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sermon preached by the late Mr. J. E. Hazelton on April 28th, 1907, from the text "And thou shalt burn the whole ram upon the altar; it is a burnt offering unto the Lord; it is a sweet savour, an offering made by fire unto the Lord. Exod 29. 18."

We come this morning in our meditations upon some of the tabernacle types to the great and striking one of the whole burnt offering; and the study of the types, dear friends, is not only helpful and interesting, but it is absolutely necessary if we are rightly to understand the Word of God. I pray for myself, and for my people here, and for all the Lord's people, for all who are in earnest about their soul's salvation, that they may not be content with anything short of deep, clear views, and a right understanding of the Scriptures of divine truth. It is evident that God himself sets great value upon the types set forth in the construction of the tabernacle and its furniture, considering that a large part of the book of Exodus, and the whole of the book of Leviticus is occupied with a most accurate and painstaking description of them. God the Holy Ghost designed them, and the Epistle to the Hebrews shows that in the arranging of the tabernacle and its worship, every plan and every detail was fixed by the divine Mind. The more we study the types, the more clear will be our views of God's holiness, and of our need. I thank God that in revealing the fact of His absolute and essential holiness, He has not given it to us in the form of a treatise. How many books have been written in this style, and how dry they have proved, although so full of good things! Now God is pleased to treat of His holiness and divine character by using pictures in order that we with our poor little capacities may by divine favour understand what He is in Himself, and what we are - here a little and there a little; line upon line; precept upon precept. If our kind and gracious God has condescended thus to multiply types, figures and emblems, shall not we, seeking divine illumination, study and pray over them that we may know the mind of the Spirit in connection with them? They present to us varied aspects of the cross of Calvary, and without their help, how can we understand anything whatever of the wonderful and full character of the sacrifice that was offered on that cross? God's abhorrence of sin is set forth in varied ways by all the details of every offering, and surely in the day in which we live we need more and more to insist upon the solemn truth of the absolute abhorrence of sin by God; that sin is a REAL thing; that it is not a mere appearance; that it is not just a part of man's development, but the thing that God hates! Every offering teaches us God has made for every kind of defilement which the sons of men are the subjects of, a wondrous provision and cleansing. Our blessed Lord thought much of the types; He spoke much of them. I often wish (perhaps it is wrong) that that marvellous Bible reading, which He gave to the two disciples on the way to Emmaus, had been recorded in His Word when "beginning at Moses and all the prophets, He expounded (opened up and opened out) unto them in all the Scriptures the things concerning Himself". He expounded - that is what I pray we may all seek to do in our ministry; not to bring our thoughts, but, out of the Word, to set before the people, under Divine teaching, the thoughts and will of our God. How beautiful would be Christ's exposition of the various details of the tabernacle worship. Let us remember that, owing to His divine power he would in three or four words explain that of which a minister in

three or four hours could only expound a fraction.

Whilst our dear Lord speaks of the types, they all speak of Him. In connection with this subject, I think the two lines of Joseph Addison apply beautifully. He is speaking of the starry heavens and says,

Forever singing as they shine,
The Hand that made us is divine.

And so every type is saying to us "The Hand that made us is divine". To see their beauty, to understand their harmony in the light of the Spirit is to have our faith confirmed and strengthened in the Old Testament scriptures, which are so bitterly assailed in our day.

Let us come to the tabernacle in the wilderness. By that tabernacle the Israelites were taught to know themselves; they were taught to know God, and what God was in Himself, and what He had graciously condescended to be to poor, lost and ruined sinners. A poor Israelite draws near to the tabernacle; he is in the wilderness, and brings with him an offering; it may be a bullock, a ram, a lamb or a dove, but he comes with his sacrifice, and thus coming he has the right to pass through the outer gate of the tabernacle, to lift up the curtains of the enclosure. There the poor man stands with his offering, surrounded on all sides, enclosed by the pillars of strength and the curtains of purity, thus every poor sinner drawing near to God and asking His mercy in and by Jesus Christ our Lord, everyone here who is just looking to God in and through Christ, every one who is saying "God be merciful to me a sinner" stands like that poor Israelite enclosed by the pillars of strength and the curtains of purity. "Know that the Lord hath set apart him that is godly for Himself", and though that Israelite with the dove in his hand did not apprehend the position in which he stood, yet he was set apart for God he was enclosed for God and in like manner, the feeblest believer who is here this morning, may not have experienced or estimated a precious Christ and his relation to Him, yet the sinner that comes to God in the name of the Lord Jesus Christ is on holy ground, and is surrounded by a faithful covenant keeping God.

