heart, 'God, Lord, Lord.' And ask, "Give me this. Give me that, too." When you have told Him all the desires of your heart, call, "Lord," once more. As you do so, the amount of prayer, that is, the amount you ask for, keeps growing. Children at first ask for 10 won and then for 100 won, later ask for 500 won or 1,000 won, and when

they grow more, they ask for larger sums of money. It keeps growing. For us, too, as we ask the Lord and keep calling on the Lord, what we ask for keeps growing. We come to ask for many blessings. And so we come to receive many things. This is prayer.

Prayer offered morning and evening

The one who has received the remission of sins and prays well morning and evening receives much grace and much blessing, and lives in this world amid blessing. But some people, while saying that they believe the Lord is their Savior, proudly do not pray. Rather, looking at those who bow their heads and pray, they despise them, saying, "They pray like that because they have no faith," and say, "I believe that God is my God. I believe that God will give to me even if I do not pray." That is faith that has gone too far and overflowed. If that were so, there should be no altar of incense. Would God have had the altar of incense made for no reason? On the altar of incense, morning and evening, the high priest put the incense made of four spices on the fire and burned it. When the incense rose, the fragrant incense, which did not even sting the eyes, spread all through the holy place, and whenever the priest went in, the inside of the holy place was full of the scent of incense. How beautiful an incense that is! When that incense covered the front of the mercy seat, the high priest was not judged before God. It is as the word says, *"Put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die" (Leviticus 16:13)*.

When, as we pray, we are again assured that we have received the remission of sins, are assured through prayer that God has become our God, and certainly believe through prayer

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that God bestows grace, and we go before God with that faith, we are not judged, and we come boldly to the throne of grace and are clothed in grace. God is the God who bestows grace on us.

The rings on the altar of incense

The altar of incense is a small altar whose top is square, but it, too, has gold rings on both sides, through which the poles were put. Those poles, too, were made of wood and overlaid with gold. Two people carried those poles, one on each side. What need was there for two people to carry such a small altar? One could probably lift it alone with one finger. But the furnishings inside the holy place were never handled that way. Not even the covering placed over them was handled that way. Everything was carried on the shoulders and lifted with both hands; nothing was carelessly loaded onto something else and transported. It means that they served personally and believed personally. It means that even when transporting it, they held it on both sides and carried it.

This speaks of united prayer offered before God. It also says that prayer, too, is serving God. By prayer, too, we can serve God, serve the Church, and serve our brothers and sisters, the servants of God, the gospel, and souls. Prayer is not something done only for oneself; it is serving. Of course, we also go before the throne of grace for ourselves and are clothed in grace, but prayer is serving. Upholding the kingdom of God together, and praying for our brothers and sisters, for the Church, for souls, for the expansion of the kingdom of God, and for the righteousness of God, regardless of one's own flesh, is all serving. So we must pray with the faith that serves the altar of incense, that is, the

altar of prayer. The word, too, is serving; the table of showbread, too, is serving; and prayer, too, is serving. We must know how to serve.

The most important thing in the life of faith is, first, faith, second, faith, and from the third on, serving. It is believing and serving. The word, too, is serving; prayer, too, is serving; and the preaching of the gospel, too, is serving. All of it is serving. If serving is left out, the life of faith does not work. Let us serve by prayer as well. The servants of God who go ahead and work cannot carry out all this work by themselves. So whenever any of us gather in the church, we must first do the work of serving. First we must break and believe the bread of the word of God, and then we must serve. When we gather together and pray, "God, hold up the Church, hold up the servants of God, and give blessing. Also hold up the souls in the churches everywhere, hold up the servants of God who are overseas as well, and give the souls there a blessed heart and blessed faith. Save souls," that incense rises, and God accepts that incense as a sweet aroma and says, "Yes, I understand," and gives blessing. He answers according to the content of that prayer. This is precisely serving. Therefore, I hope you will know that we must not pray only for ourselves but must pray with the attitude of serving.

So those who are advanced in age, those whose bodies are impaired, those who have no strength, and those who have no financial means can also serve. Among housewives in particular, there are those who have financial means and those who do not. Those who have no special strength are not unable to serve the Lord because they have no money; they can serve as much as they like. They can serve with the gospel, and they can also serve with the word. Just as poles were put through the altar of incense and it was carried together, and poles were put through the ark of the Testimony and it was transported together, one can serve

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as much as one likes even without material means. And on top of such serving, members of the church who have material means can serve the Lord with material means as well. Those who say, "I am busy with my job, so I cannot do that very well," can serve with such things in turn. We can all serve—serving with material means, serving with prayer, serving with faith, and serving by preaching the word. If only one has the heart to serve, one can serve as much as one likes. And if only one has the heart to receive blessing before God, one can receive blessing as much as one likes.

God is the God who bestows grace

God is the God who gives blessing. God is the God who has become our shepherd. God is the God who has become our Savior. The relationship between God and us has now become an inseparable relationship. This is the altar of incense.

Let us look at the word in which the Lord instituted the Lord's Supper.

"And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, 'Take, eat; this is My body.' Then He took the cup, and gave thanks, and gave it to them, saying, Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:26–28).

The name Jesus means the Savior, the One who saves, and the title Lord means my God, my Master. Our Lord came to this earth as Jesus, as a man, in order to become our Savior. Before He died on the Cross, our Lord gathered His disciples in the evening in order to institute the Lord's Supper, and giving them bread, He said, *"Take, eat; this is My body" (Matthew 26:26),*

and giving them the cup, He said, *"This is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:28)*. So, as the fine woven linen shows, this means that He came as the Savior according to the word God had promised, fulfilled that promise Himself, and saved us. Our Lord came as our Savior and, by receiving baptism from John in the Jordan River, had all the sin of the world transferred to Him. And by giving up His body on the Cross, He received all the judgment that was due to many people. And He rose again from death and gave us new life.

The fact that blood was put on the altar of incense speaks of the death of Jesus' body. Through the baptism Jesus received and the blood He shed, through that sacrifice and salvation, we have been saved by faith. Our being saved was not received by any effort or merit on our part; it was received because God came as the Savior, received baptism from John, shed His blood on the Cross with that body, and rose again from death. How did God accomplish our salvation? He accomplished it with the blue, purple, and scarlet thread. The purple thread is that God became a man. And the blue thread is that Jesus received baptism from John and had all our sins transferred to Him, and the scarlet thread is that He shed His blood on the Cross in our place and paid the price of sin in full. And this means that He rose again from death, saved us, and became our Savior. The faith that believes this is the faith with which one can take part in the Lord's Supper. The bread of the Lord's Supper speaks of the body of Jesus, and it speaks of God becoming a man in order to save sinners.

Jesus received baptism from John in the Jordan River and had all our sins transferred to His body. And the wine of the Lord's Supper speaks of the blood He shed on the Cross in our place, the blood of life, the blood of salvation. So when we

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receive this bread and wine, we must receive the Lord's Supper with this faith: 'God came in the flesh to save me, received baptism from John, was judged and sacrificed in my place, and rose again from death and saved me. God has become my Savior.' It must not be received lightly. If you do not have the assurance that Jesus is your Savior, think first before receiving the Lord's Supper. Do not try to work up emotion; think about whether the Lord is your Savior or not.

God is the God of you and me. God made our ancestors and caused you and me to be born on this earth. That God is precisely Jesus. That God came as the Savior, as the One who saves. To save you and me, He came as the Savior, received baptism from John, and had all our sins transferred to His body. And He did not just bear those sins and leave it at that; in order that we might not receive the judgment for sin, He received the punishment on the Cross, on the tree on which the accursed are hung, and saved you and me from all judgment. And on the third day He rose again from death.

If you think about it just a little, you can believe. Being saved is accepting. "Lord, I believe that You saved me like this. Yes, that is so. I have done nothing. Long ago, when Jesus came to this earth and was born in a small stable in Bethlehem in Israel, I was not even there, I was not involved in that matter, and I did not ask God to save me. I could not have. Yet, regardless of me, the Lord came to that land to save me. He came in the flesh. I am certain that Jesus came in order to save me."

It is said, "*For God so loved the world that He gave His only begotten Son" (John 3:16)*. God came to this earth to save all people. And He became the Savior of you and me, of all people. The point is that we accept it. Only the one who has let go of all his own strength, who has given up all his own efforts, and who has entrusted his salvation and the remission of his sins entirely

to God is clothed in the grace of God. “God, when I think about it, I do not understand, but since You did so in order to save me, I only believe. God, that is so.”

Entrust yourself wholly to God

“God, I entrust myself to You.” Think about what God has done for us. God became a man. That was precisely to save you, who are human. And the reason Jesus, who is God, received baptism from John was to remove your sins, in order to have all those sins transferred to Him.

And when Jesus was nailed to the wooden Cross and shed His blood, He was receiving the judgment in your place, in order to remove the sins of you who were sinners and to deliver you from judgment. And in order to make us live again, in order to have us obtain new life, Jesus rose again on the third day after He died. And now He is seated at the right hand of the throne of God, watching over you and me. He is watching who entrusts all that he has entirely to the Lord, who believes in the Lord wholly. The one who receives Him is the one who has entrusted himself. “I believe that the Lord has saved me. I have made no effort at all for my salvation. I only believe that God loved me and saved me with the blue, purple, and scarlet thread.” God has made those who have entrusted themselves like this and have received Him His children, according to the word, *“As many as received Him, to them He gave the right to become children of God, to those who believe in His name” (John 1:12)*. The bread and the cup of the Lord’s Supper, too, must be received with this faith.

The death of Jesus’ body was in order to save you and me from sin. Jesus received baptism from John in order to make atonement for the sins of you and me, in order to bear those sins

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Himself. Jesus being nailed to the wooden Cross, shedding His blood, and dying was His receiving the judgment so that you and I might escape judgment and be made righteous. And He rose again on the third day and gave us new life. The altar of incense is the place where we are clothed in the grace of God. I hope that with the faith that believes in this gospel of the water and the Spirit, you will go forward before the altar of incense every day and be clothed in grace upon grace. ✉

Sermon 5 by Paul C. Jong

The spiritual meaning of the sockets of silver used in the tabernacle

< Exodus 26:15–30 >

“And for the tabernacle you shall make the boards of acacia wood, standing upright. Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each board. Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle. And you shall make the boards for the tabernacle, twenty boards for the south side. You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons. And for the second side of the tabernacle, the north side, there shall be twenty boards and their forty sockets of silver: two sockets under each of the boards. For the far side of the tabernacle, westward, you shall make six boards. And you shall also make two boards for the two back corners of the tabernacle. They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners. So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards. And you shall make bars of acacia wood: five for the boards on one side of the tabernacle, five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side

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of the tabernacle, for the far side westward. The middle bar shall pass through the midst of the boards from end to end. You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold. And you shall raise up the tabernacle according to its pattern which you were shown on the mountain."

The boards of the tabernacle, where God is present, were all made and overlaid with gold. God said that each board of the tabernacle was to be supported by two sockets of silver. The spiritual meaning of the two sockets of silver supporting the boards overlaid with gold is as follows. In the Bible, gold speaks of the faith that believes the word of God—the faith that believes the word of God, which does not change though time passes. That the boards overlaid with gold like this were supported by sockets made of silver means that God has given us two gifts that accomplish salvation. In other words, it means that Jesus received baptism from John, shed His blood and died on the Cross, and rose again from death, and so completed our salvation from sin.

What is absolutely necessary for us to become the people of God and obtain the faith like gold that makes us members of the kingdom of God is faith in the baptism Jesus received from John and faith in the blood of the Cross. The gospel of the water and the Spirit, which God gave in order to remove our sins, was the gift of faith absolutely necessary for us. Because we are those who can only go to hell, living and sinning every day, we cannot remove our sins by our own efforts, strength, or will.

To remove our sins, we must not rely on our own strength but must believe only in the gospel of the water and the Spirit, and only then can we be saved from sin. It is right to give thanks

and believe the fact that, for us who are lumps of sin, the Lord saved us with the truth of the gospel of the water and the Spirit and gave us the gift of salvation. When we believe in this gift of salvation, made up of these two, God sees our faith and makes us His complete people. Now we need to receive complete salvation by believing in the gospel of the water and the Spirit, which God gave as a gift in order to save us.

Whoever wants to become one of the people of God must be saved from all sins

Many people, as they live in this world, want to become the people of God. To become the people of God, we must first examine ourselves by holding our own appearance up to the word of God. We ourselves are sinners who would have nothing to say even if we suffered the judgment of sin. We are those who commit sins contrary to the law every day. Living every day with unrighteousness and sin as our companions, and having no choice but to live waiting for judgment—this is our true appearance. Then how could such people as us become the people of God?

Therefore, if we want to become the people of God, we feel the need to receive by faith the two gifts of salvation that God has given us. The Lord is the Savior who removed our sins with the blue thread, the purple thread, the scarlet thread, and the fine woven linen. That Jesus came to this earth and received baptism from John, and that He shed His blood on the Cross and rose again from death, completely saved us from sin. Therefore, without believing this truth, no one can become one of the people of God.

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Can we really become the people of God through the two gifts of salvation that God has given us? Our becoming the children of God is by no means because we have any good merit. That we have been saved and delivered from all our sins and from all the judgment of sin is entirely because of the merit of Jesus receiving baptism from John and shedding His blood on the Cross. That is, by believing in the gospel of the water and the Spirit, we have obtained the right to become the children of God. Our faith like pure gold has come about by receiving the gift of God.

When God had the tabernacle made, sockets of silver were set under all the boards of the tabernacle. This truth speaks of Jesus Christ coming to this earth, of Jesus Christ receiving baptism from John the Baptist in the Jordan River and having all the sin of mankind transferred to Him once and for all, and of His dying on the Cross with those sins, suffering the judgment of sin, and rising again from death. The baptism Jesus received from John, and the blood He shed on the Cross—these two are the clear gift of the remission of sins.

You and I, who live in this age, must know our own sinful appearance. And those who know themselves before God must know that the Lord truly came to this earth, received baptism from John and had the sins of you and me transferred to Him, died on the Cross, and rose again from death, and therefore saved you and me from all sins and from judgment. When we believe in the gift of salvation and receive the remission of sins, we become His children before God. We have been saved from sin because the Lord saved us from sin with the baptism He received from John and the blood of the Cross; otherwise, we could never have completely escaped from sin by ourselves. Therefore, we can only believe and confess that it is 100% the grace of God

that you and I have become the people of God and become righteous.

The sockets of silver of the boards of the tabernacle show that our remission of sins was entirely a gift of God, accomplished with the blue thread and the scarlet thread. Because God bestowed the grace of salvation on us with the blue thread and the scarlet thread, we can be completely saved by faith. Only the poor in spirit, who acknowledge that they can only go to hell because of their own sins, are qualified to receive the salvation given with the blue thread and the scarlet thread. Only those who mourn and grieve as they look at themselves as those who can only go to hell, are qualified to receive the gift of salvation that God has given. Whoever believes the truth shown in the blue, purple, and scarlet thread and the fine woven linen, the gospel of the water and the Spirit that the Father gave through Jesus Christ, obtains salvation from all sins as a child of God. Only those who receive in their hearts the gift of salvation that the Lord gives can enjoy all the blessings that God gives. That is a qualification obtained only by those who know that they can only go to hell because of their own sins and who desire mercy from God.

That is truly so. Our having been saved from all sins is through the gift of salvation that God has given us. That is why the New Testament says, *"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God" (Ephesians 2:8)*. Our having become the children of God also came about by believing in the gift of salvation. So what is there to boast of? Rather, we can only praise God, and we must confess that it is not we but God who saved us.

Frankly, as we ourselves live through this age, if God had not saved us with the blue thread, the purple thread, the scarlet thread, and the fine woven linen, we could not possibly have

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been saved from all our sins. The truth contained in the blue, purple, and scarlet thread and the fine woven linen is the gospel of the water and the Spirit: that Jesus Christ was born on this earth, received baptism from John in the Jordan River and had all the sin of us, mankind, transferred to Him once and for all, died on the Cross, and rose again from death. Because the grace by which God saved us is so perfect, it lacked nothing needed to make us, who are insufficient in the flesh and lumps of sin, whole by faith, to set us up as pillars in the kingdom of God, and to make us the people of the kingdom of God.

Do you still not know your own nature?

These days there is what is called cable broadcasting, with more than 100 channels. Those channels, which broadcast 24 hours a day, each have specialized programs and continually put out programs in their own specialized fields. Among such broadcasts there are not a few adult channels that stimulate people's lustful hearts.

In the word of the Bible, the three—'fornication, lewdness, adultery'—are named side by side to point out the sinful heart of man. God said that these come out from within a person and defile him, and that this is clearly sin. Then are we not all lumps of sin? God has said several times that the nature of sin we have is sin, and He said, *"The wages of sin is death" (Romans 6:23)*, and *"when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death" (James 1:15)*—but do we, for our part, acknowledge that word? What about it? Even if we close our eyes or stop our ears, can we escape from the nature of sin that we have? We are those who cannot help committing many sins in our hearts, in our thoughts, and in our imaginations.

However much we say that we must keep away from sin, and however hard we try to get away from such sins, it is only a wasted effort. In fact, our flesh can never become a perfect sage who does not sin in the flesh; on the contrary, it has a nature like that of sin and does not want to keep away from sin. A person's flesh and heart are always far from what is holy, and the fact is that they not only try to get closer to sin but want to commit sins of an even higher intensity.

A person is like a lump of sin mixed together with sin. Therefore, a person is lewd by nature. Something lustful that a person's eyes have glimpsed in passing remains long in the memory, and its afterimage disturbs our hearts—and this is because the fundamental heart of us human beings is a lump of sin. Therefore, one must honestly acknowledge such a self before God as a lump of sin. And it is wise to acknowledge that one will go to hell by the just judgment of God, and to ask Him for salvation. To strive to show off one's own righteousness as if one could transcend everything by one's own firm will and make happen even what cannot be done by human will is a great challenge to God. Such a defiant faith leaves that person a wicked human being who rejects the righteousness of God and blocks even the saving love God has given.

Do you think you are good? Do you think of yourself as having a righteous character that cannot stand by when it sees injustice, in any situation and in any form? Do you think that you are at least a righteous person before God because you hold God's commandments in your heart every day and try to keep and practice them in your life? Acting righteously with sin in your heart, without knowing the gift of salvation and the grace God has given, is merely pretending to be righteous with filthy human righteousness. The goodness of such a person cannot

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enable him to become a pillar in the house of God, and that person is nothing more than a useless lump of sin.

Many Easterners, because they learn the teachings of Confucius from birth, strive constantly to live practicing them. In the West, because Christianity and Catholicism dominated religion for a long time, many Westerners lived striving to keep the law of God. But whether one wants to live according to the teachings of Confucius or wants to live the life of God's commandments, in the East or in the West, if one places one's nature before God and lays it bare, one is by nature only a lump of sin and the seed of evildoers. Human beings are unrighteous, made of dust and earth, full of faults, and lumps of iniquity. Even the good person who does good to people though no one recognizes it, and who is even uncomfortable when that good deed is praised, cannot escape the fact that, when held up to God, he is by nature a lump of sin and the seed of evildoers. Because human righteousness is one great evil before God, unless one acknowledges one's own punishment and accepts the gospel of the water and the Spirit, which is the love of God, one cannot escape the judgment of God. Human effort does not amount to even a speck of goodness before God, and human will is nothing but filth before God.

The nature of man is earth, wood, and bronze. Man is wood that cannot be set up at the entrance of the temple of God unless God covers it with gold. Also, he is bronze that can only suffer the judgment of fire without the grace of salvation that God has given. Unless we believe in the gift of salvation, that Jesus Christ the Messiah received baptism from John and had our sins transferred to Him, shed His blood and died on the Cross, and rose again from death, we are still only sinners. Therefore, the one who does not know that he is an evil being before God, and

who has not been saved because he has not received the gift of God, is truly an unfortunate person.

Now think about yourself before God!

When one did not know the righteousness of God, human righteousness was the standard of life. When I did not know the gift of salvation God had given and had no faith, I, too, was like that. In fact, I had no righteousness of my own, but I lived thinking of myself as a decent person. So from my childhood, I could not stand by when I saw injustice, and there were many times when I fought fiercely with opponents beyond my strength. My view of life was that, since one is born into the world once and leaves it once, it is better to live justly and righteously and go, even if one lives briefly. 'If I am going to live just eating my meals like this, it is better not to live, and if this is life, it is the same whether I die now or die after living a few decades. To live like this is a disgrace. To live without any meaning, without any purpose, without being able to do anything truly right, without any great cause, is hell. Is there any other hell? For a person to live like a beast, eating his meals every day and only filling his belly, and then die—that is a disgraceful hell.' I had such thoughts. Because I could not see myself before God like this, I had a great deal of human self-righteousness. So I thought of myself as somewhat better than others and strove to live righteously.

Such a self of mine was nothing but a lump of sin before the righteousness of God. I was not one who could keep even a single one of the Ten Commandments, which summarize the 613 things God told us to keep. The very fact that I had the will to think I could keep them was an unrighteousness that rose up

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against the word of God, ‘You are one who cannot help but sin,’ and stood on the opposite side from God. All human righteousness is unrighteousness before God. It is the truth that human beings cannot be righteous. In fact, this present age is the last age, in which sin abounds, with a promiscuous and lustful adult culture sweeping the whole world. That means that the flesh of you and me is always caught up, in its heart, in such lustful and lewd areas of sin, and actually lives practicing these things. In fact, the flesh is only wrapped in such unspeakably filthy sins and has nothing good in it.

The Lord has made us, who were unrighteous and lumps of sin, righteous

We are all unrighteous, yet the Lord saved such people as us from all sins through the gift of salvation. When the boards of the holy place, the house of God, were made, the height of a board was 4.5 m and its width 67.5 cm, and those boards were overlaid with gold and made into the walls of the tabernacle. Under each board, sockets of silver were set. Here the sockets of silver show that God saved you and me entirely.

The truth by which God saved us from sin was the love by which Jesus Christ came to this earth and received baptism from John in order to have our sins transferred to Him, died on the Cross and received the judgment for our sins, and rose again from death and saved us from the sin of the whole world and from all judgment. We have been born again by believing in the gift of salvation He gave. The gift of salvation the Lord gave us does not decay, just as gold does not, and so it is unchanging forever. The salvation the Lord gave us is made up of the baptism Jesus received from John and the blood of the Cross,

and it has entirely and cleanly removed our sins. Because the Lord saved us from all sins, you and I could be completely delivered from all these sins that we commit in our hearts, in our thoughts, and in actual deeds. We have become precious saints of God by believing in our hearts the gift of salvation that God has given us. Through the boards, which are the pillars and the walls of the holy place, God is speaking of the salvation of the water and the Spirit. Through the sockets of silver of the boards, God said that our having become the children of God was 100% the grace and gift of God.

If the faith that believes in the baptism Jesus received from John and in His blood is taken away from us, there is nothing left. We were like beings who would be judged because of sin. By the law that *"the wages of sin is death" (Romans 6:23)*, we were human beings who had to fear with death before our eyes, and human beings who had to mourn, realizing the just judgment of fire to come. If the faith that believes in the gospel of the water and the Spirit is taken away from such people as us, we are nothing. Now we must not forget that such was our fate, living in an age in which sin abounds and waiting only for the judgment of fire. That was how we were, but we received grace because God gave us the salvation of the water and the Spirit entirely. The Messiah came to this earth, received baptism from John, shed His blood and died on the Cross, and then rose again and saved us from all sin, unrighteousness, and judgment. Now we have been saved from all sins by believing in this complete gospel of the water and the Spirit, and we only give thanks to God by faith.

Though we are insufficient in the flesh, we are preaching this gospel of the water and the Spirit to the whole world. Even though this age is so turbid, by believing in the gospel of the water and the Spirit we have come to be able to serve the Lord

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purely, without wickedness. That we can have such hearts is not because of our ability but because the Lord clothed us in the grace of salvation and gave us holiness. Because the Lord completely saved us from sin and judgment, we have come to be able to serve the Lord purely by being entirely clothed with the power of that salvation. Because the Lord has saved us from all our sins by the water and the Spirit, we believe that we can serve the Lord, though insufficient, without being bound any longer by our sins, our insufficiency, and judgment.

These are truly things that cannot be done without the grace of the Lord. Preaching the gospel to the whole world and serving the gospel purely cannot be done unless it is 100% the grace of the Lord. Through the 100% grace of salvation that God has given us, you and I can live keeping the gospel and serving the gospel. By faith we have become pillars of the kingdom of God, and we have become the people of the kingdom of God. Because the Lord has given us faith like gold, we live inside the house of God. In this age, when sin covers the world and people, swept along by sin, are forgetting God or distorting Him, we are truly thankful that we have become those who, washed clean with clear water and drinking clear water, can serve the Lord purely.

Our faith is truly like that. How could we have become righteous? We have nothing good in us, so how did we come to be able to be called righteous? How could you and I, who have sin, have become people without sin? Can you become righteous and sinless by the righteousness of your flesh? Can you become a sinless, righteous person by the thoughts, efforts, and deeds of the flesh? Can you become righteous apart from the faith that believes in the gospel of the water and the Spirit? Can you become righteous apart from the faith that believes in the salvation of God shown in the blue thread, the scarlet thread, the purple thread, and the fine woven linen? Could you have become

righteous without believing in the salvation by the gospel of the water and the Spirit, which the Messiah, shown in the word of God, accomplished? By no means. We cannot become righteous by believing only in the scarlet thread.

We have become righteous by faith because Jesus Christ, our Savior and our Messiah, in order to remove all our sins in our place, had all the sin of the world, including the sins of our whole lifetime, transferred to Him and bore them with the baptism He received from John. Just as in the Old Testament the sacrificial offering had sins transferred to it by receiving the laying on of hands from the sinner or the high priest, in the New Testament era Jesus received baptism from John and had all the sin of the world, our sins, transferred to Him. Jesus had all our sins transferred to Him through the baptism He received from John. And He received from John the testimony, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)*. After receiving baptism, Jesus lived a life to save us for three years, and *"as a sheep before its shearers is silent" (Isaiah 53:7)*, He went to the Cross and, by offering His body before God, ended all our sins and judgment, and rose again from death and gave us new life.

Because Jesus Christ had the sins of you and me transferred to Him through the baptism He received from John, when He was nailed to the Cross by the Roman soldiers, He silently gave Himself up and had nails driven through both His hands and both His feet. Hanging on the Cross, Jesus poured out all the blood of His heart. And He said, *"It is finished!" (John 19:30)* and put the final period on our salvation. And on the third day after dying like that, He rose again, ascended to the kingdom of heaven, gave us eternal life, and became our Savior. With the baptism He received from John the Baptist, Jesus bore the sin of the

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world, and by the Cross, the resurrection, and the ascension He became our complete Savior.

Faith that believes only in the blood of the Cross and the doctrine of sanctification cannot completely save you from sin

A Christian cannot receive complete salvation from his sins by believing only in the blood of Jesus on the Cross. Because a person sins every day with his eyes and his actions, he cannot remove his sins by believing only in the blood of the Cross. One of the sins that most abound in people's lives is lust. Just as an explicit and vulgar sexual culture is prevalent throughout the world, that sin is inside our bodies. The Bible says, *"You shall not commit adultery" (Matthew 5:27)*, but the reality these days is that even if one does not want to, one comes to commit sin because of one's surroundings. The Lord said, *"Whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Matthew 5:28)*, but in practice what we see with our eyes every day are lustful things. So when we commit such lustful sins every minute and every second, how could we be sanctified by believing only in the blood of the Cross and offering prayers of repentance, and enter the kingdom of God? How could we become righteous? If one refines oneself for a long, long time, does one become sanctified and righteous in heart as one grows old? Does one's character become gentler? Does one's patience increase? It does not. It is the exact opposite.

As people grow old, they easily become hasty and less patient. As the body ages, even a person who was generous in heart finds it hard to hold back anger and resentment. And they come to think of themselves more than of others. Because their

own bodily functions weaken, the instinct to protect themselves becomes stronger. So it is said that when people grow old, they actually become like little children. As the saying goes, a person crawls on four legs as a child, stands on two legs when young, and walks on three legs when old—everyone becomes like that.

Among the doctrines of Christianity there is what is called the 'doctrine of sanctification.' This doctrine holds that if one believes for a long time that Jesus died on the Cross and serves the Lord every day while offering prayers of repentance every day, one gradually becomes holy. The doctrine of sanctification is that the longer one believes in Jesus, the more one is gradually made into a person who has nothing to do with sin and whose conduct becomes good, and that by the time one is about to die, one is completely sanctified and becomes a person with no sin at all. And it says that because one has offered prayers of repentance frequently, one is washed of sin every day, as clothes are washed white, and in the end, when one dies, one becomes completely righteous and goes to God. There are many people who believe like this. But that is nothing more than a theory produced by human thinking.

The word says, *"For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous" (Romans 5:19)*. It says that by one Man's obedience all of us become people without sin. What you and I cannot do, Jesus Christ came to this earth Himself and did for us. Knowing well that you and I cannot escape from sin, Jesus accomplished in our place the remission of sins that you and I could not accomplish. He came to this earth, received baptism from John and had our sins transferred to Him, was nailed to the Cross, and rose again from death, and so saved you and me and cleansed us from all sins once and for all.

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Jesus Christ was able to accomplish the salvation through the remission of sins Himself because He obeyed the will of God. As the Messiah, upholding the will of God, Jesus Christ bestowed on us the grace of salvation through the baptism He received from John on this earth, the Cross, and the resurrection. Jesus thus gave us the gift of salvation and completely accomplished the remission of sins. Now we have been clothed in that grace of salvation by faith—for the Lord accomplished the salvation from sin that could never be accomplished by our deeds.

Many people do not believe in the baptism Jesus received from John, but believe only in the blood Jesus shed on the Cross and try to be sanctified by their own deeds. When Jesus received baptism from John, He had all the sin of us, mankind, transferred to Him, yet people do not believe this truth. Matthew chapter 3 says that the very first thing Jesus did in His public ministry was to receive baptism from John. This is the truth that all four Gospels speak of.

Though Jesus received baptism from John the Baptist, the representative of mankind and the greatest among those born of women, and so had our sins transferred to Him, shed His blood and died on the Cross, and rose again, there are so many people who ignore and do not believe this fact. Such people believe in Jesus without even believing in the baptism, and zealously praise only the precious blood of the Cross that Jesus shed. Thinking of Jesus' death on the Cross with aching hearts and working up their emotions, they sing at the top of their voices the hymn, "There is power in the blood of the Lord." That is, they try to go before God by zealously burning up their own emotions, temper, and strength. But I hope you will know the fact that the more they do so, the more their sins increase. I hope you will realize the fact that they come to be all the more hypocritical.

In believing in Jesus Christ, two absolute graces are needed without fail. What are they? That Jesus received baptism from John and had the sins of you and me transferred to Him, went to the Cross bearing the sin of the world and was nailed to it, received all the judgment and curse for the sins of you and me, and rose again from death. Anyone can become righteous only when he has the faith that fully believes in these two perfect graces of salvation. The faith that believes in the baptism Jesus received from John and the blood of the Cross, which are the axis of God's gift of salvation, makes us stand firm in the house of God. By the grace of God we become the people of God who are truly without blemish. By believing in the gospel of the water and the Spirit that Jesus has given, we come to obtain faith like gold, which never changes. By believing in the gospel of the water and the Spirit shown in the blue, purple, and scarlet thread and the fine woven linen, we become saints who have received the salvation of the complete remission of sins.

Theology and the gospel of the water and the Spirit

Except for the time of the early Church, Christianity since the Roman Edict of Milan in A.D. 313, down to the Christianity of today, has been preaching the gospel of the Cross with the baptism left out. From the time of the early Church until A.D. 313, before Christianity became a religion, Christianity preached this gospel of the water and the Spirit, but from then on Catholicism led religion. Then, from around the 14th century, under the name of the restoration of humanity, people began to create a culture in which everything centered on human thinking, and that was the Renaissance. That cultural current, which began in Italy, spread throughout Europe by the 16th century, and

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around that time, people who studied human philosophy, in which everything centers on man, began to study more actively what is called theology. They began to understand the Bible with their own heads and to make Christian doctrines. But because they did not know the truth, they could not understand the Bible properly. So for the things they could not understand with their own heads, they made Christian doctrines by combining worldly knowledge and human thinking. That is how the various doctrines and theological currents made by human thinking came into being.

It seems that the history of Christianity is very long, but in fact it is not so long. For 300 years from the time of the early Church, people could learn the Bible, but soon the Middle Ages, the dark age of Christianity, came. In that age, even for laypeople, keeping the Bible close sometimes brought persecution. Then, from around the 1700s, theological research began to become more active, and as theology flourished through the 1800s and 1900s, it seemed that Christianity might blossom—but now many Christians have fallen into mystical doctrines and begun to believe in God on the basis of experience.

But is that the truth? Having believed like that, have your sins actually disappeared? You commit sin every day. Every day you commit sin in your heart, in your thoughts, in your deeds, and by your insufficiency. Yet can you receive the remission of those sins by believing only in the blood Jesus shed on the Cross? The truth is that Jesus received baptism from John, had the sins of you and me transferred to Him and bore them, died on the Cross, and rose again from death. Nevertheless, there are so many people who say that they have received the remission of sins by believing only in the blood of the Cross and offering prayers of repentance. Has the sin in the conscience of your heart been washed away by prayers of repentance? It cannot be.

If you are a Christian, you must now know and believe this salvation of the truth: that Jesus Christ came to this earth, received baptism from John and had the sin of the world, including the sins of you and me, transferred to Him, died on the Cross bearing those sins, and rose again. Yet do you ignore this fact, neither trying to know it nor trying to believe it? If so, you cannot now say that you truly believe in Jesus as your Savior. If that is the case, you are now one who is committing the sin of mocking Jesus, belittling His name, and despising Him. You are one who of your own accord is committing the crime of dishonoring the name of Jesus and mocking God. Jesus came to this earth to remove our sins; just as He intended in coming, He received baptism from John in order to have our sins transferred to Him, went bearing the sin of the world and was nailed to the Cross, received the judgment for the sins of you and me, and rose again from death.

Yet by not believing in that salvation by which Jesus saved us, people are committing a sin that cannot be remitted before God. If you leave the baptism out of the salvation Jesus Christ accomplished and believe in Jesus as you please, you can never be clothed in the grace of salvation. Yet many Christians do not believe in exactly the way Jesus removed our sins, but follow their own thoughts and believe a distorted truth as they please. Today people's hearts have hardened in the wrong doctrinal belief that sins disappear if one only believes in the blood of the Cross.

But the answer of salvation that God had planned was this: the eternal remission of sins is obtained by faith that believes in the baptism Jesus received from John, the Cross, and the resurrection. Yet a great many have arisen who believe with the baptism Jesus received from John taken out of this truth of salvation, and who wrongly know and believe something like

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"Jesus' (Cross + resurrection) + prayers of repentance + deeds = salvation obtained by sanctification." Those who believe like this for their part, say only in words that they have received the remission of sins, but in fact their hearts are still piled full of unresolved sin.

Those who believe only in the Cross of Jesus actually come to have more sin. Why, while saying you believe in Jesus, do you not believe in exactly the way Jesus removed your sins, by receiving baptism from John and having your sins transferred to Him, shedding His blood and dying on the Cross, and rising again, but instead believe a human doctrine made up as you please? I hope you will know the fact that in the tabernacle, each board made of acacia wood has two tenons projecting from it, and under them two sockets of silver are set. The gospel of the water and the blood, that is, the baptism Jesus received from John and the blood of the Cross, is the absolute truth.

When one opens the gate of the court of the tabernacle and goes in, the altar of burnt offering and the laver come into view. What is the altar of burnt offering for? It is the place where the burnt offering is burned. It is the place where the offering that bore sins receives the judgment for sin. What is the laver for? It is the place where the body is washed clean. That is, it is the place where the heart defiled by sin is washed. Only by passing through this process by faith can one lift the veil of the tabernacle and enter the house of God.

The veil of the door of the tabernacle is entirely made of blue, purple, and scarlet thread and fine woven linen. It was woven by embroidering with fine woven linen and blue, purple, and scarlet thread. To enter the kingdom of God, one must believe this truth. Only when one has the faith that believes in the works of Jesus shown in the blue, purple, and scarlet thread does one enter the kingdom of God. Jesus came to this earth and became the

substance of that blue, purple, and scarlet thread. The blue thread speaks of the baptism Jesus received from John, and the purple thread of Jesus Christ being God. The scarlet thread speaks of Jesus receiving the judgment for our sins with the blood He shed on the Cross.

Is there sin in your heart? The question is whether there is sin at the center of your heart. If there is sin in your heart even though you now believe in Jesus, there is clearly a problem with your faith. Your conscience is not clean and has sin because you have believed in Jesus in a religious way. But if you, too, believe in God through the truth shown in the blue, purple, and scarlet thread and the fine woven linen, your conscience will also become clean.

A person who is ready to receive the remission of sins

It is truly fortunate merely to come to know the fact that, because one has known Jesus wrongly, sin remains intact in one's heart. This is because one who has truly realized that he has sin will come to acknowledge the fact that he can only go to hell because of that sin, and only then does he become poor in spirit before God and become able to hear the word of the salvation of the truth.

If one wants to receive the remission of sins before God, one's heart must be prepared. The person whose heart is prepared before God comes to have a heart that is wholly that of a sinner before God: "God, I want to receive the remission of sins. I have believed in Jesus for a long time, but I still have sin. Since the wages of sin is death, I can only go to hell because of sin." The person who acknowledges the word of God, the person

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who believes that the word of God is fulfilled without fail just as it is—that is precisely the person whose heart is prepared. Such a person, by hearing this word and looking up and confirming the word with his own eyes, comes to know, 'Ah, I was believing wrongly. And now countless people are believing wrongly.' And now, whatever others may say, he himself receives the remission of sins by believing in the gospel of the water and the Spirit.

