

John A Meggison - The Brazen Altar

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This morning subject which I believe will again help us to continue faithfully in the narrow way, is on the Brazen altar. Brother Megas, I'm sure as we sang that hymn this morning, it echoed in our own hearts the beautiful day that we are enjoying this morning, and likewise the morning of the kingdom that is before us. To us it is a morning where the sunlight of God's presence is illuminating the world and making the promise of the kingdom more and more a reality in the earth. To the world it is still a dark morning, a morning full of terror, of foreboding, of darkness. But we are glad to tell them that beyond the darkness, beyond the clouds, there is the sunshine of God's presence that will more than make up to them for the tribulations and sufferings that they've been through at the present time.

Now, the subject of the Brazen Altar is one of the things that you have mentioned in the tabernacle shadows, not only in the body of the book, but in the latter part of it, where it takes up some of the details and shows the meaning of each of the separate parts a little bit more, and I remember years ago in Boston that we had the Gleason brothers helping us in the understanding of the various parts of the tabernacle and some of their studies was the application of the Brazen Altar to our daily life, that it should be not merely a subject of study when we come to the classes, but. But it should be a daily experience with us, and that one of thankfulness and one of learning and of increasing in understanding and knowledge, and I hope that our study this morning will enable us to see that there's more in the tabernacle shadows than is just indicated by the study of the various parts of it, and also that the study of almost any topic brings in the whole scripture and the whole plan of God.

It ramifies into every part of the Bible because it is the Lord's thought and illustrates parts of his plan. Now, the discussion of the Brazen altar is in Exodus 20:7, and also in Hebrews 13, the 27th of Exodus, beginning with the first and thou shalt make an altar of Shittimort, that is, in modern words, the acacia sail five cubits long and five cubits broad. The altar shall be four square and the height thereof three cubits. Notice that this is an altar, and an altar means usually to almost every mind, worship.

And also it generally implies sacrifice, no matter where you are. Even in heathen temples, an altar means sacrifice.

Now, this altar was made of wood, and as he said later, covered with copper, and it was made of the desert wood that grew in the desert around Mount Sinai. It wasn't a desert such as we usually think of sand and winds and heat, but it was more like a wilderness, uncultivated. But it had pasture and it had water in places, and various tree growths, and the growth of the trees must have been quite large because they made the boards of the tabernacle out of them, and those are quite high and quite broad.

The thought of the wood was that it was the wilderness wood, indicating wilderness experiences and wilderness conditions all about us. When we get to the temple, it was beautiful wood that was used there. The beauty now is hidden, as the coverings of the tabernacle indicate, and while we believe it is a proper thing for people to bring their best to the Lord when they go to church, to use their best clothes, not too much ornament, of course, but to cleanse themselves and to look as though they cared about the Lord, as though they had a respect for his presence and wished to be in a suitable apparel and way, and then also when we come before the Lord, we.

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We wish to have an attitude of acknowledging his greatness and his, you might say, power beyond all our reach and thankfulness just for existence, for being, for that is a blessing.

Now, this present life, we find, is, as the prophet puts it in Zechariah, a day of small things. That's in the fourth chapter, a day of small things and the beauty and the glory, and the great blessing is beyond in the kingdom, and so we find there in Solomon's temple that olive wood was used and cedar wood, and then it was covered with gold and it was polished. Everything was beautiful then, and by and by to the world the Lord will reveal the beauty of the truth of its holiness, and all the things connected with the religious habits of the people will be brought to be attractive.

And now they realize that to some extent, you know, the best of men's architecture was made in building wonderful temples. They put the best of their efforts into it, and that was proper. Of course, to them, the outward appearance meant so much because they had so little of the spirit, they didn't know what it all meant, and so forms and ceremonies and wonderful exteriors are very manifest in Christendom. But the Lord isn't always there when man's institutions are too much to the fore.

You remember that in the 20th of Exodus, when the Lord told them about making an altar, he says, don't express your art or your carving upon it if you put on it a tool and a hammer. You have defiled it, he said. Make it of the natural stones of the land, just as they are. The Lord doesn't want any human ideals or interferences mingled with his worship. He wants it to be pure.

