Christ at The Laver of Brass

Introduction:

We are examining the steps of Christ ministry of the gospel plan as depicted in the sanctuary. We have also been reflecting on how we respond to each of His steps. We have also been exploring how the teachings of each step has been corrupted by the antichrist. We started with the birth of Christ in the camp of Israel and discovered the great significance of Christ being born in the likeness of sinful flesh and how He showed us by example that we too through the grace of God can be victorious over sin in our sinful flesh. We learned that it is antichrist who denies that Christ is come in the likeness of sinful flesh and how that corruption discourages us from believing that we can be partakers of the divine nature and escape the corruption that is in the wold through lust (1Peter 1:4).

The next step in the plan of salvation depicted in the sanctuary is the altar of sacrifice, where we found that Christ had to be the Lamb without spot or wrinkle if He were to be our substitute. It is at the cross that we are drawn to Christ and decide to follow Him and be saved by faith. Antichrist teaches salvation by works, that remaining in the Roman church is the only way to be saved, and that salvation requires confessing to priests for forgiveness, and doing penance to help pay for your sins.

The purpose of this study is to examine the laver of brass to discover Christ's step in the plan of salvation, our part in response to His step, and how Satan, the mastermind and counterfeiter, has corrupted the truths represented by the laver.

Christ's step in the plan of salvation at the laver of brass:

We find in Exodus the record of steps required of the priests before ministering in the holy place, the first apartment of the sanctuary.

> Exodus 30:18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 19) For Aaron and his sons shall wash their hands and their feet thereat: 20) When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

What was the next step of Christ after His death on the cross? It was His resurrection. Just how does the laver represent His resurrection? To find the answer let's turn to Paul's writings to find out. Paul likens baptism to Christ's death and resurrection when Christ arose with a glorified body that could no longer die. Below, Paul describes both Christ's step and how we respond to His step. The comparisons are closely connected in many of Paul's writings. For now, let's focus on Christ's step in His resurrection and why it is necessary for our salvation.

> Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4) Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. … 9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. 10) For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

In the following verses, Christ reveals to Martha, the sister of Lazarus whom Christ was about to resurrect, that He was the resurrection and the life, and that He not only could resurrect Lazarus at the last day, but had the authority to resurrect Lazarus then.

John 11:24 Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. 25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

In the passage below, it reveals that there was only One worthy of opening the scroll. There was no-one "in Heaven, nor in earth, neither under the earth, was able to open the book." The only One able was the "Lamb as it had been slain." In Bible times the last will and testament was a scroll sealed with seven seals. In the will was recorded the heirs. The scroll of which John is speaking is Christ's last will, recording all the saved who will inherit the earth.

Revelation 5:1 And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. 2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

1Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

What qualified Christ to be the only One found worthy? His death and resurrection without which there is no hope of our being resurrected should we die, and certainly no hope of salvation. Below we find a verse referring to Christ's death and resurrection affirming that the grave could not keep His body. It was His sinlessness that kept His body from seeing corruption.

Acts 2:31 He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

Paul gives us some insight into why the grave could not keep Him. Simply put, the resurrection proved that Christ was holy and therefore "declared to be the Son of God with power," power to resurrect and give eternal life to all who believe in Him and obey Him.

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2) (Which He had promised afore by His prophets in the holy scriptures,) 3) Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5) By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

Revelation 1:18 I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Our response to Christ's step:

Christ instructed Nicodemus that in order to enter the kingdom of God, one must be born again. One must be born of the water and of the Spirit.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4) Nicodemus saith unto Him, How can a

man be born when he is old? can he enter the second time into his mother's womb, and be born? 5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7) Marvel not that I said unto thee, Ye must be born again. 8) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

What does it mean to be born of the water?

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

What does baptism have to do with salvation? When one makes a public confession of faith by baptism, in response to Christ's public confession of love, he has recognized and confessed his sin and his need of a Saviour. He has repented and been forgiven, and his sins have been remitted.

Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

As Peter speaks of Christ's death and being quickened by the Spirit, baptism also represents death to the flesh to be quickened by the Spirit to a new life.

1Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

As mentioned before, Paul also likens Christ's death to baptism. We must die to the old nature and be born again and walk in newness of life.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein? 3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? 4) Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5) For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 6) Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7) For He that is dead is freed from sin. 8) Now if we be dead with Christ, we believe that we shall also live with Him: 9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. 10) For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. 11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

This newness of life takes place when we believe and exercise faith in God's ability to resurrect us as new creatures after we have died to the old man as typified by the resurrection of Christ.

Colossians 2:12 Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

What does it mean to be born of the Spirit? Paul contrasts the old man operating under the flesh, with the new man operating under the Spirit of Christ.

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3) For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6) For to be carnally minded is death; but to be spiritually minded is life and peace. 7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8) So then they that are in the flesh cannot please God. 9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

We should now be able to understand why Paul instructs us that without the resurrection of Christ, we have no hope of eternal life. We are still in our sins and destined for eternal damnation.

1Corinthians 15:12 Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? 13) But if there be no resurrection of the dead, then is Christ not risen: 14) And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15) Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. 16) For if the dead rise not, then is not Christ raised: 17) And if Christ be not raised, your faith is vain; ye are yet in your sins. 18) Then they also which are fallen asleep in Christ are perished. 19) If in this life only we have hope in Christ, we are of all men most miserable.