When I think of how wrongly so many people all over the world today are believing, and how many people are going down the wrong path, it grieves my heart so much. The gospel by which the Lord saved us from sin came about through the baptism Jesus received from John and the blood of the Cross. Jesus had all our sins transferred to Him with the baptism He received from John, received the judgment for all sins with the blood of the Cross, and rose again from death and saved us. Therefore, we must believe with certainty that God saved us by giving us the faith that believes the truth shown in the blue, purple, and scarlet thread and the fine woven linen. I am so thankful that Jesus Christ Himself saved you and me like this. Therefore, you and I who believe in the gospel of the water and the Spirit are always at peace, and our hearts are not shaken.

Those who have been clothed in the grace of salvation from sin must keep their faith

In this world there are countless evil doctrines scattered about that can shake and defile even the hearts of us who have been born again. I cannot tell you how many leaven-like teachings there are that defile the heart just by being heard once. We must know how the world is surging with lewdness. We believers must know exactly what kind of age we are now living

in and keep our faith. Even in such a world, in our hearts there is the salvation by which the Lord delivered us from the pit of sin. For us, the unchanging word of witness that we have been saved is the gospel of the water and the Spirit. We must have the faith that believes the truth, which is not shaken by the world and is not dragged along by it.

The world is not the truth. It is said that the righteous overcome the world. The righteous overcome the devil and overcome the world by the faith that believes in the unchanging gospel of truth. Though we are insufficient, our hearts, our thoughts, and our bodies are still in the house of God and stand firmly by faith on the gospel of salvation. We stand firmly on the gospel of the water and the Spirit by which the Lord saved us. The boards of acacia wood, which are the pillars and the walls of the tabernacle, are covered with gold. Because the boards stand on the sockets of silver, the faith of us who have been born again of water and the Spirit is also unchanging forever. Just as the color of the gold covering the boards of acacia wood does not change forever, our faith, like pure gold, does not change either. You and I, acacia wood that could only be burned in the fire, have received such complete salvation.

That is why we give such great thanks before God. However much sin may abound in this world, we, the righteous, alone truly have in our hearts a clean conscience and faith that shine like gold, and through that faith we will live lives that overcome this world. All of us will praise this faith until the day the Lord comes, and even when we go to the kingdom of the Lord. We will praise forever the Lord who saved us, and we will praise our God who gave us this faith.

Because this true faith that we have before our Lord is built on the rock, it is not shaken in any circumstances. Therefore, as we live on this earth until the day we go before the Lord,

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whatever may happen, we will keep our hearts by faith. Even if everything in this world is ruined and this world becomes so full of sin as to be worse than Sodom and Gomorrah of old, we will not follow this world but will purely believe in God, follow the righteousness of God, and continue the work of preaching these two graces of salvation, which are the truth of God—the gospel of the baptism Jesus received from John and of His death on the Cross. I believe that the Lord gave us the gift of salvation and so enabled us to live such a blessed life.

It is truly amazing how we ever came to believe in this gospel of the water and the Spirit. I am so thankful for how we ever came to know and believe this gospel and to do the good work of God together with our fellow workers. Because the gospel of the water and the Spirit is the grace God has given us freely, all we can offer the Lord is thanksgiving by faith. ✉

Sermon 6 by Paul C. Jong

The mercy seat of the tabernacle

< Exodus 25:10–22 >

"And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. And you shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark; they shall not be taken from it. And you shall put into the ark the Testimony which I will give you. You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will

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speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel."

Inside the holy place is the Most Holy Place. The place where the ark of the covenant stands is called the Most Holy Place. Between the holy place and the Most Holy Place a veil is hung, and when one lifts this veil and goes in, what is there? There is a chest called the ark of the covenant, and on that ark is its lid, the throne of grace, that is, the mercy seat. The lid is the throne of grace, that is, the mercy seat, and beneath it is the ark of the covenant, in which the word is kept. In this sermon I will call these two together the mercy seat.

The mercy seat is two and a half cubits long

A cubit is the length from the fingertips to the elbow, about 45 centimeters. So the length of two and a half cubits is about 1 meter 10 centimeters, and the width and height of a cubit and a half are about 70 centimeters. This ark beneath the lid, the mercy seat, was framed of acacia wood and overlaid inside and outside with pure gold. And its lid, the mercy seat, was made of pure gold, and at both ends two cherubim of hammered gold spread their wings high, covering the mercy seat, with their faces toward one another and toward the mercy seat. This is the mercy seat. Because this is the place where God bestows grace, it is also called the throne of grace.

And on the four feet of this ark of the covenant four gold rings were attached. As it says, *"You shall make poles of acacia*

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wood, and overlay them with gold" (Exodus 25:13), poles were made and put through the two rings on this side and the two rings on that side, so that people would have to carry it on both sides, without fail. And our Lord said that He would meet with you at this mercy seat. Inside this ark of the covenant are Aaron's rod that budded, the jar of manna, and the two tablets of stone of the Ten Commandments.

Once a year the high priest went into the Most Holy Place with the blood of the sacrificial offering and sprinkled that blood on the mercy seat. So our Lord said that He would meet with you at this mercy seat. This speaks precisely of the remission of sins. Then we must know what this mercy seat speaks of, why the Bible records the mercy seat in such detail, and what it means.

The ark of the covenant, covered by the mercy seat, was carried about with poles put through it on both sides. This means that God wants us to serve the truth of salvation by which He saved us, that is, the word of the gospel. Usually, when we move some object, we either load it on a cart or, if it is light, have one strong man carry it on his shoulder alone. But for the table of showbread in the holy place, for the mercy seat, and for the altar of incense in front of the mercy seat, God had rings made on both sides, without exception, with poles put through them, so that they would be lifted and carried together from both sides. This means: serve the word of God. It means: serve this word of God, by which our Lord removed all the sins of us sinners and made us righteous. It is our Lord's word telling us not to treat it too lightly or make light of it. The Lord said that He would meet us at this mercy seat, and He said to carry it with poles put through it.

We have received the remission of sins. Then what is inside this ark of the covenant? The jar of manna is in it. That means the word of God is there. And there is Aaron's rod that budded.

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Aaron's rod that budded speaks of the resurrection. And the tablets of the Testimony, that is, the two tablets of stone engraved with the word of God's commandments, were put in here.

"And there I will meet with you"

God said, *"And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel" (Exodus 25:22)*. It means that our Lord would meet the people of Israel above the mercy seat and speak, from between the two cherubim, all the words He would command. This mercy seat is the place where grace is bestowed, and it means that our Lord has removed all our sins. Then with what did He remove them? With what word did He remove them? Once a year blood was sprinkled on the mercy seat, and this sprinkled blood speaks precisely of Jesus Christ. It speaks of the sacrifice of Jesus Christ, and that sacrifice of Jesus Christ has several meanings.

First is the blue thread. Jesus received baptism from John and had the sins of you and me, all the sins of the people of Israel, and the sins of every person in this world transferred to Him. Having them transferred to Him like that, He made us sinless. This is precisely atonement. It means that our Lord made atonement for our sins, that He had our sins transferred to Him. God wants the saints who have become the people of God to serve this gospel of the water and the Spirit, that is, the gospel of the baptism, by which Jesus, having said, *"For thus it is fitting for us to fulfill all righteousness" (Matthew 3:15),* received

baptism from John and had all our sins transferred to Him, bore those sins, shed His blood and died on the Cross, and rose again from death, and so made atonement for us. We must know that. God wants us to serve the gospel of the baptism.

One might think, "Can't we just carry the box any old way?" Judging by its size, it would not be very heavy. With the tablets of stone in it, it would be a little heavy, but in most cases one could take hold of it, put it on one's shoulder, and carry it. If one can carry a heavy sack of grain on one's shoulder, could one not carry that? But God says not to do so. That poles were put through the mercy seat is the word telling us to serve and spread this gospel of salvation, by which Jesus received baptism from John and had our sins transferred to Him, and made atonement by the Cross and the resurrection.

Second is the purple thread. Purple speaks of Jesus being God. It says to serve this gospel and this atonement: that God became a man, that He was born as a man. To save all of us sinners, God abandoned the glorious throne of heaven and came to this earth wearing the form of man, a lowly and fallen creature. Just as He promised through the prophet Isaiah, *"Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isaiah 7:14),* some 700 years after making that promise, God Himself was born through the body of the virgin Mary. It is the word telling us to serve this gospel, this word, this atonement and salvation of God: that God became a man like this, had all the sins of sinners transferred to Him with the baptism He received from John, and made all of us sinners into sinless, righteous people.

And there is one more: the scarlet thread. Jesus came to this earth, received baptism from John, and had all the sin of all mankind transferred to Him, and then, in place of all the sinners of mankind, He was nailed through both hands and both feet on

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the Cross. It means that He was nailed to the wooden Cross—the punishment suffered by the most atrocious sinner, the most despised sinner—and received all the judgment, and rose again from death. It says to preach this gospel. It says to serve this. God tells the people of Israel, that is, the saints who have received the remission of sins by faith, not to carry this mercy seat carelessly on their shoulders, but to carry it and serve it with great reverence, with poles put through it on both sides. It says to serve the gospel.

The blue, purple, and scarlet thread; and the inside of this holy place is all gold. The Lord saved us with these three: the blue, purple, and scarlet thread. With the baptism He received from John, He had all our sins, the sins of all the sinners of mankind, transferred to Him and made atonement for them, and so made us sinless. To make us righteous, He Himself bore all the sins of sinners and received all the judgment. To save sinners, God came to this earth in the form of a man, was nailed to the Cross, said, *"It is finished!" (John 19:30)* and brought the judgment to an end, and rose again from death and saved us all from sin. It means: serve this gospel of salvation, this word. Lifting it together with poles put through both sides is the word telling us not to treat lightly, but to revere, even what one could perfectly well carry alone.

On this ark of the covenant is the lid called the throne of grace. Whom does God meet above this ark of the covenant? On the Day of Atonement, the high priest lays his hands on the sacrificial offering outside the tabernacle, saying, "God, all the people of Israel have committed such and such sins," and transfers all the sins of the people of Israel to the offering. Then he cuts its throat, takes its blood, goes into the holy place, and further into the Most Holy Place within it, that is, the place

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where the ark of the covenant of God is and where God comes down, and sprinkles that blood.

So God meets those who believe in this blood, that is, those who believe that Jesus, in their place, received baptism from John, shed His blood and died on the Cross, and rose again, and so removed their sins. "Yes, you have no sin. I have removed all your sins. I have saved you." This is how He bestowed grace. The word grace means a gift, that is, favor. God wanted to save this person from sin by transferring the sins of the sinful person to His Son and judging that Son on the Cross in the sinner's place. This is precisely the true meaning of the mercy seat.

Our Lord was born on this earth as a man, received baptism from John, died on the Cross, rose again on the third day after His death, testified for 40 days after His resurrection, and ascended to the right hand of the throne of God. To those who believe that God has saved us from all sins like this, it is as if God says this: "You are My people. You are no longer a sinner. I have saved you. I loved you so much that I saved you unilaterally, without any condition. Not only did I love you, but I have actually shown My love like this, and with this blood I have shown you the proof that I love you."

The proof of salvation shown by the word

In the word of God there is the word about our sins, but there is also recorded the proof that God promised, removed all our sins, and saved us from all sins. By believing this we are saved. And when we believe this and go before the Lord, God meets those who believe the fact that the Lord came to this earth to save me, received baptism from John, was despised and judged and died on the Cross, rose again on the third day, and ascended

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to the kingdom of God, just as the blue, purple, and scarlet thread and the gold show—and that all of this was for me; that is, He meets those who believe in that love and salvation of God. And God bestows grace. What grace? The grace of taking us, who are creatures, as the children of God. "You are now My child. You are no longer a child of the devil, nor a mere creature. You are My child and My people. I have made atonement for all your sins through My Son Jesus. So I have taken you as My people, and you have become My people by believing in Me." That is what it means.

The poles put through the mercy seat must not be taken out

We must keep in mind that the poles are to be left in the mercy seat. Today there are many people who say they believe in Jesus, and there are many who say they have been born again. But being too clever, they pull the poles out. Yet it is written in the word that the poles are to be left just as they were put through.

"The poles shall be in the rings of the ark; they shall not be taken from it" (Exodus 25:15).

At any time and in any place, without fail, it is to be carried with these poles left in just as they were put through. When we preach the gospel, too, we are to preach it just as it is. It means: pass on to sinners, just as it is, this salvation by which God, who met you and bestowed grace on you, saved you—that is, the blue thread, the purple thread, and the scarlet thread. The Lord told Moses to make it according to the pattern He had shown him, but some people take out the baptism Jesus received from John, that is, the blue thread. To enter through the door of the tabernacle, one must pass through the blue, purple, and scarlet

thread and the fine woven linen. The fine woven linen shows that our Lord came to this earth and fulfilled all that God had prophesied over many ages through many prophets. The Lord has fulfilled it all. Yet there are many people who do not believe the word of God and who do not pass on that word just as it is. They preach differently from what the Lord said. Have you received the remission of sins? If you have received the remission of sins, when you preach the gospel you must always go about carrying and serving the mercy seat with reverence.

The Lord has saved me like this

How did He save me? He saved me with the blue thread, the scarlet thread, and the purple thread. We must carry this about with reverence. We must do so when we give our testimony of salvation, and when we pass on the love of the Lord to those who have not met the Lord, we must without fail pass on these three. Only then can God and that person meet. We must pass on that Jesus, the Son of God the Father, was born on this earth, received baptism from John and had our sins transferred to Him, received the punishment of the Cross and all the judgment of sinners, and rose again from death. Only when one believes just as it is does God meet him there.

The grace of our Lord was greater than every offense

"But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many"

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(Romans 5:15). Through one man's offense, many became sinners. We were born as descendants of Adam and became sinners. Because Adam and Eve sinned, we became sinners without having done anything. But the grace of Jesus Christ is greater than this. How so? We have committed many sins on this earth, and though we have not yet lived out our lives, we will commit sin again until we die. Yet our Lord abandoned the throne of glory, came to this earth as a man, had all those sins transferred to Him once and for all with the baptism He received from John, was nailed to the Cross once and for all and shed His blood, received the judgment by giving up His life in our place, and rose again from death. Thus, even the sins we will commit until we die, and even the sins of the many people who have not yet been born into this world, He removed entirely with the blue, purple, and scarlet thread, and made us completely righteous. So the salvation by which Jesus Christ came to this earth and removed all our sins is greater than our having become sinners through one man's offense. That is why we are righteous. We have become righteous by faith.

The blood sprinkled on the mercy seat

Above the mercy seat, the cherubim spread their wings, with their faces turned toward the mercy seat. What is seen there? Blood is seen. Whose blood is that blood? It is precisely the blood of Jesus Christ, the Son of God the Father. It was the death of that Son. It is the atonement of the Son who, with the baptism He received from John in the Jordan River, had all the sins of every sinner transferred to Him, died in their place, and rose again. It was the blood of the atoning sacrifice of Jesus. That is why God, seeing this blood, could say to those who believe in

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this blood that they have no sin, and could take them as the people of God.

The gospel must be served together

This is the mercy seat. We must keep this in mind when we preach the gospel. We must go about with the poles put through it. Someone might say proudly, "It's light; I could lift it with my little finger. Let's tie it with a cord and carry it." If it were some other object, one might handle it that way, but the gospel of God must not be treated lightly. Some people say, "If you just believe in Jesus, you have no sin, so why preach it in such a complicated way? Jesus died in your place and was judged in your place, so do you have sin or not?" And they say that since the Bible says, *"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18)*, there is now no sin left to be remitted.

Do sins disappear if one believes like that? At the time, one feels very good. If someone tells a person who has sin that he has no sin, how good he would feel! Let us suppose there is a former president of some country who has been tried for a serious crime and imprisoned. If someone visits him and says, "It is truly a pity. But now the leaders of the country and the judges have made a special law and granted amnesty to you, who were to receive life imprisonment or the death penalty. The country has now ruled that you have no guilt," would that person feel good or not? He would feel very good. With his mind at ease, he would eat his fill of food, too. But what if it were not true? He certainly would have felt good.

The gospel is such good news. But if in fact no special amnesty law had ever been made and no such thing had ever

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been done, and someone went and lied, saying that the country had enacted a special law and granted him amnesty, and that person believed those words and felt good—was he actually granted amnesty or not? He was not. That is why the Bible says, *"You shall know the truth, and the truth shall make you free" (John 8:32)*. How is atonement, that is, the remission of sins, received? How is eternal life obtained? By believing in the blue, purple, and scarlet thread, one obtains the remission of sins and obtains eternal life. One becomes a child of God.

We must carry the gospel about with reverence. In Israel there was a time when Uzzah died while the ark of the covenant was being carried on a cart. Originally it was appointed that the ark of the covenant was to be carried by the Levites with poles put through it. The table of showbread, too, was to be carried with poles put through both sides, and all the furnishings of the holy place were like that, but even David, who served God well, forgot this as time went by. So David loaded the ark of the covenant on a cart to move it into the city where he lived. With oxen pulling the cart, how convenient it would have been! It would not have been very heavy, either. As they went along like that, *"Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled" (2 Samuel 6:6)*. Uzzah, who was driving the cart, took hold of the ark of the covenant with his hand for fear it would fall. In human thinking, taking hold of it seems natural. But *"Then the anger of the LORD was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God" (2 Samuel 6:7)*. This is because for a creature to take hold of the Creator who made him is in itself arrogant.

The LORD came down above this mercy seat, and, seeing the blood sprinkled on the mercy seat, He remitted the sins of the people of Israel. After Uzzah died, the ark of the covenant

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was moved to the house of Obed-Edom, and while the ark of the covenant stayed there, the LORD blessed that house. David was so afraid at that time that he could not move the ark of the covenant to his city. Afterward, David looked into why on earth Uzzah had died at that time and why God had been angry. When he called the priests and the Levites and inquired, it turned out that God had appointed that the furnishings of the holy place were to be served and carried on the shoulders, and not loaded on a cart drawn by animals. So David said, *"No one may carry the ark of God but the Levites" (1 Chronicles 15:2)*, and, as God had appointed, he had the Levites, that is, the sons of Kohath, carry the ark of the covenant into the City of David.

David was so glad that he danced. The Bible records that David *"danced before the LORD with all his might" (2 Samuel 6:14)*. But it seems that as he danced, his clothing slipped and his body was exposed. His wife Michal, who looked out through a window and saw it, despised him, thinking that the king of a nation was dancing before the people without any dignity. The Bible records that Michal mocked him, saying, *"How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!" (2 Samuel 6:20)*. Hearing those words, David answered that he had danced before the LORD because he was glad that the ark of the LORD was coming into the city, and so even if he was mocked and despised, he was content. And *"Michal the daughter of Saul had no children to the day of her death" (2 Samuel 6:23)*.

Much time has passed, but now we have become the people of God. If we move the gospel carelessly as David did, the wrath of the LORD comes. The gospel must without fail be served in union with one another and carried with reverence. We must not be proud. When we preach the gospel, too, we must without fail

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preach the blue, purple, and scarlet thread and the fine woven linen. “Here is salvation. God has fulfilled it just as He promised by His word. Jesus came to this earth, received baptism from John, died on the Cross, rose again, and ascended. So He removed all our sins and saved us.” We must be saved by the faith that believes this. We must spread this. When we pass this on just as it is, God works. God came to this earth as a man; Jesus the Savior, who came as a man, received baptism from John and had our sins transferred to Him; and not only did He have our sins transferred to Him, but He hung on the tree of the Cross in our place and received the curse and the judgment, and rose again on the third day after His death. That God, wholly by His power and justice, came in the form of a man to save sinners, Himself had all the sins of man transferred to Him, and received in their place all the judgment that man was to suffer, and so saved those who believe from sin—this was the just love of God.

This is the salvation of God. It is the atonement of God. God has removed sin. He has removed all the sins of sinners. That He made atonement for sin means that all our sins passed on to Jesus. And Jesus bore all our sins and hung on the tree and received the curse in place of all sinners, and so saved all people from the curse, judgment, and destruction. He delivered them. This is the salvation of God and the love of God. We must preach this just as it is. We must preach it just as it is, by faith.

Jesus is our Savior

Our Lord is the Savior of those who believe. By faith we enter the holy place, and then we lift the veil of the Most Holy Place, enter the Most Holy Place, and see the blood sprinkled on the mercy seat above the ark of the covenant. When we offer the

blood before that mercy seat and go before God with this faith: "God, the Lord has saved me," God says, "Yes, I have saved you. I loved you and saved you like this. Do you believe?" "Lord, You are my Savior. I believe." The Lord met those who came to Him with that faith. And those who accept this gospel in their hearts He has made the children of God, as it says, *"As many as received Him, to them He gave the right to become children of God, to those who believe in His name" (John 1:12)*. He has delivered them from every curse, judgment, and destruction. He has made them sinless. He has given them eternal happiness. This is atonement. The mercy seat is the favor of our God.

At this mercy seat, God bestowed favor, that is, the grace of God. We must come before the throne of grace by faith. However sinful a person may be, he must come before God to receive the remission of sins with gold-like faith in the blue thread, that is, the baptism Jesus received from John, and in the purple thread and the scarlet thread, just as God has appointed. "I believe that God came to this earth in the form of a man, that to save sinners He received baptism from John and had all my sins transferred to Him, that He died and was judged on the Cross in my place and rose again on the third day, and that He has taken away all my sins and the sin of the world." When we come before God with this faith, we are saved before God.

To receive the remission of sins by believing in our Lord, we must believe like this. We must believe everything in the tabernacle just as it is. Whatever else we may not know, we receive the remission of sins by knowing and believing exactly the fact that the door of the tabernacle was made of blue, purple, and scarlet thread and fine woven linen. Even if we do not know all such things as why there are 60 pillars in the court and 48 boards in the holy place, why the pillars outside are supported by sockets of bronze while here they are supported by sockets of

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silver, why there is gold here and why the veil is hung, there is one thing that is most important. If you want to meet the Lord, want to receive the gospel before the Lord, want to obtain happiness, and, as a person made by God, want to return to God and live, you have only to believe that God came to this earth in the form of a man to save mankind, and that Jesus, that Savior, to save sinners, received baptism from John and had all sins transferred to Him, went bearing the sin of the world and was judged on the Cross, and rose again from death, and so saved all of us sinners from sin. If one accepts the salvation of God with this faith, that person has been saved.

The baptism is the process that remits sin

How do people today preach the gospel of the remission of sins? They say that one is saved if one believes in Jesus unconditionally. They say that one is saved if one believes in Jesus of the Cross, in the blood of Jesus. If one sins again after believing like that, does one have sin or not? One has sin. If the baptism is left out, sin can only remain just as it is. If one has never passed one's sins on to Jesus Christ, can one be without sin, however well one believes in Jesus? One cannot. Sin remains just as it is. When one believes with a good feeling, it seems there is no sin. But when one then commits even a little sin, that sin remains. Why is that? Because one does not believe in and does not know the blue thread, that is, that Jesus received baptism from John, had sins transferred to Him, and made atonement for them, one becomes a sinner oneself.

God has clearly saved us with these three. He has clearly saved us with the pure word of the truth of God, the word of promise, and the fulfillment of that word. He has saved us with

the blue, purple, and scarlet thread, that is, Jesus' water (baptism), Spirit (His being God), and blood. The Spirit is God. God became a man, received baptism from John, shed His blood on the Cross and received the judgment in our place, and rose again from death and saved us.

Though He saved us like this, because people leave out the baptism and believe in Jesus, they remain sinners however much they believe. When people first believe in Jesus, they feel truly good. When one has believed in another religion and then believes in Jesus, one feels very good. Why is that? Hearing that Jesus died on the Cross in one's place, one is moved even at the mere thought of the blood shed on the Cross: 'I sinned, so I should suffer and die, yet the Lord suffered in my place. How grateful I am.' Just thinking of that, one feels good, and as if one's conscience were melting, one sheds big tears. One began to believe in Jesus like that, but what happens as one believes a little longer? Being human, he comes to sin again.

There are people who say they have no confidence that they will not sin in the future, but people by nature have no such confidence. Neither do I. I live in peace because the Lord has removed all my sins. That does not mean I sin carelessly, but at any rate I am at peace. But we must not merely be at peace. We must without fail enter the Church, that is, the holy place, and eat the bread. Nor is eating the bread alone enough. We must come to the altar of incense and receive grace. Praying is receiving grace. When we pray, "Lord, I believe. Please grant it," God fulfills the desires of our hearts.

We must preach the gospel as the gospel is. We must believe as the gospel is. That is why the Apostle Paul says, *"Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Corinthians 15:3–4).* The Apostle Paul, Peter, and all the

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main figures of the New Testament believed in these three at once: the water, the blood, and the Spirit. They believed them as one, and did not believe them separately. They believed these three at once: that Jesus shed His blood and died on the Cross because He had received baptism from John and had our sins transferred to Him, and that He came to this earth and became the Savior because God became a man. And Jesus rose again from death and completed our salvation. To those on this earth who believe like this, God's salvation, the remission of sins, comes. To those who have already believed, eternal salvation has come. Therefore, I hope you will believe, serve, and preach this gospel of the water and the Spirit just as it is, with the poles still in the mercy seat. ✉

The mercy seat of the tabernacle

Sermon 7 by Paul C. Jong

The flower-calyx of the gospel of the water and the Spirit

< Exodus 25:31–40 >

“You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. Three bowls shall be 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 that come out of the lampstand. On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental knob and flower. And there shall be 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 that extend from the lampstand. Their knobs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold. You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. And its wick-trimmers and their trays shall be of pure gold. It shall be made of a talent of pure gold, with all these utensils. And see to it that you make them according to the pattern which was shown you on the mountain.”

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This passage is about the lampstand. In this passage we will look at the ornamental knobs, the flowers, and the lamps of the lampstand. God said to make the lampstand of hammered work from a talent of pure gold, with its base and its shaft made of one piece. Three branches were made to come out of the shaft on each side, and on each branch three bowls made like almond blossoms, with an ornamental knob and a flower, were made, and seven lamps were made and set on top of it. Then oil was poured into those seven lamps and they were lit, and they brightly lit up all the utensils inside the holy place and the inside of the holy place.

Our Lord, as the King of the kingdom of heaven, came to this earth for you and me, clothed in the lowly form of a man. And on this earth Jesus accomplished the work of salvation shown in the blue thread and the scarlet thread. That work of salvation was this: Jesus was born on this earth, and when He was thirty years old, He went to the Jordan River, received baptism from John the Baptist, the representative of mankind, and was judged on the Cross. In this way Jesus received baptism from John in the form of the laying on of hands, and had all the sin of mankind transferred to Him. Because Jesus, who became a man, had the sin of mankind transferred to Him with the baptism He received from John, He hung on the Cross and shed His blood, and by rising again from death He carried out the task of salvation shown in the blue thread and the scarlet thread. This is the truth that establishes the Church of God.

Our Lord first became the foundation of the Church. God became the groundwork of salvation for you and me, who were to receive the remission of sins. So you and I have become members of the Church of God by believing that the Lord saved us from all sins through the work of salvation shown in the blue thread, the purple thread, and the scarlet thread. You and I have

come to be clothed in the grace of God through the gospel of the water and the Spirit. The Church of God is also called ekklesia (ἐκκλησία), and this word comes from the word 'to call out,' and carries the meaning of a company called out and delivered from sin, just as God delivered Israel out of Egypt.

Who is it that delivered the people of this world from sin? It is none other than Jesus Christ. He is the Lord who came with the gospel of the water and the Spirit and washed away the sins of sinners. We have been saved from sin and become righteous by believing in the baptism the Lord received from John and the blood He shed on the Cross. Our Lord's making us righteous came about through faith in the truth that the Lord came to this earth, fulfilled all the work of salvation shown in the blue thread and the scarlet thread, and became our Savior. This is the faith shown in the blue, purple, and scarlet thread.

Jesus came to this earth, received baptism from John, and had all our sins transferred to Him. This is the truth and the faith shown in the blue, purple, and scarlet thread. After receiving baptism from John, Jesus was judged for the sin of the world on the Cross and rose again from death, and so removed our sins once and for all. It means that Jesus, who bore all our sins, delivered us from all sins. In this way the Lord saved us from all the sin of the whole world through the work of salvation shown in the blue, purple, and scarlet thread. Our knowing and believing this truth rightly is precisely the faith of true salvation.

Because we have been saved from sin through faith, salvation from sin is the gift of God. Our salvation was designed before the foundation of the world in Jesus Christ, in the baptism He received and the blood of the Cross. Before this earth was made, before Adam and Eve, the ancestors of mankind, were created, God the Father made the plan to save sinners from sin through the gospel of the water and the Spirit in Jesus Christ,

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and when the time came, He sent Jesus to this earth to fulfill that plan. God made mankind and completed the remission of sins that He had promised to mankind. The fulfillment of that promise was accomplished by Jesus Christ's receiving baptism from John, shedding His blood on the Cross, and rising again from death, and God gave those who believe this the gift of salvation, of being delivered from all the sin of the whole world, and granted them the remission of sins and eternal life. God has made those who believe this truth His own people and saved them perfectly. This truth is the truth of salvation shown in the blue, purple, and scarlet thread.

The gospel of the water and the Spirit became the foundation of the lampstand of the tabernacle

Jesus became the cornerstone of salvation. This cornerstone is the stone of salvation most essential to mankind. Jesus completed the gospel of the water and the Spirit and became the foundation of salvation for us. On God's lampstand there are bowls made like almond blossoms, there are ornamental knobs, and there are flowers. And there is the base. Jesus Christ is the flower of the salvation of the remission of sins. If the truth of the salvation of Jesus Christ is the flower, then who is the flower-calyx, the ornamental knob that supports the flower from below? Naturally, it is the servants of God and those who have received the remission of sins. In other words, the flower is Jesus Christ, and we are His flower-calyx.

After saving us from sin, our Lord made us the flower-calyx. Do you know and believe that fact? Pastors and ministers, and all the brothers and sisters, are all the flower-calyx. Whoever has received the remission of sins is the flower-calyx. This is

because the Lord first became the foundation of salvation for us with the blue, purple, and scarlet thread. Only when all of us become the flower-calyx by believing in the gospel of the water and the Spirit can sinners be saved from sin. There is only a difference in size among the flower-calyxes, as there are large ones and small ones, but there is no change in the fact that all are the flower-calyx.

Satan the devil, because he always stands on the opposite side from God, keeps all people from believing in the gospel of the water and the Spirit so that they cannot get out of sin. But just as flowers bloom even in a field that a storm has passed over, every sinner can be delivered from sin if he hears the gospel of the water and the Spirit, the gospel of salvation. The Lord wanted the work of saving souls from sin, that is, the work of spreading the truth of the water and the Spirit on this earth. The Church of God works for this.

If a minister does not serve in the church with the faith that he himself is a flower-calyx, the flower of salvation does not easily bear fruit. Therefore, those who, just because they are ministers, only want to be served and do not serve the gospel are those who hinder the spreading of the gospel.

Originally the devil is one who came to take away people's lives and kill them. But our Lord said, *"I have come that they may have life, and that they may have it more abundantly" (John 10:10)*, and He gave everything He had and saved us. If it is of benefit to the gospel of the water and the Spirit, we must do the work of being the flower-calyx without hesitation. It is also fitting for a pastor to serve this gospel while doing hard physical labor. If one soul is saved because one works like that and plays the role of the flower-calyx, then one does so for a whole lifetime. Ministers are those who have the faith that they can do any kind of work if it is to make the flower of God's gospel bloom. I hope

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you will know that there is much sacrifice and service in making one flower of the gospel of the water and the Spirit bloom. The reason you and I were able to receive the remission of sins, too, is that there were forefathers of faith who, in order to preserve the word of the Bible, guarded it even to martyrdom.

The seven lamps of the tabernacle are the bowls that hold God's precious oil. By faith in the gospel of the water and the Spirit we can receive and enjoy that precious oil, and by the grace of God we have also become the flower-calyx of that gospel. When we serve the Lord, we feel that there is really a lot to do. This is because we have to do this, and we have to do that as well. Making gospel booklets, earning money, ministers preaching the word, praying, guiding the brothers and sisters, the brothers and sisters serving the Lord—all these are the work of the flower-calyx that serves the gospel. I hope you will not forget the fact that God is using us, the righteous, as the flower-calyx that makes the flower of the gospel of the water and the Spirit bloom.

Taking good care of the young ones is also the work of God

The person in the church who is the most endearing and, at the same time, must be treated with the greatest care is the one who has just received the remission of sins. Before that person, even a pastor must humbly greet him with "How do you do?" and go along with the level of his spiritual faith, saying, "Ah, is that so?" This is because, though he has received the remission of sins, he still has many standards of judging by the flesh. That is, he has more standards of his own thoughts than standards of spiritual faith. Therefore, those who came first must become the

flower-calyx that serves well those who came later. Those who came first must serve well the one who came later, so that when he has grown he will feel, ‘Ah, when I was young, those who came first were this considerate for my sake.’ Then he comes to know for himself the grace he has received and gives thanks, and he, too, treats the saints who newly come into the church well, in faith.

But please keep in mind that treating someone well unconditionally is not doing right by him. Just treating him well unconditionally in a fleshly way does not make his soul prosper. The way to lead him so that he prospers spiritually is to lead him to live according to the will of God by faith. If one treats him well unconditionally in a fleshly way, it only ends up corrupting him. Do you know why brothers and sisters leave the church? They leave because they were not guided by faith. The lampstand was made by beating a talent of gold with a hammer and stretching it out. Therefore, those who have become the lampstand and become the flower-calyx must deny the thoughts of the flesh and their own rightness, and beat the mind of their own flesh into subjection to the Lord according to the will of God. They must beat themselves into subjection in the way most fitting to God, and so become workers of the Church of God.

Those who do social work study how to help people. Is giving money to a beggar the right thing to do? Or is enabling that person to stand on his own the right thing to do? Many people just give money and food to beggars. But a person who has studied the field of social work does not just give money. He gives help that instills in the beggar the will and the independence to manage his own life. That is what truly helps that person. Therefore, helping others, too, is one of the highly advanced skills.

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In the same way, pastoring, too, is a gift of God. This is because one must water a soul with the water of faith through the word of God and serve it, so that its body and soul grow in good harmony. One must guide the soul well to the Lord and lead it, and lead it in the fleshly part as well, so that it can live its life of faith well. Ministers must always be awake. Being the flower-calyx in this area today and being the flower-calyx in that area tomorrow is the life of us who are born again. Being busy all our lives being the flower-calyx of the gospel like this until we go before the Lord is our task.

After saving us from sin, our God made us the flower-calyx and entrusted us with the fitting office of being able to serve in making the flower of the gospel of the water and the Spirit bloom. The ministers of this world who are not born again always put on authoritarian airs and try to be served by their church members. But in the born-again church, the servants whom God has set up as ministers know the will of God well and are faithful in the work entrusted to them as the flower-calyx of the gospel. Ministers must truly fulfill the role of the flower-calyx well. Our Lord said, *"It is more blessed to give than to receive" (Acts 20:35)*. This is not merely a theory but a guideline of faith to be followed in actual life. Have you truly experienced the fact that *"It is more blessed to give than to receive" (Acts 20:35)*?

A certain couple had a child late in life, and prayed that this child would grow up as a child who is loved. Just as the elderly couple prayed, the child grew up always receiving love. But at some point the child, who knew only how to receive love, was growing into a selfish person who cared for no one but himself. That was by no means for the child's good. Because he only ever received, he did not know how to give and knew only how to receive, and it had rather fattened the child with greed and made him unpleasant to look at. The elderly couple prayed again. They

prayed that he would become a child who knows how to show love to others.

Giving is more beautiful than receiving. How pleasant it is to serve the Lord! How rewarding it is! When I think that each time I use my faith once, one soul receives the remission of sins, I cannot but be glad, and cannot but find it rewarding. The righteous want to preach the gospel a great deal to many souls. In the church the role of the flower-calyx of the gospel is extremely important. We must know in what position God has set you and me as the flower-calyx. And we must fulfill our own role in that position of the flower-calyx by faith. I believe that when we serve the gospel not with the ability and boasting of our own flesh but with faith in God, God will make the flower of salvation bloom. When we become the flower-calyx of the gospel, the flower of the gospel blooms, and through this flower many people receive blessings.

The Church of God is the lampstand that shines the light of salvation on this world

The righteous gather to become the lampstand of the world and shine the light of salvation on the world. The righteous shine the light of the gospel of the water and the Spirit. The life of a lampstand shining the bright light of truth on a dark world—that is the life of us saints. When the righteous who have received the remission of sins become the flower-calyx of the gospel, the flower of salvation blooms in this world, and then the gospel of the water and the Spirit is widely testified of in this world. Without the flower-calyx, a flower can never bloom, nor can there be a lamp. God said, *"On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental*

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knob and flower" (Exodus 25:34). Therefore, when we become such an ornamental knob, such a flower-calyx, and fulfill our role well, churches of God spring up everywhere and souls are saved from sin. When we look at the lampstand, there is an ornamental knob above an ornamental knob, and above that knob there is yet another knob. In this way, through the flower-calyx of the gospel, the flower of the gospel has bloomed to this day, and the gospel is being spread in this world. You and I are the flower-calyx. Do you believe? Until we heard the gospel of the water and the Spirit and spread the gospel to the whole world, there was, all the while, the work of countless flower-calyxes. That is why you were able to receive the remission of sins now and also preach it to others.

The reason we can now gather together to worship and hear the word, too, is that many people faithfully became the flower-calyx and served, holding the faith and hope that souls would hear the word and receive the remission of sins. Because you and I became the flower-calyx, we enjoy such blessings. If there were no flower-calyx, such blessings could never exist.