So at the present time, then we have the wilderness experiences, and the altar in the tabernacle is made of acacia wood, and he points out the dimensions that are interesting. All of this represents every item of it, something illustrative of the events to the church or their experiences in connection with it. Now, the altar that is mentioned here is the brazen altar in the court.

And if we look at the tabernacle as a whole, you remember there was a double picture, Brother Russell pointed out. One was a progressive study of it, and the other was a completed study, and we have in the article a progressive and completed justification. Now, some don't like that term. Sometimes we're a little too exacting, and other times we're a little too careless.

But we find that while nobody went from the camp into the court and into the Holy and into the most Holy, that nevertheless those conditions do represent the conditions which each one of the church has been in and passed through. So we find that most of us were once in the camp, in the world outside, and we had but little understanding of the Lord and His ways, and however, we heard the message of the Gospel and we came and we felt that we owed something to the Lord. He had done so much for us, especially in the gift of His Son, and we wanted to express that in the Son gift from for him some sacrifice for his sake to show appreciation.

And so we made the resolve in our mind and heart that he would try to do his will as far as we could see it, and that's as far as most of Christendom go. They think that consecration means just to behave yourself, and that by doing that daily and being kind and generous and just to others, that you are fulfilling the command, and that's true. The Lord doesn't demand sacrifice, but he does invite sacrifice.

And a little later we'll touch more on that, and so, as the prophet Micah says, what does the Lord require of thee, but to deal justly and to love mercy and to walk humbly before Thy God? Those are the natural requirements. In other words, the Lord just asks his people, his creatures on the various planes of existence to just live in harmony with the laws of the universe that they must. Otherwise, if they try to but them, they'll just suffer the consequences.

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And so we find that all that God requires is an acknowledgment of him and proper behavior. But the altar indicates that there's an opportunity to do something else, something beyond the requirements of justice, and some hearts and minds are appreciative of Jehovah so much that they want the privilege and ask of the Lord, what can I do? Here am I, Send me.

And so the experiences tell us that being once in the world, we heard the gospel, we came to the Lord, accepted him as our Redeemer, and as it were entered the gate, we accepted him as our sacrifice, and as we entered into a condition of trying to do right and fulfill the Lord's will in a natural way, we saw the sacrifice represented by the brazen altar. It was the most prominent thing in the court. You couldn't get into the court without recognizing it, and as you would, you would see that he did sacrifice a great deal to redeem each one of the human race, not only leaving the glory which he had with the Father before the world was, but they became like a servant.

And mankind then were in slavery under the command or sentence of death, and they became like them, as stated in Hebrews 2:14, that as the children partook of flesh and blood, he likewise himself, but took part of the same. He didn't take on him the nature of angels, they weren't involved. But rather he took on him the seed of Abraham to become like mankind, and of course you all remember the philosophy of the ransom, how justice had to be satisfied in every detail before the human race could be released.

And then we remember how that very thinking about Jesus sacrifice for us made us realize how faulty we were in many ways, and we wish to cleanse our lives, and you remember how we did that by paying attention to what was in the Scriptures. I'm speaking my own experiences because I was a member of the church and I was trying to do right long before I knew anything about consecration, what it really meant, and with that came a blessing.

With that comes a little measure of fellowship with God, a little sense of blessing from him, of fellowship, of communion with prayer and appreciation, and a sense of the Lord's blessing, not fully, but nevertheless some, and then when later on you by this activity and thought upon the Lord and doing a little cleansing, you came to the invitation of God. Would you like to enter into this high calling and give up the things that belong to the world and to enter into privileges and training for better things beyond? And so the opportunity for consecration is mentioned there, and you remember how all the things connected with the tabernacle pointed to the door of the tabernacle.

The altar was placed at the door of the tabernacle, and the navel was placed at the door of the tabernacle, and the people gathered at the door of the tabernacle. The women, when they saw, gathered at the door of the tabernacle, see, everything pointed to the fact that God's leadings and drawings are to get you to the point where you love and appreciate the Lord so much, you want to consecrate to him. You want to give your heart into his direction, feeling that he is wiser than you in many ways, and he can show you the paths of life which will bring you every heart's desire in its largest fulfillment, and then, as you accepted that, you entered into the privileges of the holy, and finally passing under the second veil into the presence of God.

