

**From the Altar to Glory: The Brazen Altar – Blood Still Speaks
A Spirit-Filled Journey Through the Temple Sanctuary**

Dr. John Carmichael

[Exo 27:1-8 NASB95] 1 "And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits. 2 "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. 3 "You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. 4 "You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners. 5 "You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar. 6 "You shall make poles for the altar, poles of acacia wood, and overlay them with bronze. 7 "Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried. 8 "You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make [it.]

[Lev 17:11 NASB95] 11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

[Heb 9:11-14 NASB95] 11 But when Christ appeared [as] a high priest of the good things to come, [He entered] through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

[Heb 10:19-22 NASB95] 19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since [we have] a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled [clean] from an evil conscience and our bodies washed with pure water.

- **Today we begin a journey called From the Altar to the Glory: A Spirit-Filled Journey Through the Temple Sanctuary.**
- The Old Testament sanctuary was not just ancient architecture. It was a prophetic picture. Every gate, every curtain, every piece of furniture, every sacrifice, every priestly action was preaching something about Jesus Christ.
- The temple sanctuary shows us the movement of redemption: from the outside to the inside, from distance to nearness, from guilt to glory, from sacrifice to presence.
- But the journey does not begin at the lampstand. It does not begin at the table of shewbread. It does not begin at the altar of incense. It does not even begin behind the veil in the Holy of Holies.
- It begins at the brazen altar.
- Before anyone could move toward the holy place, they first encountered the altar of sacrifice. Before there was oil, there was blood. Before there was incense, there was blood. Before there was bread, there was blood. Before there was glory, there was blood.
- This is important for Pentecostal believers today because we love the fire of God, the gifts of the Spirit, the anointing, healing, prophecy, deliverance, and glory. And we should. But we

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must never become so focused on gifts, fire, and anointing that we lose the centrality of the blood.

- The Holy Spirit does not lead us away from the cross. The Holy Spirit reveals the power of the cross.
- The Spirit-filled life is not a bloodless life. Pentecost is not separate from Calvary. The fire that fell in Acts 2 came because the blood was shed at Calvary. The upper room was possible because the Lamb had already been slain.
- There is no Spirit-filled Christianity without blood-bought redemption.
- The altar tells us something we must never forget: you cannot bypass the blood and enter the glory.

What does the blood of Jesus still speak over our lives today?

To understand the power of the blood, we must begin where God told Israel to begin: at the altar. The brazen altar shows us that the blood still speaks forgiveness, protection, healing, victory, and access into the presence of God.

I. The Blood Speaks Forgiveness: Sin Is Not Excused; It Is Atoned For

- a. [Lev 17:11 NASB95] 11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'
- b. [Heb 9:22 NASB95] 22 And according to the Law, [one may] almost [say,] all things are cleansed with blood, and without shedding of blood there is no forgiveness.
- c. [Eph 1:7 NASB95] 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace
- d. The brazen altar was the first major object encountered in the outer court. It was large, visible, unavoidable, and bloody. It confronted every worshiper with one undeniable truth: sin brings death, but God has provided a sacrifice.
- e. The altar was not a place of self-improvement. It was not a place where people promised to do better. It was not a place where sinners covered their guilt with religious effort.
- f. It was a place of substitution.
- g. An innocent animal died in the place of the guilty worshiper. The worshiper placed his hand on the sacrifice, identifying with it. The animal bore what the worshiper deserved.
- h. That was the shadow. Jesus is the substance. At the cross, Jesus did not merely inspire us. He substituted Himself for us. He did not simply model love. He carried sin. He did not just suffer injustice. He bore judgment. He did not come to make sin look small. He came to remove it by the shedding of His blood.
- i. Forgiveness is not God pretending sin does not matter. Forgiveness is God declaring that sin has been judged in the body of Jesus Christ. The blood says, "Paid in full."
- j. Pentecostal people believe in power, but the first power we must proclaim is not power to shout, dance, prophesy, or preach. It is the power of the blood to wash away sin.
- k. The Spirit-filled church must never become embarrassed by blood language. We do not graduate beyond the blood. We go deeper into its meaning.
- l. Application - When the enemy brings up your past, do not argue your case based on your performance. Point to the blood. When shame says, "You are what you did," the blood says, "You are who Christ redeemed." When condemnation says, "You cannot come near," the blood says, "You have been forgiven." The proper response is

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repentance and faith. We do not hide sin. We bring it to the altar. We confess it. We turn from it. We trust the sacrifice of Jesus.

- m. I am not forgiven because I earned it. I am forgiven because Jesus shed His blood for me.