Because there was the flower-calyx, the flower of the gospel of the water and the Spirit has been able to bloom until now and, of course, can continue to bloom in the future as well. Just as there is much unseen labor before one flower blooms, there was the flower-calyx of a great many servants of God and saints. The workers who play the role of the flower-calyx to make the flower of the gospel of the water and the Spirit bloom worked hard every day. And the Lord set yet another bowl made like an almond blossom under that ornamental knob, so that we would play the role of the flower-calyx even more. God also bestowed the grace of giving oil to the seven lamps in due season. Our Lord, knowing that we can do nothing by our own strength, clothed us in grace through the Church so that we could play the

role of the flower-calyx that serves the gospel. So you must know this. Just because one is a flower-calyx does not mean that one preaches the gospel alone by one's own strength. By the grace of God, all of us have been clothed in the glory of becoming the flower-calyx.

Those who have received the remission of sins just now and those who received the remission of sins some time ago are all equally the flower-calyx. Their spiritual levels differ, but the point that all are the flower-calyx is the same. Every single one of us, without exception, is the flower-calyx. Only preaching the word spiritually and not laying a hand on any other work is not being spiritual. A truly spiritual person can do any kind of work if it is of benefit to the gospel. 'My office is this, so I do only this. You have just received the remission of sins, so you do this, and I must do this.' It is not so. When serving the gospel, there is no high and low. All of us must unite and become the groundwork solely so that the flower of the gospel can bloom.

Should we go out following our own flesh?

'It is really good that I have received the remission of sins and now have no sin. But I wish I were richer. Now I wish I could live a little more like a human being.' Is there anyone who, now that the spiritual problem has been solved, wants to succeed in the flesh as well? After I first met the Lord, I, too, did not know that the Lord had saved me so that I would become the perfect flower-calyx of the gospel, and I thought I could serve the gospel by earning money. But when I asked the Lord, 'What role of the flower-calyx shall I play?' the Lord did not want me to earn money and be the flower-calyx with it.

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At that time my thinking was wrong. The Lord did not let me do that, and so now I am being the flower-calyx entirely for the spreading of the gospel of the water and the Spirit. We must do anything if the Lord is pleased with it. If He says, "Remove this mountain," and countless people are saved by removing this mountain, we gladly remove this mountain. Even with a task that seems reckless, as though the mountain could not be removed, if God tells us to do it by faith and it is spiritually beneficial, we believe that it has already been accomplished. We start digging into the mountain with a pickax, starting feebly at first, but later we blow up the mountain with dynamite and clear away the broken rocks and clods of earth with a bulldozer. Then the mountain disappears. Because we follow not the thoughts of man but only the will of the Lord, we are always the flower-calyx for God's gospel by faith. All of us are the flower-calyx like this.

The Lord has placed us in the Church of God to be the flower-calyx for the spreading of the gospel. Only the position in which we are the flower-calyx differs; in spreading the gospel there is absolutely no high and low. If one must speak of being higher, it is those who came first serving those who came later. The Lord called us to play the role of the flower-calyx, not to put on airs. When we play the role of the flower-calyx well, the work takes place in which the light of the seven lamps at the top of the lampstand brightly lights up the inside of the holy place.

"*And its wick-trimmers and their trays shall be of pure gold. It shall be made of a talent of pure gold, with all these utensils. And see to it that you make them according to the pattern which was shown you on the mountain" (Exodus 25:38–40)*. Among the utensils of the lampstand there are wick-trimmers. Oil is poured into the lamps at the top of the lampstand and wicks are put in. As the wick burns, snuff forms, and the utensils that pick

up this snuff are precisely the golden wick-trimmers. Those wick-trimmers, too, are of gold. With those trimmers the burnt part of the wick is cut off and put in the tray. Such utensils are used a great deal inside the holy place. After we receive the remission of sins and play the role of the flower-calyx, there are times when, having done only one duty for a long time, we fall into a rut and our hearts harden. So there are times when our work becomes quite habitual. At such times it is necessary for the servant of God to change the wick of the lampstand. Just as the burnt part of the wick is removed, the servant of God renews our hearts by changing the position of the office in which we are the flower-calyx. The Lord removes the dregs from our hearts so that we can continue to serve the gospel with a new heart.

"Old things have passed away; behold, all things have become new" (2 Corinthians 5:17). Thus the workers come to serve the gospel once again with a new heart.

Do you remember the word that inside the holy place there is nothing but gold? To become a new flower-calyx by faith, we must go out in search of the Lord's new work. So we must live by faith at all times. We must live by faith today and live by faith tomorrow. Every day we play the role of the flower-calyx anew by faith. We who are the workers of God's gospel must remove all the dregs with the wick-trimmers and tend the lamplight well, keeping it burning so that it never goes out.

The inside of the holy place is glorious. The Lord called the righteous together into the Church so that they would be the lampstand that preaches the gospel of the remission of sins through the Church of God. God has placed guides in the Church, given every righteous person the gifts to serve the gospel, and called us so that each of us, in the position entrusted to him, would become the flower-calyx and serve the Lord in order to make the flower of the gospel bloom. In that way God has had

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us preach the gospel to sinners all over the world. This is precisely the ekklesia, the Church of God. That is, it is the people of the Church of God, called out and delivered. Our God delivered us from iniquity and called us out of the world, and saved us from sin. Through the Lord's salvation, God had us believe in Jesus and be saved, and He formed this Church so that we could unite and serve the gospel. This truth has formed the assembly of the saints.

The reason the Church exists is to shine the light of the gospel of the water and the Spirit

The purpose for which the lampstand, made by hammering a lump of a talent of gold, exists is to have the Church of God unite and make the flower of the gospel bloom. The Church and the lampstand exist to shine light on all darkness. This is precisely the purpose of the existence of the Church of God. So the Church first became the flower-calyx for us. All of us, you and I, who have received the remission of sins must become the flower-calyx, and must ceaselessly become the flower-calyx and the groundwork so that the flower of the gospel blooms. All of us, the righteous, and every Church of God must serve the Lord, fulfilling the role of the lampstand that spreads the light of the gospel to the whole world.

We are not establishing a denomination. If we must define our denomination, it is the denomination of Jesus. We are the righteous who have been called to serve the Lord. As we serve the Lord as the flower-calyx, we also come to know that the Lord supplies all that the flower-calyx needs, even without our striving separately to fill what we specially need. *"But seek first the kingdom of God and His righteousness, and all these things*

shall be added to you" (Matthew 6:33). It comes about exactly as the Lord said. The Lord adds all that is needed to the righteous who serve the gospel. When a worker playing the role of the flower-calyx struggles, the Lord says, "This will not do. Be a little stronger," and gives him strength. When a flower-calyx has no faith, He says, "Have some faith," and gives him faith. And He bestows grace on him. The Lord says, "Flower-calyx, you really need this. I must solve this problem for you," and solves that problem. God blesses us, the righteous who have become the flower-calyx, in order to use us as the flower-calyx in His righteous work.

Whatever we, the righteous, do, we must be the flower-calyx of the gospel. Students, too, must study for the sake of the flower-calyx of the gospel. Working people, too, must earn money at their workplaces for the sake of the flower-calyx of the gospel. Workers, too, work in order to be the flower-calyx for the gospel of the Lord. All of us, the righteous, must exist for the sake of the flower-calyx of the gospel. And in fact we live that way. For the flower of the gospel to bloom, the flower-calyx is really important.

I hope you will keep in mind the fact that we are by no means the flower, but the flower-calyx. Jesus is the flower of the gospel. The light, too, is Jesus. We only believe in Jesus Christ, who came to us clothed in flesh, that is, in the salvation of the truth shown in the blue, purple, and scarlet thread and the fine woven linen, and spread it to the whole world by that faith. The Bible says, *"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Corinthians 10:31)*. Our life is a life of playing the role of the flower-calyx for this spreading of the gospel.

What people worry about most in their youth is the thought, 'How shall I live from now on, and where is my beloved, and

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what is my beloved doing?' But where is the Bridegroom you must truly seek? He is in the Church of God. Then what does He do? He is shining the light of salvation. He is the light of the gospel of the water and the Spirit. He is the Lord. You are the bride of Christ. The Lord tells you to come to the Church, and says that if you come to the Church, He will meet you through the word. He says that He will meet you when you truly believe in the truth shown in the blue, purple, and scarlet thread and the fine woven linen and come to God. He has said that when you believe in the Lord, the Lord will come to you and meet you.

The thoughts of the righteous must always be awake. If you fill your hearts with the gospel of the water and the Spirit, the Holy Spirit will keep you awake every day. The righteous need only live following the guidance of the Holy Spirit for the spreading of the gospel of the water and the Spirit. Then we come to realize and know for ourselves which are fleshly thoughts and which are spiritual thoughts.

You have probably peeled an onion layer by layer. An onion at first has a dry outer skin. When you peel off the outer skin, next there is a somewhat greenish skin. When you peel off that skin, the white flesh comes out. When you peel off that flesh, inside it there is again the same white flesh. An onion is made of white layers all the way to the inside. Once you peel off a layer and expose the white flesh, after a little time it turns into a skin with an orange tint. When you peel off that skin, the white flesh comes out again. After a little time that flesh again becomes a skin, so you have to peel it again.

Our flesh is like the skin of an onion in this way, so every day we must shed the skin called the thoughts of the flesh. 'I denied myself when I was saved, and now you say I have to deny myself again even after receiving the remission of sins? How much I denied myself last year! I nearly died subduing my heart

and came back to life, and now you tell me to subdue it again? It is killing me.' But it is fitting to subdue the thoughts of the flesh. The Lord says that shedding the thoughts of our flesh, as one peels the skin of an onion, is the principle and the right way.

The Lord wants to meet with us within the written word. The Lord wants to meet with us at the table of showbread, wants to meet with us at the lampstand, wants to meet with us at the altar of incense, and wants to meet with us before the throne of grace. What I am saying is not that you should deny yourself by force and pretend it is done even where it has not been done by faith, but that you must deny yourself from your own heart. The Lord is not advising you to deny yourself; He is saying that you must deny yourself. If you keep in mind in your heart the fact that you must deny yourself, self-denial comes about on its own. It comes about on its own, as you realize, 'Ah, this is how it is done,' but if one is told to subdue by force what cannot be subdued, without even being taught that principle, it is impossible, and one rather ends up losing one's faith.

When we subdue our human heart, the Lord is pleased. If the Lord is pleased, we must subdue our human thoughts. There are things we cannot do, but even so we strive to do them. Since the Lord has saved us, there is nothing we cannot do. Moreover, if we only become a small flower-calyx, a splendid flower blooms, so what is there that we cannot do? If we become even a little flower-calyx for the Lord, the Lord makes the flower of the gospel bloom and saves souls, so can we not become the flower-calyx for Him? We can.

And we must also make the confession of faith well with our hearts. We need only acknowledge what is right, saying, "Yes, that is right," and acknowledge what is not, saying, "No. My thinking was wrong. I am not right." That is following the Lord, denying myself, and subduing myself. When we lay down our

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hearts like that, our Lord changes us. We cannot change ourselves. It does not come about by our own striving. We need only look at ourselves in the light of the word of God, see whether we are right or not, and if the word of God is right, say, "I believe. Amen." If, in the light of the word of God, we are wrong, we need only acknowledge, "I am not right," and from that moment the darkness in our hearts is stripped away. Then the Lord tells us, 'I have removed even such sins of yours. I have made such a person as you into light.' The Bible says, "*But all things that are exposed are made manifest by the light, for whatever makes manifest is light" (Ephesians 5:13)*.

There is nothing for us to do. We need only live by faith inside the holy place. If we live by faith inside the holy place, God works in us. To make us a better flower-calyx, God bestows more grace on us and gives us more blessings. Because God truly wants to preach the gospel of the water and the Spirit through us, God cannot but bless us. I hope you will believe that fact. I hope you will believe all the word of God. The world of faith is something that, no matter how hard one tries, one cannot learn alone.

Ministers are the flower-calyx, and our brothers and sisters, too, are all the flower-calyx. "You are an inferior flower-calyx. I am a superior flower-calyx." I know there is no such heart in your hearts, but if by any chance such a heart arises, you must know that you are going in the opposite direction from the heart of God, and turn back. What benefit is there in flower-calyxes claiming to be better than one another? However fine a flower-calyx may be, can it be as beautiful as the flower? If the flower-calyx stands out more than the flower, that flower only becomes a useless and unsightly flower. Just as both small bricks and large bricks are needed when building a wall, everyone, whether

a superior person or an inferior one, is needed as the flower-calyx that makes the Lord's flower bloom.

Therefore, I hope you will not despise one another because of your own superiority. I hope you will cherish one another, knowing that you are all precious members. All are precious. All are needed. Just as God told Moses to make the lampstand by hammering a talent of pure gold, God has made us righteous by the law of salvation and made us the flower-calyx that serves the gospel. So God is pleased to preach the gospel through us. God is even now spreading the gospel of the water and the Spirit to all mankind through His Church. God wants to shine light on the world through the spreading of the gospel, that is, through the flower-calyxes. Hallelujah! ✉

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Sermon 8 by Paul C. Jong

The spiritual meaning hidden in the garments of the high priest

< Exodus 28:1–43 >

“Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron’s sons: Nadab, Abihu, Eleazar, and Ithamar. And you shall make holy garments for Aaron your brother, for glory and for beauty. So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments, to consecrate him, that he may minister to Me as priest. And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest. They shall take the gold, blue, purple, and scarlet thread, and the fine linen, and they shall make the ephod of gold, blue, purple, and scarlet thread, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together. And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made of gold, blue, purple, and scarlet thread, and fine woven linen. Then you shall take two onyx stones and engrave on them the names of the sons of Israel: six of their names on one stone and six names on the

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other stone, in order of their birth. With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold. And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial. You shall also make settings of gold, and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings. You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet thread, and fine woven linen, you shall make it. It shall be doubled into a square: a span shall be its length, and a span shall be its width. And you shall put settings of stones in it, four rows of stones: The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. You shall make chains for the breastplate at the end, like braided cords of pure gold. And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate; and the other two ends of the two braided chains you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front. You shall make two rings of gold, and put them on

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the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. And two other rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod. So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually. And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually. You shall make the robe of the ephod all of blue. There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear. And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around. And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the LORD and when he comes out, that he may not die. You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which

the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD. You shall skillfully weave the tunic of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work. For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests. And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him."

The garments of the high priest

Now let us look at the spiritual meaning hidden in the colors of the garments of the high priest. These garments were the garments to be put on Aaron and his sons. Through the garments of the high priest we can realize by faith the plan of God, who saved us from sin.

God told Moses to entrust the office of priest to his brother Aaron and his sons. And He told him, when making their garments, to make them just as God had shown Moses.

God said, *"And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your*

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brother and his sons, that he may minister to Me as priest" (Exodus 28:4).

The breastplate attached to the chest of the high priest was a double-layered piece of cloth, skillfully woven of gold thread, blue, purple, and scarlet thread, and fine woven linen, and its size was a span in length and a span in width. On this breastplate twelve stones were set. On the twelve stones the names of the twelve tribes of Israel were engraved.

The tunic of the high priest was woven of fine linen thread. So it was made to let the air through very well, so that sweat would not soak into it. The spiritual meaning this holds was that the zeal of the flesh should be cast off. It meant that if the high priest only cast off his own fleshly thoughts and fleshly efforts and carried out by faith the sacrifice of atonement that God had established, the will of God would be fulfilled. God had the tunic of the high priest made and put on him with such a meaning.

And over it the robe was put on him, and its color was blue. The robe was the ceremonial garment the high priest wore when he served God in the holy place. The turban of the high priest was made of fine linen thread. And the gold plate engraved with *"HOLINESS TO THE LORD" (Exodus 28:36)* was tied with a blue cord to the front of the turban so that it would not fall off. This is a rough description of the garments, the turban, and the gold plate the high priest wore. The tunic the high priest wore was a long tunic woven of fine linen thread. After putting on the tunic, the high priest put on the robe woven of blue thread, and over that robe he put on the ephod, and then attached the breastplate. Then he put on the turban and tied the gold plate to the front of the turban with a blue cord.

The materials of the garments of the high priest, especially the ephod, the breastplate, and the sash, were gold thread, blue, purple, and scarlet thread, and fine woven linen. With these the

ephod was woven very finely, and the sash was also made and bound around the waist, and the breastplate was attached to the chest. On the breastplate attached to the chest twelve stones were hung, and on them the names of all the twelve tribes of the people of Israel were engraved.

The duties of the high priest were as follows. When the people of Israel brought a sacrifice, the high priest received that sacrificial offering for them, had the people lay their hands on the sacrificial offering to pass their sins on to it, slaughtered that offering, and offered the blood of the sacrificial offering to God. That is, the high priest did the work of offering the sacrifice according to the law of God and remitting the sins of the people. On behalf of the people of Israel, before God, the high priest laid his hands on the head of the sacrificial offering, cut the throat of the sacrificial offering and drew its blood, and put that blood on the horns of the altar of burnt offering. Then he burned the flesh of the sacrificial offering on the altar, and on the Day of Atonement he took that blood into the Most Holy Place and sprinkled it on the mercy seat, and so carried out the whole sacrifice. In that way the high priest played the role of offering the sacrifice that pleased God and appeasing the wrath of God. The high priest played the role of a mediator between the people and God.

In the same way, Jesus the Messiah became the High Priest of the kingdom of heaven, the Mediator between God and man. The Messiah received baptism from John and had the sin of mankind transferred to His own body, gave up His own body to be sacrificed on the Cross, and rose again from death, and so saved all mankind from all sins and from death. In the age of the Old Testament the high priest offered the sacrifice that remitted the sins of the people, but in the age of the New Testament the

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Messiah came in the name of Jesus and carried out the duties of the High Priest in order to remove the sin of all mankind.

And in this age God has entrusted the duties of the priest to the righteous whose sins have all been washed away with the blue, purple, and scarlet thread. The fact that in the Old Testament a gold plate was made for the turban of the high priest and the words *"HOLINESS TO THE LORD"* were engraved on it showed this beforehand. The garments of the high priest clearly show the gospel that washes away the sin of mankind.

The robe was woven of blue thread. Above all, the blue garment is related to the baptism that Jesus received from John. Because the high priest wore garments woven of blue, purple, and scarlet thread, with gold thread in them as well, his garments were splendid, and the four colors stood out clearly. At the edge of the hem of the robe made of blue thread pomegranates were embroidered, and between them golden bells were made and hung. The word says, *"And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem" (Exodus 28:33)*. God said to make the hem of the robe the high priest wore with pomegranates embroidered on it and golden bells hung one by one at proper intervals. So when the high priest went into the tabernacle and offered the sacrifice for the people, the people of Israel could hear the sound of the bells from outside and could know that the high priest was offering the sacrifice.

All of this is related to the truth of the gospel of the water and the Spirit of the age of the New Testament, and is a passage that pairs with it. The work the high priest did was the work of washing away the sins of the people cleanly, and in order to make us know this, God had such garments made and put on the high priest and had him carry out his duties. In the age of the New Testament, the work that the people of God, who are priests,

do is the work of making other people clean from their sins. In order for them to carry out that work, they must first receive the remission of sins by believing in the blue, purple, and scarlet thread shown in the gospel of the water and the Spirit. This is the spiritual lesson that the high priest's serving the people in the tabernacle wearing the garments of the high priest gives us. The garments of the high priest clearly show the gospel that washes away sin.

In this age God has entrusted the duties of the priest to the righteous whose sins have all been washed away with the blue, purple, and scarlet thread. Our carrying out these duties of the priest in this age is washing away the sins in people's consciences and having them obtain holiness. That is why a gold plate was made for the turban of the high priest and the words *"HOLINESS TO THE LORD"* were engraved on it.

The gold plate engraved with the words *"HOLINESS TO THE LORD"* was tied with a blue cord to the turban worn on the head of the high priest, and this showed that the high priest always does the work of washing away sins with the blue, purple, and scarlet thread. So when people looked at the head of the high priest, the gold plate and the blue cord caught their eyes distinctly. When people saw the high priest, the blue robe came into view so clearly that they could tell at a glance that he was the high priest. And the ephod made of gold thread and blue thread and purple thread and scarlet thread caught the eye splendidly. Because bells were also hung on the hem of the robe, the sound of the bells was also heard when the high priest offered the sacrifice in the tabernacle. Pomegranates, too, were embroidered on the hem of the robe. Also, on the garments the high priest wore, the twelve stones engraved with the names of the twelve tribes were hung on the breastplate. The high priest always bore the engraved names of the twelve tribes over his

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heart, and when he went before God, he offered the sacrifice of atonement on their behalf.

We must submit to the clear judgment of the servants of God

We, too, when we go before God, must go holding in our hearts the souls of those among the sinners of this world who want to receive God, and pray for them. Now, God said to put the Urim and the Thummim in the breastplate attached to the chest of the high priest. He told the high priest to judge, with the Urim and the Thummim, what is right and what is not right for the people of Israel.

The Urim and the Thummim speak of spiritually right judgment. Urim means light, and Thummim has the meaning of perfection. So it means that, for the people of Israel, God gave the high priest a clear heart and gave him the ability to make right judgments for them. In this age the servants of God judge, by faith in the gospel of the water and the Spirit, what is right and wrong, and whether this person has received the remission of sins or not. It means that God has given the servants of God today a clear heart that can judge all these things: which is the true gospel, which is the true remission of sins, how the people of God should live, and what is right.

In this age God has entrusted to the disciples of the Lord the duty of judging right and wrong. In the age of the Old Testament, everything was decided according to how the high priest judged. It means that the high priest, on behalf of God, handed down the judgment of right and wrong on the lives of the people. Therefore, all the people of God had to believe that they received right judgment and guidance through the high priest whom God

had set up. The people of Israel had to know that going against the clear judgment of the high priest was precisely going against the will of God. And the people of Israel had to submit to the judgment of the high priest. The high priest had the duty of judging right and wrong in the spiritual lives of the people of Israel.

So we must respect the work that the priests whom God has set up do, and we must unite our hearts with the work they do. We must know that it is fitting to follow the right judgments they have handed down with one heart and one mind, and we must also believe it in our hearts. We should not just regard it as, "He does that because he has taken on the office of high priest; he is the same as us anyway." People can make wrong judgments by looking at the high priest from a human point of view. But such wrong judgments must be avoided. There are also those who think like this: 'I really do not like that priest's character! His personality is the dictatorial type, so he will decide dictatorially. So I believe the gospel he preaches, but I can never go along with his decisions in other areas. I may differ from him in opinion.'

But God said to put the Urim and the Thummim over the heart of the high priest. *"And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually" (Exodus 28:30)*. So, because the high priest's judging is judging with the perfect light that God has given, his judgment is right. When we believe so and follow, in the end we come to receive the guidance of God and follow Him.

We must obey the judgments that the servants of God, who believe in the blue, purple, and scarlet thread as salvation, hand down according to the word of God. This is because their

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judgments are handed down not according to their own thoughts but according to the judgment that pleases God. So, because the priest's judgment is handed down within the light and truth of God, it is the judgment of God and the decision of God. If the priest's own private thoughts have not entered into his decision, and the decision has been handed down on the basis of the word of God while believing in the gospel of the water and the Spirit, then that judgment he has handed down is right. If the decision the priest has handed down does not differ from the word of the Bible and the will of God, we must believe that his judgment is the judgment of God.

Therefore, the duties of the high priest are extremely important for the people. In the age of the Old Testament the high priest, and now in this age the servants whom God has set up in the Church, guide the people of God. Because Israel, before a king was set up, was a theocratic nation ruled by God, the people followed the will of God made known to them through the priest. Even now the people of God must, spiritually, believe in and follow the guidance of the servants set up in the Church of God as the word of God. And the priest must decide all things according to the law of God, within the word of God and the will of God.

The lessons that the colors of the garments of the high priest give us are truly many. We must truly know the spiritual meaning of the blue, purple, and scarlet thread and the gold thread. We must learn the truth of the blue, purple, and scarlet thread. Through the garments of the high priest, too, God told us how necessary and important the blue, purple, and scarlet thread and faith in it are. The spiritual meaning that the blue, purple, and scarlet thread gives is that it is the material that remits the sins of the people. That the Lord came to this earth, received baptism from John, shed His blood on the Cross, and rose again

from death showed that the gospel of the water and the Spirit is the gospel that remits all the sins of all the people of the whole world. Because the blue, purple, and scarlet thread taught us that 'the gospel of the water and the Spirit is the truth that gives perfect atonement,' all of us must know the meaning of that thread rightly. If we truly know and believe it rightly, we receive the eternal washing of sins once and for all and obtain eternal life. Therefore, we must have faith that believes in the truth, so very clear, made up of the water, the blood, and the Spirit.

We must keep the faith that believes in the blue, purple, and scarlet thread

Truly, without accurate knowledge of and firm faith in this blue, purple, and scarlet thread, we cannot keep the gospel, and the gospel may rather be corrupted. Religion can be corrupted with the times. But God has shown us the absolute and unchanging truth of the blue, purple, and scarlet through the colors of the garments of the priest. Whether through the garments of the high priest, or through all the utensils in the tabernacle, or through the form of the sacrifice offered in the tabernacle, God is perfectly revealing His love toward us and His will. So we must firmly keep the faith that believes in the truth that has come with the gospel of the blue, purple, and scarlet. What must not change even as the years change is the faith that believes in the gospel of the water and the Spirit. This faith is the faith that believes in the salvation shown in the blue, purple, and scarlet.

Should the gospel of the blue, purple, and scarlet that we believe actually change? If God has saved us from sin with the gospel of the blue, purple, and scarlet, that is the truth. In the Old

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Testament, too, God removed the sins of sinners with the laying on of hands and the blood, and in this age today, too, He has accomplished the perfect remission of sins for us with the baptism Jesus received from John and His death on the Cross and His resurrection. God has removed the sins of the sinners of the whole world with the gospel of the water and the Spirit. What relief this is to the heart! Because God has established the way to remove people's sins and does not change, we have peace even when we sometimes fall into difficult situations. That is because of the truth shown in the blue, purple, and scarlet thread that He has shown us.

When we believe in our hearts the truth of the blue, purple, and scarlet shown in the Bible, we are saved from sin and become sinless. When we believe in the gospel of the water and the Spirit, there is true peace in our hearts, and because we live in it, we can never leave the side of God. We believe in the perfect gospel, live by faith, and then go to live in the kingdom of the Lord. The Lord leads us in peace, and, according to the words engraved on the plate, *"HOLINESS TO THE LORD,"* leads all the people of the whole world before God and shines on them the light of the truth of the remission of sins. So God has entrusted to us the work of enabling them, too, to receive the remission of sins. God has entrusted the duties of the priests of the Old Testament to us who believe in the gospel of the blue, purple, and scarlet.

We give thanks to God, so grateful that He has enabled us to do such work within the light of the perfect truth of God. I cannot tell you how good it is for me to hear the word of God. And when I read the Bible, this gospel is so very clear. It is clear wherever one looks in the word of God. The gospel of the water and the Spirit was shown in the age of the Old Testament, too, in the blue, purple, and scarlet thread. In the age of the New Testament,

too, our putting on the tunic of salvation is not receiving the remission of sins from the Lord by offering prayers of repentance in the flesh. The gospel of the water and the Spirit is the perfect gospel.

If the high priest, because the wind came right through his tunic, had thought that he did not necessarily have to wear the tunic God had said to make, and had worn a warm tunic made in his own way, he would have been put to death by God. In the house of God, even the high priest has to come in wearing the tunic that God has established. The high priest must wear the garments without fail just as God has established. He must wear a robe woven only of blue thread, and an ephod woven of gold thread and blue, purple, and scarlet thread. If the high priest goes into the holy place without being clothed in the garments God has established, he is put to death.

It means that when we set our direction and follow just as God has planned, the Lord goes ahead and leads us and works. God planned the Messiah for us and also revealed that plan to us. When we believe in the gospel of the water and the Spirit and follow the plan of God, God works. That is why we cannot receive the remission of sins through some deed on our part, but must receive the remission of sins by believing in God's plan of salvation shown in the blue, purple, and scarlet thread used in the garments of the high priest.

What we priests must do is believe what God has planned and follow it just as it is. That is faith. Serving the Lord by setting up one's own private plans in one's own way is not faith. The spreading of the gospel of the water and the Spirit all over the world, too, does not come about by our doing something by human methods; we need only spread the gospel of the water and the Spirit that God has given us, just as the word is. That is the will of God. Then God does the rest. When we know the will

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of God and preach the gospel of the water and the Spirit, God moves the hearts of those who hear and read that gospel, gives them realization, makes them believe in the gospel of the water and the Spirit, and changes their wrong thoughts so that they believe. And they, too, come to preach the gospel of the water and the Spirit.

To spread the gospel of the water and the Spirit, one must first believe it oneself

The spreading of the gospel of the water and the Spirit does not come about by our doing something in some way on our part, but comes about when we act by faith according to the will of God. Souls are not changed by our efforts and devotion, but the will of God is fulfilled when we carry out the will of God by believing in the working of God and the gospel of the water and the Spirit. We must serve the gospel of the water and the Spirit by faith. In this age, too, the same faith as in the age of the Old Testament is needed. In the old days, and in this age now as well, the children of God must preach the faith of the blue, purple, and scarlet thread.

We must believe in the scarlet thread and the purple thread, too, but we must know the baptism that Jesus the Messiah received from John, shown in the blue thread. While preaching the truth of the blue thread, we must also preach the purple thread and preach the truth of the scarlet thread. Why is that? Because Jesus the Messiah received baptism from John and had all the sin of all mankind transferred to Him. By believing in the baptism Jesus received from John, people come to know that Jesus has washed away all their sins cleanly, and then they naturally come to acknowledge that Jesus bore those sins, died

on the Cross, and rose again from death. It means that only when people know and believe the secret of the baptism that Jesus the Messiah received from John, which is the substance of the blue thread, do they come to believe in the scarlet thread and the purple thread as well. It means that they truly come to know: 'Ah, He had our sins transferred to Him with the baptism He received from John. He, Jesus Christ, was truly God and the Son of God. It was true.'

In fact, the faith of the purple thread, that is, the faith that Jesus is God, is something one comes to know later. Though we say we believe 'Jesus is God' from the time we believe in Jesus as the Savior, in fact it was a theoretical faith. Only later does one come to hold that faith in one's heart. After one receives the remission of sins by believing in the baptism Jesus received from John and the blood of the Cross, one's faith in Jesus gradually grows as one experiences by faith that Jesus is God and the living One who helps him and works. Therefore, in order to receive the remission of sins, a person must believe in the gospel of the blue, purple, and scarlet thread that God has established.

What duties is the priest to perform?

What is shown through the work the high priest did inside the tabernacle and through the law of sacrifice and so on? These show the baptism with which the Messiah, who saved us with the blue thread, the scarlet thread, and the purple thread, had our sins transferred to Him, the blood of the Cross, His being the King of kings, and His being the Savior of sinners. The truth that removed our sins with the blue, purple, and scarlet thread is perfectly shown in the fact that the sins of the people are washed away through the laying on of hands that the sacrificial offering

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receives and the blood of the sacrifice. In the gospel of the water and the Spirit of the New Testament, too, it is so perfectly shown that with the baptism Jesus received from John and the blood of the Cross the sins of all sinners passed on to Him, were washed away, and were judged.

Right biblical salvation does not come about by people piecing salvation together. Countless people piece the gospel together. They are experts at bringing man-made doctrines from here and there and piecing them together. But the gospel of the water and the Spirit did not come about by piecing together the doctrines of Christianity.

People receive the remission of sins only by believing in the gospel of the water and the Spirit. It means that the word is the yardstick of salvation. The washing away of people's sins comes about by the standard God has established. That is the gospel of the water and the Spirit. God has established that no one can have his sins remitted and obtain holiness except through the gospel of salvation that God has given us, that is, the gospel of the water and the Spirit. Receiving the washing of sins or receiving holiness before God is possible without fail only by believing in Jesus, who came with the baptism and the blood of the Cross, as the Savior. The only way to wash away all of people's sins is to believe in Jesus Christ, who came with the blue, purple, and scarlet thread, as the Savior. There is no other way for people to receive the remission of sins.

And the servants of God who have become priests must believe in the gospel made of the gold thread and the blue, purple, and scarlet thread used in the garments of the high priest. If they do not believe, they are in fact not servants before God. They are religious people of the world. Among the many religions of the world, they have made one religion under the guise of the name of Jesus and are serving it. True servants of God must without

fail have faith that believes in Jesus Christ, who came by the water, the blood, and the Spirit, as the Savior, and in order to show that faith clearly, they must testify of the baptism Jesus received from John and must clearly show the light of the truth of God. Only such people are the servants of God and the people who have been saved before God. Those who leave out the baptism Jesus received from John, or leave out the Cross of Jesus, or leave out that Jesus is God, or preach it only theoretically without faith in it, are servants of the devil who have nothing to do with God.

Today on this earth the people who are called evangelicals have become those who spread their own ideas. They are not preaching the truth of the blue, purple, and scarlet. They think of the doctrines made of their own thoughts as the gospel, believe them, and are going that way. Those who do mission work with such faith are called evangelicals. So there are countless evangelicals in this world. At first I thought that such people, too, were those who truly knew and preached the truth shown in the blue, purple, and scarlet thread, but I found out later that it was not so. Not a few among them, while claiming to be evangelicals, were pursuing only eating well and living well on this earth. There are also many pietists on this earth. Conservatives, too, pride themselves that they believe the word as it is. But in fact such people, too, are not those who truly keep the word. When the word so clearly shows the gospel of the water and the Spirit, why do they believe while leaving out the baptism that Jesus the Messiah received from John? Remember that of the priests who did not offer the sacrifice as God had established, the Bible says, *"Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. So fire*

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went out from the LORD and devoured them, and they died before the LORD" (Leviticus 10:1–2).

The high priest is put to death if he does not wear even the tunic as God has established. The Bible says, *"They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die" (Exodus 28:43)*. However much a sinner may bring the blood of the sacrificial offering into the holy place, if he did not lay his hands on the sacrificial offering, it is nothing. If a sinner does not have the faith that believes in the laying on of hands by which he confessed his sins to God and passed his sins on, then however much he may believe in the blood, it becomes an empty faith. It means that however much the high priest may bring the blood, lift the veil, come into the Most Holy Place, and sprinkle it on the ark of the covenant, if he does not come in wearing the tunic that God has established, he is put to death. There are many who claim to be pietists but do not truly believe according to the word of God. Every single person, when God looks at him, is the seed of evildoers.

God wants and is pleased with those who, though lacking, believe in and follow the word of God and His plan. So God called us who believe in the gospel of the water and the Spirit. And God has entrusted the gospel of the water and the Spirit to us. When we unite with one another and do the work of spreading the gospel by faith, God works wondrously. And God will continue to accomplish that work in the future as well.

We believe that the day will come when the will of the Lord is perfectly fulfilled. We are truly happy people before God. We have a great many lacks in the flesh. I, too, if I confess my human side frankly, am a person with so many lacks that my face would turn red. It is not that I am lacking for a little while; even as much

time passes, the more I serve the gospel, the more I come to know that I myself am so very lacking before God. And I see that those who serve the gospel together with me are also lacking like that, yet are serving by the grace of God. God has given us the faith that the Lord works through us, so that we can serve and follow the Lord by believing in the plan of God and the gospel.

Our Lord receives glory through us who are lacking. The more lacking we are, the more the gospel of the water and the Spirit rather shines in our hearts, and so God receives glory. The more perfect we are, and the more we act as if we were something, the more uncomfortable God is. It was the will of God to receive praise through us.

You and I are so very lacking. How lacking are we? So very lacking. Yet it seems that even in being lacking, the depth differs somewhat from person to person, just as the depth of the sea at five thousand meters and the depth of the water in a basin differ from each other. A person who truly knows that he is very lacking and acknowledges it in his heart loves the Lord more, because he knows that he was a person with many debts before the Lord. A person who knows his own lack much and has had much remitted cannot but love the Lord more. So he treasures the gospel of the Lord more, boasts of it more, and follows it more. But a person who does not know his own lack loves the Lord little. This is because he thinks the sins remitted to him are few. So he considers that the Lord has remitted only a few sins and then demands much.

How can a person who knows his own lack a little come to know it much? This does not come about by force. When one, though lacking oneself, believes that serving the gospel is the will of God and serves, one's lack is revealed much, and the more it is revealed, the deeper our love toward God becomes.

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Lack that one knows in theory is nothing. We come to know our own lack while actually serving the gospel. So the more we serve the Lord, the more precious He is. We can be bold because of the Lord and receive glory because of the Lord. We do very blessed work because of the Lord. We live because of the Lord. Without the Lord, you and I are nothing.

John the Baptist said, *"He must increase, but I must decrease" (John 3:30)*. The Lord has given us the remission of sins and given us the blessing of being able to serve this gospel. We are merely beings who are used to spread the gospel, and the Lord alone is the One who is to receive glory. We are thankful for this alone, that we are used before the Lord.

We sincerely give thanks that God has given us the grace to be able to carry out these duties of the priest. Jesus is our High Priest and the Chief Shepherd. The ministers who serve the gospel together are little shepherds who follow His example. You and I must become little shepherds who follow the example of what the Lord, the Chief Shepherd, did. You and I must believe the word of God as it is, do it as it is, and follow it as it is. We must serve just as the Lord did. We must imitate what the Lord did, believe just as He did, and follow just as He did. There is nothing else for us to do. What we must do is believe and follow as He has commanded and as He has planned, and spread the gospel of the water and the Spirit. Right faith before God is purely accepting the word of God and preaching the gospel of the water and the Spirit by believing that word. We sincerely give thanks to our Lord, who has become our High Priest. ✉

Sermon 9 by Paul C. Jong

Let it read: HOLINESS TO THE LORD

< Exodus 28:36–43 >

“You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. So it shall be on Aaron’s forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD. You shall skillfully weave the tunic of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work. For Aaron’s sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests. And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him.”