In thy presence is fullness of joy, and at Thy right hand are pleasures forevermore. Coming back then to the brazen altar, just as it stands there in the court. This statement that it was square represents the perfection not merely of the altar, but of Jesus sacrifice. You see, an altar and the very basic thought of it represents the claim of justice and the opportunity for satisfying that claim and the release of some obligation connected with it, and so Jesus satisfied the claims of justice by his offering.

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And that squareness of it is found throughout the temple and the tabernacle and Ezekiel's temple. The things are not round, they're square. They're not shaped like a triangle like in the Great Pyramid, but they're square, and that square represents perfection in every direction, and that it was 5 cubits broad and 5 cubits long, square, and the 5 cubits multiplied by the 4 mean 20 cubits, and 20 cubits means 30ft.

It's odd, isn't it, that these measurements in the tabernacle should correspond to the English measurements. They don't correspond to the measurements of any other nation. The French meter doesn't indicate anything there. But somehow or other it looks as though the Lord, looking down through the ages, saw that the truth and the expansion of the harvest message would be through the use of. Of the English language.

And so while the English measurements had a natural origin, like the members of the body, that somehow they seem to find a fitness here in the measurements of the tabernacle, you see, the gate into the court was 20 cubits wide, again, 30ft, indicating our Lord at the age of 30 was able to become the redeemer of the human race, and here the same 30 is indicated, and He Says, the height thereof shall be three cubits with the four corners that it make 12, which is the number of the tribes of Israel, and then he said, thou shalt make horns upon it, and horns represent power, and the altar had a power about it.

And what was it? As stated in the Old Testament, in Leviticus, it says, whatsoever toucheth the altar shall be holy, and you remember in the New Testament that Jesus was reproofing the scribes and Pharisees because of their twisting of the directions of the Lord. They say, if one swears by the altar, well, that isn't so bad. But if you swear by the gift on the altar, that's terrible.

You put yourself in danger, and Jesus said, foolish people, which is greater, the gift or the altar that sanctifieth the gift? See, there was the power of the altar to make anything holy that came in contact with it, and in the book of Habakkuk, he applies that same message. He asks a question there of the priests.

And in that question comes this very expression of thought about the brazen altar.

It's in the book of Haggai. I beg pardon. The last chapter of the 10th verse, it says, thus saith the Lord of hosts, ask thou the priests concerning the law, saying, if one bear flesh in the skirt of his garment, and with his skirt do touch bread or pottage or wine or oil, or any meat, shall it be holy? And the priest answered, no, and then said, haggai, if one that is unclean by a dead body touch any of these, shall it be unclean?

And the priest answered, it shall be unclean. You see, here is the point that he was making, that in order to get this holiness, there must be personal contact. It could not be done through a third person. You cannot pass the holy spirit on to another. You must come to the altar to the Lord and get your supply personally.

But nevertheless, if you are in contact with others in evil ways, that does spread its influence. I remember our teacher used to illustrate that in the glass of water, one glass of pure water, the other of dark, with ink, you know, in it, and she said, now I'll take a drop of this pure water and I'll put it in with the ink water, and of course, there was no change visible now. She said, I'll take a drop of this ink water and put it in with the other well, it darkened the other water, you see.

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So under the present arrangement, evil has a dominating influence through the world, and as it were, holiness has to fight for its cleansing work, and here he points out the Lesson that there must be personal contact with the altar itself. That is illustrated in the anointing and in the blood sprinkling of the blood on the altar. We'll come to that presently.

Now, he points out that the horns are on the corners of it, and the horns are of the same piece as the altar. That is, the power of the altar cannot be separated from the sacrifice upon it. It is of the same quality and spirit, and then thou shalt overlay it all with copper, not brass. Brass is an alloy.

He says in Deuteronomy that it's dug out of the hills. Well, you don't. You'd make copper out of the hills, but you make brass out of the alloy, making it with tin and other alloys to make it do what you want. So it's covered with copper, and copper, we know, represents perfection.

And here human perfection, I would say, and here the thought is that. That this sacrifice is the sacrifice of a perfect human nature. You see the age of the Lord, the perfection indicated to the square, and then the copper indicating that this sacrifice is a human and perfect sacrifice, and then he goes on to say, describe the other features about it.