II. The Blood Speaks Protection: The Curse Must Pass Over

- a. [Exo 12:13 NASB95] 13 'The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy [you] when I strike the land of Egypt.
- b. [1Co 5:7 NASB95] 7 Clean out the old leaven so that you may be a new lump, just as you are [in fact] unleavened. For Christ our Passover also has been sacrificed.
- c. [Gal 3:13 NASB95] 13 Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--
- d. Before there was a tabernacle altar, there was Passover blood.
- e. Israel was in Egypt, surrounded by bondage, oppression, darkness, idolatry, and judgment. God told His people to take a lamb, kill it, and apply the blood to the doorposts of their homes.
- f. The blood was not hidden in a bowl. It had to be applied. God said, "When I see the blood, I will pass over you."
- g. The blood marked the house. The blood separated God's people from judgment. The blood declared that death had already visited that home through the substitute lamb, so judgment had no right to enter.
- h. The Passover points us directly to Jesus. Paul says, "Christ our Passover has been sacrificed." That means the blood of Jesus is not merely private comfort. It is covenant protection. It declares that the curse has no legal right to rule over the redeemed.
- i. Pleading the Blood - When Pentecostals speak of "pleading the blood," we are not trying to manipulate God with a phrase. We are not using the blood as a magical formula. We are making a faith-filled appeal to the finished work of Jesus. To plead the blood is to say, "Father, I stand under what Jesus has done. I appeal to the covenant. I trust the sacrifice. I declare that my life, my family, my mind, my home, and my future belong to the Lamb who was slain."
- j. It is not superstition. It is covenant confidence.
- k. Application: Plead the blood over your home, not as fear-filled ritual, but as faith-filled agreement with the finished work of Christ. Plead the blood over your children, not because you are afraid the devil is stronger, but because you believe Jesus has already conquered. Plead the blood over your mind when torment comes. Plead the blood over your future when fear tries to prophesy disaster.
- l. The blood of Jesus marks my life. The curse must pass over. I belong to Christ.

III. The Blood Speaks Healing: By His Stripes We Are Healed

- a. [Isa 53:5 NASB95] 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being [fell] upon Him, And by His scourging we are healed.
- b. [Mat 8:16-17 NASB95] 16 When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill. 17 [This was] to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."
- c. [1Pe 2:24 NASB95] 24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.
- d. The blood of Jesus does not only speak to guilt. It speaks to brokenness.

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- e. Isaiah saw the suffering Servant wounded, bruised, chastened, and scourged. The New Testament reveals that this Servant is Jesus. His suffering was not accidental. His wounds were redemptive.
- f. Matthew connects the healing ministry of Jesus to Isaiah 53. Jesus healed the sick as a manifestation of the kingdom and as a revelation of the redemptive heart of God. Peter looks back at the cross and says, “By His wounds you were healed.”
- g. This does not mean we reduce healing to a formula or shame people who are still standing in faith. It means we boldly proclaim that healing is not foreign to the atonement. Jesus did not merely come for souls while ignoring bodies. He came to redeem the whole person.
- h. He is Savior. He is Deliverer. He is Healer.
- i. A Spirit-filled church should still pray for the sick because the blood still speaks. We do not pray timidly. We do not pray as though healing ended with the apostles. We pray because Jesus Christ is the same yesterday, today, and forever.
- j. The gifts of healings flow from the same Christ whose blood was shed and whose body was broken. The Holy Spirit makes the finished work of Jesus present and powerful among us.
- k. Application: When you pray for healing, anchor your faith in Jesus’ finished work, not your emotional state. Do not say, “I hope God might care.” Say, “Jesus has already revealed the Father’s will and heart through His cross and His healing ministry.” Bring sickness, pain, trauma, disease, weakness, and affliction under the authority of the blood of Jesus.
- l. Declaration: Jesus bore sin and sickness. By His stripes, I receive healing, strength, and life.

IV. The Blood Speaks Victory: Satan Is Defeated by the Blood of the Lamb

- a. [Rev 12:10-11 NASB95] 10 Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. 11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.
- b. [Col 2:14-15 NASB95] 14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. 15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.
- c. [Rom 8:33-34 NASB95] 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.
- d. Revelation 12 shows Satan as “the accuser of our brethren.” One of his primary weapons is accusation. He accuses you before God. He accuses you to yourself. He accuses you through memory, shame, fear, regret, and condemnation. But the saints overcome him by the blood of the Lamb and the word of their testimony.
- e. Notice the order: first the blood, then the testimony.
- f. Our testimony has power because the blood has power. We do not overcome Satan by positive thinking alone. We overcome by the objective, eternal, finished work of Jesus Christ.
- g. At the cross, Jesus canceled the debt. He disarmed principalities and powers. The devil’s case against the believer has been answered by the blood.