Now the first object that met that poor Israelite with his dove, of the richer man with his bullock, was the Brazen Altar, the Altar of burnt offering, and not one step further could be taken in the tabernacle courts until the Brazen Altar had been approached; and the Burnt Offering had been sacrificed thereon, whether it were a bird or any other creature.

Before we proceed, I would point out there was but ONE ALTAR on which the Burnt Offering could be presented, and we find that in the best periods of the history of the Children of Israel, they were exceedingly jealous if they heard of any other altar being erected. For instance, two tribes and a half (Gad, Reuben and the half tribe of Manasseh) elected to stay on the other side of Jordan (Numbers 32) and when the other Israelites heard that they had erected an altar, they sent a deputation and prepared for war if their brethren would

not give up that altar. Explanations were given and war was averted. They knew there was but one Altar, but one place where the burnt offering could be accepted, and that all other altars were displeasing in the sight of God. That Altar had staves in it so that it could be carried from place to place, and here we have this glorious truth set forth, that there is but one Burnt Offering, and as the brazen altar was carried from place to place, so there is but one Gospel, the message of salvation through the substitution of the Man Christ Jesus for sinners and that a gospel which is not the Gospel of substitution, which is not the gospel of the SHED BLOOD, is no Gospel at all, and cannot save the souls or stir the spirits of poor, lost and ruined sinners.

We now come with the Israelite to the Altar of Burnt Offering, and we will speak of the Burnt Offering described in our text; first of the altar, as to its significance; secondly of the subject; and lastly of the savour of the Burnt Offering.

ITS SIGNIFICANCE. What is its special meaning for you and for me? We are not dealing with something of antiquarian interest, but with a present salvation set forth under these types. There were five great offerings in connection with the tabernacle worship. There is but one offering on Calvary, ONE SACRIFICE offered for sins for ever, but so great and deep, sominfinite and wonderful is this Sacrifice that five great offerings were required to set forth the one Christ. Five great offerings were required to set forth that stupendous Sacrifice which is as high as heaven, and reaches to the lowest depths in order to bring poor sinners up therefrom.

What was the Burnt Offering designed to do? It was a "whole Burnt Offering"; all the victim was consumed after it had been skinned. The Burnt Offering is designed to show that the Sacrifice of our Lord meets the lack of devotedness to God on man's part. (We will explain this directly). There is the Meat Offering, that was designed to show that the Lord Jesus makes atonement for all defects in our natural characters. There is the Peace Offering to show he atones for our enmity to God; the Sin Offering presented for sins of ignorance, and the Trespass Offering for wilful sins. What a glorious Christ does this set forth! A Christ that meets the sinner's need at every point of view; the Christ who atoned for our lack of devotedness; for all the defects of our natural character; the Christ whose precious blood is the Peace Offering and subdues my enmity to God; and that poured out blood which atoned for all my sins of ignorance and wilful crimes. The whole Burnt Offering is the picture of the Atonement for our lack of absolute devotedness to God. What are we to understand by that? There is Moses with the two Tables of the Law, the first containing the commandments of our duties to God; the second the commandments of our duties to our neighbour. The Burnt Offering has to do with the duty which every man owes to God. Remember that the Law is not abrogated, but has been fulfilled. What is the first commandment? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mat 22.38). That God absolutely demands of every man as a creature. Have the best of men come anywhere near fulfilling it? A young man once went to the Lord and said, "Master, which is the great commandment in the law?", and the Lord gave him this commandment, and "love is the fulfilling of the

"Law." Now, poor sinner, does not this cut you off altogether from hope of salvation by your own deeds? You must love the Lord with all your heart, with all your soul, with all your strength and with all your mind and your neighbour as yourself (Luke 10.28). Dear child of God, does not this cut up our self-complacency? and well that it should! Can we, who have felt and tasted that the Lord is gracious, we who have felt a little of the power of a dying Saviour's love, and a risen Saviour's grace, say that every thought, act and desire devoted absolutely to the honour and glory of Him who loved us and gave Himself for us? Oh, the Lord knows they are not! What a despairing lesson this would be were it not learnt by the side of the Brazen Altar! There, by that altar (in other words, standing under the cross of my Lord Jesus Christ) I behold Him who offered Himself a whole Burnt Offering, a perfect Sacrifice. He absolutely devoted Himself to the Lord His God. In the Man Christ Jesus we see Him who loved the Lord with all His heart, with all His mind, with all His soul and with all His strength, and His neighbour as Himself. This offering is S U B S T I T U T I O N, this offering is the ascending fragrance, this offering is that on which I base my hopes and expectations of acceptance with my God.