The net that was used upon it to hold the ashes and to sift them down to the bottom of the altar, and then there were staves on the altar, staves of again of acacia wood, and those were overlaid with copper, and that they were put into the rings. Now, when they carried this, as indicated in the book of numbers, in the marches of the moving of the tabernacle, the staves of the brazen altar were pulled out when it was. When it had reached the place where they were to encamp. The staves were put in to carry it with on the shoulders of the kohathites.

And they carried it in a certain place in the procession, so arranged in the wisdom of the Lord, that the tabernacle was ready and set up when the rest of the company, the whole complete company, reached the new place of abode. Now, he points out here the various lessons connected with it. He says here that it's made hollow, that made it light in order to be carried as it was shown in the mount. That is, everything must be made just like what was given in outline to Moses, because it was representative of the things connected with the church.

Now, in the connection of this position, we referred to it as at the door of the tabernacle, that God draws all toward the point of consecration and that it is the most convicted thing in the court and that it precedes the labor you get the need of cleansing by your meditation and thoughts upon the sacrifice of the Lord, and then it's in the court that is all the opportunity for sacrifice is. While the church is in the flesh. There'll be none beyond the veil, and likewise there'll be none in the kingdom. There'll be privileges there of personal sharing of service, one toward another. But the Lord does not ask for sacrifice there it will be more the thought of a blessing poured out.

But here the form we've noticed of the copper and its shape, and then the power of the altar is illustrated, as we recorded there in Matthew 23:19, where he reprov'd the Pharisees, and also that this power of the altar to make anything in contact with it holy was obtained first by the anointing oil that is given in Exodus 30, 26, 29.

He says, Thou shalt anoint the tabernacle of the congregation therewith. I'll read the previous verse. He mentions there the anointing oil in verse 22 and 24, and thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary. It shall be an holy anointing oil.

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And we remember that represented the Holy Spirit, and thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table, and the candlestick, and the vessels, and the altar of incense, and the altar of burnt offering, and all its vessels, and the laver and its foot, and sanctify them. So you see, the whole tabernacle was anointed, sanctified, you see, that means set apart for the Lord's use, dedicated to him, and then on the atonement day, and with the various sacrifices, the blood of the sacrifice was sprinkled on the horns of the altar. In other words, the altar got its power because of the merit of Christ, symbolized by the blood of the sacrifice, the sacrifice itself, that gave it the power, the ability to make holy anything that came in contact with it.

And you can see that Jesus behavior, life of sacrifice, and the influence that emanated from him was such as to incite everyone that came in contact with him a better life to more holiness and cleansing.

Then upon this there was made a continual burnt offering that also is in Exodus 29:38 42. Now this is that which thou shalt offer upon the altar two lambs of the first year, day by day, continually, and so it was called the continual burnt offering. One lamb in the morning, and one lamb in the evening and certain other of the meal offerings to be offered with it, and a drink offering, and then you remember it tells us in the book of Leviticus that there was a double portion, two lambs for the Sabbath day, that is in Leviticus 8.

I mean, let's see, Exodus 29, Exodus 40 are scriptures that deal with the two.

The sprinkling of the blood is indicated not only here in Exodus 29, but Leviticus 8 of the consecration chapter, Leviticus 9 of the, you might say inauguration chapter, and it was repeated on the atonement days in Leviticus 16, and then the blood of the sacrifices was sprinkled upon the altar to invoke its power. That of the sin offering in Leviticus 4, that of the burnt offering in Leviticus 1, of the peace offering in Leviticus 3, and the trespass offering in Leviticus 5. All of those have the blood of the sacrifice sprinkled upon the altar, some at the horns of the altar, and in most cases also at the base of the altar.

The blood gave it, that is the merit, the imputed merit of Christ gave it the power to make holy the things that came in contact with it. Now we see that the blood represents the life given, as in Leviticus the 17th chapter, verse 11. The Lord tells us that the life is in the blood, and that the blood is used for the atonement of the soul, and so indicating that the merit of Christ is applied for the atonement of mankind, the sins that are against it, the human race, and that that blood is sufficient to, as it were, wipe out the Adamic sins of all mankind.