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God said, *"You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD" (Exodus 28:36)*. And this plate was tied with a blue cord so that it would not fall off the turban.

What does the turban of the high priest show us? We must have the faith that Jesus Christ had all our sins transferred to Him with the baptism He received from John and washed our sins away cleanly. This must first be firmly established in the mind of the one who believes. For this, one must have faith that clearly knows and believes all the truth contained in the garments of the high priest. We must clearly know, with our heads and our hearts, the spiritual meaning of the remission of sins shown in the blue, purple, and scarlet thread, and faith that believes it must be established in us. The Lord said to all of us, *"You shall know the truth, and the truth shall make you free" (John 8:32)*. Believing in God is not merely a matter of believing with the emotions. To believe the true truth, one first needs the knowledge that rightly knows and believes the truth. Therefore, in our faith there must be the knowledge of the truth, and then the emotions must follow, and then the will must follow.

On the turban the high priest wore, the gold plate was hung, and the blue cord was passed from the front over to the back and tied around. This clearly shows the truth that the Lord came to this earth, received baptism from John, had our sins transferred to Him, bore those sins and shed His blood and died on the Cross, and rose again from death.

The Bible says, *"So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts" (Exodus 28:38)*. The secret that cleanly resolves the problem of the sins of the people of Israel, who committed the lawlessness of going against the law of God, is shown in the gold plate on the front of the turban

of the high priest and the blue cord tied to that turban, that is, the blue thread. This gold plate was on the front of the turban of the high priest, who had the offering bear the whole problem of sin for the sins of the people. So the Bible says, *"It shall always be on his forehead, that they may be accepted before the LORD" (Exodus 28:38).*

If you are truly a spiritual priest, you must know and believe the truth that the Lord came to this earth and, according to the law of sacrifice of old, received baptism from John, in the form of the laying on of hands, and washed your sins away cleanly. The high priest had to have the knowledge that sins were removed through the sacrificial offering according to the law of sacrifice that God had established. What you and I must know in this age of the New Testament in which we live is that the Lord came to this earth and, by receiving baptism from John, truly had our sins transferred to Him once and for all, bore those sins and was judged on the Cross, and rose again. All our sins passed on to Jesus Christ. By Jesus Christ's receiving baptism from John, our sins passed on to Jesus Christ, and Jesus Christ had the sin of the world transferred to Him once and for all. Through this, the sins of all people, without leaving out the sins of even one person among those who live on this earth, passed on to Jesus Christ. The sins of the high priest passed on, and the sins of all the people of the whole world passed on. We must have the faith that believes this fact. Because our sins have in fact already passed on to Jesus Christ with the baptism, we need the knowledge that knows the fact that all those sins passed on. This is because the high priest of the Old Testament, too, when he offered the sacrifice for the people of Israel, could remit all the sins of the people through that sacrifice.

What faith must we have before God? We must have the faith that truly believes that Jesus Christ received baptism from John

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and had the sins of all people transferred to Him, shed His blood and died on the Cross, and rose again. Along with the knowledge that knows the truth, we must have the faith that believes in the heart. When we did the work with that truth and that faith and preached the gospel of the water and the Spirit, people heard and believed in their hearts and were washed of all their sins. Jesus Christ has given the true remission of sins to all who believe.

Above all, a priest must have clear faith that believes in the gospel of the water and the Spirit. Without the knowledge that knows this truth and the faith that believes it, one comes to be unable to carry out the duties of a spiritual priest. Only one who has the faith that believes in the truth of the blue, purple, and scarlet thread, the truth of the true remission of sins, can carry out the duties of a spiritual priest. That is, only one who has received the remission of sins by believing in the baptism Jesus Christ received from John and the blood of the Cross can carry out the office of spreading the gospel.

When the high priest goes before God, he must never, for instance, take off the turban and go. The high priest must without fail attach the gold plate to the front of the turban made of fine white linen thread, just as God established. And he must fasten that gold plate with a blue cord. In the Bible the blue thread testifies that it is the baptism Jesus received from John.

In fact, all people today are all committing sin. That is why every person, whoever he is, cannot but be judged and die because of sin, and cannot but be destroyed. But the Lord came to this earth and, with the baptism He received from John at the age of thirty, had the sin of mankind transferred to His own flesh once and for all. *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. God the Father wanted the sin of all mankind to pass on to His Son Jesus Christ through the baptism Jesus received from John, and the Father

permitted it. That Jesus received baptism from John means that He had the sin of the world transferred to Him once and for all through John the Baptist. Therefore, the sins of you and me, too, passed on to Jesus. And Jesus bore those sins, shed His blood and died on the Cross, and rose again on the third day.

In fact, the Bible says, *"All have sinned and fall short of the glory of God" (Romans 3:23)*, and also says, *"As by one man's disobedience many were made sinners" (Romans 5:19)*. In fact, where is there a person who does not sin? God said that whether it is a sin committed in deed, a sin committed in the heart, or a sin committed in thought, whatever the sin, if one has sin, one is destroyed. Because God said to you, *"The wages of sin is death" (Romans 6:23)*, before God even a sin as small as a hair's breadth must without fail be washed away. The event in which God removed the sin of the world lies in the truth that the Lord washed away all the sins in our hearts with the baptism He received from John and the shedding of His blood on the Cross. All mankind sins before God, and by sinning, everyone could not but receive the judgment of sin. But because God said, *"The wages of sin is death" (Romans 6:23)*, He had His Son receive baptism from John, allowed Him to be nailed to the Cross, and raised Him again from death. The price of sin is death. What is death? It is not merely the death of the body. It speaks of hell.

The Bible says, *"It is appointed for men to die once, but after this the judgment" (Hebrews 9:27)*. It says that when a person dies, there is judgment. Every person, whether sinner or righteous, whether one who has received the remission of sins or one who has not, will exist forever. The righteous enter into eternal life, and sinners into eternal judgment. That people resemble the image of God means that, because God is the God who lives forever, those who believe in God also have eternal life.

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Jesus Christ is the eternal High Priest of the kingdom of heaven. As the High Priest of the kingdom of heaven He came to this earth, and not with a sacrificial offering that is on earth, but by offering His own body Himself, He removed the sin of mankind. The Lord is the very One who came to this earth to save you and me from the sin of the world, received baptism from John, and had our sins transferred to Him. The High Priest of the kingdom of heaven is Jesus Christ, and Jesus Christ came to this earth clothed in human flesh and had the sin of mankind transferred to His own body. Through this, all your sins passed on to Jesus Christ once and for all. And because Jesus Christ had the sins of you and me transferred to Him with the baptism, He could go to the Cross, be nailed to it, shed His blood, and die, and He rose again from death. That the high priest in the Old Testament hung the gold plate on the front of the turban and tied it with a blue cord so that it would not fall off showed precisely this beforehand.

This speaks of the fact that, because Jesus washed away the sin of all mankind with the baptism He received from John, the one who believes obtains holiness in his heart and can go before God.

Put the gold plate on the front of the turban

"And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban" (Exodus 28:37). This speaks of the fact that the Lord had our sins transferred to Him with the baptism He received from John. You must know well that the sin of the world passed on to Jesus Christ, and receive the remission of sins by faith. Is it true that when Jesus received baptism from John, He had all my sins transferred to

Him? Then why are some people destroyed? It is not because a person has sinned that he is destroyed and forsaken by God, but because he does not believe this truth. Because Jesus Christ came to this earth, received baptism from John, and had our sins transferred to Him once and for all in order to remove the sins of you and me, and because He bore those sins, was judged on the Cross, and rose again, we must believe the fact that the sins of you and me, too, passed on to Jesus Christ. If we do not believe this unmistakable truth, sin remains.

Why did Jesus Christ receive baptism from John? Because He loves us, He came to this earth to have our sins transferred to Him, and in order to have us go to the kingdom of heaven, He had our sins transferred to Him with the baptism He received from John, shed His blood on the Cross, and rose again, and so washed away our sins. This is also why, in the Old Testament, a blue cord was attached to the plate on the forehead of the high priest. This spoke of the fact that Jesus washed away all our sins with the baptism He received from John. Only when we know this with our heads and also believe it with our hearts does it become real faith in our hearts. In the Bible, gold speaks of faith. By believing in the true gospel, we will go to a wonderful paradise.

In Buddhism, people want to attain enlightenment in the Way. The Way of Buddhism has its purpose in the heart becoming clean and one becoming a Buddha. Buddhism has its purpose in sinking into meditation, driving away all delusions and idle thoughts, and reaching enlightenment by cultivating oneself. But there is no one who can become like that. It is not that a person has no lustful thoughts just because he is in the mountains. If one thinks that if one is cut off from the world and has no contact with people, all kinds of desires and feelings will not arise, that is a wrong thought. Rather, when one is in the mountains, one

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wants all the more to see the people in the world, and when one is in the world, one wants all the more to go to the mountains. Because sin is in the heart, however much one wants to flee from sin, it does not turn out that way.

That is why Jesus says, *"I am the way, the truth, and the life" (John 14:6)*. The Lord is the way to the kingdom of heaven. And He is the truth. And He is the life. Jesus is the Lord of life.

No one can go to heaven by human deeds

What people want to be enlightened about is the way to go to heaven. To realize the way to the kingdom of heaven, one must know and believe that God came to this earth clothed in human flesh, received baptism from John, had the sin of all mankind transferred to Him, shed His blood on the Cross, and rose again. One can go to the kingdom of heaven by knowing that fact and believing that one's own sins, too, passed on to Jesus.

It is impossible for a person to go to heaven by his own deeds by doing many good deeds. This is because, even if one has done many good deeds, if one has broken even one of the laws of God, it all comes to nothing. Because a person has sin even if he has broken only one thing in the law of God, it is impossible for a person to go to heaven by his deeds. We must believe this fact. So we must pass our sins on to Jesus Christ by believing in the baptism He received from John. Jesus, who had all the sin of mankind transferred to Him, had your sins, too, transferred to Him, every one of them. So, because your sins passed on to Jesus, your sins are washed away cleanly. For this, you must first look into whether there is sin in your heart or not, and if you have realized that there is sin, you must be acknowledged as righteous

by believing in the remission of sins shown in the blue, purple, and scarlet thread. We can go to heaven by believing in the sacrifice of salvation. It is not because a person has sinned that he cannot go to heaven, but because he does not know and does not believe the gospel that belongs to the blue, purple, and scarlet thread, the true truth. Therefore, we must not keep away from the word of God, saying that we are ignorant and do not know well, but when we have the opportunity to hear the gospel of the water and the Spirit, we must believe that truth and be saved.

So a priest must clearly know the truth in his mind and hold the holiness of God in his heart. In order to be able to carry out that work no matter when, where, or which soul asks for the sacrifice of faith, it is right that he himself must be clothed in the holiness of God. The gold plate engraved with the words *"HOLINESS TO THE LORD"* on the forehead of the priest will be there forever.

The true and clear truth of the remission of sins is the gospel shown in the blue, purple, and scarlet thread and the fine woven linen. That gospel has washed away our sins and made us sinless, holy, and clean. It is clear that when Jesus received baptism from John, our sins passed on to Him. Because Jesus Christ received baptism from John and had our sins transferred to Him once and for all, shed His blood and died on the Cross, and rose again, and so washed away our sins, the one who believes receives the remission of sins and lives his life of faith by faith. Also, even while we continue our life of faith after receiving the remission of sins, we must deeply meditate on and deeply believe how important and necessary this gospel is, and how much the gospel of the baptism Jesus received from John is required in our lives.

In our lives the word of the gospel of the water and the Spirit must always remain in our hearts. This is because we always commit sin every day. There are probably few people who do

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not know that Jesus hung on the Cross and received all the judgment for our sins. Jesus received the judgment of all those sins at once. Because the sins Jesus had transferred to Him by receiving baptism from John were all the sin of the world, and Jesus bore those sins, was judged on the Cross, and rose again, we must confirm by faith every day that the sins we commit in the world every day as we live, too, passed on to Him at that time. We believe that all the sins of our whole lives passed on to Jesus Christ, but what is absolutely necessary in our lives is to wash away the filth in our hearts by acknowledging every day the baptism Jesus received from John. This faith is like bringing food stored in a food storehouse and cooking and eating it. We must acknowledge every day the baptism Jesus received from John. All priests must have this faith all the more firmly. Only with such clear and firm faith can one be saved oneself and teach other sinners so that they, too, are saved. What we need every day is the faith that believes in the baptism Jesus received from John, and the faith that believes in Jesus, who received the judgment of sin and rose again.

A hat like the turban of the high priest cannot be found in this world. Is there in this world such a hat with a plate made of hammered gold hung on it and a blue cord wound around it? There is only one such hat, the turban of the high priest. However much this world may be an age of fashion, I have never once seen such a hat. Yet on the turban of the high priest the gold plate was hung, and the blue cord was passed from the front over the back of the head and tied. This speaks a deep truth to you and me today. It shows that you and I must without fail have this faith in order to carry out the duties of the priest.

Our faith that believes in the baptism Jesus received from John must become clearer and more distinct every day. Jesus was nailed to the Cross and died because He bore our sins. Jesus

received baptism from John, shed His blood on the Cross, and finished it all. And Jesus rose again from death and lived again. Thus He removed all the sins of our whole lives and became the eternal Savior of those who believe.

By believing in God, we must commemorate every day the baptism Jesus received from John. This is because in the lives of you and me there are many shortcomings in which we commit sin every day. Dear fellow believers, are you lacking or not? As time passes, we see ourselves becoming more lacking and weaker. Even so, will you not believe in the baptism Jesus received from John and the blood of the Cross?

On the turban of the high priest the plate engraved with *"HOLINESS TO THE LORD"* was hung

What faith is the faith by which one can become a clean person without sin? It is the faith of the blue that believes in the baptism Jesus received when He came to this earth. This blue points to the baptism Jesus received from John. Because in the age of the New Testament Jesus received baptism from John and had the sin of mankind transferred to Him, and bore those sins and died on the Cross and rose again, our sins have all been washed away. In that event in which Jesus, who is God, received baptism from John, the representative of mankind, we come to experience by faith our sins disappearing. It means that when Jesus received baptism from John, the sin of mankind passed on to Him, and because of those sins Jesus died on the Cross and rose again. Because the sins in the hearts of all people passed on to Jesus, the one who believes has had his sins washed away. His sins have been washed away by faith. The washing of sins is the blue. So when, by believing this, you know and believe, 'Ah, my

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sins, our sins, your sins, the sins of all the people of the whole world passed on to Jesus Christ,' the sins in your hearts disappear. Your sins have been completely washed away.

Before you knew the baptism Jesus received from John, there was clearly sin in your hearts. There is no one on this earth who can say that he had no sin even before he knew this truth. All people all had sin, and Jesus came to this earth in order to remove our sins, received baptism from John, and had our sins transferred to Him. The baptism Jesus received was exactly the same as the truth of the sacrificial offering of the Old Testament receiving the laying on of hands and having sins transferred to it. This truth also appears when the high priest offers the sacrifice for the people. The high priest also offers the sacrifice when he receives the consecration for his office. Clearly, when Jesus received baptism from John, the sin of mankind passed on to Jesus Christ once and for all. And Jesus bore those sins all the way to the Cross, was judged, and rose again.

Did your sins pass on when Jesus received baptism from John? They passed on, because when Jesus received baptism from John, He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. Looking at this word in the Greek, the word *"thus"* is houtos (οὕτως), and the word *"righteousness"* is dikaiosyne (δικαιοσύνη). Because Jesus' receiving baptism from John and having our sins transferred to Him is the decisive moment, we cannot forget this moment. I hope you will keep in your minds this word, which is clearly recorded in the original text as well. And so you must meditate on this gospel of the water and the Spirit every day and believe it in your hearts.

By believing in our hearts that Jesus received baptism from John and had all our sins transferred to Him, shed His blood on the Cross, and rose again, and so washed away our sins, we

become people without sin and can go to the kingdom of heaven. By what other method can one go to heaven? I thought that as a person got older he would become more gentle and dignified, but I see myself becoming harsher, unable to hold back my anger even when I get only a little angry. If one is thinking that as time passes a person becomes better and can have more composure, one had better acknowledge early on that one is not like that. If we had the ability to be like that, we might be able to go to the kingdom of heaven by keeping the law with our deeds. But because we have no such ability, only sin, evil, and anger keep rising up.

What I want to say to you is that it does not work by deeds, but works by faith. *"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1)*. We have not seen Him, but God exists, and that God is alive and works in us. God did the work of making this universe and all things without our seeing it, and He showed us the truth of salvation through His word. By believing that truth of salvation in our hearts, we were able to be saved from sin and to wash away all the sins in our hearts cleanly. And that is still valid now. A sinner is saved by believing the truth; he must not try to be saved from his sins by deeds.

What does it mean that a blue cord was wound around the turban of the high priest and the gold plate attached to it? It means that we must know and believe the gospel of the water and the Spirit. Jesus received baptism from John and had our sins transferred to Him, and bore those sins and died on the Cross and rose again. Jesus had the sins of you and me and all people transferred to Him. Jesus, who is mighty, bore our sins for us like that. We must know and believe that. When we hear the word of God with our ears, know it with our heads, and believe it with our hearts, we become clean. We are those who commit

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sin and those who will commit more sin in the future, but the Lord came to this earth to save us from sin, received baptism from John, and had our sins transferred to Him. When Jesus had our sins transferred to Him and washed our sins away, your sins, too, passed on. By believing that truth, one can receive the remission of sins. When we believe in the baptism that Jesus Christ, who came by the water and the Spirit, received from John, all the sins in the hearts of you and me can be washed away, and by believing that Jesus Christ received all the judgment for our sins on the Cross and rose again, we become the children of God. Therefore, our being born again and becoming the children of God comes about by the faith that believes in the gospel of the water and the Spirit. The Lord has given us such faith.

The undergarment (trousers) of the high priest

God said to make the garments of the high priest and wear them. When making the blue robe, the base of the ephod, He said to embroider pomegranates of blue thread, purple thread, and scarlet thread on the hem of that robe, and to hang golden bells between each of them. And He said that when the high priest wore that robe and went in and out of the holy place to offer the sacrifice, if the sound of the golden bells was heard, he would not die.

God said, *"And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him" (Exodus 28:42–43).* This undergarment of the high priest,

that is, the trousers (underpants) made of linen, came down from the waist to the thighs. Because it was an undergarment to cover the nakedness, it came down that length. Because for the nakedness to be exposed before God is for uncleanness to be exposed before God, whoever has his sin exposed before God is put to death. That is why He said to cover the nakedness. That was telling us to cover our sins and our uncleanness by believing in the gospel.

The way to wash away cleanly all the filthy things in our hearts is to believe in the baptism Jesus received from John and the blood of the Cross. In particular, the faith of the blue thread, that Jesus had all sins transferred to Him with the baptism He received from John, is the truth that washes away all our sins, and by believing this we can cover all our filth. But when we go before God, can we really go before God by the faith that believes, regardless of all our filthy things? It is possible because we believe in the righteousness of God. We cover all our filth by the faith that believes that God has saved us by the water and the blood, by the blue, purple, and scarlet thread. We can reach a state without sin by believing that Jesus came to this earth, received baptism from John and had our sins transferred to Him, bore the sin of this world, was judged and died on the Cross in place of you and me, and rose again from death and became the God of eternal salvation for you and me. By believing in the right work that God did in making us sinless because He loved us, we do not suffer the judgment of sin. By believing in our hearts that right salvation by which God has saved us, we obtain eternal life.

We commit sin every day. Therefore, we must know the fact that whoever goes before God without knowing the salvation by which He removed our sins with the blue, purple, and scarlet is put to death. The faith by which one is not put to death when going before God is precisely the faith that believes in the

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righteousness of God. The faith that believes in the righteousness of God is the faith that believes in the gospel of the water and the Spirit. Because God told us to wear the undergarment, we must make and wear the undergarment of the true remission of sins by faith. We must make and wear the garment of salvation in our hearts with the truth.

What is the undergarment of the high priest? It is the faith that believes in the righteousness of God. It is the truth of salvation by which God has made us sinless. Jesus Christ, who is the purple thread, came to this earth, received from John the baptism that is the blue, shed His blood and died on the Cross that is the scarlet, and rose again from death, and so accomplished perfect salvation. Believing that God removed our sins with the baptism and received the judgment as the price of sin in our place is putting on the undergarment of salvation in one's heart. By believing in our hearts that Jesus has perfectly saved us from sin and made us the children of God, we can enter the kingdom of God.

When we go before God with such faith, we are not put to death. What is shown in the garments of the high priest is entirely this truth. The garments of the high priest are not garments without meaning. One must not wear them leaving out even one of them. What happens if the high priest has everything else in place but does not wear the undergarment? He is put to death. Whether you wear an undergarment or not is your freedom, but the high priest's not wearing the undergarment means that he has failed to cover his own shameful parts, that is, his sin and uncleanness, and so he is put to death. What if one does not have the faith that believes in the heart before God? What happens if we do not believe in our hearts that God has made you and me sinless, and go before God without clothing our hearts in the garment of salvation? We become sinners.

Because He said, *"The wages of sin is death" (Romans 6:23)*, a sinner who has sin must be judged, must be put to death, and must fall into the eternal fire of hell. Therefore, you must clothe your hearts in the garment of salvation that God has made for you. We must enter the kingdom of God by believing in the truth shown in the blue, purple, and scarlet thread.

In the Bible, gold speaks of faith. The gold spoken of in the Bible is faith, and bronze speaks of judgment. Therefore, when it says gold thread, it means that we must believe in our hearts and enter the kingdom of God. By faith we are not judged before God. Dear fellow believers, I hope you will believe in the truth shown in the blue, purple, and scarlet thread. God said, *"It shall be a statute forever to him and his descendants after him" (Exodus 28:43)*. You and I must believe accurately, with our hearts and with our thoughts as well. True faith must have true knowledge, feeling, and action together. Do you have such faith and truth? Do you really believe in your hearts the truth shown in the blue, purple, and scarlet thread? Do you believe that God loved you and sent His Son Jesus, and that Jesus received baptism from John, shed His blood, and rose again, and so removed your sins? Do you believe in your hearts that He had our sins transferred to Him with the baptism He received from John, died on the Cross, rose again from death, and so removed our sins? If you have believed this truth, you have clothed your hearts and souls in the garment of salvation.

The Bible says of the people of Israel, *"Being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (Romans 10:3)*. God dislikes those who try to establish their own righteousness and to put forward their own many good deeds. Those who did not believe in their hearts that good work which God did for us because He loved us were destroyed. On what are

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you relying? The righteousness of God, or your own righteousness?

Dear fellow believers, do you truly believe in your hearts that Jesus, whom God sent because He loved you, removed your sins with the baptism He received from John and the blood of the Cross, and rose again? Do you rely on this by believing it? Do you really hold on to this in your hearts and believe it? Or are you even now trying to receive the remission of sins by believing in Jesus and living a better life? That is impossible.

Of course, a person must live a good life. After being born again, one must live a good life all the more. Living a good life speaks of serving the gospel. A person who does not believe in the gospel by which God loved us, that is, one who does not believe that God removed our sins with the baptism and the blood of the Cross, washed them all away, received all the judgment, and had us born again as people without sin, is a pitiful person.

Because God loved you and me, He did the right work of removing the sins of you and me. By believing this, we enter the kingdom of God. Then we are born again. We are born anew. Being born once as a sinner and born once as a child of God is being born again. By faith we are born as people without sin and enter the kingdom of God.

Have you truly clothed your souls in that good and right garment of salvation of God? Have you had your souls believe in the true gospel? Above all, what matters is whether you yourselves have believed in your hearts. Rather than trying to know the truth by oneself, one must believe the gospel preached by those who were born again before. The true gospel is not something merely to know. One must really believe it in one's heart. One must really believe it and go to heaven. Dear fellow

believers, what right work did God do for us? He removed our sins and made us the children of God.

The people of this world want to do righteous work, and they exalt and revere those who do right work. Is the work of Jesus, who sacrificed Himself for all mankind of the whole world, not right work? The gospel of the water and the Spirit is not something made up by man. It is the good and right work that God specially accomplished for us. Because Jesus received baptism from John, was sacrificed on the Cross, and rose again for all the people of the world, we acknowledge Him as the Savior. Whenever, at whatever time, and wherever, the only righteous One is Jesus Christ alone. There is not even one absolutely righteous person on this earth, and only Jesus Christ is righteous.

Dear fellow believers, do you want to become righteous? We become righteous people by believing that God has done the righteous work. This is the gospel of the water and the Spirit. Believe in the One who did that right work of removing our sins because He loved us. Then, just as God is holy, we, too, become holy. The Bible says, *"Be holy, for I am holy" (1 Peter 1:16)*. It tells us to actually live the life of faith by faith. Dear fellow believers, do you believe in your hearts that right work by which Jesus saved us from sin?

We believe that the most right work in the world has been accomplished. We believe that Jesus finished it all with the baptism He received from John, the blood of the Cross, and His rising again from death. We give thanks to God by the faith that believes in the word of truth. ✉

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Sermon 10 by Paul C. Jong

The breastplate of judgment

< Exodus 28:15–30 >

"You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet thread, and fine woven linen, you shall make it. It shall be doubled into a square: a span shall be its length, and a span shall be its width. And you shall put settings of stones in it, four rows of stones: The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. You shall make chains for the breastplate at the end, like braided cords of pure gold. And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate; and the other two ends of the two braided chains you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front. You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. And two other rings of gold you shall make, and put them on the two shoulder straps,

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underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod. So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually. And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually."

The Urim and the Thummim

Now let us look at the breastplate with which the high priest judged the people of Israel. In the Bible, the breastplate of judgment is a cloth made double, a span in length and a span in width. That cloth was made by skillfully weaving gold thread, blue, purple, and scarlet thread, and fine woven linen. On that cloth all kinds of stones were set in four rows, three in each row.

And God said, *"And you shall put in the breastplate of judgment the Urim and the Thummim" (Exodus 28:30)*. The Urim and the Thummim have the meaning of light and perfection. So this breastplate, in which the Urim and the Thummim were put and which was attached to the chest of the high priest, was called *"the breastplate of judgment."*

Then by what standard did the high priest judge the people? As far as we know, every trial has a standard of judgment by which to judge rightly. The high priest handed down judgment

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with the light and perfection on his chest, and the faith of that judgment came from the five threads with which this breastplate of judgment was made and from the bright light. That is, the high priest judged all the people by the faith that believes in the truth made of gold thread, blue, purple, and scarlet thread, and fine woven linen.

Then what are the Urim and the Thummim? The Urim and the Thummim have the meaning of light and perfection. What the gold thread, the blue, purple, and scarlet thread, and the fine woven linen of the breastplate on the chest of the high priest show is that only by the faith that believes in the gospel of the water and the Spirit can one make a right judgment. Judgment was made with the Urim and the Thummim, that is, with light and perfection, and the standard of that judgment lay in the gold thread, the blue thread, the purple thread, the scarlet thread, and the fine woven linen. This is because all the remission of sins is contained in these five threads. The high priest judges all the people by the faith made of the five threads. It means that if people believe in the truth of the remission of sins made of the five threads, he judges, 'Your faith is right,' and if not, he judges, 'Your faith is wrong.' So he could hand down right judgment according to the truth of the materials used in the breastplate on the chest of the high priest.

A breastplate refers to a plate hung on a person's chest. The high priest handed down judgment with the Urim and the Thummim in his heart, that is, with light and perfection. It means that whether the faith of the people of Israel was right or not right, and whether the people offered the sacrifice according to God's law of sacrifice and followed the commands of God or not, was judged rightly and guided with the Urim and the Thummim on the chest of the high priest.

All of us must receive right judgment by the yardstick of the word of truth. If we believe in the truth shown in the five threads used in the breastplate, we become the light of the world before God, and if we do not believe, we receive the judgment that we are to be punished. All of us become the light of the world before God by believing in the truth shown in the five threads used in the garments of the high priest.

Mountaineers who love mountains are free to choose whatever route they wish. Whatever steep cliff route they take, it is the same in that they climb using a rope. Driving pitons into the rock as they go, they thread rings through them, entrust their bodies to the rope, and climb up the cliff. They can also bore holes in the rock, drive in stakes, drive pitons into them, and climb the rock face. Mountaineers say, "In conquering this mountain, I will go up from the east." Whether one chooses the west or the east, that is the mountaineer's own choice, and when he safely reaches the summit, he is steeped in the thrill of having conquered that mountain and feels that life is worthwhile. So people who love mountains prefer routes with many difficulties. There are even people who deliberately choose places where landslides or avalanches occur, saying that a route that is too easy is dull. This is because the harder it is, the greater the sense of achievement and the thrill of having broken through that obstacle and reached the summit. Those people also use various methods to bring out the charm of conquering a mountain.

But for us to become the light of the world before God, there are not various methods; there is only one way. That way is precisely to know and believe the bright truth of salvation shown in the gold thread, the blue, purple, and scarlet thread, and the fine woven linen, the materials of the breastplate and the ephod, and so receive the remission of sins and become the children of God. There is no other method than the way of becoming the

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light of the world by the faith that believes that God has removed our sins with the blue, purple, and scarlet thread and made us righteous. It is the truth that only by believing in the truth used in the garments the high priest wore can a sinner become righteous and an imperfect person become perfect. When we are judged before God as to whether we have been saved or not, we can be judged as properly saved when we believe in the word of the gospel of the water and the Spirit, which has become the bright light of truth.

To properly receive that judgment before God of whether it is truly heaven or hell, one must have faith that knows well and believes the materials used in making the breastplate of judgment. When we look at other people, we must look at and judge whether they sincerely believe in the truth of the water and the Spirit in their hearts, and for that, we ourselves must first believe it. What we must know is that the truth of the blue, purple, and scarlet thread, the fine linen, and the gold thread is precisely what enables right judgment about a person's remission of sins and is the basis of right judgment.

Within the Church of God, whether the faith that believes in this truth is right or not right is decided by the judgment on the chest of the high priest. Dear fellow believers, in your hearts there must be a clear standard by which to judge whether the other person has been saved or not; do you have that standard of judgment? That standard of judgment can be had only by the faith that believes in the gold thread, the blue, purple, and scarlet thread, and the fine woven linen. By believing in the truth of the blue, purple, and scarlet thread and the fine linen shown in the tabernacle, we are delivered from sin, and by that faith we can deliver others from sin. Whoever believes in the gospel of salvation shown in the blue, purple, and scarlet thread and the

fine woven linen shown at the door of the tabernacle can judge the salvation of every soul with the bright light on his chest.

For the people of Israel, Aaron, the high priest of the Old Testament, was the highest leader after Moses. The high priest used the Urim and the Thummim for the judgment of the people of Israel. The people of Israel treasured the duties of the high priest. Also, the Jews of later generations attached importance to the rabbinic system. The reason is that from childhood they had learned the law, learned social norms, and learned ethics and morals from the rabbis.

Then who is the One who can hand down right judgment about the remission of sins today? It is Jesus Christ. This is because Jesus Christ received baptism from John and had the sin of mankind transferred to His own body, died on the Cross, and rose again, and so delivered us from the sin of the world forever. Therefore, whoever believes in Jesus Christ as the Savior can become a royal priest. The Bible says, *"But you are a chosen generation, a royal priesthood" (1 Peter 2:9)*. Those who have spiritual faith in this age are those who have become royal priests.

The authority that royal priests have is precisely the authority to judge people rightly. In this age now, too, all people receive spiritual judgment according to the standard of the word they preach. God has given those who believe in the baptism Jesus received from John and the blood of the Cross the authority to judge all people. Therefore, there are many times when they spiritually judge the people of the world or those in the church. They judge that sinners have sin, and they judge that there will be judgment for sin upon them. And they hand down the judgment that if they believe in the word of the gospel of the water and the Spirit they will receive the remission of sins forever, but if not, they will be far from salvation forever.

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Occasionally there are people who dislike the judgment of those who have become spiritual priests. There are people who sneer, ‘How can he, who is not God himself, judge whether someone has received the remission of sins or not? Right judgment of a sinner is something only God does! Who do they think they are, to judge whether someone has been saved or not? Does he think he is God? Does he think he alone is great?’ Even so, it is right for spiritual priests to keep on judging, because they have received such authority from the Lord. When a priest judges right and wrong by spiritual faith, that judgment is the correct judgment, so it must be believed. Just as a doctor of the world diagnoses what illness a patient has, it is also the part of a spiritual priest to diagnose a soul and judge whether he is a sinner or a righteous person.

One becomes a spiritual priest by the faith that believes in the blue, purple, and scarlet thread and the fine woven linen. Such people have received the remission of sins by believing in the gospel of that truth, and have become those who have received the Holy Spirit before God. Those who have become priests like this can hand down judgment on any sinner. Because we have received the spiritual remission of sins by hearing and believing the gospel of the blue, purple, and scarlet thread, we can lead every sinner to Christ.

We can hesitate no longer

When we have received the remission of sins and judge others, we may have the thought, ‘Am I perhaps being arrogant? Is this not wrong?’ But spiritual judgment is something that only those who have become spiritual priests can do, so it is not wrong. If you have been saved from sin by the faith that believes

in the blue, purple, and scarlet thread, you are qualified to judge sinners. It is possible because God gave those who have become spiritual priests the ability to judge sinners and told them to judge. Yet sinners, with fleshly thoughts, are trying to diminish this authority of judgment. Every spiritual priest has received from God the authority to judge every sinner to be a sinner. Jesus gave such authority to His disciples, saying to them, *"Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (John 20:22–23)*. Those who have become spiritual priests are leading people to Christ with the gospel that has given the remission of sins.

There are saints who have received the remission of sins in all parts of the world, and God has given them the Holy Spirit along with the remission of sins, and has given them the ability, after receiving the remission of sins, to know spiritually whether another person has received the remission of sins or not. This is because those who have such faith know and believe what the gold thread, the blue, purple, and scarlet thread, and the fine woven linen speak of. That is the truth of the eternal remission of sins, by which the Lord saved us from the sin of the world with the baptism He received from John and the blood of the Cross.

The way God saves us from sin and judgment is through the gospel of the water and the Spirit that spiritual priests preach. That one becomes righteous by believing in the gospel of the water and the Spirit is the truth shown in the gold thread. We have spiritually become the children of God by believing in the gospel of the water and the Spirit.

After becoming the children of God, we have become spiritual priests and have the authority to judge, 'Who has received the remission of sins, and who has not?' Because God

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has given the righteous this spiritual ability of judgment, you need hesitate no longer when you judge that those who are still in the state of sinners have not received the remission of sins. Because those who have received the remission of sins by faith have received the authority to judge, they must hand down right judgment as to whether souls have received the remission of sins or not. And they have the duty to preach the gospel of the water and the Spirit to them. They hand down right judgment because only then can those who have not received the remission of sins be saved from sin. Such authority must not be diminished. This is because God has given the authority to judge only to those who have become spiritual priests. Just as the high priest always had to judge with the breastplate woven of blue, purple, and scarlet thread and fine woven linen on his chest, spiritual priests, too, must judge with the faith that believes in that truth on their chests.

We who have become spiritual priests must not think it wrong to judge a person who has not received the remission of sins to be a sinner. It means that we must not think ourselves arrogant just because we judge sinners to be sinners. Because we, as spiritual priests, always have the breastplate of judgment on our chests, we must rather do our task well. Whatever else we may not know, we must judge sinners to be sinners according to the word of God. Then sinners come to know that the judgment of the spiritual priest is judgment according to the word of God, accept that judgment, and believe in the washing of sins shown in the blue, purple, and scarlet thread and the fine woven linen, and so are saved from all sins. That is why, if it is a judgment handed down by the faith that believes, it is a right judgment.

God said, *"Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above*

all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:14–17). God said to repel all the attacks of Satan, to block the countless attacks of the battlefield with the shield of faith, and to repel them with the sword of the word and overcome.

How can one judge whether another person has received the remission of sins or not? One can judge precisely by the faith that believes in the blue, purple, and scarlet thread, the fine woven linen, and the gold thread, these five threads. With what faith must one make a spiritually right judgment in order to make it properly? The answer is this. One can be regarded as having made right judgment only when one judges that those who believe in the truth that Jesus Christ, the Son of God, received baptism from John and had our sins transferred to Him, died on the Cross, and rose again from death, and so washed away our sins and received the judgment for us, have received the remission of sins, and judges that those who do not are still sinners.

The judgment of 'whether every person has received the remission of sins from his sins perfectly or not' can always be made with the gospel of the water and the Spirit as the standard. The standard of judgment about the righteous, too, that is, the judgment of whether one has lived a spiritually good life or not, also depends on how much one has served the gospel of the water and the Spirit or failed to serve it. The most important core of the standard of all judgment is 'Did one believe in the gospel of the water and the Spirit, or not?' Before God, whoever does not believe in the gospel of the water and the Spirit comes to live as a sinner. If a person believes while leaving out even one of the colored threads among the blue, purple, and scarlet thread

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shown in the Old Testament, that person will never be saved from sin. This is because a person who believes leaving out the scarlet thread, or believes leaving out the blue thread, or believes leaving out the purple thread, will never obtain salvation from sin.