The "whole Burnt Offering." The whole of the ram was to be offered by Aaron and his sons. Was there no part given to the priests? Only one - the skin of the creature. All else of that unblemished sacrifice was to be consumed. Now the word "burnt offering" we are told, might be rendered the offering that ascends, and the word "burnt offering" here is rendered in the Book of Genesis "a sweet savour of rest", so when Noah came out of the ark and offered burnt offerings, the Lord "smelled a sweet savour". Every morning and evening a lamb was offered for a burnt offering, and was called "the continual burnt offering"; - so here, the whole of the victim was burnt upon the altar, and the skin was given to the priests to be made by them into garments. The fragrance of ~~the morning and evening lamb~~ that offering ascended, and the whole camp of Israel stood accepted under the ascending fragrance of the morning and the evening lamb. For that poor Israelite standing by the side of the Brazen Altar God accepts the fragrance of that sacrifice. Here we have the glorious truth that we are accepted because of the merits of our Lord and Saviour Jesus Christ, and the poorest and most trembling sinner here today who says

Give me Christ or else I die,

is under the value of the merits of our great Burnt Offering, the continual merits of our Lord and Saviour Jesus Christ. He has offered His offering once for all, but the merits of that Offering fill Heaven's courts and the souls of poor, lost and ruined sinners. Then the skin! what does that signify? The righteousness of the Lord Jesus Christ imputed. His merits, fragrance, our acceptance imputed, - our justification! Thus clothed with His righteousness, cleansed by His blood, we are accepted, and the ascending merits which proceed from the Altar of Calvary, enter as a sweet savour of rest into the heavens of our God.

But what had the offerer to do who approached the altar with his burnt offering? He was to put or lean his hands upon the head of the whole burnt offering. What did this attitude mean? By this act, he

said "Let this offering, O God, be regarded as if it were myself; I lean on it as my support before Thee." That man was accepted! Is this what you say and feel with regard to a precious Christ? Can you, and do you say this - "Let this Offering be regarded as if it were myself, the whole Burnt Offering, well-pleasing unto Thee; I lean on it as my support before Thee?"

On Christ the solid Rock I stand,
All other ground is sinking sand.

Accepted! The fragrance of that Offering attributed to the offerer, and the skin of that offering given to the priests, the sons of Aaron, - the imputation; the reckoning - the giving of the merits of the righteousness of Christ. This is THE ONLY WAY TO HEAVEN - only ONE BRAZEN ALTAR, only ONE SACRIFICE, only ONE CLOUD OF ASCENDING MERITS, and ONE JUSTIFYING RIGHTEOUSNESS of Jesus Christ our Lord. Cannot you understand why it was there was such gladness in many of the Psalms of David? When an Israelite realised this, well could he sing "Blessed are they that dwell in Thy courts (by the Brazen Altar and the Burnt Offering) they will be still praising Thee." "I had rather be a door-keeper in the House of my God than to dwell in the tents of wickedness" to see the Brazen Altar, to see poor sinners coming in to the Brazen Altar, to see the priests in their ministry - "I had rather be a door-keeper there than dwell in the tents of wickedness."

Here I sit for ever viewing
Mercy's streams, in streams of blood,
Precious drops, my soul bedewing,
Plead and claim my peace with God.

Is that what the cross of Jesus is to you? Is that what Christ is to you? Do you have in your hearts aught of the feeling of holy awe and joy which must have filled those whose feet wended their way to Jerusalem in the olden days, and longed for the hour when their feet should stand in the holy city?

Secondly, THE SUBJECT. We have of course touched on this all the while. THE LAMB OF GOD!

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine.

The whole Burnt Offering, Christ Jesus the Lord. What did the leaning upon the victim signify? Substitution. True, it signified the transfer of sin from the offerer to the Offering, but does it not also signify UNION? If by faith I lean on Jesus as my Substitute, that faith sets up (it is the work of the Spirit) vital union with Jesus. Substitution and union. Lord, let this Sacrifice be accepted as my fragrance, and for me, and so there is an indissoluble union between Christ Jesus the Lord and His people.