I'd like to bring to your attention the fact that this continual burnt offering is the symbol of the application of the merit of Christ continually available. You remember how in Daniel 11 and other parts of the prophecies, particularly in the 11th chapter, but elsewhere also and in other prophecies, he speaks about a power and an agency that would take away the daily sacrifice and substitute in its place the abomination that maketh desolate. I think every word of that is full of meaning. It's an abomination in God's sight. For the doctrine of the Mass says that the sacrifice was not sufficient given just the once.

It had to be repeated, and of course the church gets money each time it is repeated. It's really that's what's behind it. Take away the daily sacrifice and substitute the abomination that maketh desolate. Isn't every country that has been under the heel of papacy where it had complete control Backward, isn't it?

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Full of slavery, very rich, few and very poor. Most of the common people, and ignorance and superstition and all of those things. Verily, it is an abomination that maketh desolate, and they'd like to get control over here and reduce us to the same condition.

Now, there's a noticeable thing in connection with the offerings upon the altar that the censers of the tabernacle as given in Exodus 27, were all of copper. That is the 19th verse and the 20th verse. He says, all the vessels of the tabernacle and all the service thereof, and the pins, and the pins of the court shall be of copper, and we find that that was the case in numbers 28. It mentions it also.

And then when we get to the temple, we find that the same censers were of gold. 2nd Chronicles 4, 19-20.

And Simon made all the vessels that were for the house of God the golden altar also, and the tables whereon the sure bread was set, moreover, the candlesticks with their lamps that they should burn after the manna before the oracle of pure gold, and the flowers and the lamps, and the tongs made y of gold, and that perfect gold, and the snuffers and the basins and the spoons and the censers of pure gold. You see glorious things beyond the veil. For the temple represents the condition of the church in glory, and in Revelations 8 you remember that he stood by the incense altar and he had a golden censer, not a copper one, indicating a work of Christ done beyond the veil. In his case for the church on this side, the veil.

All those little points have their meaning and significance, and then we find also that willful sin is not atoned for by the merit of Christ. Anything traceable to Adam's blunders and disobedience is atoned for, and a lot of that influence enters into some of our willful sin, and we find that Brother Russell pointed that out.

And I was very glad to see that the Hebrew words and the Greek words pointed out exactly the same thing. Now, in the Hebrew there are three words used for sin or evil or disobedience. The first word is katah K all I don't know do any good to spell it, because that would be in English anyhow. But the root meaning is an offence to miss to come short, and it's used in Leviticus in verses 16, 21, 30 and 34.

It's the general term for Adamic sin. It indicates that you're meant to do good. You were Trying to do good, but. But through various influences, external, internal, you weren't able to. You missed the mark.

You didn't make a perfect score. Then the next one is a word translated iniquity, and it's a. It means perversity, crookedness, waywardness, a habit of inbred, tendency to have a little of one's own way. Crookedness, you see, it's used in Exodus, the 26th chapter, verse 39.

And in Leviticus 26, 39. Excuse me, that's Exodus also in Leviticus 16, where it speaks of the iniquity in all their sins. I'll speak of that a little later, and then there's a third word meaning transgression. It is peshaw.

It means from a root meaning to stride or spread the legs and indicate a willful, determined opposition. It's translated revolt, rebellion, and indicated a opposition, you see, not merely a failure, not merely a wayward tendency, but a determined opposition, and then in the Greek, there's the same. The Greek word armatia indicates the same meaning to miss the mark.

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That's odd, isn't it, that the word should be similar in meaning. In the Greek and the Hebrew, they meant to aim for the prize, but because of various influences that entered in, they missed the mark, and so that's Adamic sin, and it's generally translated sin. Another word, animia, is derived from the negative alpha and nama, meaning law or order.

The thought being that the indication of this kind of iniquity is lawlessness, disrespect for law, namos is the word for law, and alpha, meaning no law, lawlessness, and this has the thought then of not paying out attention to the Lord's commands. The word namas is from Nemo, meaning to parcel out or regulate, and that's the thought of law in connection with it.

And this is without law. Then there's another word translated iniquity, and that's the negative of righteousness or justice. Abia, unjust. You see.

Then the word meaning transgression is again a waywardness paradis. Para meaning beside, and by no means to walk, to walk and beside. Not in the pathway that's laid out, but a little wish for your own way. You walk a little bit alongside, you go in the right direction, but you're having your own way about it.