Among those who believe in Christianity there are many who say they believe only in the blood of the Cross. When the faith of Christians who believe only in the blood of the Cross is judged by the gospel of the water and the Spirit, their faith is a lacking faith, because they have believed leaving out the blue thread, that is, the baptism Jesus received from John. There is something we must think about. Was it only at the time He died on the Cross that Jesus could bear the sins of people? The reason Jesus could be nailed to the Cross, shed His blood, and die was that He had received baptism from John at the Jordan River and had the sins of you and me transferred to Him. If Jesus had not received baptism from John, could the sin of the world have been passed on to Jesus Christ? Because the sins of you and me passed on to the body of Jesus Christ with the baptism Jesus received from John, Christ could bear the sin of the world, be nailed to the Cross, shed His blood, and die. And He rose again from death on the third day. Because Jesus Christ had our sins transferred to Him with the baptism He received from John, He paid that price on the Cross according to the word, *"The wages of sin is death" (Romans 6:23)*. Jesus was nailed to the Cross and rose again because He had received baptism from John and had the sin of us mankind transferred to Him; otherwise, how could He have borne our sins at the time He hung on the Cross? What I mean is, how could Jesus Christ have died on the Cross when He had not even received baptism from John to have our sins transferred to Him? If Jesus Christ had not received baptism from John, your sins, too, would remain with you just as they

are. What I mean is, if the sin of the world had not been on the body of Jesus Christ, how could He have died on the Cross? Because Jesus had the sin of the world transferred to Him with the baptism He received from John, He received the judgment of that sin on the Cross, rose again from death, and became our Savior.

Questions asked from not knowing the gospel of the water and the Spirit properly

Some people say, “If there is sin on the body of Jesus, how can He be the Savior of sinners?” It is truly a pitiful question, asked from not knowing the truth of the gospel of the water and the Spirit. Jesus received baptism from John and had the sin of mankind transferred to His own flesh. It is not that the spirit of Jesus had the sin of mankind transferred to it. The spirit of Jesus, who received baptism from John, was perfectly holy. Only, because He received the baptism with His flesh, He bore the sin of the world on His body. Because Jesus received baptism from John, He could hang on the Cross, receive all the judgment of all sins, shed His blood, and die, and could rise again from death on the third day. Jesus did not commit even one sin in this world. But because Jesus Christ received baptism from John and had the sin of us mankind transferred to Him, the sin of the world came to be on the body of Jesus. Otherwise, Jesus Christ cannot be our Savior. In fact, what I want to say to them is that the time when Jesus had the sin of the world transferred to Him was not when He hung on the Cross. I say it again. “Jesus died on the Cross because He received baptism from John at the Jordan River, and Jesus had the sin of the world transferred to Him at that time!” Otherwise, Jesus would have had no opportunity to

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bear the sin of the world, and could not have borne that sin and died on the Cross and risen again. Also, some people say, "If Jesus, who has no sin at all, received baptism and bore the sin of the world, did He not become a sinner?" But Jesus only became the scapegoat for all sinners, and in His heart there was by nature no sin. They also say, "Then if there is sin on the body of Jesus, how can He be our Savior?" Those who say this must know how little they know the gospel of the water and the Spirit. Therefore, such people, too, must all believe in the baptism Jesus received from John, the blood of the Cross, and the resurrection, and receive the remission of sins by faith.

It is not that Jesus had sin from the time He was born; He received baptism from John and had the sin of the world transferred to His own body. Jesus became the offering for all sins. Because Jesus received baptism from John and had the sin of mankind transferred to Him, He could shed His blood and die on the Cross, and He rose again from death and became our true Savior. In that way He received all the judgment of all sins. Therefore, every sinner must obtain salvation from all sins by the faith that believes in the gospel of the water and the Spirit.

When those who have become spiritual priests see those who say they have received the remission of sins by believing only in the blood of Jesus' Cross, they can judge that they have not yet received the remission of sins. They can hand down the judgment, "If you believe only in the blood of the Cross, you have not been saved from sin." They can hand down the right judgment, "If you have the faith that knows and believes the truth shown in the blue, purple, and scarlet thread and the fine woven linen, you have been saved from sin." Those who know and believe the gospel of the water and the Spirit can rightly judge every sinner.

In the time of the early Church, the Apostle Paul and Peter, too, were able to become spiritual priests in their age and work by believing in the baptism Jesus received from John and the blood of the Cross. I believe that, historically, as the age of the early Church passed and the age of the Church Fathers also passed, the truth of the gospel of the water and the Spirit was corrupted, and today there has come into being a crowd that says one has received the remission of sins by believing only in the blood of the Cross. From then until now, the gospel shown in the blue, purple, and scarlet thread has not been testified of and has been hidden. So it is a fact that people who think of Christianity as a religion of the world have come into being. Therefore, it is not that one receives the remission of sins only by the blood of the Cross, leaving out the baptism Jesus received from John. We, rather, testify that the Lord came to this earth, had the sin of mankind transferred to Him with the baptism He received from John, died on the Cross, and rose again from death, and so became the true Savior.

When the Christians of today are judged by the faith of one who has become a spiritual priest, many people wrongly know and misunderstand the salvation of the remission of sins. So we are now preaching the gospel of the water and the Spirit again to the people of the whole world. Because the people of the whole world do not know the baptism Jesus received from John, we know that we must preach to them the gospel of the water and the Spirit shown in the blue, purple, and scarlet thread of the tabernacle. All of us are preaching to the people of the whole world that because Jesus received baptism from John the Baptist and bore the sin of the world, He was nailed to the Cross and died, received the judgment of all sins for us, and rose again from death. We owe a debt to preach the gospel to those who do not know the gospel of the water and the Spirit. Therefore, we

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feel that we must preach to them so as to give them the opportunity to hear and be able to believe.

The history of faith of the Christians of the whole world is truly long, so they may oppose this truth. This is because they would be seniors with deeper years of faith than we have. There are also countries that have believed in Christianity for a thousand or two thousand years, and so some say, 'How can we preach the gospel of the water and the Spirit to them?' If they knew and believed the gospel of the water and the Spirit well, our labor would be labor in vain. But if it is clear that they do not yet know for certain what the gospel of the water and the Spirit is, we come to believe that we must powerfully preach the gospel of the water and the Spirit shown in the tabernacle.

They, with their long history of Christianity, have long believed only in the blood of the Cross, but they do not know the gospel of the water and the Spirit shown in the tabernacle. That is why God has entrusted us with preaching the gospel shown in the tabernacle. When we judge them by the truth of the gospel shown in the tabernacle, there are many people who must believe in Jesus as the Savior again. What I want to say is that however old their faith may be, if they have not yet received the remission of sins, we must preach the gospel of the water and the Spirit to them again and have them believe. I believe it is right that we are preaching to them the truth shown in the blue, purple, and scarlet thread of the tabernacle.

We can see that the faith of all the Christian denominations of this world is all alike. Only their denominations differ; as for their faith, they believe only in the blood of Jesus' Cross and think they have been delivered from sin. But in their hearts the true remission of sins has not been accomplished. They think they believe in Jesus well while not knowing God's gospel of the water and the Spirit. Though they believe in Jesus as the

Savior and believe in the blood of the Cross, they do not know the truth that washes away personal sins, and so they cling only to prayers of repentance. Still not knowing the power of the gospel of the water and the Spirit, they are striving to wash away their own sins.

We must preach the gospel of the water and the Spirit. Seen by the truth of the five threads shown in the tabernacle, their faith was not right. In the hearts of those who believe in the truth of the blue, purple, and scarlet thread shown in the tabernacle, the true washing of sins has been accomplished. That truth is the washing of sins that has come with the gospel of the water and the Spirit. We must think about whether believing as the Savior in Jesus Christ, who saved us from sin with the blue, purple, and scarlet thread and the fine woven linen shown in the tabernacle, is a wrong faith. The answer is that it is not. Therefore, all people must receive the spiritual salvation that exempts them from the judgment for all sins. We can judge all people rightly and guide them rightly. Is there in your hearts the faith that believes in the blue, purple, and scarlet thread and the fine woven linen? The purple shows that Jesus is God, the blue shows the baptism Jesus received from John when He came to this earth, and the scarlet shows the death and resurrection of Jesus, who, because He had our sins transferred to Him with that baptism, bore the sins of you and me and was nailed to the Cross and died.

Some people do believe in Jesus as their Savior, but do not believe in the purple thread, that Jesus is God. There are people who believe that Jesus is the Son of God but do not believe that He is God. In fact, because there is no faith in their hearts that believes in the blue, purple, and scarlet thread and the fine woven linen, they do not receive the remission of sins and are destroyed. A person who does not truly believe in his heart that the Lord has removed all our sins does not have in his heart the

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word of testimony of having received the washing of sins, nor the Holy Spirit.

When we say ‘the Lord,’ ‘Lord’ means master, and it means that we believe that Jesus is God. To explain this part very simply, I often use this analogy. When a human being has offspring, he begets a human being, and when a dog has young, it bears a dog. When a bird has young, it bears a bird. Just as each has its kind and its seed like this, Jesus, the Son of God, is God. God has only one Son. So we must not regard Jesus as a created being. He is the One who *“being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men” (Philippians 2:6–7)*. In order to save us from sin, He came to this earth, received baptism from John, died on the Cross, and rose again from death, and as our true Savior He has given us the true faith of salvation.

There are people who deny that Jesus is God. We can know that those who say they believe in Jesus as the Savior but do not have the Holy Spirit in their hearts are people who do not have the faith that believes in the blue, purple, and scarlet thread and the fine woven linen.

Now, this problem is a very old one. After the early Church there were various leaders in the Church. Among them, some truly confessed their faith while being martyred for their faith, but some denied the divinity of Jesus. Such a one claimed that Jesus is the Son of God but not true God.

Some theologians advocate religious pluralism. It is the claim that a person can obtain salvation from sin and go to heaven even if he believes in another religion. The reason they acknowledge the other religions of this world while believing in Jesus as their Savior is that they themselves do not believe that Jesus is God and the Creator. They want to believe, but it is not

believable to them, and because it is not believable, they cannot believe. That is why they mix other things into the little Christian knowledge they have and end up making another religion.

But whoever does not believe that Jesus is God cannot be saved from sin.

How do you believe? The Bible says, *"In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, 'Let there be light'; and there was light" (Genesis 1:1–3)*. God created the heavens and the earth in the beginning. And it says, *"The Word became flesh and dwelt among us" (John 1:14)*, and it says, *"All things were made through Him" (John 1:3)*. That means precisely that Jesus Christ was none other than God. Jesus Christ was the Creator who created this universe, and He is the Savior who came to this earth to save us. It is right to believe that Jesus Christ, who left the throne of glory in heaven and came Himself to this earth clothed in human flesh, is God.

God Himself prophesied through the servants of God, and just as He prophesied, the Savior, clothed in human flesh, was conceived in the body of the virgin Mary. Jesus, who is God, borrowed a human body and was conceived and born in order to be clothed in human flesh, and after He was born, when He was thirty years old, as the High Priest of heaven He received baptism from John in order to have the sins of you and me and the sin of mankind transferred to His own body, and He died on the Cross and rose again from death, and so saved us. Jesus became our true and eternal Savior.

Jesus was by nature God, of the same essence as God the Father. Jesus, who is of one essence with God the Father, is the one God to us. The Father of Jesus Christ is God to us, and Jesus Christ, too, is God to us. Why is that? Because the world was

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made through Him, and we were made as human beings through Him. When God made man, saying, *"Let Us make man in Our image, according to Our likeness" (Genesis 1:26)*, Jesus Christ was there. He is the One who made us. He made us, and He saved us from sin. Jesus Christ, who came to save us, is our true Savior. Because Jesus Christ has given salvation and is also God, we believe in Him as the Lord of salvation. Therefore, we must wander no longer, but believe in the Lord, who has come into the hearts of you and me with the gospel of the water and the Spirit, as the Savior.

Some people, because they do not believe that Jesus came to this earth, received baptism from John, had our sins transferred to Him, was judged on the Cross, and rose again, even die while claiming to be sinners until they die. Though there is sin in their hearts, they insist that they are the children of God. Are they the people of God even though there is sin in their hearts? Do they go to heaven even though there is sin in their hearts? No. However much one may be a Christian believer, unless one receives the remission of sins solely by believing in the gospel of the water and the Spirit, no one can go to heaven. But within the Christianity of this world there are countless people who believe they will go to heaven even though there is sin in their hearts.

Who must preach the gospel of the water and the Spirit, the right truth, to such people? You and I must make right judgment for them and preach to them the truth of the gospel of the water and the Spirit. The gospel shown in the tabernacle is not a truth to be preached once or twice and then given up. It is the truth of true salvation that must be preached continually until the day the Lord comes. Do you know the gospel of the water and the Spirit, by which one can receive the remission of sins? If a person has sin, he is not a child of God. One must have the faith that knows

and believes the truth of the gospel of salvation shown in the blue, purple, and scarlet thread of the tabernacle. We must preach the gospel of the water and the Spirit until the end of the world. Yet are we unable to preach the gospel of the water and the Spirit because we are ashamed? In the old days, when God said, "Go on and prophesy," the servants of God went on prophesying, and the prophet Isaiah did as God commanded, as it says, *"And he did so, walking naked and barefoot" (Isaiah 20:2)*. Only when we preach this gospel of the water and the Spirit shown in the tabernacle to all people will they not suffer disaster from God. That is why we must keep on preaching.

What about you? Is the word of the faith of true salvation in your hearts? How can we sit still when the people of the whole world do not yet have the word of the remission of sins and are being deceived by Satan? We must not sit still. When you judge those people, you must not have the heart that says, 'I am not sure whether those people have been saved or not. Would it not be arrogant of us to judge them?' God dislikes a hesitant preacher of the gospel. Therefore, those who have the faith of a spiritual priest must boldly preach the gospel of the water and the Spirit to them. If it cannot be done by mouth, it must be preached at least by books. A person who has a faith other than the faith that believes in the blue, purple, and scarlet thread and the fine woven linen is not a person who has received the remission of sins. But we must testify of the gospel shown in the tabernacle to such people, too, knowing that they are people who will obtain salvation from sin if they believe in the gospel of the water and the Spirit.

All over the world there are many brothers and sisters who clearly believe in the gospel of the remission of sins, that is, the gospel of the water and the Spirit. There are also times when they are persecuted when they speak of the gospel of the water

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and the Spirit to the people around them. But there is no need to be so discouraged. This is because in your hearts there is the gospel of the water and the Spirit, the standard by which all people can be judged. The ability to judge that remission of sins rightly comes from believing in the gospel of truth shown in the tabernacle and shown in the New Testament. We must stand before God with the faith that believes in the truth that the Lord has saved us from sin with the blue, purple, and scarlet thread, these three threads, and made us righteous.

Let us make use of the yardstick of salvation

God loves us. We must apply the yardstick of judgment, the blue, purple, and scarlet thread and the fine woven linen, even to the clergy who have long believed in Jesus, and judge them. Like the ruler used at a tailor's shop when measuring a customer for clothes, we measure whether they have been saved from sin or not. The method is to do it with the truth shown in the blue, purple, and scarlet thread and the fine woven linen. Not only when making clothes, but in any matter, it must be done with the word of truth that is the standard. With that word of God, we must pick out what falls short of that standard and what goes beyond it, and distinguish them exactly.

In particular, the faith by which we have been saved from sin needs to be checked against the word of the tabernacle without the slightest margin of error. Whoever wants his sins remitted must believe in the truth of salvation shown in the blue, purple, and scarlet thread. One must believe that Jesus came to this earth to save people from sin, received baptism from John and had our sins transferred to Him, died on the Cross, and rose again from death, and so became our true Savior. We must have a true and

right standard of judgment. We must hand down judgment, with the word of God as the standard, as to whether people are sinners or righteous. This work must not be done with one's own feelings of the moment. This work is the same as a priest carrying out the duty of offering the sacrifice of atonement for the people.

Also, in this age now, you and I must judge all the people of the world by this standard. It is the same with one's own children, one's wife, one's husband, one's parents, one's daughter-in-law, one's grandchildren, and anyone. We must judge the truth with the word of God. One who has become a priest must apply the yardstick of judgment on his chest to people. "Do you know and believe the truth of Jesus' blue, purple, and scarlet thread and fine woven linen? If you believe like this, it is salvation, but if you do not believe like this, it is not salvation." It is right to judge clearly like this.

If it is what the high priest did in the old days, it is what you and I, who have become spiritual priests today, must do without fail. If we do not do what we must do as priests, it will be hard to escape rebuke before God.

Some people say this: "That is not how you evangelize. This is how you evangelize! If you evangelize like that, who will believe?" In theology there is something called the theory of evangelism. It is a theory like a guideline that says, 'This is how to evangelize.' It says that when evangelizing, one should make friends with people well and then lead them, saying, "Come and visit our church sometime." That, too, is right. They say that if people believe in Jesus, they have them say a prayer of receiving Jesus and so have them be saved. Then what is the result? Has the sin in their hearts disappeared? It has not. They attend church, but they still have sin. They have become Christian religious people. In the end they have become Christians, but because they

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have sin, they have come to be unable to escape the judgment of God. Such people say that our method of spreading the gospel is wrong. “After you get people to believe in Jesus like that, you have them pay tithes and pay thank offerings. How can you ask whether someone has sin as soon as you meet him, and say he is saved or not saved as soon as you meet him?” Of course, what they say also needs to be given a little consideration. But in any case we must preach the gospel of salvation to them. However close a friendship we may make, if it is a gospel that must be preached anyway, we cannot but attempt it by faith. This is because if we do not speak this truth in the end, we have not properly preached the gospel.

That is why, whether at first or later, we must ask all people, “Is there sin in your heart?” If they say there is, we must preach the gospel of the water and the Spirit to them. So there are times when you and I, who have become spiritual priests, must sometimes hear slander that is not really slander. But in any case, because we are spiritual priests, we must blow the trumpet of the gospel of the water and the Spirit to all people.

Who are our brothers and sisters? They are those who have received the remission of sins. So those who have received the remission of sins have fellowship with one another, because their hearts are in tune with one another. Because those who have received the remission of sins live for the spreading of the gospel of God and also live for the same purpose as one another, the spiritual family is closer than the family of the flesh. For what do those who have received the remission of sins live? They live to spread the gospel of the righteousness of God. That is, they live to spread the gospel of the water and the Spirit. The purpose of the lives of us who have received the remission of sins lies in spreading the gospel to the whole world.

"One Lord, one faith, one baptism; one God"

This is because we believe in the same God, obtain the same eternal life, and will enjoy the same glory. We who have received the remission of sins work together because we have received the office of preachers who are to testify of the same gospel of the water and the Spirit to the whole world. Each person's individuality is different, personality is different, and everything is different, but the reason we deny ourselves and unite is that there is a life lived only for God.

God has attached the breastplate of judgment to the chest of one who has become a priest. That is why we have the duty to judge whether people's souls have been saved or not, on the basis of whether they believe in the gospel of the water and the Spirit or not. And to a person who has not received the remission of sins we must preach the gospel, and a person who has received the remission of sins we must acknowledge and then help his faith grow. If we have become priests and yet, even with the breastplate of judgment attached, do not hand down truly right judgment of salvation, is that right? It is not right. We still have to preach the gospel of the water and the Spirit to all the people of the whole world.

We do not judge the deeds of sinners. We judge with the light of the true gospel and the perfect righteousness of God. What is the true light to them? Becoming the children of God by believing in the gospel of the water and the Spirit is the light to them. The children of God are light. Then are the deeds of those who have perfectly received the remission of sins perfect? Of course, they are perfect only in their hearts. In the flesh they are very lacking. Our flesh is selfish, lacking, and weak, but before God we are the perfect people of God. Even though their deeds are lacking, are those who believe in the gospel of the water and

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the Spirit the children of God, or not? We who believe in the gospel of the water and the Spirit are, as the children of God, spiritually perfect in salvation. That one who has believed in the blue, purple, and scarlet thread and received the remission of sins is perfect does not mean that his deeds are perfect, but that his being saved is perfect. Because the faith by which we have been saved is perfect, our hearts are in tune with one another. And because we hand down judgment with the exact truth of the blue, purple, and scarlet thread, our faith and our judgment are by no means wrong.

God said to let this standard of judgment always be on the chest of the priest. We must hold the people of the whole world in our hearts. We, as the righteous, must hold them in our hearts, pray for them, and actually preach the gospel of the water and the Spirit to them. So today, too, we must always have the breastplate of judgment on our chests. And today, too, we must judge that every sinner has sin, and tomorrow, too, we must judge, and we must preach the gospel of the water and the Spirit.

I want this truth of faith to be in your hearts. If this truth is in your hearts, the authority to judge all people has been given to you. I hope you will believe in this word of truth. I hope you will always judge like that, on the basis of the word of God, and always believe in and preach the gospel of the water and the Spirit like that.

I engrave this breastplate of judgment on my heart every day, and continue the work of judging before God and preaching the gospel. In fact, I cannot tell you what good evangelism it is to preach repeatedly. It is said that even in the advertising of the world's products, repeating an advertisement many times is more effective than doing it once. This is because when an advertisement is repeated, it becomes firmly lodged in people's minds. Likewise, if we keep on repeatedly preaching the word

of the truth of the water and the Spirit, it comes to be engraved in their hearts. If they hear and read this gospel again and again, over and over, they come to know and believe clearly the truth of the blue, purple, and scarlet thread and the fine woven linen. We keep on preaching the word so that they, too, come to believe. I give thanks to God.

We saints must confess our faith to one another, saying, "This is how I believe." When we confess our faith to one another and talk about it, our hearts are truly in tune, and if by chance there is something we have wrongly known or wrongly understood, it is set right as we talk. And so we develop. Our faith develops, and our life of faith develops. How many things have we thought wrongly? How much of the knowledge we knew in the old days was wrong? And how much of it was theoretical? All the faith we had before we knew the gospel of the water and the Spirit was all theoretical.

The Apostle Paul said, *"If anyone preaches any other gospel to you than what you have received, let him be accursed" (Galatians 1:9)*. Paul also said, *"For whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ" (Philippians 3:8)*. What is there for people who have religious knowledge like rubbish to boast of before God? There is nothing great about it at all.

We who have been saved with the blue, purple, and scarlet thread and the fine woven linen work together in unity because our hearts are in tune with one another. Before I realized the gospel of the water and the Spirit, there was no one who told me this truth exactly. When I read the word of the water and the Spirit and realized it, I thought, 'Ah! This was it. This was it, and I have not known it until now.' And when I thought, 'Do the Christian believers of the whole world know this? Do theologians speak of this?' my heart ached so much. So the first

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prayer I offered after I came to know the truth was also this: 'I believe in this gospel that has come by the water and the Spirit. I believe that the Lord received baptism from John and had my sins transferred to Him, died on the Cross, and rose again from death, and so saved me, but, God, all the people of the whole world do not know this truth. Let this truth be preached to the whole world. Enable me to preach it.' This heart was so earnest that it became a burden. God had made me realize and know it, and the burden that I must preach this gospel came into my heart more strongly than the joy of the remission of sins.

I am not ashamed of the gospel of the water and the Spirit that I know and believe. The Bible says, *"Do not be unequally yoked together with unbelievers" (2 Corinthians 6:14)*. So, following the word of God, I have not joined with a faith that does not believe in this gospel, and have preached the gospel of the water and the Spirit.

Rather than meeting and teaching a thousand people who neither hear nor believe the word of God, it is far better to meet a few people who seek God, preach to them the truth of the blue, purple, and scarlet thread and the fine woven linen, and believe and serve together with them. How thankful I am to believe in the word of God like this!

Truly, there are few people in this world as happy as you and me. Where in this world is there anyone with as many brothers and sisters as we have? All of this has come about truly through the God of truth. When God has given such precious blessings, given such precious salvation, and entrusted such precious duties of a priest, how can we not work for the gospel of God, how can we not judge sinners, and how can we not preach the gospel of the water and the Spirit? When preaching this gospel, how can we not divide those who have received the remission of sins from those who have not? Just as at the creation of the

heavens and the earth *"God divided the light from the darkness" (Genesis 1:4),* we clearly divide sinners from the righteous. I believe that God is pleased with the priest's work of dividing. And I believe that it is right to clearly divide light from darkness and preach this gospel to sinners.

Now is the time for those who hear the word of God to believe it if it accords with the truth, even if it is not to their liking. One who believes in the word of God is saved and is the light of the world, but not believing is darkness. Believing is perfection, but not believing is imperfection. We have become light because we believe in the gospel of the water and the Spirit, and have become perfect because we believe. We have become those who are perfectly saved from sin in God. Have you become the children of God perfectly by believing in the word of the gospel of the water and the Spirit? Now we are living in this world doing the work of royal priests through Jesus Christ, who has become the King of kings. I give thanks to God, who has given such a gospel of salvation. I want to live carrying out the duties of a spiritual priest well while I remain on this earth.

Hallelujah! I praise our God forever. ✉

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Sermon 11 by Paul C. Jong

The sin offering for the consecration

< Exodus 29:1–14 >

"And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour). You shall put them in one basket and bring them in the basket, with the bull and the two rams. And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. You shall put the turban on his head, and put the holy crown on the turban. And you shall take the anointing oil, pour it on his head, and anoint him. Then you shall bring his sons and put tunics on them. And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons. You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull. Then you shall kill the bull before the LORD, by the door of the tabernacle of meeting. You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

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And you shall take all the fat that covers the entrails, the fatty lobe attached to the liver, and the two kidneys and the fat that is on them, and burn them on the altar. But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering."

Today I will share the word about the consecration of the high priest. In the original language of the Bible, the word *"consecrate"* has the meanings 'to give authority, to set up, to extend power, to fill, to cause to possess fully.' So to hold a consecration means that God sets up the high priest. To consecrate one to the office of high priest means that God gives him the authority of the high priest. God entrusted Aaron and his sons with the authority to give the remission of sins to the people. God had the work of remitting the sin of mankind done through the high priest.

To hold the consecration, God first had a sacrifice of atonement offered with one bull. The high priest was the one who was to act on the people's behalf in passing the sins they had committed on to the sacrificial offering according to the law of sacrifice and making atonement, and in washing all sins cleanly from the hearts of those who believe. For this, he first had to offer the sacrifice of atonement that washed away his own sins, as the one who had taken on the office of high priest.

The garments of the high priest were put on him at the time of the consecration. The turban was put on his head, and the garments that the high priest wears were put on his body. The sacrificial offerings offered in the tabernacle at the time of the consecration were used for the high priest first to offer the sacrifice for himself and his sons. What we must know is that even the high priest had to lay his hands on the head of the

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sacrificial offering and offer its blood according to the law of sacrifice that God had established. The high priest had to offer the sacrifices of the sin offering, the burnt offering, the wave offering, the heave offering, and so on for seven days, as the word says, *"Seven days you shall consecrate them" (Exodus 29:35)*.

The high priest called the people, and, just like the sacrifice he had offered, had the people pass their sins on by the laying on of hands according to the law of sacrifice that God had established, received the blood, and offered the sacrifice for the people. Also, because the high priest first offered the sacrifice for himself and his household, he could learn his duties, that is, how he must offer the sacrifice for the remission of the people's sins. The high priest's offering the sacrifice of atonement to wash away his own sins, laying his hands on the offering, receiving its blood, putting it on the horns, and pouring it out at the base of the altar, was his learning beforehand that the sacrifice must be offered like this for the sins of the people, too.

Here the high priest came to remember that in order to pass on his own sins and the sins of the people, he must without fail lay his hands on the offering. *"You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull. Then you shall kill the bull before the LORD, by the door of the tabernacle of meeting. You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar" (Exodus 29:10–12)*. The high priest and his sons received the command that they must without fail lay their hands on that sacrificial offering in order to remove their own sins. When the high priest placed his hands on the head of the sacrificial offering and laid his hands on it, all the sins passed on to the sacrificial offering. Because the sacrificial

offering had the sins of the high priest and his sons transferred to it by the laying on of hands, it could shed its blood and die. Therefore, when the high priest and his sons laid their hands on the sacrificial offering, Moses killed that offering, received its blood, put it on the horns of the altar of burnt offering, and poured the rest of the blood at the base of the altar. And the fat that covers the entrails and the kidneys were burned on the altar, and its flesh, its skin, and its offal were burned outside the camp. By offering the sacrifice like this, they could obtain cleanness.

Such a sacrifice was the rule of the duties of sacrifice that the high priest had to know without fail. The laying on of hands and the shedding of blood are the law of sacrifice that God has established. From before the foundation of the world, God determined in Jesus Christ to remit all our sins with the blue, purple, and scarlet thread and the fine woven linen.

God said that He would meet the people of Israel when they offered the burnt offering. *"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you" (Exodus 29:42)*. This burnt offering that the high priest offered morning and evening was the sacrifice that the people of Israel were to offer throughout their generations. God promised that at that very sacrifice He would meet you and speak with you.

What is there in the burnt offering that the high priest offers?

What meaning is there in the burnt offering offered to God? Because the sacrificial offering had to receive the laying on of hands of the sinner and have all his sins transferred to it, it had

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to be killed in the sinner's place and receive the judgment of being burned with fire. The person offering the burnt offering had to confess, as he offered this sacrifice, "I am a person who has such sins before God and must receive such judgment." The burnt offering was laying one's hands on the sacrificial offering according to God's law of salvation in order to wash away one's sins, receiving its blood and offering it on the altar, and burning its flesh with fire on the altar of burnt offering, and so fulfilling the justice of God. Before God we must acknowledge our own sins, whether sins committed in the heart or sins committed in deed. And we must acknowledge that there is judgment because of those sins. But because God loved us and sent Jesus to remove our sins, and Jesus had the sin of the world transferred to Him with the baptism He received from John, shed His blood and died on the Cross, and rose again from death, we have been delivered from all sins by the faith that believes this.

The law of sacrifice in the Bible, offered with the laying on of hands and the blood of the sacrifice, is the evidence that God remits our sins, so it must be believed. A sinner's laying his hands on the head of the sacrificial offering means passing his own sins on to it. The high priest, too, had to confess as he offered this sacrifice, "God, I have such sins and am a person who must die like this. But God, in order to deliver me from sin, has given me the offering of atonement and enabled me to receive the remission of sins by faith."

God said, "*Where I will meet you" (Exodus 29:42)*. This is a word spoken not only to the high priest but also to the ordinary people, and it is a word saying that He would have all of us receive the remission of sins and make us the people of God. How does God meet us? Because God had a plan of salvation for us, He had the sacrifice offered without fail according to the law of sacrifice. Because God knew well that man is a being born

as the descendant of a sinner and commits sin, He wanted to wash away all sins according to the law of sacrifice of mercy and salvation and make people the children of God. So He established the law so that the sins of the countless people of Israel would pass on to the sacrificial offering by the laying on of hands.

The method of passing on the sins of the people of Israel was the laying on of hands. The people of Israel were those who countless times went against the law of God and committed sin. But because they could pass all their sins on to the sacrificial offering by the laying on of hands, they could wash away all their sins. Therefore, God could be with those who believed among the nation of Israel and be their God, and could make them His own people, lead them, and give them the spiritual blessings of heaven and the rich blessings of the earth. All of that could be accomplished by the law of sacrifice offered in the tabernacle. God determined all of this beforehand, and by having them lay their hands on the head of the sacrificial offering and pass on all their sins just as He had determined, He could wash away their sins cleanly. Because whoever knew the power of the laying on of hands and the blood that God had established and came out by faith could receive the washing of sins, the holy God and those who believed could walk together. Without the sacrifice that had the laying on of hands and the shedding of blood, the tabernacle could not have been among the nation of Israel. The reason God could dwell with the nation of Israel, however much of a mess they were and however much sin they committed, is that the law of salvation of the sacrificial offering, the laying on of hands, and the shedding of blood was given to them. We must know and believe that the salvation from sin that God granted was accomplished by the law of the sacrificial offering, the laying on of hands, and the shedding of blood.

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The high priest had to offer the burnt offering morning and evening. This is because, even after offering the burnt offering in the morning, as one lived on until evening, one committed many sins again, so it was necessary to pass on and wash away sins again through the sacrifice. This burnt offering makes us remember and believe that Jesus would later come to this earth, receive baptism from John and have the sin of the world transferred to Him, shed His blood and die on the Cross, and rise again, and so remove the sin of the whole world. Because people commit sin without rest even in a single day, the sacrifice of faith must be offered morning and evening. This is the same as the truth of the New Testament age that one has all the filth of one's heart washed away by believing in the baptism Jesus received from John and the blood of the Cross.

God the Father sees our faith that believes in our hearts that Jesus our Savior has remitted our sins, and meets us. According to the law of sacrifice of the Old Testament, in the New Testament, when the time came, Jesus Christ came to this earth. *"And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force" (Matthew 11:12)*. Jesus received baptism from John the Baptist and had all our sins transferred to Him. By believing in the truth of this gospel, we were able to be freed from all sins and washed. Before Jesus Christ came to this earth, people committed countless sins, and both before knowing Jesus Christ and after coming to know Him, they commit countless sins. Jesus Christ came to this earth and washed away all those sins once and for all with the baptism He received from John and the blood of the Cross, and rose again from death. Therefore, the word *"where I will meet you" (Exodus 29:42)*, spoken when the burnt offering was offered, meant that He would meet those who believe this truth. God loves those who truly believe that He has remitted our

sins with the blue, purple, and scarlet thread like this. But one who rejects this truth is himself rejecting the love of God.

In the age of the New Testament, too, we meet God by believing in the gospel of the water and the Spirit. In the age of the Old Testament, people obtained the remission of sins by believing in the truth shown in the blue, purple, and scarlet thread and the fine woven linen. The laying on of hands and the shedding of blood, these two combined, are one gospel. The Old Testament is prophecy, and the New Testament is the fulfillment of prophecy and the completion of the gospel. Jesus, who is the King of kings and Almighty God, came to this earth clothed in human flesh, received baptism from John, died on the Cross, and rose again from death, and so washed away all our sins and saved us from the judgment of all sins. By believing in that gospel by which God has made us righteous, we become perfect. Like this, we have come to be able to receive the remission of sins that we so wanted. We wanted the washing of sins so much, and God remitted our sins once and for all through faith in the gospel of the water and the Spirit, the substance of the laying on of hands and the blood of the Old Testament, that is, the baptism Jesus received from John and the shedding of His blood on the Cross. When we believe that God has perfectly remitted our sins, God makes us His people and meets us. The high priest offered the burnt offering to God with the sacrificial offering that had received the laying on of hands and shed its blood. Because the burnt offering is offered by burning with fire, it is also called an offering made by fire.

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The importance of the laying on of hands

Looking at the word of Leviticus, He said, *"Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, Speak to the children of Israel, and say to them: When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him" (Leviticus 1:1–4)*. Here God said that if one lays one's hands on the burnt offering, He gladly receives that offering and makes atonement for that person's sins.

Since He said, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted" (Leviticus 1:4)*, it means that if one lays one's hands on it, God gladly receives it. On whom does one lay one's hands? One lays one's hands on the head of the sacrificial offering that God has prepared in order to remove the sins of the people. In the Old Testament people laid their hands on the sacrificial offering, but who is the true sacrificial offering in the age of the New Testament? It is none other than Jesus Christ, the Savior of mankind. Jesus Christ was the one and only sacrificial offering for removing the sin of mankind. Mankind became sinners through one man, and through the one and only Jesus Christ they have come to be able to receive the remission of sins and obtain eternal life. We must lay our hands on Jesus Christ by faith. It means that we are to lay our hands on Him with true faith in our hearts, so that God can gladly receive that sacrificial offering. He said, *"The violent take it by force" (Matthew 11:12)*. Because a person's sins pass

on to the sacrificial offering by the laying on of hands, God gladly receives that offering. The way God saved people from sin was that He had John the Baptist give baptism to Jesus Christ by the laying on of hands and so pass on all the sins of people, and Jesus bore those sins, shed His blood and died on the Cross, and rose again, so that we would be washed of all sins and delivered from the judgment of sin. Our sins passed on with the baptism Jesus Christ received from John, and we accept this by faith. God completed the sacrifice of salvation by having the sacrificial offering receive the laying on of hands and the shedding of blood. God's giving Jesus Christ to us was the salvation with which He loved us to the utmost. We must receive the washing of sins by believing in the baptism Jesus Christ received from John.

The laying on of hands of true faith that the Bible speaks of is like this. God planned our remission of sins from the age of the Old Testament, no, from before that, showed us salvation by the laying on of hands and the blood through the law of sacrifice, and showed us the sacrificial offering accomplishing our salvation by the laying on of hands and the shedding of blood. In the age of the New Testament, when He saved people from sin, He accomplished it with the baptism and the blood of the Cross. John the Baptist was born on this earth six months before Jesus. Jesus said, *"Among those born of women there has not risen one greater than John the Baptist" (Matthew 11:11)*. It means that he is none other than the representative of mankind. John the Baptist was a greater servant of God than Moses, than Elijah, and than the prophet Isaiah. People know John the Baptist only as one of those who lived in honest poverty and passed away. But John the Baptist was truly the representative of mankind. John the Baptist is the greatest among all the people of this world. The family of John the Baptist was the family of

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Aaron, the high priest. The Bible records, *"A certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth" (Luke 1:5)*. Just as in the old days a king came from a royal family, John the Baptist, too, was born into the family of Aaron the high priest, and because he did the work of giving baptism to Jesus Christ in order to pass on the sin of mankind, he was the representative of mankind. He is the greatest on this earth. There are people who question, as if they had resolved not to believe, "Where in the Bible does it say that John the Baptist was a high priest?" It is all recorded in the word of God, so I will show it clearly. God said, *"Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD" (Malachi 4:5)*, and Jesus said, *"And if you are willing to receive it, he is Elijah who is to come" (Matthew 11:14)*, saying that that Elijah was none other than John the Baptist. Because John the Baptist was born as a descendant of Aaron, he played the role of the high priest.