In relation to this - THE SUBJECT - look once more at the Burnt Offering. What are Aaron and his sons bidden to do? They were to

slay the ram, cut it in pieces, wash the inwards and legs, put them each unto his piece, and unto his head; that is, they were to cut the ram in pieces and examine and wash every part to see if there was any inward blemish; every portion coming under the eye of Moses and of Aaron. The head - representing the mind; the inwards - the will and the affections; the legs - the outward walk and conduct. All was sacrificed and presented after being washed. This was a type of the spotless purity of our Lord Jesus Christ. Four times is this purity specially spoken of in the New Testament. In the Epistle of John - "In Him is no sin"; in the second Letter to the Corinthians - "He knew no sin"; in the first Letter of Peter - "He did no sin"; and in the Epistle to the Hebrews - "He was without sin", though He was tempted and tried in all points. See here the great fulfilment of the Burnt Offering. Men examined Him; God's holiness looked Him through and through and was satisfied, and rejoiced in Him.

What about our Lord's mind? "I delight to do Thy will O My God." What about His will and His affections? He loved the Lord with all His soul and all His mind and all His strength. What about His outward walk and conduct? "He went about doing good", glorifying God wherever He trod - all this is for you and me as our whole Burnt Offering. When the time came He went up to the cross and yielded up that perfect life unto God, as the Apostle says in the 5th chapter of the Epistle to the Ephesians, "an offering and sweet sacrifice to God for a sweet-smelling savour". Can we not hear them singing in heaven? and what do they sing? "Worthy is the Lamb that was slain, to receive honour, blessing, glory and power!" We can sing it here, can we not? Worthiness! Lord, I am all unworthiness, but "Worthy is the Lamb". He is the altogether lovely - worthy when He died, worthy when He rose, and worthy in heaven's courts today. Under the fragrance of that infinitely worthy Lamb I would take my stand as one who reposes all his confidence in Christ, the whole Burnt Offering.

Lastly, the SAVOUR. We said that the word "burnt offering" is elsewhere described as an offering of a sweet savour of rest. That is a lovely word in Zephaniah, "He will rejoice (God the Father), He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing". The Burnt Offering of a precious Christ is a Burnt Offering of rest. God rests there. The Law is fulfilled, His holiness is satisfied; Christ's merits pervade the heavenly courts, and the place where God rests in His love is the place where I would rest - beneath the shadow of the wings of God; under the fragrance of this whole Burnt Offering. Hear what the great Offerer Himself says in the Gospel by John. "I have glorified Thee on the earth", - there is the sweet savour - I have finished the work which Thou gavest Me to do", and as we are enabled to apprehend and appreciate the Person, worth and value of Christ our whole Burnt Offering, supplying for ever our lack of devotedness to our God, in such proportion shall we realise devotedness to Him who loved us and gave Himself for us. Where is zeal to be found? Where is our service a delightful privilege? At Calvary's cross, feeling and realising by precious faith what He has done for us. Oh, it is a heart-cheering thought that God is glorified in our salvation, and thus we would rest our souls on Christ. His humanity is glorified too!

As God, His glory could not be added to, for it was essential to His nature, but as the Man Christ Jesus the Lord, God has glorified Him, for He has finished the work given Him to do.

There then is the Burnt Offering, completely consecrated by God. There is the Brazen Altar with blood upon the horns, which means that wherever there is the blood of Jesus, there is God welcoming the poor sinner. Oh, wondrous Offerer of that Sacrifice! All perfection is there; all satisfaction is there; all offering for sin is there; all the merits of the Lord Himself are there to put away sin by the sacrifice of Himself. That is what the whole Burnt Offering means. Sin is annihilated, gone for ever; it can never more intervene in judgment between man and God. A triune God delights in that whole Burnt Offering, for the Father delights in the Son; the Son delights to do the will of the Father, and the Holy Spirit delights to take of the things of Jesus and show them unto His people. Did He ever cast one sinner away? You cannot find one instance of a sinner who had been made to look unto Jesus, or, as it may be read, Look INTO Jesus, ever being cast out. Looking INTO Jesus as my whole Burnt Offering, or as that ram which was to be offered on Calvary, I can say

My name from the palms of His Hands,
 Eternity will not erase,
 Impressed on His hands it remains
 In marks of indelible grace,
 More happy, but not more secure,
 The glorified spirits in heaven.