Then there's two others that are interesting. One is parakoa, meaning imperfect hearing that occurs in Hebrews, where it speaks of the transgression under the law, that every transgression and disobedience that disobedience is this word, imperfect hearing. It means you weren't paying attention, and so you didn't get the directions clearly, and so you didn't obey perfectly. Disobedience, and then there's another meaning, ignorance, that you didn't know, didn't understand.

These are our words that occur about the use of sin. Now in Leviticus 16, where he speaks of the sins that were confessed upon the head of the Lord's goat, the bullock and the large goat, and then of those on the scapegoat, it's interesting to see how the wording itself points out that the willful sin is not atoned for by the blood of Christ, that there's stripes necessary for that. It doesn't mean second death, but rather it means that you must pay for that yourself. You knew better and you disagree. Disobeyed willfully or willingly at least.

And in the 16th chapter, then, of Leviticus, it says in the 11th verse, Aaron shall bring the bullock of the sin offering, which is for himself and his house, and make a sin offering for himself, and he shall also bring the blood of the goat and do with it as he did with the blood of the bullock, and that likewise is a sin offering, and then again, when it brings in the scapegoat, it says of it that he, in the 21st Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel and all their transgressions. In all their sins, all three words are used there.

The sins is the Adamic sin. Their transgression is the waywardness. Their iniquities is their willfulness, and these were all on the scapegoat, you see. The willfulness has to be atoned for by stripes.

We were glad to note that confirmation of the works and explanations given by our Lord Jesus. Now there's some interesting facts about the brazen altar. Also. I hope the brother will come up and make some kind of an indication that he's here. But this tabernacle altar, you remember, was five cubits square.

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Now, when you get to the temple, it's 20 cubits square, much bigger. You see there, the merit of Christ will be available for all mankind, even as the sin of. Of the second goat, the large goat, was available for the tribes of Israel, and so the order is bigger. Some think that it was a mistake.

For 20 cubits means 30ft square, and that's something too big for the court. But anyhow, that's what's given and they can't seem to find any way around it, and then when they get to the temple of Ezekiel, well, there's another change in the altar. It isn't quite so large as the altar in the temple, but it is nevertheless raised up by various subtles or bases so that it's so high it can be seen even from way outside, indicating that the altar, Christ's sacrifice, will be brought to the attention of all so that all will understand what the Lord has done for and then it is the center of all the arrangements of Ezekiel's temple, the center of the land, the center of the holy land or section of the priests and of the princes.

And it's likewise the center of the sanctuary itself, and all of these indicate that the whole of the plan of God and the salvation around of mankind revolves around the ransom, the fact that Jesus died for all, and in due time every child of Adam will have an opportunity to benefit by that ransom. That is good. You see, the knowledge of the truth spreads our sympathies out to include even the enemies.

See, we know that even Hitler and Genghis Khan and Nero and all the other terrible twists of mankind will be raised up in the millennial morning, and they'll have their opportunity. Perhaps some of them may straighten out. It looks kind of doubtful as far as we can see, but the Lord will give them the opportunity anyhow. Now, you know, Christendom isn't satisfied with the arrangements of the Lord.

They don't want a simple religious service. They want ornate things. They want to add a lot of beauty to it and of ornament and so forth, and so they do, and so in Second Kings 16 we have a picture of that given Second Kings the 16th chapter.

And King Ahaz went to Damascus. That is, he went up into the heathen country, you know, and he began to look around to see what they had to meet. Tiglath, Belize, king of Assyria, and saw an altar that was at Damascus, and King Ahaz sent to Uriah the priest the fashion of the altar and the pattern of it according to all the workmanship thereof, and Uriah the priest built the altar according to all that King Ahath had sent from Damascus.

So Uriah the priest made it against King Ahaz, came from Damascus, and when the king was come, the king saw the altar and approached to the altar and offered thereon, and he offered his burnt offering and his meat offering and poured out his drink offering on that altar, and the other, the common people could have the other route. Well, you see that's just what the ones who brought the evil doctrines into the church did in the Middle Ages.

They weren't content with the simplicity and the beauty of God's arrangement. They must bring in some heathen ideals and use that for their altar. In other words, they made their altars, as Isaiah said, art as a brick, human manufacturer, human ideals came in, and the Lord could not accept their offering. We find another interesting item in connection with the altar in 2 Chronicles 1:5.