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- h. Satan may accuse, but he cannot overturn the verdict of Calvary.
- i. Spiritual Warfare Component: Spiritual warfare is not just shouting at devils. It is standing in the legal victory of Jesus Christ.
- j. The blood breaks accusation. The blood silences condemnation. The blood declares that the enemy has no ownership over the redeemed. The blood reminds every demonic power that Jesus has already triumphed.
- k. Application: When accusation comes, answer it with the blood. When the enemy says, “You are guilty,” answer, “The blood has cleansed me.” When the enemy says, “You are disqualified,” answer, “The blood has justified me.” When the enemy says, “You cannot be free,” answer, “The blood has redeemed me.” When the enemy says, “You belong to me,” answer, “I have been bought with a price.”
- l. Declaration: I overcome by the blood of the Lamb and the word of my testimony. Satan is defeated, accusation is broken, and I belong to Jesus.

V. The Blood Speaks Access: The Way into God’s Presence Is Open

- a. [Heb 9:11-12 NASB95] 11 But when Christ appeared [as] a high priest of the good things to come, [He entered] through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.
- b. [Heb 10:19-22 NASB95] 19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since [we have] a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled [clean] from an evil conscience and our bodies washed with pure water.
- c. [Eph 2:13 NASB95] 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.
- d. The brazen altar stood at the beginning of the journey, but its purpose was not to keep people away. Its purpose was to make approach possible.
- e. The altar says, “You cannot come on your own terms, but you can come through the blood.”
- f. Hebrews tells us that Jesus entered the heavenly holy place through His own blood and obtained eternal redemption. Then Hebrews 10 tells us that because of His blood, we now have confidence to enter.
- g. That word matters: confidence. Not arrogance. Not casualness. Not religious pride. Confidence. The blood does not merely forgive us so we can survive at a distance. The blood brings us near. The blood opens the way into fellowship, worship, prayer, intimacy, and glory.
- h. This is essential for Pentecostal believers. We love the presence of God. We long for the glory. We pray for revival. We desire fresh fire. But the pathway into the presence is not hype, talent, volume, personality, or performance.
- i. The pathway is the blood. We do not enter because the worship set was strong. We do not enter because the preacher was anointed. We do not enter because we had a good week. We enter by the blood of Jesus.
- j. The Spirit-filled life is a life of blood-bought access.
- k. Application: Come boldly to God in prayer. Worship without feeling like an outsider. Refuse the lie that one failure means you must run from God. Run to the blood. Run to

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the throne. Do not let condemnation keep you in the outer court when Jesus has opened the way into the holy place.

- I. I have confidence to draw near. The blood of Jesus has opened the way into the presence of God.

VI. The Blood Still Speaks: We Must Apply, Declare, and Testify

- a. [Heb 12:24 NASB95] 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than [the blood] of Abel.
- b. [Rev 12:11 NASB95] 11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.
- c. [Rom 10:9-10 NASB95] 9 that if you confess with your mouth Jesus [as] Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.
- d. Hebrews says the blood of Jesus speaks. Abel's blood cried out from the ground for justice. But Jesus' blood speaks a better word. It speaks mercy. It speaks redemption. It speaks forgiveness. It speaks reconciliation. It speaks victory. It speaks access.
- e. The blood is not silent. The question is whether we will agree with what the blood is saying.
- f. The blood says, "Forgiven." Stop saying, "Condemned." The blood says, "Redeemed." Stop saying, "Bound." The blood says, "Accepted." Stop saying, "Rejected." The blood says, "Healed." Stop saying, "Hopeless." The blood says, "Near." Stop saying, "Far away." The blood says, "Mine." Stop saying, "Forgotten."
- g. Application: We apply the blood by faith. We declare the blood with our testimony. We honor the blood by repentance. We trust the blood in prayer. We celebrate the blood in worship. We overcome by the blood in spiritual warfare.
- h. This is not empty repetition. This is covenant agreement.
- i. The blood still speaks over my life, and I agree with the testimony of Jesus.

- **The blood of Jesus is not religious symbolism; it is the living testimony that sin is forgiven, Satan is defeated, and access to God is open.**
- **The journey from the altar to the glory begins with blood.**
- **Before the priest ever reached the lampstand, he encountered blood. Before he approached the table of shewbread, he encountered blood. Before incense rose, blood had been shed. Before glory was experienced, sacrifice had been made.**
- **And the altar is still saying: Come through the blood. Be washed by the blood. Be healed by the blood. Be delivered by the blood. Draw near by the blood. Overcome by the blood.**
- **The blood still speaks.**