In the Old Testament, laying one's hands on the sacrificial offering means passing one's own sins on to the sacrificial offering. When a sinner laid his hands on the sacrificial offering and passed on his sins, that sacrificial offering shed its blood and was burned. Whoever wanted his sins remitted had to lay his hands on the sacrificial offering without fail and pass on his sins. The laying on of hands speaks of passing on sins spiritually. John the Baptist passed our sins on to Jesus with the baptism, and Jesus had our sins transferred to Him with that baptism and shed His blood on the Cross. Jesus Christ received baptism from John the Baptist and had our sins transferred to Him, shed His blood on the Cross, and rose again from death, and so became our perfect Savior.

The people of Israel, too, laid their hands on the offering like this and offered the sacrifice. God said, *"Speak to the children of Israel, and say to them: When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock" (Leviticus 1:2)*. In the Bible, to be *"accepted"* means that God gladly receives it. In order for God to gladly receive the sacrificial offering one offered, one had to place one's hands on the head of the sacrificial offering and lay one's hands on it. It was the people of Israel, who had sinned against God, laying their hands on it and passing on their own sins. God said to cut off the fat and the kidneys and burn them on the altar, exactly as He had said to the high priest. For the sacrificial offering of the sin offering, its skin, its flesh, its head, and its offal were burned in a clean place outside the camp, and the fat and the kidneys were burned with fire on the altar as God had established and offered to God. God gladly received the offering on which hands had been laid, that offering that was burned with fire. The reason God met them was that they had laid their hands on the sacrificial offering and passed on their own sins, so that offering had become a perfect sacrificial offering. And because that offering had received the judgment of sin, He met them as they came out before God by faith.

At the consecration, the blood on the altar was sprinkled on the garments of the high priest and the garments of his sons to make them holy. What cleanses all our sins is the baptism Jesus Christ received from John and the blood of the Cross. Because Jesus Christ received baptism from John and had our sins transferred to Him in order to remove our sins, He could die on the Cross and could receive the righteous judgment for our sins. Because Jesus received baptism from John for our sins, received the righteous punishment of the Cross, and rose again from death,

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He could deliver us from sin and set us free. That is why we can meet Jesus Christ by believing in His baptism and His sacrifice of shedding blood. By believing in the gospel of the water and the Spirit, we can meet the holy God through Jesus Christ. Jesus Christ has become the eternal Savior of us who believe.

We must believe just as God has established

We must truly meet the holy God. We meet God by the faith that believes in Jesus Christ, who came with the blue, purple, and scarlet thread, as the Savior. One who wants to meet God must hear the word of God and meet Him by believing in the laying on of hands and the shedding of blood that God has established. If it is not well understood in my own thinking and there is even a little doubt, I must open the word of God and check. We must believe what the word of God says is right.

We must not believe according to our own thoughts. We must stand before the word of God's truth and check by the word 'whether the word that person preached is right or not.' We must not say, 'In my opinion it does not seem so, and I was taught this way.' Not everything you think can be called right. People are so weak, so stubborn, and so hard-hearted before God that they are good at putting forward their own rightness and thoughts and easily put the word of God aside. Keeping our hearts open before God and believing the word of God is truly the way to live and a blessing.

Concerning the sin offering of the consecration, God said, *"And you shall take all the fat that covers the entrails, the fatty lobe attached to the liver, and the two kidneys and the fat that is on them, and burn them on the altar. But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the*

camp. It is a sin offering" (Exodus 29:13–14). God taught the law of sacrifice of the laying on of hands and the sacrifice through Moses, and the high priest offered the sacrifice as Moses had conveyed it. For the burnt offering, too, one brings the sacrificial offering and lays one's hands on it. Morning and evening the high priest laid his hands on the sacrificial offering for himself and his household, killed that offering, received its blood, and offered it on the altar. The sacrifice offered at the consecration was like this as well.

In particular, in the law of sacrifice for the consecration of the high priest, all the fat had to be offered to God. That God receives the fat shows that when He causes us to be born again, He does it without fail according to the holy word of God and the law of sacrifice that God has established. That is, the fat represents God. Because God gives us the law of sacrifice, gives us the sacrificial lamb, and without fail receives that offering, He had us lay our hands on the offering, kill it, and then burn it with fire and offer it before God. Only when one without fail offers it with the faith that believes in God, just as God has established, does God receive that faith with which one offers the offering.

"Aaron and his sons shall put their hands on the head of the bull" (Exodus 29:10). This is the command of God. God said that the ephod of the high priest must without fail be woven of five threads. They are gold thread, and then blue thread, purple thread, scarlet thread, and fine woven white linen. Gold speaks of faith. The blue is the same as the laying on of hands of the Old Testament, the baptism that Jesus Christ received from John; the purple is that Jesus is God and the Son of God, and is God and the Savior to us; the scarlet thread is the sacrifice of the Cross of Jesus Christ; and the fine woven linen is the word of God that has made us sinless. The gold thread is the faith that

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believes that God has made our hearts white as snow by granting us the remission of sins. We must have the heart that believes that God has removed our sins with the baptism and the blood of the Cross. We must without fail believe just as God has established. We must believe just as God has spoken to all of us, and just as God has removed our sins. We must believe just as God established the law of sacrifice of salvation and removed our sins.

'Why go to such lengths when you need only believe? You are like that because your personality is meticulous and precise, but my personality is vague, so I believe that this is right and that is right, too. God, too, simply accepts our believing, so must we believe exactly like that for Him to receive us? If we just say we believe in God, is that not enough?' Dear fellow believers, if you believe like that, God is not pleased. God is the God of truth. He does not do things vaguely or deviously. He is a very bright light, and He is like a two-edged sword. The high priest sought the judgment of God with the Urim and the Thummim, and Urim means light, and Thummim means perfection. God has given us salvation with light and perfection. God is more minute and precise than a precision instrument that measures down to the micrometer. He is not One who acknowledges it as salvation even if one believes carelessly. Because God is truth, He knows all of a person's thoughts and heart, the sins in the heart and his deeds, the sins committed before, the sins being committed now, and the sins to be committed in the future, the hidden sins and the sins revealed, without distinction. That is why He has established that He remits all those sins without fail with the laying on of hands and the blood of the sacrifice. Therefore, we must without fail believe according to the heart of God and the law of sacrifice that God has established.

The Lord said that if one lays one's hands on the sacrificial offering, He accepts it. After a sinner has laid his hands on the sacrificial offering, that sacrificial offering must be killed and its blood put on the horns of the altar of burnt offering. The horns of the altar speak of the Book of Judgment, and putting the blood of the sacrifice on those horns speaks of having paid the price of the sins recorded in the Book of Judgment. Next, the blood is poured on the ground at the base of the altar. This means that He washes away the sins from the tablets of our hearts. Jesus Christ received baptism from John for me, died on the Cross, and rose again from death, and so saved you and me from sin. The high priest, too, had exactly the same faith as we do. It differs not in the least from the faith that you and I believe in this age now. The high priest could carry out the duties of high priest with that faith, and you and I, too, have become righteous by the faith that believes in the blue, purple, and scarlet thread. By the faith that believes in the salvation God has given us, we can receive the remission of sins and meet God, ask Him for help, live as His people, and carry out the duties of a priest and preach the gospel to people.

The high priest of the earth and the law of sacrifice are what God has established

The high priest and the law of sacrifice are what God has established. That is why the high priest of this earth did as God commanded, and in that way carried out the duty of remitting the sins of the people. Then how did Jesus Christ, the Son of God, remove our sins as the High Priest of the kingdom of heaven? He did not make an animal of this earth the sacrificial offering, but made His own body the sacrificial offering and bore

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our sins on His own body. Jesus received baptism from John the Baptist and had the sin of mankind transferred to Him, shed His blood and died on the Cross, and rose again from death, and so saved us from the sin of the whole world. What amazing love this is, and what amazing salvation! Can you take upon yourself all of someone's sins for that person and be nailed to a cross and die in his place? Of course, there have been people who did righteous things for their country. There may also be people who can lay down their lives for others, but no one can save anyone from sin by what a human being has done. Why is that? Because a person has sin, being unable to resolve even his own sins, he cannot save another person from sin. The only One who can save mankind from sin is Jesus Christ, the Son of the holy God, and no one else. *"There is no other name under heaven given among men by which we must be saved" (Acts 4:12)*. Is there perhaps someone among people who, being strong-willed, says, "I can do it. I can devote myself and sacrifice myself for someone"? Such sacrifice or devotion is only something slightly appreciated among people, and after a little time passes, when one is doing well enough, one forgets it all. Hebrews says, *"It is good that the heart be established by grace, not with foods" (Hebrews 13:9)*. What enriches our hearts and makes them good is the grace of salvation and the love that God has given us. That grace immerses our hearts in grace and fills them. Help received from people is nothing. When one is comfortable, one forgets it all. It is fortunate if one does not make an enemy of the other.

Dear fellow believers, can people like Socrates, Mencius, Confucius, or Plato be the Savior? Is Siddhartha a savior? They cannot be. Dear fellow believers, who can be a savior? A person cannot resolve even one of his own sins. Even the high priest could not remove people's sins as he pleased. Only when he accepted by faith just as God had established, and according to

the law of sacrifice passed on his own sins by the laying on of hands, applied and poured out the blood of the sacrifice, burned the offering and offered it before God, and received the remission of sins, could he pass on the sins of the people like that as well. For sins committed every day, the person who had sinned had to bring a sacrificial offering, lay his hands on it and pass on his sins, kill that offering, receive its blood and offer it, and burn its flesh in order to receive the remission of sins. For the sins of a whole year, as God had established, on the tenth day of the seventh month the high priest offered a sacrificial offering before God, laid his hands on it and passed on the sins, and took its blood into the Most Holy Place and sprinkled it on the east side of the mercy seat and sprinkled it seven times before the mercy seat. On the hem of the robe of the high priest, pomegranates and golden bells hung alternately, so that whenever the high priest went into and came out of the holy place, the sound of the golden bells was heard. *"And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the LORD and when he comes out, that he may not die" (Exodus 28:35)*. That sound is precisely the sound of the gospel. It is the dynamite that has removed our sins, the truly powerful gospel. Just as even the high priest could not do as he pleased but could enable the people to receive the remission of sins only when he did as God commanded, in this age Jesus Christ, too, came to this earth just as He Himself had established, received baptism from John, died on the Cross, and rose again from death, and so saved you and me from all sins. Jesus Christ, too, acted exactly according to the law He Himself had established and made you and me righteous.

Truly, if many people living in this age set their hearts on receiving the remission of sins, open the doors of their hearts, hear the word of God, and examine whether they are so or not,

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they can receive the remission of sins right away. A person who cannot believe and cannot receive the remission of sins however much the word of God is preached to him is the most foolish person. Can one not believe even the word of the Bible that God has given? A person as foolish as that would be rare.

Dear fellow believers, the time of religion is now all passing away. The world will become more chaotic and harsh, but I believe that salvation according to the law of sacrifice that God has given will bloom all the more and be spread to the whole world. I only hope that there will be more works of the gospel. Priests will live lives of praying for people and testifying of the gospel. I believe that when we live by faith in our hearts, we can become one with God and accomplish greater things. I believe that in this last age, when we seek out and do the work that pleases God, the gospel of salvation will be spread farther, to every corner, like the fragrance of a flower. I give thanks to God. ✉

Sermon 12 by Paul C. Jong

The high priest who offered the sacrifice of the Day of Atonement

< Leviticus 16:1–34 >

“Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered profane fire before the LORD, and died; and the LORD said to Moses: Tell Aaron your brother not to come at just any time into the Holy Place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat. Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering. He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on. And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering. Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. And Aaron shall bring the goat on which the LORD’s lot fell, and offer it as a sin offering. But the goat on which the lot fell to

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be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness. And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil. And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy Place, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel. And he shall go out to the altar that is before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel. And when he

has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness. Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there. And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. The fat of the sin offering he shall burn on the altar. And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp. The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp. This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you. For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the LORD. It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever. And the priest, who is anointed

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and consecrated to minister as priest in his father's place, shall make atonement, and put on the linen clothes, the holy garments; then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year. And he did as the LORD commanded Moses."

The high priest was the one who offered the sacrifice of the Day of Atonement for the nation of Israel. This sacrifice of the Day of Atonement was offered once a year, on the tenth day of the seventh month by the calendar of the nation of Israel. On this day, when Aaron the high priest offered the sacrifice of the Day of Atonement on behalf of the people of Israel, all the sins of the people of Israel actually passed on to the sacrificial offering and were washed away. Therefore, the Day of Atonement became a great feast for the people of Israel.

In the sacrifice of the Day of Atonement there had to be, without fail, a sacrificial offering without blemish, the laying on of hands, and the shedding of blood, and this was called the right sacrifice. The high priest took that blood even into the Most Holy Place.

When Aaron the high priest offered the sacrifice of the Day of Atonement for the people of Israel, two goats were needed. After offering the sacrifice for himself and his household, the high priest, before the eyes of the people, laid his hands on the goat for the scapegoat to pass on the sins, and sent that offering, to which the sins had passed on, away into the wilderness.

The sacrifice of the Day of Atonement played the role of washing away all the sins of the people of Israel cleanly

On the Day of Atonement, the high priest, representing the people of Israel, had to offer the sacrifice of the Day of Atonement before God and pass the sins of the people of Israel on to the head of the sacrificial offering by the laying on of hands. On this day the high priest placed two live goats and cast lots, casting *"one lot for the LORD and the other lot for the scapegoat" (Leviticus 16:8)*.

The laying on of hands speaks of placing one's hands on the head of the sacrificial offering and passing on all one's sins. Because the laying on of hands is the method of the washing of sins that God has established and the truth that God has established, it had to be applied in the same way in the age of the New Testament as well. In order to remit his own sins and a year's sins of the nation of Israel once and for all, the high priest had to offer, without fail, the sacrifice that passed on the sins by the laying on of hands on behalf of the people of Israel. Because the high priest offered the sacrifice of the Day of Atonement by laying his hands on the offering to pass on the sins of the people like this, that sacrifice became the sacrifice that removed all of a year's sins of the people of Israel, and the people could give thanks to God.

Every person who has sin is judged without fail. In order for the sacrificial offering to receive the judgment for that sin in place of the person, it first had to have the person's sins transferred to it by the laying on of hands. If one offered a sacrifice to God without laying one's hands on that sacrificial offering, that sacrifice became a sacrifice that took the name of God in vain, so it had to be avoided. That is why God made the

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plan of salvation in order to save from sin all people who had become sinners. In order to remove people's sins, God set up the high priest and had him, representing the people of Israel, lay his hands on the head of the sacrificial offering and pass on the sins of all the people once and for all. Therefore, every sacrificial offering offered in the tabernacle had the sins of the people transferred to it by the laying on of hands, received the judgment of sin in their place, and poured out its blood and died. God gave the high priest and the sacrificial offering, and so prepared the sacrifice that could remove all sins once and for all with the laying on of hands and the shedding of blood.

In this way, because it was the will of God that the sacrifice of the Day of Atonement, which removed the sins of the people of Israel, be offered once a year, the sacrificial offering that had all the sins of the people of Israel transferred to it once and for all by the laying on of hands shed its blood and was burned with fire, and so perfectly fulfilled the justice and love of God. God wanted to wash away all of a year's sins of the people of Israel once and for all through the sacrifice of the Day of Atonement. This law was the law of the justice of God and the law of love that fulfills the love of God. Because God is fair, in order to remove people's sins once and for all according to the law He had established, He prepared the sacrificial offering and had that offering receive the laying on of hands and shed its blood. Jesus, who became the sacrificial offering of the eternal sacrifice of the Day of Atonement, also, in the age of the New Testament, in the same way, had the sins of all people transferred to Him once and for all with the baptism He received from John, shed His blood once and for all on the Cross, and rose again from death, and so completed salvation. Therefore, we, too, must go before God with the faith that believes in the truth of the blue, purple, and scarlet thread and the fine woven linen shown at the door of the

tabernacle. All sins can be remitted once and for all by such faith. Whether the high priest, the people of Israel, or all of us, in order to have all sins remitted once and for all, we must come with the true faith that believes in the gospel of the water and the Spirit.

The meaning of the laying on of hands

The laying on of hands spiritually contains the meanings 'to pass on, to be transferred, to bury.' When the people of Israel committed sin unwittingly and then realized that sin, they offered a sin offering to God. When a common person sinned before God, he himself placed his hands on the head of the sacrificial offering and passed on all his sins, and then killed that sacrificial offering, and the priest put its blood on the horns of the altar of burnt offering. Then God received as a sweet aroma the smell of the fat burning in that sacrifice. God prepared the offering of atonement like this in order to remove people's sins.

And this sacrifice of the Day of Atonement showed that anyone who has sin, whoever he may be, cannot but be judged because of his own sins, and so must lay his hands on the sacrificial offering by faith. Without the laying on of hands on the sacrificial offering, God could not wash away the sins of a person who had sin. That is why God prepared the two sacrificial offerings in order to accomplish the work of actually removing people's sins. This salvation was shown in the Old Testament through the sacrifice of the Day of Atonement, and in the age of the New Testament through the baptism Jesus received from John, the blood of the Cross, and the resurrection.

Just as the sacrificial offering offered in the sacrifice of atonement of the Old Testament had to be an offering without blemish that God had established, in the age of the New

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Testament, too, Jesus, who is without blemish, received baptism from John, shed His blood on the Cross, and rose again from death in order to wash away the sins of all sinners. Because the sacrificial offering for washing away sins had to receive the laying on of hands, have those sins transferred to it, and be put to death, sins passed on by the laying on of hands in the Old Testament, and by the baptism Jesus received from John in the New Testament. The sacrificial offering of the Old Testament and Jesus of the New Testament alike had to receive the laying on of hands and shed their blood and die. This sacrifice was the sacrifice prepared for sinners alike in the Old and New Testaments.

The wrath of God follows a person's sin without fail

Before God we were sinners who could not but die because of our sins, like the sacrificial offering of the sin offering. When we picture the sacrificial offering being cut in pieces and burned with fire on the altar of burnt offering, we come to realize, 'I, too, because of my sins, was one to be destroyed before God like the sacrificial offering.' And we can know that the Lord received baptism from John, shed His blood on the Cross, and rose again from death, and so saved us. Therefore, we must acknowledge that we ourselves were sinners who were to receive the judgment of fire like this because of sin before God, and believe in the baptism the Lord received and the blood He shed as salvation. Instead of punishing us for sin, in order to save us from sin, God prepared the offering of salvation, passed our sins on to that sacrificial offering, and had it shed its blood, and so remitted all our sins. We must acknowledge before God that we ourselves

were sinners who were to receive the punishment of sin, and believe that God accomplished through Jesus Christ the salvation He had planned from before the foundation of the world.

The reason God had us offer the sacrifice that contains the laying on of hands that passes on our sins and the blood of the sacrifice was to wash away all our sins cleanly and to receive the judgment for those sins in our place. Only such a sacrifice, with the sacrifice, the laying on of hands, and the shedding of blood, was the sacrifice of true faith by which one could wash away one's own sins by faith. We must offer to God by faith the sacrifice that has the laying on of hands and the shedding of blood, according to the law of sacrifice recorded in the Bible. The reason the Lord shed His blood is that He had promised to have our sins transferred to Him with the baptism He received from John, receive the judgment of those sins, and remove the sins. When we lay our hands on the Lord, who became the sacrificial offering, by believing the word of the water and the Spirit, and pass on our sins, the Lord, because He became the sacrificial offering in our place, received the judgment of our sins. By believing in the gospel of the water and the Spirit, we pass our sins on to the Lord, who became that sacrificial offering, and die with Him and live with Him.

The faith we must have first of all in the sacrifice of faith is, from the day we realize our own sins and the judgment for those sins, to take part by faith in the sacrifice of the offering made in the tabernacle and offer the sacrifice of faith. Only when we lay our hands on the sacrificial offering by faith and that offering sheds its blood are we saved from all our sins.

Like this, whoever wanted his sins remitted before God had to pay the price of sin and the price of the atonement of life. Whether rich or poor, one had to have a sacrificial offering that

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paid the price for one's sins and the price of the atonement of life. Otherwise, no one at all could receive the washing of sins by faith. In order for a person to have his sins washed away, he had to offer the offering of atonement from the depths of his heart, and offer the price of life to God by faith as the sacrificial offering.

The sacrifice of the Day of Atonement of the Old Testament

Let us look at the word. *"Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house. He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. And Aaron shall bring the goat on which the LORD's lot fell, and offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness" (Leviticus 16:6–10).*

The high priest had to offer, on behalf of the nation of Israel, the sacrifice that had the laying on of hands and the shedding of blood, so that they would receive the remission of sins by believing in the laying on of hands and the blood. Then what about the faith of people of today? Is it perhaps a theoretical faith that offers the sacrifice of the remission of sins without passing on one's own sins? If your faith is not the faith that has passed your sins on to Jesus Christ by the laying on of hands, there is a problem. If it is not the faith that believes in the baptism Jesus received from John and the blood of the Cross, it is not true faith.

It is a fact that you and I failed to keep the law before God, and also lived committing various sins for a year. Therefore, there was a need to receive the remission of sins by believing in the sacrifice of atonement that the high priest offered on our behalf. One who offered the sacrifice of faith to God, after acknowledging that he is one who is to be destroyed for all his sins, had to believe in the laying on of hands that passes all his sins on to the sacrificial offering that God had prepared, and in the shedding of blood. Because the laying on of hands and the shedding of blood that that offering received had the efficacy of salvation, the people of the Old Testament believed in the sacrifice the high priest offered according to the law of sacrifice God had established. After passing on a year's sins of the people to the sacrificial offering once and for all by laying his hands on it, the high priest killed that offering, received its blood, and sprinkled it on the east side of and before the mercy seat, and did not cease to offer the fitting sacrifice before God. And so he could complete the perfect remission of sins of the people of Israel.

When the sacrifice of atonement offered by the high priest like this was over, the nation of Israel confirmed by faith in their hearts that all their sins had been remitted. What the sacrifice of the Day of Atonement of the Old Testament shows us was that, in the New Testament, Jesus Christ received baptism from John and had the sin of the world transferred to Him, shed His blood on the Cross, and rose again from death, so we must believe in that Jesus Christ as the Savior and receive the eternal remission of sins by faith. Every soul whose heart is in pain and hardship because of sin in the world must know that it comes to receive the eternal remission of sins by believing in the gospel of the water and the Spirit, and must actually believe it in its heart. In this way, every sacrifice of the washing of sins tells of the

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promise of salvation in the blue, purple, and scarlet thread and the fine woven linen, which God determined beforehand and promised to accomplish.

The sacrifice of the Day of Atonement carried out inside the tabernacle

On the Day of Atonement, the high priest laid his hands on the sacrificial offering, while all the people of Israel watched, in order to pass on all the sins of the people of Israel. Because no one could be inside the tabernacle when Aaron the high priest offered the sacrifice of the Day of Atonement inside the tabernacle, such a sacrifice, which passed on their sins on behalf of the people, was absolutely necessary. Of course, ordinarily many priests were inside the tabernacle, but the Day of Atonement alone was different.

Aaron the high priest laid his hands on the sacrificial offering and passed on the sins, took the blood of that sacrifice, went into the Most Holy Place, sprinkled it on the east side of the mercy seat, and sprinkled it seven times before the mercy seat.

Aaron the high priest came out of the tabernacle and offered the sacrifice of the Day of Atonement with the one remaining goat before the eyes of the people of Israel. God said to the whole nation of Israel on the Day of Atonement, *"Do no work at all" (Leviticus 16:29)*. Therefore, while the people of Israel who had flocked to see the sacrifice offered outside the tabernacle formed a huge crowd, the high priest carried out his duty, laid his hands on the sacrificial offering, and sent that offering away into the distant wilderness. On the Day of Atonement the high priest brought the goat that had become the sacrificial offering out before the eyes of the people of Israel, and passed the sins on to

that goat, as the word says, *"Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man" (Leviticus 16:21).*

"O God, I confess all the sins that the people of Israel committed during the past year. For a year they failed to keep all the law perfectly, and committed countless sins before God and man. We did not live the life God commanded, and we ended up doing what He commanded us not to do. For a year we failed to keep the commandments of God so very many times. We told lies. We murdered. We committed adultery. We stole."

In this way the high priest, representing the people of Israel, had to lay his hands on the head of the sacrificial offering before their eyes and pass on all their sins, and entrust that offering to a suitable man and send it away into the wilderness. Because He said, *"The wages of sin is death" (Romans 6:23),* the sacrificial offering to which the sins of the people of Israel had passed on by the laying on of hands could not just be left without dying. The sacrificial offering abandoned in the wilderness had to bear all the iniquities, transgressions, and sins of the people of Israel and die in suffering. Now all the people of Israel, having settled through the sacrifice of the Day of Atonement the sins that had accumulated over the year, entered into the feast.

The laying on of hands is the channel that passes the sins of all people on to the sacrificial offering. When the high priest laid his hands on the sacrificial offering, all the sins of the nation of Israel that had piled up for a year passed on once and for all. Father, mother, uncle, elder uncle, nephew, and all—all their sins passed on to the sacrificial offering once and for all through the laying on of hands of the high priest. Just as the sins of the

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people of Israel in the age of the Old Testament passed on like that, can all the sins of the people of today, living in this age, also pass on by laying hands on a sacrificial offering? If not, where is the way for the people of today to receive the remission of sins? Now, who passes on the sins of the people of today, through whom, and how? God offered the eternal sacrifice of the Day of Atonement for the people of the world according to the law of sacrifice of the Old Testament, and that was Jesus Christ's receiving baptism from John the Baptist and having the sin of the world transferred to Him. Just as a year's sins passed on to the sacrificial offering once and for all through the sacrifice of the Day of Atonement offered by the high priest of the nation of Israel, Jesus Christ, who received baptism from the high priest John the Baptist, likewise had the sin of the world passed on to Him once and for all. Now where are all the sins of the people of today? They are on the head of Jesus Christ. Jesus, who bore those sins, was judged on the Cross and rose again from death.

Just as the goat to which all the sins passed on by the laying on of hands of the high priest was the sacrificial offering for the scapegoat, Jesus became the sacrificial offering of the eternal remission of sins for us people of today as well. Just as the scapegoat, Azazel, is explained as having the meaning 'giving up the sacrificial offering,' Jesus, who became the scapegoat, offered Himself to God as the sacrificial offering for our sins. Just as in the Old Testament God set the sacrificial offering for the nation of Israel and passed the sins on to that offering and judged it, Jesus bore the sins with the baptism He received from John and gave Himself up to be nailed to the Cross. Just as the sacrificial offering abandoned in the wilderness could not live, because the sandy desert has no water and only fierce sunlight, Jesus, too, because He had the sin of the world of us mankind transferred to Him with the baptism, could not but hang on the

Cross. Just as the sacrificial goat was abandoned in the wilderness after being taken to a place where there were no people, Jesus, who had the sin of the world transferred to Him, was also disliked and despised by many people. When the sacrificial goat is taken into the desert and let go in a place where there are no people, that goat cries and, having no water, finally dies. In the same way, Jesus, who had sins transferred to Him, was also rejected by many people, and had to be nailed to the Cross, shed His blood, and die in order to receive the judgment of sin. And He rose again from death on the third day. This work was the salvation that Jesus Christ accomplished in order to give us true salvation within the gospel of the water and the Spirit.

The nation of Israel saw the process of atonement of the remission of sins with their eyes and believed it in their hearts. Likewise, we now, too, can see and hear the work of Jesus Christ and believe it in our hearts and receive the remission of sins. This spoke of the faith by which we see with the eyes of our hearts and believe in our hearts that Jesus Christ would later receive baptism from John the Baptist, bear the sin of the world, be nailed to the Cross, shed His blood and die, and live again. Jesus rose again from death.

This Day of Atonement continues on as long as the nation of Israel exists. The reason the nation of Israel even now keeps the Day of Atonement as a ceremony when the tenth day of the seventh month by their calendar comes is that God said this: *"This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year. And he did as the LORD commanded Moses" (Leviticus 16:34).* Because God had established it as an everlasting statute, the people of Israel had to offer this sacrifice without fail once a year.

God showed mercy to the nation of Israel by having them offer the sacrifice like this, so that they would receive the

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washing of all sins and be delivered from all sins and punishment. Likewise, He has made known to the people of today as well that Jesus, with His own body, received baptism from John, hung on the Cross and died, and rose again, and so has perfectly accomplished the eternal washing of sins. Jesus Christ bore the sin of mankind with the baptism and became the eternal High Priest of heaven. Now all we have to do is believe this truth.

The sacrifice of the Day of Atonement that the Messiah offered to God the Father with His own body

Why did God command the nation of Israel to offer the sacrifice of the Day of Atonement? This was in order for God the Father to have His Son Jesus Christ receive baptism from John and have the sins of all people transferred to Him, to have Him shed His blood and be judged on the Cross, and to have Him rise again from death. Therefore, Jesus Christ, the only Son of God the Father and the Savior of mankind, came to this earth in order to remove all the sins of all people once and for all, and accomplished everything with the love of God and showed salvation. In order to have all the sin of us mankind transferred to Him, Jesus received baptism from John, and by shedding His blood on the Cross He not only removed the sin of the world but also washed away cleanly even our personal sins and received the judgment, and He rose again from death and became the true Savior.

Just as God called Moses and made him know the importance of the laying on of hands and the blood shown in the law of sacrifice, He had the door of the tabernacle made and hung with blue, purple, and scarlet thread and fine woven linen, and so

showed that Jesus Christ, who would become the door of salvation, would later come to this earth, have the sin of the world transferred to Him by receiving baptism from John, hang on the Cross and shed His blood, and rise again. The salvation of the washing of sins that God has given us was according to the materials shown at the door of the tabernacle. At the door of the tabernacle, the meaning the blue thread speaks of is the event of Jesus' receiving baptism from John and having the sin of the world transferred to Him once and for all; the purple thread shows that Jesus is the King of kings and the Lord of lords because He created the universe; the scarlet thread speaks of the event in which Jesus, because He had left the throne of heaven, come to this earth, and received baptism from John, shed the precious blood on the Cross and received the judgment of the sins of all sinners; and the fine woven linen shows that He washed away sins with the three works shown in the blue, purple, and scarlet thread, and so removed all the sins of those who believe and saved them, making them white as snow.

Now all people must think once again in their hearts and believe that the truth that Jesus Christ, as their Savior, received baptism from John, hung on the Cross and shed His blood, and rose again, and so washed away all sins, is shown also through the blue thread, the purple thread, the scarlet thread, and the fine woven linen shown in the tabernacle. We must receive the remission of sins by the faith that believes in our hearts the gospel of this truth. God set up for mankind the law of salvation of the remission of sins through Moses, and when the time came, He sent Jesus Christ to this earth and had Him become the sacrificial offering for washing away the sin of the world. Because Jesus received baptism from John and shed His blood on the Cross, those who believe have come to be able to be washed of all sins by faith. Therefore, when we believe in Jesus

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Christ as the Savior, we must know and believe the baptism Jesus received and the shedding of His blood on the Cross. Just as the sacrificial offering of the Old Testament received the laying on of hands from the sinner, had the sins transferred to it, and shed its blood and was judged in the sinner's place, Jesus Christ came as the sacrificial offering for sin for the people living on this earth, had the sin of the world transferred to Him by receiving baptism from John, hung on the Cross and shed the precious blood, and rose again, and so removed the sins of those who believe forever, once and for all.

We must believe the truth of the written word just as it is. If Jesus came to this earth in the same way as the law of sacrifice of the Day of Atonement of the tabernacle of the Old Testament, and, in order to save us from all this sin of the world, received baptism from John once and for all and hung on the Cross and shed His blood once and for all and rose again, then that truth must be believed just as it is recorded. Before God we could not but receive the judgment of sin forever because of our sins, but Jesus Christ came to this earth and saved us from all sins with the baptism and the blood of the Cross. Even so, not believing this amounts to committing the sin that is never remitted before God, 'the sin of blaspheming the Holy Spirit.' Therefore, one who truly wants to receive the remission of sins must believe the fact that Jesus Christ, in order to deliver us from all that sin of the world, received baptism from John, shed His blood on the Cross, and rose again from death, and so delivered us from the sin of the world. Besides that faith, what good deed would be needed for our remission of sins? Now the time has come for us to know and believe what the truth of the gospel of the water and the Spirit is.

All people must know and believe that the truth of salvation shown at the door of the tabernacle, made of blue, purple, and

scarlet thread and fine woven linen, is the gospel of true salvation. We must believe that the truth of the tabernacle was the shadow of Jesus Christ, who was to come. In believing in Jesus Christ, who is the substance of salvation, as the Savior, the baptism Jesus Christ received and the blood He shed on the Cross are the core of our salvation, so they must be believed. That Jesus received baptism from John the Baptist, shed His blood on the Cross, and rose again from death in order to deliver and save us from the sin of the world, and gave salvation to those who believe, is a truth right ten million times over.

The sacrifice of the Son that God the Father wanted

Let us look at the word of Hebrews.

"Therefore, when He came into the world, He said: 'Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come— In the volume of the book it is written of Me— To do Your will, O God.'' Previously saying, 'Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them' (which are offered according to the law), then He said, 'Behold, I have come to do Your will, O God.' He takes away the first that He may establish the second" (Hebrews 10:5–9).

What does the word here, *"Sacrifice and offering You did not desire" (Hebrews 10:5)*, mean? This word is a quotation of the word of Psalm 40.

Because the sacrifices offered daily in the Old Testament could not perfectly remove all the sin of the world of people, in order to accomplish the eternal sacrifice of atonement, Jesus

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Christ came to this earth, received baptism from John, shed His blood on the Cross, and rose again from death, and so became the Savior of us all. This word, *"Behold, I come; In the scroll of the book it is written of me" (Psalm 40:7)*, is a word pointing to Jesus Christ, who came to this earth and, as recorded in the Old Testament, received baptism from John in the form of the laying on of hands, shed His blood on the Cross, and rose again, and so washed away all sins.

Just as in the age of the Old Testament the sacrificial offering, by receiving the laying on of hands from the high priest and shedding its blood and being offered to God on the Day of Atonement, remitted the sins of the people of Israel, Jesus Christ, who is the eternal High Priest of heaven, came to this earth and gave His body over to John and received the baptism, the Old Testament form of the laying on of hands, and had the sin of the world transferred to Him. And He is the One who, in order to be judged, bore the sin of the world and went to the Cross, was nailed to it, shed the precious blood, and died, and so washed away all the sin of mankind and received the judgment of those sins forever, and rose again from death and gave eternal salvation to those who believe. Just as God promised in the tabernacle, in the New Testament Jesus came to this earth, received baptism from John, and shed His blood on the Cross, and so accomplished salvation once and for all, so those who believe have obtained salvation from all sins. As He had promised to remove the sins of all people forever, once and for all, Jesus came in this age of the New Testament, received baptism from John, shed His blood on the Cross, and rose again, and so fulfilled all the words of the tabernacle just as they were and made His own word complete. All the promises of God were the truth of salvation fulfilled in Jesus Christ.

The nation of Israel believes the law and the word of the Old Testament as the word of God. But they are unable to believe in Jesus Christ, who came to us in the age of the New Testament, because they do not know Him as God or as the Savior. Now the nation of Israel and all nations must know Jesus Christ as God, and must also accept in their hearts that He is the Messiah.

Whose will did Jesus come to do?

Because Jesus came to do the will of God the Father, He came to wash away all the sins of this world forever as the Savior of all who believe in Jesus as the Savior. *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*. We must know and clearly believe that Jesus Christ was born on this earth according to the will of God the Father, received baptism from John according to the will of God the Father, was nailed to the Cross and shed His blood and died according to the will of God the Father, and rose again from death and became the Savior of those who believe. Because Jesus Christ, according to the will of God the Father, in order to remove all the sins of you and me, had to remove all sins with the baptism He Himself received and the shedding of His blood, and so complete the salvation of mankind, He gladly gave Himself up and sacrificed Himself and gave perfect salvation. Because the sacrifice of Jesus Christ was the sacrifice that removed not only the sins of the nation of Israel but also the sin of all mankind of the whole world, one must believe it in one's own heart to be saved. Through His thirty-three years of life in this world, He received baptism once and for all and shed His blood and sacrificed Himself only once, and so saved the sinners of the world, and that salvation was so very perfect a

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salvation. Just as Jesus removed once and for all, through His thirty-three years of life, all the sin of the world of all people from the beginning of mankind until the day it ends, He has enabled us, too, to be saved once and for all by faith, without adding or taking away anything. Through the offering of the body of Jesus Christ once for all, He has made us perfect. Since He received baptism from John, shed His blood on the Cross and received the judgment of all sins for us, and rose again, we must now gladly believe that gospel in our hearts and be saved from all sins. Jesus Christ came to this earth according to the will of God the Father in order to bear all our sins and pay the price of life, and according to that will He accomplished true salvation through the love of God.

There is no doubt that this word is the truth that you and I, living in this age now, must believe without fail. We must believe the baptism Jesus Christ received and the shedding of His blood on the Cross, bound together, as the truth of salvation, and when we do not believe so, we lose the eternal remission of sins. Therefore, we must believe according to the written word, and according to the truth of the gospel of the water and the Spirit. This glorious truth of the gospel of the water and the Spirit gives off the light of salvation, but when we believe the word of God by adding to it or taking away from it, or do not believe the truth just as it is, that gospel of salvation loses its light and becomes hidden and disappears.