In the time when the temple was being constructed and dedicated it. So Solomon and all the congregation with him went to the high place that was in Gibeah, for there was the tabernacle of the Lord which Moses, the servant of God, had made in the wilderness. But the Ark of God had David brought up from Kirjathjearim to the place where David had prepared for it, for he had

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pitched a tent for it at Jerusalem, that is, in Mount Zion. You remember, moreover, the brazen altar that Bezaleel the son of Uri, the son of Hur, had made. He put it before the tabernacle of the Lord and Solomon and the congregation sought unto it.

You see, the big altar in Solomon's temple wasn't made yet, and so they used the altar that had been made in the tabernacle and brought it out and used it in the earlier worship before the temple altar was completed, and you see, that points out just what we have now, the great altar which represents the merit of Christ available for all mankind, that isn't ready yet. But now we have brought back the purity of all the doctrines and the understanding of the ransom and what it means as Jesus and the apostles taught it, as it was built under the antitypical Moses, you see, under the direction of the Lord. We have that now brought to our attention and our sacrifices and our worship of the Lord is in connection with it, with the true doctrines and the altar of the Lord brought back there by and by the temple will be instituted, and there will be the great altar available for all mankind.

But now we're getting back the true worship and the true statements of the Lord and the apostles that brings to our minds the real sacrifice of Christ and how it is available for all mankind, that all will have one complete opportunity for salvation. Now, there are other things connected with the altar that are interesting and the tabernacle, but I believe our time is up and we don't want to state too many things, but leave you to apply some of these things for yourself. You say the best effect of a lecturer is to let some of the things remain for your study and your investigation. If all is told, and you said, I have it, I'll just go over it again and so forth. You don't have so much to study yourself.

But you remember that in the connection with the tabernacle, the tabernacle itself, by its very measurement, points to the altar in Egypt, to the Great Pyramid, and the Pyramid points to the Bible, and the two are tied together. One is brought up by the Edgar brothers that the angle at which the various pyramid passages were made, the angle it made with the horizontal, approximately 28 degrees, 10 minutes and 18 seconds. I think it was that that angle looked kind of odd, didn't it? Why didn't they make it 30 degrees, a good round number and be done with it?

No, and they investigated why that was, and so in order to find out, they laid out on a map and measured out an angle of that from the Great Pyramid, parallel of latitude, and have that angle point out. They thought it might strike Jerusalem, but it didn't. It struck Bethlehem.

That was rather, you might say, ordered of the lot, and they didn't do it merely by looking on a map. No, they took the latitude and longitude of Bethlehem and of the Great Pyramid and worked it out. But trigonometry, and that's the way that it turns out, and then again, it is found that if you take the Ark of the Covenant, the of which only the outer dimensions are given, the inner dimensions are not given at all.

And so to get those inner dimensions, one went around with the contents of the ark in mind and asked various woodworkers what would be the proper thickness of the base and the sides in order to get an ark like that in a box that would hold the tables of the Law, Aaron's rod that budded, and the cup of manna, and likewise, there was a book of the Law connected with it, and he found, by comparing those measurements that he got suggested and taking the average of them, that if the temple, or rather the Pyramid cubit of 25 inches was applied to the dimensions given for the Ark of the Covenant, the ark had exactly the same capacity as the granite copper in the Great Pyramid. Now, it didn't actually, because the Ark was built on the Egyptian cubit, make it small enough to carry around. But it was so measured that if you applied the pyramid cubit to it, it would have the same contents as the granite copper.

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And so we have those two, tying the two together, all of which indicates to my mind that there is a message for God's people. In the Great Pyramid, but also that the great measure mass of it is for the world's blessing by and by. Now those two suggestions you can look up, we find that applying this pyramid measurement to the curtains around the tabernacle court, you find the dates given of the 6,000 years and our Lord the birth pointed out, and various other things that are very interesting. Remembering, of course, that the tabernacle court was built in the Egyptian cubit 18 inches, but that if you apply the pyramid cubit, you get certain other hidden things there, and so the Lord ties these things together for our blessing to indicate how widespread are his arrangements and how the harmony and the beauty of the Lord enters into everything of his creation.

Thank you.