Paul desires that he may know the power of Christ's resurrection so that he may have faith that he also will be resurrected to eternal life.

Philippians 3:10 That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; 11) If by any means I might attain unto the resurrection of the dead.

1Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

The corruption of the truth by the antichrist:

Christ on the cross:

Christ is found still on the cross in many pictures, statues, and artifacts found in the Catholic Church. The cross was critically important in the plan of salvation, but no more than His resurrection and His continuing work in the Heavenly sanctuary where He ever lives "to make intercession for us" (Hebrews 7:25). An empty cross signifies victory over sin and death.

Hebrews 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. 10) For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. 11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

Baptism:

The following is copied from google search regarding the Catholic understanding of baptism.

This sacrament is understood to cleanse us from original sin, and any personal sin for those baptized at an older age, to make us sharers in the divine life, and to enable us to become members of Christ and His Church.

1. It Washes Away Original Sin

Baptism cleanses the soul of Original Sin—the fallen human condition inherited from Adam and Eve—as well as any personal sins committed prior to the sacrament. In Catholic teaching, this spiritual washing leaves an indelible (permanent) mark on the soul.

2. It Makes You a Child of God and Heir to Heaven

Through baptism, a person undergoes spiritual rebirth, becoming an adopted child of God the Father, a temple of the Holy Spirit, and a brother or sister of Jesus Christ. This grace opens the path to eternal salvation and the Kingdom of Heaven.

3. It Incorporates You into the Church and Opens the Other Sacraments

Baptism acts as the "door" to the Catholic Church and the broader sacramental life. It unites the individual into the Body of Christ (the Church) and is a strict prerequisite for receiving other sacraments like Confirmation and the Eucharist.

MEANING., Original sin may be taken to mean: (I) the sin that Adam committed; (2) a consequence of this first sin, the hereditary stain with which we are born on account of our origin or descent from Adam. From the earliest times the latter sense of the word was more common, as may be seen by St. Augustine's statement: "the deliberate sin of the First man is the cause of original sin" (De nupt. et concup., II, xxvi, 43).

My comments:

As we have learned from the study above regarding our response to Christ's step at the laver of brass, which step symbolizes His resurrection and is compared to baptism, a step we take when we recognize the love of God, our need of a Saviour, and repent and seek cleansing from our own sin and not the sin of Adam.

Infant baptism:

The following is copied from google search regarding infant baptism.

> For those who practice infant baptism like Catholics, Lutherans, Anglicans, and some other Protestant denominations, they see it as a symbol of God's covenant and a welcoming into the family of God. On the other side are those who reject the idea of infant baptism. They see baptism as a step that occurs after a person has made a conscious decision to follow Christ, where baptism is an outward sign of the inward transformation. Because an infant does not have the capacity at that stage to make a conscious decision to follow Jesus, those who oppose infant baptism argue that baptism cannot save them. Therefore, this position says, there is no reason for infant baptism.

My comments:

Obviously, a baby cannot recognize the love of God demonstrated by Christ, desire to be forgiven and cleansed of his sin, and dedicate his life to Christ. Infant baptism offers false assurance of that which can only come to an informed adult when he personally confesses and repents of his sin.

Sprinkling instead of immersion:

The following is copied from google search regarding baptism by the Catholic Church.

> The Catechism states: "Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head" (CCC 1239).
>
> "Baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living [i.e., running] water. But if you have not living water, baptize in other water; and if you cannot in cold, in warm. But if you have not either, pour out water three times upon the head in the name of the Father and Son and Holy Spirit" (Didache 7).

My comments:

The Catholic sacrament of sprinkling is contrary to the Bible's account of baptism by immersion which represents death to the old man and the beginning of a new life in Christ Jesus by choice. The following verse states that John was baptizing in "Aenon near to Salim, because there was much water there" which suggests that there was a need for "much water" in order that immersion could take place.

> John 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

Acts 8:38, 39 records that Philip and the eunuch "went down both into the water" and both "were come up out of the water," again indicating that the eunuch was immersed.

> Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

It is written of Christ's baptism as well, that He came "up out of the water," indicating that immersion had taken place.

> Mark 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10) And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him:

The following verse in Matthew tells us that confession of sin occurred at the time of baptism.

> Matthew 3:4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5) Then went out to him Jerusalem, and

all Judaea, and all the region round about Jordan, 6) And were baptized of him in Jordan, confessing their sins.

Summary:

At the laver of brass, which stood between the altar of sacrifice and the holy place, Christ's next step in the plan of salvation is revealed as His resurrection—the proof that death could not hold the sinless Lamb, that He is the resurrection and the life, and that He alone is worthy to open the sealed scroll of the inheritance (Exodus 30:18–20; Romans 6:4, 9; Acts 2:31; Romans 1:4; Revelation 5:5–6; John 11:25). Our response is to be born again of water and of the Spirit: by immersion baptism we publicly confess faith in Him, die to the old nature, receive remission of personal sin, and rise to walk in newness of life under the control of the Spirit rather than the flesh (John 3:5; Romans 6:3–11; Colossians 2:12; Romans 8:1–13). The antichrist corrupts this truth by keeping Christ perpetually on the cross, replacing believer's immersion with infant sprinkling or pouring that claims to wash away original sin and automatically incorporate one into the church, thereby denying the necessity of personal repentance, conscious faith, and the transforming power of Christ's resurrection.