We must not believe the truth of the gospel of the water and the Spirit by mistaking it for the prayers of repentance that beg every day for our sins to be forgiven. God said clearly in Hebrews: *"And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins" (Hebrews 10:11)*. He said that people commit sin every day, but sins are not washed away by saying each time,

"Lord, forgive me with the blood of the Cross." Because the sacrifice of the offering that Jesus Christ offered before God the Father by receiving baptism from John and dying on the Cross was the perfect sacrifice of salvation, we were able to wash away all sins once and for all by faith and obtain perfect salvation. Because the sin of this world passed on once and for all when Jesus Christ received baptism from John, the sins of you who believe in the baptism Jesus received and the shedding of His blood on the Cross have been washed away. And Jesus could bear your sins and go to the Cross and bring the judgment for our sins to an end, and He rose again from death. We, too, have become those who die with Jesus Christ and live with Jesus Christ by believing in the baptism Jesus Christ received and the blood of the Cross. *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23)*. Because, whatever our sins may be, the price of sin had to be paid with life without fail, it was necessary for Jesus Christ to receive baptism from John with His body, shed His blood and die on the Cross, and rise again. In actuality, the passing on of your sins to the body of Jesus was accomplished by the baptism, and the removing of sins once and for all by bearing those sins and dying and paying the price of sin was accomplished by His receiving the judgment of sin through the shedding of blood. Since God has given us the truth of such a gospel, a faith that begs for forgiveness every day over personal sins is a faith that does not know the truth of the gospel of the water and the Spirit.

If there is sin in your hearts, you cannot but be afraid because of that sin. The gospel of the water and the Spirit, God's gospel of salvation, perfectly washes us, who are afraid because of sin, and the Lord has received the judgment of sin, so what is there to worry about? Even for those who do not yet know the gospel of the water and the Spirit, have not received the washing of sins,

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and are afraid because of the sins in their consciences, the Lord came to this earth, received baptism from John, hung on the Cross and shed His blood, and rose again, and so perfectly saved them. A person who knows and truly believes that Jesus has removed all the sins of people with the gospel of the water and the Spirit can obtain salvation perfectly by faith, according to the promise of God. Just like the word of the Old Testament that passes on all sins by the laying on of hands, as shown in God's law of sacrifice, because Jesus had the sin of this world transferred to Him with the baptism He received from John, we can obtain salvation by faith. Because Jesus received baptism from John and had the sin of the world transferred to Him, He could die on the Cross, and He rose again from death, and because all the salvation of the Old and New Testaments was accomplished like that, we have come to obtain salvation from all sins only by the faith that believes.

Even though such a truth plainly exists, we see that there are those who believe in Jesus in a way that pities Him. The heart of such a person is greatly mistaken, so that mistaken faith must be stopped. It is you and I ourselves who need the baptism that Jesus the Savior received and the shedding of His blood; it is not that Jesus needs our pity or our devotion. Jesus Christ the Savior is absolutely necessary for us, but today there are many people who believe in a manner of just doing Him the favor of believing, as if God were begging and pleading with us to believe in Him because He lacked something. A faith that just does Him the favor of believing is nothing but a faith that despises God. It is said that in the old days a certain pastor evangelized weeping so much that the villagers said, "Stop crying. All right, I will do you the favor of believing. Stop crying." Like that, people who say to Jesus, "I will do You the favor of believing," thinking, 'How much it must have hurt on the Cross,' can never receive

into their hearts the gospel of the water and the Spirit that saves from sin, because their hearts are in a place higher than God. They treat the word of God lightly and look down on it, and just do Him the favor of believing out of pity. They are, in the end, those who do not believe the baptism Jesus received from John and the shedding of His blood on the Cross as the remission of sins, but oppose it. They think they can be washed of their sins without even believing in the gospel of the water and the Spirit. Because they take the name of God in vain, they do not know and cannot believe that Jesus Christ the Savior has completely removed their sins, and so are not saved.

God said, *"I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion" (Romans 9:15).* Just as God, once He has established the law of salvation, executes it as it is, we must obtain true salvation by believing in the gospel of the water and the Spirit. A person who does not believe the word of the gospel of the water and the Spirit will personally experience how great the majesty of God and His wrath are. But one who believes in the gospel of the water and the Spirit will experience how great and merciful the love of God is. Whoever acknowledges his sins before God, and acknowledges and believes in the gospel of the water and the Spirit, God's gospel of salvation, is delivered from all sins. A person who believes that Jesus Christ had all our sins transferred to Him with the baptism He received from John, was judged on the Cross, and rose again is delivered from all sins. But a person who looks down on this fact comes to receive a fearful judgment because of his sins. Therefore, one must believe in the gospel of the water and the Spirit, the true truth. Those who have sin in their hearts and yet do not fear the judgment of God and do not believe in the gospel of the water and the Spirit are judged without fail because of the sins they have. But one who believes

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in the truth of the washing of sins that Jesus accomplished is saved from all sins.

Because every person is uneasy if there is sin in his conscience, some even make strange doctrines of salvation, different from the gospel of the water and the Spirit, in an attempt somehow to soothe their uneasy consciences. There are people who say, "I believe in Jesus, so it is all right even if I have sin," but one must not forget that a person who has sin in his heart is one who is to receive the punishment of hell. This is because God, being just, has said that He repays sin thoroughly without fail. Because they are taking the side of Satan, God cannot just leave them as they are.

But one who knows that there is the justice of God and judgment for sin comes to seek mercy and love before God, wants to be saved from all sins, and seeks the truth and wants to stand on God's side. Here is the truth that Jesus Christ had all the sin of mankind transferred to His own body with the baptism He received from John. We must receive the remission of sins by believing this. Jesus Christ had all the sin of the whole world transferred to Him with the baptism once and for all, died on the Cross once and for all and rose again, and so removed all sins and made us who believe righteous. Now all of us must realize true salvation through the word of the gospel of the water and the Spirit, and have in our hearts the faith that truly believes in the gospel of the water and the Spirit. If one believes this truth in one's heart, whatever sins one may have committed, one is washed of all one's sins by faith and obtains the true remission of sins and eternal life. Do you not want to take by faith the gospel of the water and the Spirit, which gives you the experience of sin disappearing from your hearts once and for all? A person who believes in the gospel of the water and the Spirit before God has received the remission of sins.

It cannot be done with prayers of repentance

Today many people who say they believe in Jesus well are living a life of faith in which they repent of their personal sins every day and beg for their sins to be forgiven, bringing and offering a sacrificial offering every day as in the age of the Old Testament. You, too, would not want to live such a life of faith. Just as Jesus Christ does not shed His blood on the Cross every day, you must wash away your sins once and for all by believing the fact that the efficacy of the baptism Jesus Christ received and the shedding of His blood is eternal. Just as those who try to receive the washing of sins by praying prayers of repentance for their sins every day could not receive the eternal remission of sins, such faith is not the faith that brings true salvation. If the sins of all people had been remitted by prayers of repentance or by begging for forgiveness with words, God would not have established the law that the wages of sin is death. Sins do not disappear by words alone. That is why, in order for us to have our sins remitted, we had to offer without fail, with actual faith, the sacrifice of faith that passes our sins on to the body of Jesus. Therefore, we must have not the faith that has to pray prayers of repentance every day, but the faith that believes in the gospel of the water and the Spirit, shown in the blue, purple, and scarlet thread and the fine woven linen shown at the door of the tabernacle. We must know and believe in our hearts that only the faith that believes in the gospel of the water and the Spirit is the true washing of sins.

Just as in the sacrifice of atonement of the Old Testament the sinner laid his hands on the head of the sacrificial offering without fail and passed on his sins, we, too, must go before God the Father holding the faith that believes that our sins passed on with the baptism Jesus Christ received from John, and the blood

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of the Cross, and receive the eternal remission of sins by faith. He said, *"With the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10)*. And He said, *"So then faith comes by hearing, and hearing by the word of God" (Romans 10:17)*.

"The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'" (John 1:29). This word is what John the Baptist testified when he saw Jesus after giving baptism to Jesus. When John the Baptist saw Jesus coming toward him and said, "People, look over there," the people around him murmured. John the Baptist would have testified like this: "Behold. That One is the Lamb of God. That One is none other than the Son of God, and the sacrificial Lamb of God who had the sin of mankind transferred to Him through me. That One is none other than our Savior. He is Jesus Christ and the Lamb of God." Because John the Baptist gave Jesus Christ baptism in the form of the laying on of hands and passed the sin of the world on to Him, he could personally testify of Jesus. Because John the Baptist gave Jesus baptism and passed on the sins, Jesus Christ became, before God the Father, the sacrificial Lamb who bore the sins of you and me.

Just as in the Old Testament only those without blemish among the sheep, goats, and cattle could become sacrificial offerings, in the New Testament Jesus, who is without blemish, became the true offering, and the faith that believes in the baptism Jesus received and the blood of the Cross is the perfect faith by which one can receive the remission of sins. Because God had such animals become sacrificial offerings in order to remove the sins of the people of Israel, many sheep and goats were sacrificed as offerings in order to remit the sins of the people of Israel. Countless sheep were placed on the fire of the altar of burnt offering and burned, and countless goats shed their

blood and died. Truly many sacrificial offerings died because of people's sins.

But in the age of the New Testament, Jesus did not make an animal the sacrificial offering but offered His own body Himself as the offering. Jesus, the Lamb of God, came to this earth, had the sin of the world transferred to His own body through John the Baptist, shed His blood on the Cross, and rose again, and so enabled those who believe to be saved from all sins once and for all. Jesus came to bring the sins of you and me to an end forever with the water, the blood, and the Spirit.

And God is now commanding you and me to believe the truth of true salvation. It is as if He were saying this: 'I loved you so much that I removed your sins. I saved you like this. So believe. I made My Son the offering of atonement for you and removed your sins. I had My Son live on this earth for thirty-three years, had Him receive baptism from John, had Him shed His blood for you on the Cross, and had Him rise again from death, and so perfectly delivered you from sin and judgment. Now, by believing this truth, you become My beloved child who will be held in My bosom.' Know that those who believe in the baptism Jesus Christ received when He came to this earth and the blood of the Cross are not only saved from all sins but also receive from God *"the right to become children of God" (John 1:12),* and believe it in your hearts.

The Lord has remitted all the sins of this world

Let us look at the word of Hebrews. *"For by one offering He has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after He had said before, 'This is the covenant that I will make with them after those days,*

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says the LORD: I will put My laws into their hearts, and in their minds I will write them,' then He adds, 'Their sins and their lawless deeds I will remember no more.' Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:14–18).

"*Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18)*. Hear this blessed news, which says that through the baptism Jesus received, the sins of you and me all passed on to Him. Did not only all the sins that you and I commit in our whole lives but all the sin of mankind pass on to Jesus? Jesus said, *"Thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*, and by receiving from John the baptism of receiving the laying on of hands from John, going into the water, and coming up out of the water, He had all sins pass on to Himself. Also, because Jesus bore all sins and was nailed to the Cross, and so received the judgment for all the sin of mankind and rose again from death, those who believe have come to be delivered from all judgment. Just as in the age of the Old Testament the high priest laid his hands on the sacrificial offering before God and passed on the sins of all the people of Israel, John the Baptist gave Jesus baptism and had all sins pass on, and Jesus bore those sins and was nailed to the Cross, and so delivered all who believe from sin, and therefore those who believe obtain the right to become children of God.

"*With the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10)*. Everyone becomes righteous by believing in the righteousness of God with the heart, receives the remission of sins by believing the truth of salvation with the heart, and enters heaven by believing the gospel of the remission of sins with the heart. Dear fellow believers, have you been saved by believing with your hearts and confessing with your mouths that the baptism Jesus

received and His blood are the righteousness of God, the truth of salvation, and the gospel of the remission of sins? Dear fellow believers, just as sins do not disappear even if you and I do many good deeds, all sins are not washed away if one believes only in the blood of the Cross without the baptism Jesus received. *"Their sins and their lawless deeds I will remember no more. Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:17–18).* Why did God say that He would remember sins no more? Though we cannot but commit sin every day as we live from now on, because Jesus had the sin of this world transferred to Him once and for all with the baptism He received from John, salvation has come to those who believe, and therefore, since there is no sin any more, God has no need to remember it.

The righteousness of God means the justice and the righteousness of God. That just as God the Father is holy, those who believe in the gospel of the water and the Spirit are also holy people without sin—this is the justice and the righteousness of God. In the beginning God loved us and wanted to make us His children. But however much He wanted to make us His children, He could not, because we had sin. So God the Father prepared one method. He set a sacrificial offering to take our place, and determined to pass all our sins on to that sacrificial offering and wash away our sins. And Jesus, who is God, did not refuse but offered the eternal sacrifice of atonement, in which He received baptism from John in our place and became the sacrificial offering in our place and was judged on the Cross, and He rose again from death. And so God accomplished His will of washing clean from sin those who believe in this sacrifice and making them the children of God. Now those who believe the gospel of this truth receive the remission of sins before God. If one believes in Jesus, who already had the sin of the world

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transferred to Him with the baptism He received from John, washed away the sin of mankind once and for all on the Cross and received the judgment, and rose again, then there is no longer an offering to be made for one's sins. Dear fellow believers, is there an offering to be made for your sins? There is not.

Dear fellow believers, do you know why Jesus Christ, who is sinless and clean, was nailed to the Cross? Jesus Christ was actually nailed to the Cross, but in fact Jesus had done nothing wrong at all. It was only that, because Jesus had received baptism from John at the Jordan River and had all the sin of mankind transferred to Him, He had to die on the Cross in our place, and afterward He rose again from death. The reason He had to die on the Cross was that He had already had the sin of the world transferred to Him through the baptism and had completed the preparation to fulfill all righteousness. How can we not give thanks that the Son of God received baptism from John in order to fulfill all righteousness? That Jesus bore the suffering of the Cross so very meekly, *"As a sheep before its shearers is silent" (Isaiah 53:7),* was because He had the sins of you and me transferred to Him. If Jesus had not been nailed to the Cross and received the judgment for us, we would have had to be judged without fail, so His baptism, His Cross, and His resurrection must be remembered forever and ever.

The Lord not only had all sins transferred to Him with the baptism He received from John, but also Himself received all the judgment of all sins. Jesus the Savior, who bore our sins and received the judgment for sin on the Cross and so completed our salvation, in order to save us from sin and fulfill all the will of the Father, Himself became the offering of atonement and very meekly received the punishment of the Cross. That is why it says, *"Now where there is remission of these, there is no longer an*

offering for sin. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus" (Hebrews 10:18–19).

Do you know why Jesus Christ was nailed to the Cross? Our faith must not believe only in the blood of Jesus' Cross, but must know why Jesus had to die on the Cross, know that the reason was the baptism Jesus received, and believe properly. Because we must know and believe where the sins of you and me were washed away, we must know and believe that 'we have received the washing of sins by faith because our sins passed on when Jesus received baptism from John at the Jordan River.' Jesus, who bore those sins, died on the Cross and rose again from death.

Now we have obtained salvation from all sins by knowing and believing the truth of the gospel of the water and the Spirit

The word preached so far is the truth of the gospel of the water and the Spirit that the Bible speaks of. And this truth is the salvation planned from before the foundation of the world, and is also the salvation shown in the blue, purple, and scarlet thread used at the door of the tabernacle.

Because this gospel of the water and the Spirit is the substance of the shadow of salvation shown at the door of the tabernacle of the Old Testament and the core truth that speaks of the true law of sacrifice, I dare say that one who says he believes in Jesus while not knowing the gospel of the water and the Spirit is a foolish person. Now it is your turn. If you have believed without knowing the true truth, it means that it is now your turn, even at this point, to turn back, believe the word of the gospel of the water and the Spirit, and receive the remission of sins.

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The baptism Jesus received and His death on the Cross were promised from before the foundation of the world, and were shown also in the blue, purple, and scarlet thread and the fine woven linen. In order to fulfill that promise, Jesus actually received baptism from John, died on the Cross, and rose again from death in order to save you and me from sin, and is seated at the right hand of God the Father. Are you trying to believe in Jesus in this world without knowing this truth, merely following your own experiences, emotions, and the like? There are so many such people in the world, but now I hope you will turn back from such faith and be sure to believe in your hearts the truth of the gospel of the water and the Spirit, the truth hidden in the blue, purple, and scarlet thread and the fine woven linen shown at the door of the tabernacle.

"By a new and living way which He consecrated for us, through the veil, that is, His flesh" (Hebrews 10:20). Just as the veil of the temple was torn at the moment Jesus Christ, who had received baptism from John and had the sin of the world transferred to Him, was nailed to the Cross, the sin of mankind was washed away with the baptism Jesus received and the blood of the Cross. And Jesus rose again from death on the third day. The veil of the temple was made of blue, purple, and scarlet thread and fine woven linen, and it was woven very large and strong. That such a strong veil was torn from top to bottom at once, without anyone laying a hand on it, shows that at the very moment Jesus Christ, who had all our sins transferred to Him with the baptism He received from John, was nailed to the Cross, shed His blood, and died, the door of heaven and the door of salvation were flung wide open at the same time. The veil of the temple being torn from top to bottom speaks of the wall of all sin collapsing; God tore down the wall of sin through Jesus Christ.

What does this speak of? It tells us that whoever believes in the baptism Jesus Christ received and the blood of the Cross receives the remission of all sins. It showed that the truth of salvation of the blue, purple, and scarlet thread and the fine woven linen, which God wanted to reveal through the door of the tabernacle, was accomplished once and for all. Because the eternal atonement that God promised to all of us was accomplished, the veil of the sanctuary, woven of blue, purple, and scarlet thread and fine woven linen, was torn completely once and for all, not by the hand of man but by the hand of God. That was God enabling whoever believes in Jesus Christ, who received baptism from John, hung on the Cross and became the sacrificial offering, and rose again, to go before God the Father, and enabling those who believe in the gospel of the water and the Spirit to receive the eternal remission of sins by faith. God the Father has made it so that whoever believes in the baptism Jesus Christ received and the shedding of His blood on the Cross receives the remission of sins and can come before God the Father. Will you believe this truth, or will you not?

Just as God loves you, Jesus Christ, the Son of God, also loved you, and received baptism from John, hung on the Cross, and rose again, and so gave you perfect salvation. Because we have received the love of God through Jesus Christ, we have now come to be able to enter the kingdom of God, with our sins gone by believing the truth. Now we have come to be saved by believing in the gospel of the water and the Spirit even from all our personal sins, and this is because all our sins and all our judgment were washed away with the baptism Jesus received and the blood of the Cross.

He said, *"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (Hebrews 10:22)*. The

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Bible keeps speaking of the washing of people's sins. We are saved from all sins by believing that truth that Jesus Christ washed away, with the baptism He received, all those sins we commit with our bodies. Just as the high priest, too, washed what was unclean at the laver after offering the sacrifice, we, too, must wash away all sins once and for all by believing in the baptism Jesus received, and then reflect on that faith every day. Because as we live in this world there are many times when we get much filth on us, we must remember every day that all our sins were washed away with the baptism Jesus received, as the high priest washed at the laver, and wash away our personal sins by faith.

Dear fellow believers, the sins a person commits with his body, the sins he commits in his heart, and the sins he commits in his thoughts all belong to the sin of the world, and with what faith can all those sins of this world be washed away? They could be washed away only with the baptism Jesus received. One who has once believed in the baptism Jesus received and become clean must keep that heart every day, remember it, and wash again by faith. Blessed is the person who every day washes the garments of his deeds by faith, remembering the baptism Jesus received. Since the sins of you and me passed on to Jesus Christ through the baptism Jesus Christ received from John, by reflecting on this truth every day and believing it, we are perfectly and eternally delivered from all sins.

Dear fellow believers, each of you must believe the gospel of the water and the Spirit, that when Jesus Christ received baptism from John, your sins, too, all passed on. Because this was planned from before the age of the Old Testament, from before the foundation of the world, it is not a gospel that you lose anything by believing. Just as Jesus' receiving baptism is the truth of His having the sin of the world transferred to Him once and for all, the truth that Jesus received baptism from John at the

Jordan River and had your sins transferred to Him, went to the Cross and received all the judgment for your sins once and for all, and rose again, is the word of salvation that brings you to the righteousness of God. The truth that makes us believe in our hearts that Jesus, the King of kings, has saved you from all sins forever with the baptism and the Cross like that, and that enables us to wash our consciences and bodies clean with this word of truth, is the gospel of the water and the Spirit. This gospel is the indispensable word of life that shines all the more when you believe it.

Dear fellow believers, why did Jesus Christ hang on the Cross? Why was Jesus Christ nailed to the Cross? Because Jesus Christ had all the sin of us mankind transferred to Him with the baptism He received from John at the Jordan River. Because Jesus Christ's hanging on the Cross and shedding His blood was for the price of the sins of you and me, the blood Jesus shed on the Cross was the price for our sins that He had transferred to Him with the baptism. Therefore, when you and I look at the blood Jesus Christ shed on the Cross, we must realize the judgment for sin, and know and believe that it was because Jesus had received baptism from John the Baptist and had the sin of the world transferred to Him once and for all before He was nailed to the Cross and died. And Jesus rose again from death.

The three years from around the age of thirty, when Jesus received baptism in order to save us mankind from sin, until He hung on the Cross and died were the period of His public ministry. When Jesus began His public ministry in order to save all mankind from all sins, the very first thing He did was to receive baptism. Jesus Christ had to have the sins of you and me transferred to Him, and for that He had to go to John and receive baptism. And He bore those sins and died on the Cross and rose again. Dear fellow believers, do you believe?

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In fact, you and I were those who could not but die because of sin. But what happened? Our Lord came to this earth, received baptism from John and had the sins of you and me transferred to Him, became the Lamb of God and bore the sin of the whole world and went to the Cross, and because of the sins of you and me was nailed through both hands and both feet, poured out all the blood of His heart, died, and rose again. That is why Jesus said, *"It is finished!" (John 19:30),* when He died on the Cross.

The word Jesus Christ prophesied and all that He did are all the truth. In order to save us, Jesus became the offering of atonement, and rose again on the third day after He died. And after rising again, He testified for forty days and then ascended to the kingdom of heaven, and is now seated at the right hand of the throne of the Father. In the future, that Jesus Christ will come to this earth to take you and me. When Jesus first came to this earth, He came as the Savior, but when He comes to this earth the second time, He will come as the Judge to judge all who do not believe. I hope you will know the fact that Jesus Christ is coming to this earth to call as the children of God those who believe in the salvation of the water, the blood, and the Spirit that He accomplished through His thirty-three years of life when He first came to this earth, and to have them live in the Millennial Kingdom and the eternal kingdom of heaven, and to pass eternal judgment on those who have not believed in the gospel of the water, the blood, and the Spirit and have rejected the love of God.

Dear fellow believers, now you must no longer turn away from the gospel of the water and the Spirit, pretending not to know, but must believe that truth of salvation. And knowing that, just as He promised through the tabernacle and the law of sacrifice of the Old Testament, Jesus Christ came to this earth, received baptism from John in the form of the laying on of hands,

was nailed to the Cross, and rose again, and so saved all the nations of the whole world from all sins, we must accept the remission of sins by believing this truth in our hearts.

Yet the majority of the nation of Israel still turn away from the truth and are waiting for another Messiah. However earnestly they may wait for another Messiah who is not Jesus, they must know the fact that there is no other Messiah than Jesus Christ. That there is no other savior on this earth besides Jesus is a truth so very self-evident, and even the people of Israel cannot be an exception to that truth, so for them, too, there is no other savior. Therefore, the nation of Israel must repent of not having believed in Jesus Christ as the Son of God, turn back, believe that Jesus Christ was their true Messiah, and accept the truth. The nation of Israel must confirm again the fact that Jesus Christ was clearly the Savior, and by faith become the real people of God, spiritually chosen.

Even now the nation of Israel is waiting for a Messiah who is very majestic, mighty, and powerful even in the flesh, and who will protect them. But Jesus Christ has already come to this earth clothed in flesh as the Messiah and has saved them, who could not but receive the judgment of fire, from sin. Therefore, they cannot but acknowledge and believe that fact. Jesus Himself came, for their souls, as the sacrificial offering of atonement promised in the Old Testament, saved them from sin forever, and made them the people of God.

Because Jesus Christ, who came as the Savior, has saved them with the gospel of the water and the Spirit, the truth shown in the blue, purple, and scarlet thread and the fine woven linen, He now has those who believe it reign with Jesus in the Millennial Kingdom. And after that He has them take part in the eternal kingdom of God and live happily and gloriously with God forever. Therefore, all of us must become the children of

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God by believing in our hearts the gospel of the water and the Spirit while we live on this earth. Only those who believe the gospel of this truth have become the sinless children of God and those who are guaranteed by faith all those blessings of the world to come.

Hallelujah! By faith I give thanks before the Lord, who has given us the spiritual blessings of heaven. The Lord said, *"For yet a little while, And He who is coming will come and will not tarry" (Hebrews 10:37)*. Lord, come quickly! ✉

Sermon 13 by Paul C. Jong

The materials of the garments of the high priest

< Exodus 28:1–14 >

“Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron’s sons: Nadab, Abihu, Eleazar, and Ithamar. And you shall make holy garments for Aaron your brother, for glory and for beauty. So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments, to consecrate him, that he may minister to Me as priest. And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest. They shall take the gold, blue, purple, and scarlet thread, and the fine linen, and they shall make the ephod of gold, blue, purple, and scarlet thread, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together. And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made of gold, blue, purple, and scarlet thread, and fine woven linen. Then you shall take two onyx stones and engrave on them the names of the sons of Israel: six of their names on one stone and six names on the other stone, in order of their birth. With the work of an engraver in stone, like the engravings of a signet, you shall

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engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold. And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial. You shall also make settings of gold, and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings."

From now on I am going to speak about the materials of the garments the high priest wore. Among the garments the high priest wore there is a garment called the ephod. The materials of that ephod are gold thread, blue thread, purple thread, scarlet thread, and fine woven linen. The holy garments of the high priest were made, without fail, by artistically weaving these five threads.

In the Bible, gold thread speaks of true faith. The blue thread used in the garments of the high priest is the baptism that Jesus Christ had to receive from John in order to have the sin of mankind transferred to Him. The purple thread speaks of the King of kings, and the scarlet thread tells of the sacrifice of Jesus Christ, who received the judgment for people's sins. The white linen thread used in the garments of the high priest shows the rightness of God, who removed the sins of all people cleanly with the blue, purple, and scarlet thread.

Among the duties of the high priest, the most important duty was the duty of offering the sacrifice to God. The high priest's offering the sacrifice, his own duty, before God according to the law of sacrifice was not only the work of serving God but also the work of delivering people from sin. But we must not forget

that among the duties of the high priest, the duty of offering the sacrifice that serves God comes first.

I will give one event that shows this fact, from Exodus chapter 32 of the Bible. It is what happened when Moses went up Mount Sinai to receive the Ten Commandments. *"Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, 'Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.'" (Exodus 32:1)*. At that time Aaron received the gold rings of the people, melted that gold, and made the image of a calf, and the people said, *"This is your god, O Israel, that brought you out of the land of Egypt" (Exodus 32:4)*. Aaron built an altar before it and proclaimed a feast to the LORD, and *"Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play" (Exodus 32:6)*. This became a great sin against God, and the people received a fearful judgment from God. We must remember this event. Of course, Aaron the high priest, too, had his weak side, but he should not have forgotten that serving God is the most important office of the high priest, and should have obeyed the will of God. But Aaron did not carry out his duties as high priest with full faithfulness. To carry out the duties of the high priest, whether the people followed or not, he had to offer the burnt offering and the sin offering for the people according to the law of sacrifice that God had established.

The pastors, who are the priests of today, in many cases work only for people. When I think that many among the priests of today have such a mistaken thought, it is truly regrettable. But because there are right priests among them, too, I do not worry. A priest must carry out the work of rightly offering the sacrifice

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according to the law of sacrifice, for God, in order to make atonement for people's sins. God said of Aaron, *"That he may minister to Me as priest" (Exodus 28:1)*, and specially made the garments of the high priest for him and put them on him. The garments of the high priest were made of gold thread, blue thread, purple thread, scarlet thread, and fine woven linen.

To carry out the duties of the high priest well

The priest had to have whoever wanted his sins remitted place his hands on the head of the sacrificial offering and pass on his sins according to the law of sacrifice established in the tabernacle, and receive its blood and offer it on the altar of burnt offering. In the same way, Jesus, the true High Priest of heaven, came to this earth, received baptism from John and had the sin of mankind transferred to Him, shed His blood and died on the Cross, and rose again from death, and so brought the victory of salvation to those who believe.

The garments of the high priest teach us by what method the sacrifice must be offered in order to receive the remission of sins. To know the deep meaning contained in the gold thread, blue thread, purple thread, scarlet thread, and fine woven linen used in the garments of the high priest, one must know the remission of sins that comes from the justice and love of God. Through the five threads used in the garments of the high priest, God showed us that He had established from before the foundation of the world the eternal remission of sins that He would accomplish in Jesus Christ. That is why, in order for us to carry out the duties of a priest well, we must without fail know well and believe the secret of the washing of sins contained in the gospel of the water

and the Spirit. This was the predestined providence of salvation that God the Father had established for us in Jesus Christ.

In order for the high priest to carry out his duties well, he had to offer well the sacrifice in which sins were passed on by the laying on of hands on the head of the sacrificial offering, for the remission of the sins of the people. The high priest had the people pass their sins on to the head of the sacrificial offering by the laying on of hands, and had that sacrificial offering killed and its blood shed. Then the priest burned that sacrificial offering on the altar of burnt offering for those people who had passed on their sins. In this way, the high priest had to teach the people that their sins had already passed on to that offering by the laying on of hands before the sacrificial offering was burned with fire, and that the remission of their sins had been accomplished by the laying on of hands and the shedding of blood. Therefore, the high priest was one who played the role of guardian of the gospel of the water and the Spirit and kept the truth. The high priest, too, was a weak human being like the people of Israel, but by believing in the truth shown in the law of sacrifice and offering the sacrifice for them, he had them receive the remission of sins. Likewise, we, too, are lacking, but by believing what Jesus Christ, the High Priest of heaven, did in order to save us, and receiving the remission of sins, we can walk with God.

The law of sacrifice shown in the tabernacle is the wisdom of salvation that has come from God. The wisdom of God, who saved us from sin, is contained in the gold thread, blue thread, purple thread, scarlet thread, and fine woven linen used in the garments of the high priest. Therefore, a priest must remain one who testifies well of the fact that Jesus came to this earth, received baptism from John and had the sin of the world transferred to Him once and for all, shed His blood and died on

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the Cross in our place, and rose again for us. In order for the high priest to carry out his duties well, he had to be one who teaches that the only way a person can truly be made sinless is by what is accomplished according to the law of sacrifice that God has established.

Can a human being do the work of removing people's sins? Can the religions of the world remove people's sins? It is possible only by the truth of salvation through the baptism and the blood that Jesus, the High Priest of heaven, accomplished. It is possible to receive the remission of sins only by the gospel of salvation that God has established. The work of remitting people's sins was something only Jesus Christ, the eternal High Priest of heaven, could do. So Jesus, who is God, came clothed in human flesh, received baptism from John, and had our sins transferred to Him; Christ shed His blood on the Cross and washed away all the sins of sinners; and He rose again from death. Because the Lord bore our sins with the baptism He received from John, He was nailed to the Cross, shed His blood, and died, and received the judgment of all our sins, and so completed the work of saving mankind from sin. Apart from the work of Jesus, the High Priest of heaven, who made us have not a single sin with the truth of the gospel of the water and the Spirit and made us the holy children of God, how could we be saved?

The spiritual High Priest of heaven knew the whole plan of salvation for our remission of sins. The Lord said, *"I am the Alpha and the Omega, the Beginning and the End, the First and the Last" (Revelation 22:13)*. The Lord knew the beginning and the end perfectly and accomplished salvation according to the law of sacrifice. Therefore, the Lord made it so that people would never again be judged and destroyed because of sin and weakness. The work in which the High Priest of heaven received baptism from John and had the sin of mankind transferred to

Him, shed His blood on the Cross and removed sin, and rose again, accomplished perfect salvation for us. The wisdom of God is the salvation from sin accomplished with the blue, purple, and scarlet thread and the fine woven linen. God the Father planned the eternal remission of sins in Jesus Christ with the truth hidden in the blue thread, the purple thread, and the scarlet thread, and granted perfect salvation to those who believe.

In the garments of the high priest there is also a belt

In particular, in the garments of the high priest a sash appears. In the sash tied on the ephod, the belt of the high priest, too, there were gold thread, blue, purple, and scarlet thread, and fine woven linen. The sash tied on the ephod is also a symbol of strength. That is, it tells that the faith that believes in the salvation that has come with the blue, purple, and scarlet thread and the fine woven linen enables a person to be saved from all sins. Therefore, believing in any other pseudo-gospel besides believing in the truth shown in the blue, purple, and scarlet thread and the fine woven linen is all like beating the air. Even a person who is lacking in the flesh can be perfectly washed of all sins by believing in the gospel of the water and the Spirit that the Lord has given. This is because, by the truth of the remission of sins that God has accomplished, the sin of the world has all passed on to Jesus Christ. That is why one who believes that the work of Jesus shown in the blue, purple, and scarlet thread has saved him is at ease even though his flesh and will are weak. When we remain within the gospel of the water and the Spirit that Jesus Christ, the High Priest of heaven, has given us, what can separate us from the love of God? Our salvation has been

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completed by the faith that believes in the truth shown in the blue, purple, and scarlet thread, the fine woven linen, and the gold thread.

In order for a priest to carry out the office of sacrifice well, he must not tolerate a false gospel that is not offered according to the law of sacrifice shown in the tabernacle. However solemnly one who preaches a pseudo-gospel may lower his voice and preach, if he does not testify of the gospel of God with the gospel of the water and the Spirit shown in the tabernacle, it is of no help at all. Rather, he is like one who deceives people. In our believing in Jesus Christ, the High Priest of heaven, as the Savior, we must not fail to acknowledge the law of sacrifice of the laying on of hands and the shedding of blood shown in the tabernacle. We must know that there are many pseudo-gospels in this world. Also, whoever preaches the gospel, if, when seen in the light of the word of God, he preaches the truth of the gospel of the water and the Spirit, we must hear and believe.

Just as the gate of the court of the tabernacle and all the utensils of the tabernacle had their materials, the garments of the high priest, too, had five materials. Those materials were the materials of true salvation that enabled the high priest to carry out his duties well. Those materials were materials showing that in the Old Testament the sacrificial offering received the laying on of hands and shed its blood, and so removed the sins of sinners and gave them the remission of sins. They were also materials showing that in the New Testament Jesus received baptism from John, shed His blood on the Cross, and rose again, and so brought to those who believe the salvation that comes through the remission of sins. Whoever believes in the gospel of the water and the Spirit receives the remission of sins and obtains eternal life. This truth is the word spoken to all who are born again and have been entrusted with the task of the high priest.

The high priest of the earth did the work of offering the sacrifice in which he laid his hands on the sacrificial offering to pass on the sins of the people, killed that offering, received its blood, and sprinkled it on the mercy seat. But the High Priest of heaven is the One who received baptism from John with His own body and had the sin of the world transferred to Him, gave up His own body on the Cross and shed His blood, and rose again from death, and so perfectly removed the sins of His people. He thus had His people receive the remission of sins and had the will of God fulfilled. Today, when the disciples of Jesus Christ spread the gospel by which Jesus Christ remitted the sin of mankind, it amounts to carrying out the duties of the priest well.

One of the reasons Christianity has gone so wrong today is that there are those who spiritually deceive people, claiming that they are carrying out the office of priest well while not knowing the gospel of the water and the Spirit. The way to become a true priest before God is to become one who believes in the gospel of the water and the Spirit. Only one who has that faith can offer the right sacrifice to God. That is why one who knows and believes the gospel of the water and the Spirit can truly love all people. For what reason do you think the Church of God exists? I can tell you that the Church of God exists to preach the gospel of the water and the Spirit to sinners.

The people of the whole world must know the gospel of the water and the Spirit

Now the Christianity of the whole world must know the gospel of the water and the Spirit. The Lord said, *"You are the salt of the earth… You are the light of the world" (Matthew 5:13–14)*. We who believe in the gospel of the water and the

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Spirit are truly the light and the salt of the world, but those who say they carry out the duties of a priest while not even knowing the gospel of the water and the Spirit are nothing but mere wage earners. Those who carry out the duties of a priest to receive a salary, even if they get people to believe in Jesus, cannot wash away the sins from those people's hearts. One who knows and believes the gospel of the water and the Spirit is a spiritual priest who benefits people by having them receive the remission of sins. A true priest is one who has been redeemed by God by believing in the gospel of the water and the Spirit. God has given him the office of priest and had him offer the sacrifice that washes away all the sins of the people, and has all people receive the washing of all their sins. Through such priests God has had people know and believe His work of salvation, and so return before God and live righteously. A priest is one who has the office of making the secret of the blue, purple, and scarlet thread known to people and preaching it. Therefore, the office of spiritual priest is extremely important, as much as the gospel of the water and the Spirit.

God has given us the word of the gospel of the water and the Spirit so that we can carry out the office of spiritual priest. We must give thanks that God has given us the faith—that is, the gold thread—that believes in the blue, purple, and scarlet thread and the fine linen. In fact, if we study the garments the high priest wore, we can discover through the garments of the high priest how a person's remission of sins is accomplished. When we look into the garments of the high priest, the gospel of the water and the Spirit becomes so very clear. God did not save people from the sin of the world with the similar pseudo-gospels that false teachers preach. God planned from before the foundation of the world, in Jesus Christ, to save us from sin, and

accomplished that plan with the baptism Jesus Christ received from John and the shedding of His blood on the Cross.

In the garments of the high priest there was also a tunic. We, too, wear undergarments, but the tunic of the high priest was different from the undergarments we wear. The tunics of the priests were long garments that came down below the knees, and God said, *"You shall skillfully weave the tunic of fine linen thread" (Exodus 28:39)*. Also, to cover their nakedness, He said, *"And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs" (Exodus 28:42)*. When the priests offered the burnt offering, they did the work of placing the flesh, cut in pieces, on the altar of burnt offering and burning it. But if the high priest went up to the altar of burnt offering by steps, his nakedness would be exposed. So God said, *"Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it" (Exodus 20:26)*. This was because for a person's nakedness to be exposed is something spiritually unclean.

How splendid the garments of the high priest are! On the breastplate on the chest of the high priest twelve different gemstones were hung, shining brilliantly, and there were stones on the shoulder straps as well. The breastplate was hung on the shoulder straps with chains of pure gold braided like cords, and attached above the band of the ephod so that it would not come loose. So when the priest walked, the gold thread swayed and gave off light. In addition, the twelve stones on the chest shone brilliantly, the large stones on the two shoulder straps also gave off light, and because the gold plate was hung on the turban made of linen thread, there was a golden light from the forehead as well.

How much gold there is inside the tabernacle! The gold overlaying the boards of the tabernacle, the lampstand and the table of showbread inside the holy place, the mercy seat, and

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many utensils of the tabernacle were made of gold, and so it was that splendid. Likewise, when one enters into the world of Jesus Christ, one can know how splendid that world is. Seen from the outside the tabernacle looks like nothing, but anyone who knows about the amount of gold used in the tabernacle will know that the weight of that gold exceeds one ton. Therefore, the gold used inside the tabernacle in itself would arouse people's curiosity.

Have you prepared the garment of faith made of blue, purple, and scarlet thread, fine woven linen, and gold thread? Gold is faith; the blue is the baptism Jesus received from John; the purple speaks of the nature of Jesus, that Jesus is God; the scarlet thread speaks of Jesus Christ's shedding the precious blood on the Cross while bearing the sin of the world, because He had our sins transferred to Him with the baptism; and the fine woven linen speaks of the righteousness of God. Therefore, the blue, purple, and scarlet thread used at the door of the tabernacle and in the garments of the priest tells that Jesus removed our sins cleanly and made those who believe sinless. What is the gold thread in the word of the Bible? The gold thread is the faith that believes the word of God. We can become priests before God by the faith that believes in the salvation accomplished with the blue, purple, and scarlet thread and the fine woven linen.

When we go before God with the faith that believes this truth, we obtain the remission of sins

We, too, when we go before God, must have the faith that believes in the truth of salvation contained in the blue, purple, and scarlet thread and the fine woven linen shown at the door of the tabernacle. The high priest offered the sacrifice of offering the sacrificial offering on behalf of all the people, and all the sins

of the people were remitted by the method of passing on the sins by the laying on of hands and receiving the blood and offering it to God. Therefore, no one can go before God without this faith. Offering a sacrifice to God without such faith is something that makes no sense at all. Everything, whether the law of sacrifice established in the tabernacle or the materials of the tabernacle, is related to the faith that believes in the gospel of the water and the Spirit. The high priest could go before God by the faith that believes the word God spoke, and carried out the duty of offering on behalf of the people the sacrifice that removes their sins.

But what about the faith of you and me? You and I, who know this truth and live before God by faith in this age, are also royal priests before God. Is your faith the same as the faith of the law of sacrifice shown in the Old Testament? True faith must agree with the faith that believes in the gospel that the Old and New Testaments speak of. The form cannot be the same, but the faith that believes in the heart must be the same. The high priest acknowledged before God is one who offers the sacrifice according to the law of sacrifice.

In the Bible, the words *"artistically worked"* mean woven finely and artistically. The high priest had to wear the garment woven completely, without leaving out even one of the five threads. Therefore, the priest of the Old Testament could first be clothed in holiness himself by the faith that truly believes in the blue, purple, and scarlet thread and the fine woven linen, and go before God and offer the sacrifice of the remission of sins for the people. What about your faith? Do you rightly know and believe the gospel of the water and the Spirit? That the priests in the Old Testament believed in the truth shown in the blue, purple, and scarlet thread and the fine woven linen is the same as the faith that believes in the gospel of the water and the Spirit in the age of the New Testament. Such faith is the absolute truth of

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salvation that no one can change. Without such faith no one can go before God, nor can anyone preach the holy gospel of God. In the end, it means that one who has not received the remission of sins cannot carry out the office of priest for others, either.

Dear fellow believers, if people in each country receive the remission of sins and preach the gospel, how many works will take place! Therefore, we must continue to be faithful to the office of priest and preach by faith the truth of salvation shown in the tabernacle.

Dear fellow believers, only when you and I become holy people without sin can we preach the true gospel to the people of the whole world. To become priests, we must preach with the faith that believes in the four truths shown in the tabernacle. The Lord has remitted our sins with the blue, purple, and scarlet thread. The Lord came to this earth, received baptism from John, shed His blood on the Cross and washed away all our sins, received the judgment of sin in our place, and rose again from death, and so saved those who believe from all sins. Whoever believes in the gospel of the water and the Spirit, which makes us righteous and makes us sinless, can put on the holy garment. When one puts on that garment and goes before God, prays, seeks help, and serves God, one comes to carry out the office of priest that preaches the gospel.

Have you received the remission of sins by believing in this gospel of the water and the Spirit? Is there in your hearts faith like the gold thread? It is not enough for us merely to know this truth; we must also have the faith that believes this truth. We must not believe while leaving out even one of the truths in the four threads used at the door of the tabernacle. One who does not believe in the gospel of the water and the Spirit but believes in some other pseudo-gospel is one who has a faith that is similar on the outside but different on the inside.

As spiritual soldiers, keep the faith and fight the fight

At one time there were many fake reporters who went around extorting money and swindling people while posing as reporters. Because they carried forged press cards and went around acting quite plausibly as reporters, there were many cases of people being taken in by fake reporters if they did not look carefully. Today, too, there are many who preach a pseudo-gospel that is similar to but different from the true gospel of the water and the Spirit. Therefore, we must look carefully and examine minutely whether they have left out even one thread among the blue, purple, and scarlet thread and the fine woven linen, and then believe the gospel. If one does not believe that He accomplished our salvation with these four threads, the blue, purple, and scarlet thread and the fine woven linen, one becomes one who is not acknowledged by God.

How does one distinguish whether a person's faith is true faith or not? Looking at the colored threads of the garments the high priest wore, we can know that today only the faith of those who believe in the gospel of the water and the Spirit is perfect. If someone is one who believes in the true gospel like these people, you may know that he is one who has perfectly received the remission of sins. Some people think their faith is perfect even though they do not believe in the truth contained in the blue thread, the baptism Jesus received, and believe only in the blood of the Cross, and there are many such people. Such a person is not one who believes in the perfect gospel. Because such a person is one who does not know the true gospel before God, he cannot preach to people about the spiritual remission of sins.

Dear fellow believers, you must distinguish well between those who believe in a pseudo-gospel and those who believe in

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the real gospel. On this earth there are a great many pastors who believe in a pseudo-gospel. In the Old Testament the garments of the high priest were made of five materials, and we have received the remission of sins by believing in the truth that those materials speak of. So we are fighting a spiritual fight against Satan.

In Ephesians the Apostle Paul speaks about this part. *"Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—" (Ephesians 6:10–18).*

The Apostle Paul says, *"Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil" (Ephesians 6:10–11).* What is the whole armor of God? It is the word of God. It means to believe the word of God, put on the word of God, hold on to the word of God, and fight against the devil. So he said, *"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the*

darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12). It means to fight against the rulers of the world, against those who stand on the side of the world, and against the evil spirits of the devil. *"Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:13–17)*. He said that it is in order to stand before God, having done all. Believing in the gospel of the water and the Spirit before God is in order to receive the remission of sins and stand before God.

Dear fellow believers, we are those whose flesh is weak. We must gird on the belt of faith. To put on the breastplate of righteousness means that we must believe the gospel in our hearts. To put on the breastplate of righteousness, as the high priest attached the twelve stones to his chest, means to hold all the people in our hearts and lead them to Christ. That the high priest attached the breastplate to his chest and set the twelve stones on it means that he held all the nation of Israel in his heart.

As the Apostle Paul said, *"Having girded your waist with truth" (Ephesians 6:14)*, we must clearly have the faith that believes in the blue, purple, and scarlet thread and the fine linen. When we do not fear our weakness but hold in our hearts and believe the faith that believes in the blue, purple, and scarlet thread and the fine linen, strength rises in our hearts. With this faith we can stand firm. And we must put on the breastplate of righteousness and believe with our hearts, with our chests. We

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must believe the true gospel not merely by knowing it with our heads but with our chests.

We must put on the breastplate of righteousness and have our feet shod for the spreading of the gospel with the preparation of the gospel of peace. Peace—God has given us peace with the gospel of the water and the Spirit. God told us to live serving the gospel by believing in that gospel of the water and the Spirit that has given us peace. And He said, *"Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one" (Ephesians 6:16)*, telling us to block all the fiery arrows of the wicked one with the shield of faith.

In time of war, what one army first shoots at the opposing army is fiery arrows. As the fiery arrows fly back and forth, people die, and it means that Satan the devil attacks us like that. "The likes of you? The thoughts and actions that rise up inside you are filthy, so what gospel do you think you are preaching? Mind your own business." The devil attacks by shooting fiery arrows at our lacking and weak spots. If, hit by those fiery arrows, we say, "That's right, that's right. What kind of priest am I? I cannot even manage my own affairs…," in the end our own souls die. So the Apostle Paul said, *"Above all, taking the shield of faith" (Ephesians 6:16)*. What blocks the thoughts of Satan that make us fall into weakness is the faith that believes in the blue, purple, and scarlet thread and the fine woven linen. This is the shield of faith.

'The Lord has made me righteous with the blue, purple, and scarlet thread. I believe this.' The Lord said that when fiery arrows fly at us indiscriminately, we are to repel them with this faith. 'Satan the devil, get back. The Lord has clearly saved me like this. I believe like this. However lacking I may be, I believe. Before God I am a holy person.' We repel these fiery arrows,

that is, everything with which the devil plays tricks and attacks, by faith.

Are you lacking? The flesh is lacking. Therefore, we must handle everything by the will of God and the faith that believes in the gospel of the water and the Spirit. After receiving the remission of sins, at first we handle small matters by faith, but later many difficulties come that truly cannot be handled except by faith. As life goes on, as the saying goes, it is one mountain after another: at first a few of your shortcomings become apparent, but as you live on, more and more of your shortcomings come to light. Later, your shortcomings are revealed endlessly, so much so that even to your own eyes it is truly dreadful. Because the devil attacks when you begin to think that even to your own eyes you are not sure whether you have received the remission of sins or not, you must handle your own lack well by faith, too. So you must also block the heart that collapses on its own because of your own lack. You must also block the attack of Satan with the shield of faith, saying, "Satan, get back." *"The just shall live by faith" (Romans 1:17)*. The righteous must live with faith. Dear fellow believers, do you understand?

What is there that you are great at in this world? There is nothing we are great at in a worldly way like that, but we can hold our heads high before the people of the world. The people of the world say to you, "If you are righteous, then I am righteous, too. If you are righteous, then I am the righteous of the righteous." There are many people who bring up our lack and attack us. "You cannot even study well. You cannot do this and you cannot do that." Even if they attack us like that, there is absolutely no reason to feel anxious. "Yes, that's right, I am not good at that. But I believe this. Do you know this? Do you know what the blue thread is? Do you know what the purple thread is? Do you

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know what the scarlet thread is? Do you know what the white thread, the fine woven linen, is? Do you know its spiritual meaning? Do you know what the gold thread is? I know and believe." Like this, you must repel all the attacks of the devil with your faith. You must have faith and handle them by faith. Do you understand?

"Though I am lacking, I serve the gospel of God. Serving the gospel of the water and the Spirit is serving God. Though I am lacking, I am a king of the kingdom of God. I am a royal priest. If we do not preach the gospel, you have no way to be saved from sin." Dear fellow believers, you must have such bold faith. It is not something you have by force; because God has given it to you and me, you need only take it by faith. Dear fellow believers, have you received it by faith?

The Apostle Paul said, *"Take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:17)*. Dear fellow believers, you know what a helmet is, do you not? If we look at the knights of the Middle Ages, they wore something like an iron mask on their faces, rode horses, and dueled one another with long lances. If one wears a helmet on one's head, one does not easily die unless the lance goes into the eyes. The helmet is what deflects and blocks any ordinary lance attack, however much one is hit. The helmet of salvation, too, spiritually plays such a role.

Like this, our knowledge of the truth must be perfect in our heads as well. It must be exactly settled intellectually as well. Rather than being unsure, wondering, 'Is this right, or not?' only when it is firmly established in our heads—'He has made us completely righteous with the blue, purple, and scarlet thread. I believe'—is there no gap for the devil to squeeze in. That is putting on the helmet of salvation. We must believe with accurate knowledge that knows the truth.

And he said to take the sword of the Spirit. The sword of the Spirit is the word of God. So if we learn, know, and believe the word, we have a tremendous weapon. Satan the devil attacks cunningly through people, through money, through relationships between men and women, and also attacks through your lack, but we can repel it all by faith.

In Ephesians the Apostle Paul borrows the garments of the high priest and explains faith like this. He said, *"Having put on the breastplate of righteousness" (Ephesians 6:14)*. It means to attach to our chests the fact that the Lord has made me righteous. He said, *"Take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:17)*. It means to have the knowledge of the truth fully, and to stand against Satan the devil by believing the word of God and drive him away. It means to repel without hesitation the evil that is every obstacle hindering our faith. Those who have a pseudo-gospel are people who say they have washed away all their sins by believing only in the blood of Jesus' Cross and that Jesus is the Son of God. What we must reject and throw away is precisely that faith of the pseudo-gospel.

A faith that has left out the blue thread is like the high priest wearing fake garments. Yet I cannot tell you how many people in this world believe while leaving out the blue thread. But we testify of the gospel that has come with the blue, purple, and scarlet thread and the fine woven linen, which we believe. Whether they believe or not, we preach the word of God exactly, in order to give everyone the opportunity to know and believe the truth. Those who believe only that 'Jesus is God and shed His blood on the Cross and washed away our sins' beguile people by putting emotions first. But we who believe this truth know, believe, and preach that Jesus, who is God, received

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baptism from John, shed His blood and died on the Cross, and rose again, and so saved us.

Dear fellow believers, do you believe that the garments of the priest were made of blue thread, purple thread, scarlet thread, white thread, and gold thread? A person who is perfectly clothed in holiness is one who wears the garment made of the five threads. A person who believes in his heart the remission of sins that has come with the gold thread, the blue thread, the purple thread, the scarlet thread, and the white thread is a person of faith who truly believes that he has been saved from sin, and a spiritual priest.

There is something that those who have now become spiritual priests can never forget. It is the gold thread, the blue, purple, and scarlet thread, and the fine linen, the shadow of the true gospel. By the faith that believes in those five threads, we make the holy garment of the remission of sins, put it on by faith, and go before God. This speaks of the true faith of you and me. Just as the high priest of the Old Testament did, our hearts, too, have become holy by the faith that believes that truth. We have become priests before God by believing this truth. We who serve God are priests. Dear fellow believers, I hope you will fight against Satan the devil with the faith that believes this truth, and carry out the office of priest by faith. And so I hope you will carry out the office of priest forever. I am saying this because if one does not believe in the gospel that has come with the blue, purple, and scarlet thread and the fine linen, one is deprived of the office of priest. I pray that all of you will become spiritual priests and faithful priests who please God. I hope that to the very end all of you will believe in the true gospel, not be deprived of the gospel of eternal life, and keep the faith and walk in it forever. ✉

◇ About the Next Series

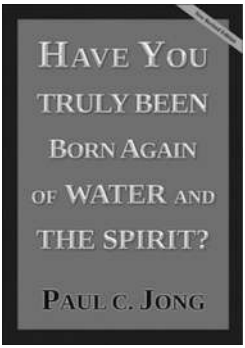
The ***'Biblical Exposition & Sermon Series from the Perspective of the Gospel of the Water and the Spirit'*** will continue to be published following this book.

We sincerely hope that the books by Pastor Paul C. Jong, which will continue to be published, will serve as spiritual nourishment to strengthen your faith.

News about newly released books, as well as various ways to access them—including eBooks (PDF, EPUB), audiobooks (M4A, MP3), and online reading—can be found at **www.bjnewlife.org.**

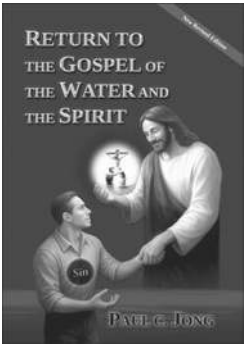
Paul C. Jong's Sermons

HAVE YOU TRULY BEEN BORN AGAIN OF WATER AND THE SPIRIT? [New Revised Edition]



Among many Christian books written about being born again, this is the first book of our time to preach the gospel of the water and the Spirit in strict accordance with the Scriptures. Man can't enter the Kingdom of Heaven without being born again of water and the Spirit. To be born again means that a sinner is saved from all his lifelong sins by believing in the baptism of Jesus and His blood of the Cross. Let's believe in the gospel of the water and the Spirit and enter the Kingdom of Heaven as the righteous who have no sin.

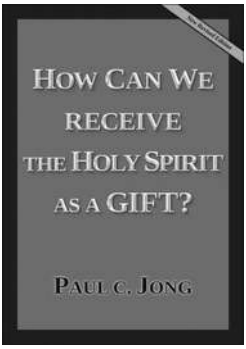
RETURN TO THE GOSPEL OF THE WATER AND THE SPIRIT [New Revised Edition]



Let's return to the gospel of the water and the Spirit. Theology and doctrines themselves can't save us. However, many Christians still follow them, and consequently have not been born again yet. This book clearly tells us what mistakes theology and doctrines have made and how we can believe in Jesus in the most accurate and certain way.

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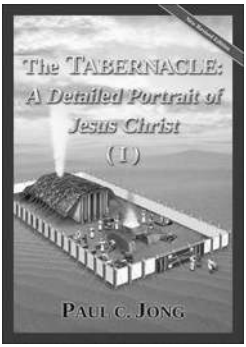
HOW CAN WE RECEIVE THE HOLY SPIRIT AS A GIFT? [New Revised Edition]



In Christianity, the most significantly discussed issue is salvation from sins and the indwelling of the Holy Spirit. However, few people have the exact knowledge of these two topics. Nevertheless, in reality people say that they believe in Jesus Christ while they are ignorant of true redemption and the Holy Spirit.

Do you know the true gospel that makes you receive the Holy Spirit? If you want to ask God for the indwelling of the Holy Spirit, then you must first know the gospel of the water and the Spirit and have faith in it. This book will certainly lead all Christians worldwide to receive the Holy Spirit through the washing away of all their sins.

The TABERNACLE : A Detailed Portrait of Jesus Christ (I) [New Revised Edition]



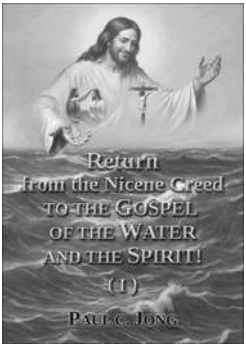
How can we find out the truth hidden in the Tabernacle? Only by knowing the gospel of the water and the Spirit, the real substance of the Tabernacle, can we correctly understand and know the answer to this question.

In fact, the blue, purple, and scarlet thread and the fine woven linen manifested in the gate of the Tabernacle's court show us the works of Jesus Christ in the New Testament's time that have saved the mankind. In this way, the Old Testament's Word of the Tabernacle and the Word of the New Testament are closely and definitely related to each other, like fine woven linen. But, unfortunately, this truth has been hidden for a long time to every truth seeker in Christianity.

Coming to this earth, Jesus Christ was baptized by John and shed His blood on the Cross. Without understanding and believing in the gospel of the water and the Spirit, none of us can ever find out the truth revealed in the Tabernacle. We must now learn this truth of the Tabernacle and believe in it. We all need to realize and believe in the truth manifested in the blue, purple, and scarlet thread and the fine woven linen of the gate of the Tabernacle's court.

Scan the QR code to view the book's details!

Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT! (I)



-Why must we return from the Nicene Creed to the gospel of the water and the Spirit? –

The gospel that the early church preached was precisely the gospel of the water and the Spirit. That gospel was the gospel that Jesus actually shouldered and washed away the sin of the world through the baptism He received from John.

The baptism Jesus received from John was to fulfill the law of the sacrificial system found in Leviticus. That is, just as sin was transferred to the sacrificial offering through the laying on of hands, the substance of that sacrificial law was fulfilled through Jesus's baptism.

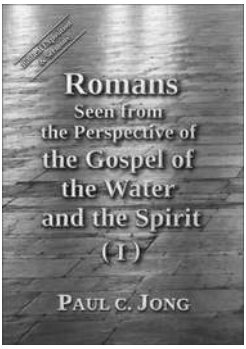
However, in the process of the Nicene Creed's formation, the ministry of Jesus having the sin of the world transferred to Him by being baptized by John was deleted from the creed's contents. As a result, this truth has been passed down in a hidden state within Christianity for about 1,700 years, reaching the present day.

Today, many people are struggling to receive the removal of their sins without knowing when their sins were transferred to Jesus. Because of this, even while saying they believe in the gospel of the cross, they fail to reach true assurance of salvation and live amidst repetitive repentance and the pangs of conscience.

The reason we must return to the gospel of the water and the Spirit is clear. This is because only this gospel allows us to meet the Jesus who became the sacrificial offering as the sin of the world was transferred to His body, and thereby have assurance of salvation.

Paul C. Jong's Biblical Exposition & Sermons

Romans seen from the perspective of the gospel of the water and the Spirit (2-Volume Series)



When Looking at Romans from the Perspective of the Gospel of the Water and the Spirit,

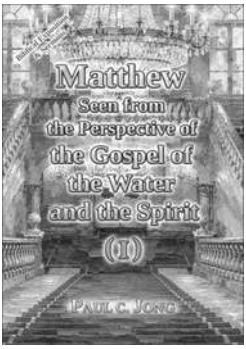
A person who embraces the gospel of the water and the Spirit in their heart comes to read Romans completely differently. The moment one opens this letter holding onto the gospel that Jesus had the sins of the world transferred to Him by receiving baptism from John, completely received the judgment of those sins on the cross, and resurrected, it finally begins to be seen why Paul introduced himself as a "debtor to the gospel" and so boldly declared, "I am not ashamed of the gospel."

The Apostle Paul, after revealing the sins of the Gentiles and the hypocrisy of religious people in turn, proclaims the righteousness of God manifested apart from the law. That righteousness is not a righteousness built up by human moral effort, but the righteousness completed by the baptism Jesus received from John, the blood of the cross, and the resurrection. The righteousness Abraham received when he was uncircumcised is the evidence of it, and the "blessing of not imputing sin" that David sang of is the result of it.

A person who believes this gospel knows that he is one who has already been justified. Only upon that conviction does peace with God reside, and the path opens where even tribulation leads to perseverance, character, and hope. This mystery—that a life which was placed under the reign of death over sin through one man, Adam, has received the removal of sins through one person, Jesus Christ, and has been transferred under the reign of righteousness—takes its place within us.

Salvation has already been completed at once. Now, what remains is the matter of receiving that gospel with the heart and living as a righteous person.

Matthew seen from the perspective of the gospel of the water and the Spirit (6-Volume Series)



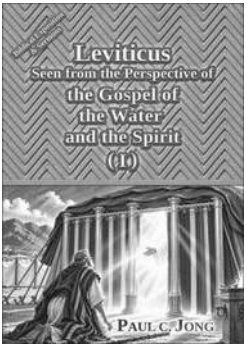
Why does sin still remain in your heart, even after believing in Jesus, reading the Bible for years, and attending church faithfully? Through Matthew chapters 1–4, this book answers clearly from the perspective of the gospel of the water and the Spirit.

Tracing Jesus' birth and the wise men's worship, the ministry of John the Baptist as the last high priest, the saving work Jesus began with His baptism in the Jordan, the temptation in the wilderness, and the proclamation of the gospel of the kingdom of heaven, this book testifies that through His baptism by John the Baptist, Jesus took the sins of mankind upon Himself, was judged and died on the cross, and rose from the dead, overcoming sin and death.

If you know the blood of the cross but not when and where your sins were passed on to Jesus, look to the unchanging word of salvation rather than your feelings. In the Bible-based gospel of the water and the Spirit, see what the 'all righteousness' God fulfilled truly is.

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Leviticus seen from the perspective of the gospel of the water and the Spirit (4-Volume Series)

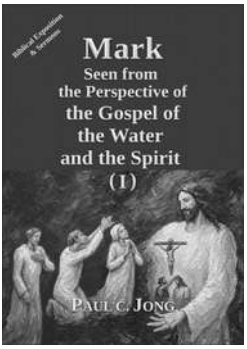


Leviticus seen from the perspective of the gospel of the water and the Spirit (I) examines how the Old Testament law of sacrifice prefigures the salvation of Jesus Christ, looking at the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering, as well as the consecration ceremony of the priests, Aaron's first sacrifice, and the incident of Nadab and Abihu.

The author, Pastor Paul C. Jong, has long preached the gospel of the water and the Spirit, and in this book, he also explains the eternal atonement Jesus completed with the baptism He received from John and the blood of the Cross, connecting it to the sacrifices of Leviticus.

How can a sinner be made sinless? This book gives a clear answer to that question through the Bible.

Mark Seen from the Perspective of the Gospel of the Water and the Spirit (4-Volume Series)



Who do you believe Jesus to be? Through Mark chapters 1–4, this book testifies to the beginning of the gospel, the Lord's authority to remit sins, and the ground of the heart that hears the Word.

Through the baptism He received from John the Baptist, Jesus had all the sins of the world passed onto Him, bore the punishment for those sins in our place on the Cross, and rose from the dead and gave us eternal life. Whoever believes this gospel of the water and the Spirit receives the remission of all his sins at once and the Holy Spirit as a gift.

Do not read this book merely to add to your knowledge. Examine what kind of ground your own heart is, and lay down your own righteousness and religious stubbornness. Receive the Word of life just as it is and enjoy true rest, and relying on the Lord even in the storms of life, bear the fruit of faith.

Scan the QR code to view the book's details!

John Seen from the Perspective of the Gospel of the Water and the Spirit (4-Volume Series)



John seen from the perspective of the gospel of the water and the Spirit (I) is a book that examines, through the entire Gospel of John, how the Word, who is God, came to this earth clothed in flesh and saved sinners from sin.

The author, pastor Paul C. Jong, has long preached, through the word of the Bible, "the gospel of the water and the Spirit" that Jesus Christ completed with the baptism He received from John the Baptist, the Cross, and the resurrection. This book does not explain the signs and words of the Gospel of John as mere knowledge of the Bible or records of miracles, but guides readers to the faith by which they are saved from sin and obtain everlasting life by believing that Jesus is the Christ, the Son of God.

May everyone who opens this book meet Jesus Christ, of whom the Bible testifies, and obtain true life.

Luke Seen from the Perspective of the Gospel of the Water and the Spirit (6-Volume Series)

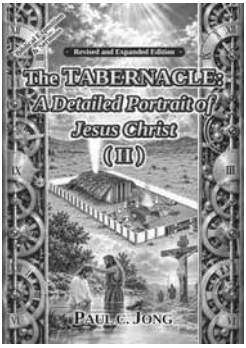


"Luke Seen from the Perspective of the Gospel of the Water and the Spirit (I)" expounds the Word from Luke chapters 1 through 6 from the perspective of the gospel of the water and the Spirit. Each chapter is composed of three parts: Biblical Exposition, Questions and Answers, and Sermons. The central message conveyed by this book is clear. Salvation is not accomplished by human goodness or merit. Rather, Jesus, who is God, received the sins of the world through the baptism He received from John the Baptist, died on the Cross to pay the price for those sins, and rose from the dead, thereby giving complete salvation from all sins to those who believe in this truth.

Pastor Paul C. Jong of The New Life Mission is a servant of God who has devoted his life to preaching the true gospel. Through the Word he preaches, this book will lead souls held captive by sin to the joy of the remission of sins and to eternal life in Jesus.

Scan the QR code to view the book's details!

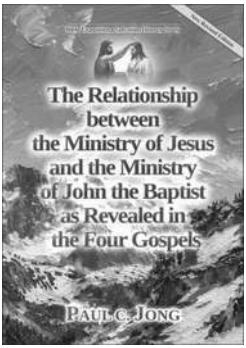
The TABERNACLE: A Detailed Portrait of Jesus Christ (3-Volume Series)



God had the tabernacle set up in the wilderness in order to dwell among the people He had delivered out of Egypt.

Through the Biblical Exposition of Exodus chapters 25–31 and the sermons on the tabernacle, this book conveys the heart of God, who wants to make His sinful people holy and keep them near. The promise of salvation contained in the tabernacle was fulfilled when Jesus had the sin of the world transferred to Him by receiving baptism from John, received the judgment of that sin by shedding His blood on the Cross, and rose again. Looking into the utensils and sacrifices of the tabernacle and the office of the high priest, we come to know the meaning of the remission of sins received by believing in this gospel of the water and the Spirit, and of the eternal atonement. Through the tabernacle, we seek to know God's love for us and to share the joy of living together as His people.

The Relationship between the Ministry of Jesus and the Ministry of John the Baptist as Revealed in the Four Gospels [New Revised Edition]



The Ministry of Jesus and John the Baptist — Preparation and Fulfillment: The Gospel of the Water and the Spirit, Believed in the Order the Bible Records It

Why do the four Gospels introduce John the Baptist before speaking of Jesus' public ministry? Matthew records the baptism by which He fulfilled all righteousness; Mark, the messenger who prepared the way; Luke, the birth into a priestly family; and John, the testimony of the Lamb who takes away the sin of the world. These four books of the Bible—the four Gospels—together shed light on the ministry of Jesus and the ministry of John the Baptist.

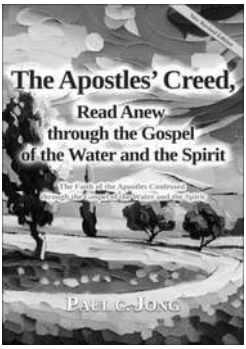
This book makes clear that we receive the remission of sins not by human zeal, but by believing in the gospel of the water and the Spirit. Just as sins were passed on to the sacrificial offering through the laying on of hands in the Old Testament, so Jesus took upon Himself the sin of the world through the baptism He received from John the Baptist, was judged and died on the Cross, and rose again to complete our salvation.

We must believe in the ministry of Jesus and the ministry of John the Baptist exactly as the Bible records them, receive the remission of sins, abide in the assurance of this completed salvation, and live as witnesses to it.

Scan the QR code to view the book's details!

Paul C. Jong's Special Features

The Apostles' Creed, Read Anew through the Gospel of the Water and the Spirit [New Revised Edition]

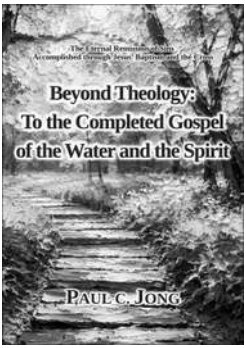


As you recite the Apostles' Creed every week, have you ever asked whether its statements are consistent with the gospel of the water and the Spirit proclaimed in the Bible? Countless Christians recite the Apostles' Creed, yet live without assurance as to whether they themselves have received the remission of sins and been born again.

This book examines this confession of faith, shaped and refined by people, article by article in the light of the "gospel of the water and the Spirit" to which Scripture testifies. In the light of this gospel—the gospel in which Jesus took upon Himself all the sins of the world by being baptized by John, bore the judgment for sin in our place by shedding His blood and dying on the Cross, and completed salvation by rising from the dead on the third day—this book points out what the Apostles' Creed leaves out.

The aim of this book is not to help the reader recite the Creed more skillfully. "Have I truly been born again through the gospel of the water and the Spirit?" When we come to answer this question through the Word, we will at last offer a living confession as those who have received the remission of sins and been born again.

Beyond Theology: To the Completed Gospel of the Water and the Spirit



Even as we confess that we have been saved, why does the weight of sin still remain in one corner of our hearts?

Countless saints live carrying this question. Each denomination has a different answer, but the Bible testifies to one story from beginning to end.

This book does not belong to any denomination. It sets out what each tradition—Calvinism, Lutheranism, Methodism, Catholicism, and others—teaches, acknowledges their contributions, and then brings them all before the gospel of the water and the Spirit. It is the gospel by which Jesus bore the sins of the world through the baptism He received from John, was judged on the Cross, and completed our eternal salvation through His resurrection from death.

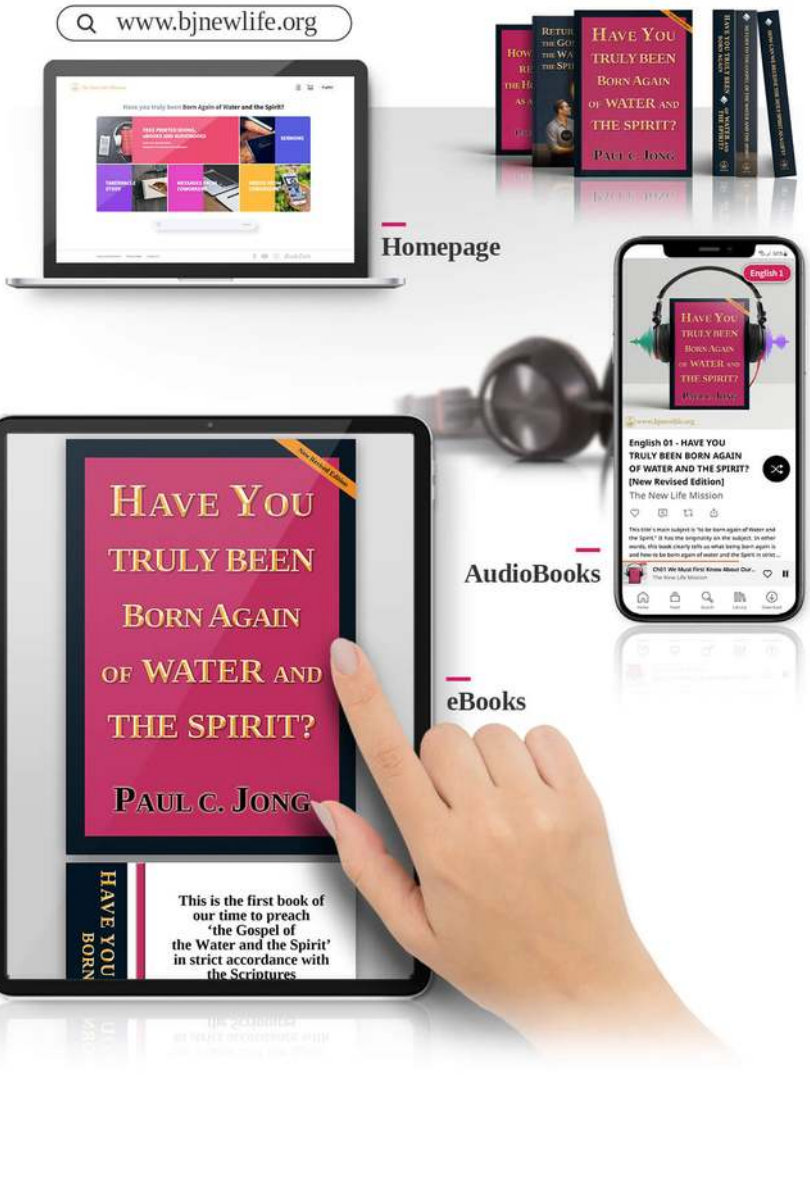
This book does not condemn any church. It only invites you to lay down your familiar theology for a moment and to discover anew, before the gospel of the water and the Spirit, where unshakable assurance begins.

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Please help us spread the true gospel of Jesus Christ through our books so that more people can be born again of the water and the Spirit. We would also be grateful if you could introduce our website and books to many people and invite them to visit.

THE NEW LIFE MISSION
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E-mail: newlife@bjnewlife.org



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Sincerely,
The New Life Mission



Pastor PAUL C. JONG

Currently, Pastor Paul C. Jong leads 'The New Life Mission', where he and his fellow workers are spreading the gospel of the water and the Spirit.

Although he believed in the crucified Jesus, he suffered for a long time because his problem of sin remained unresolved. In the midst of this agony, he came to believe that Jesus took upon Himself the sins of the world through His baptism by John the Baptist, and subsequently bore the judgment in our place on the cross.

For the past 40 years since then, he has been preaching the gospel of the water and the Spirit to those who only believe in the cross, documenting his actual sermons in writing. The compilation of these manuscripts has given rise to today's 'Biblical Exposition Series from the Perspective of the Gospel of the Water and the Spirit.'

His works continue to be published and have been translated into more than 110 languages, reaching readers in over 160 countries. E-books and audiobooks are available free of charge at www.bjnewlife.org, while paperback editions can be purchased on Amazon.

You can download Rev. Paul C. Jong's Christian Books to Computer, Tablet or Smartphone.

God Who Desired to Dwell among His People through the Tabernacle

God had the tabernacle set up in the wilderness in order to dwell among the people He had delivered out of Egypt. The tabernacle reveals His will to meet them and speak to them, and to be their God and be with them. As we follow the materials and furnishings of the tabernacle, the sacrifices, and the priestly office, we encounter the heart of God, who desires to make His sinful people holy and keep them near.

The people had sin and weakness, but God Himself prepared the way of atonement. Jesus had the sin of the world transferred to Him by receiving baptism from John, received the judgment of that sin by shedding His blood on the Cross, and rose again from death. The Lord fulfilled the promise of salvation revealed in the tabernacle through His eternal atonement. The person who believes this gospel of the water and the Spirit receives the remission of sins and lives as one of God's people.

Through the Biblical Exposition on the Word of Exodus and the sermons that preach the gospel contained in the tabernacle, this book conveys the will of God, who desires to dwell among us. The Lord who saved us wants His people to live in that grace today as well. I hope you will come to know God's love for us through the tabernacle and enjoy the joy of living with Him.

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