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sermon preached by the late Mr. J.E. Hazelton on the 2nd June 1907,  
 on the text "Now this is that which thou shalt offer upon the altar;  
 two lambs of the first year day by day continually. The one lamb thou  
 shalt offer in the morning, and the other thou shalt offer at even."  
 Exodus 29, 38-39.

The services which God appointed for His dear people Israel were of two kinds. There was the collective service and the personal service, or, to use other words, the congregational service which represented the whole of the congregation, every man and woman and child in the host of Israel, and the individual service. These two lambs constituted such a congregational service; in it all the host of Israel stood accepted. The Passover also was a congregational service and represented the whole host of Israel. The great transactions upon the Day of Atonement, when Aaron confessed upon the head of the scapegoat all the sins of all the congregation of Israel was another instance of congregational or collective service comprising as it did sacrifices for the whole of the people. On the other hand there were a multitude of services and of sacrifices for individual use. When a man felt that he had committed a trespass and brought of his own voluntary will a Trespass Offering. Another's heart was moved to a personal expression of praise, and he brought an offering corresponding to the feelings of his heart. This is individual service which is at the root of all personal religion, i.e., secret, personal transactions between the soul and God, and the necessity of this every spiritual Israelite was made to feel. We bless and praise God for public service, but alas, alas, the interest of God's people in public service seems in our day to be largely on the wane. Compare your condition (and I put myself among you) as regards the House of God, and the service of God, with the glowing ardour that filled the hearts and moved the feet of the Israelites of old. Oh! they journeyed with gladness from every part of the land three times a year to the temple in Jerusalem. Did not David, and did not all Old Testament saints long for the public and united worship of the Lord? "I was glad when they said unto me, let us go into the House of the Lord"..... For my brethren and companions' sakes I will say Peace be within thee." Ps 12.2. David said in the bitterness of his heart with regard to Ahithophel "We took sweet counsel together and walked unto the House of God in company." Ps 55. Do you feel like that with regard to the services? Is one meal a day enough for you? Are you ready to be a half-day worshipper? Look at those Israelites with not half the Gospel privileges which we possess, yet they longed for the courts of the Lord, and there the Lord met with them and communed with them, and cheered their hearts and warmed their spirits by His love.

But whilst we would value the public services of God's House, the congregational worship of our God, let us remember that if we are among the living of His people, if we are really and truly going to Heaven, there are PERSONAL transactions between our souls and God. The private MUST precede the public; the Finger of Grace upon the soul MUST precede the true song of praise in the sanctuary and I personally must know what it is by faith to place my hand upon the head of Christ as the Trespass Offering, ere I can participate

in the joys of the assemblies of His people.

Let us pass on from a reference to these two great phases of Christian worship as typified by the worship of Israel of old. We have to do this morning with one of the noblest and most beautiful of all the public services which were associated with Israel, and that is, the offering of the morning and the evening lamb. It is called in God's Word the CONTINUAL Burnt Offering, because every day of the week those two lambs were offered, one in the morning and one in the evening; every day, every week, every month, every year without intermission the curling smoke testified that the Burnt Offering was on the altar. It is a most beautiful fulfilment of this that our blessed Lord was crucified in the earlier hours of the day, as the smoke of the morning sacrifice was ascending upwards towards God, and that at three o'clock in the afternoon with a loud voice He said "IT IS FINISHED"; at that very moment the evening lamb was being offered upon the altar in the temple court. As each lamb was placed upon that altar, other offerings were poured out upon it, fine flour, oil and wine, - meat offerings and drink offerings - and the whole ascended as a sweet savour unto the Lord.

Now notice, dear friends, what God says in connection with this offering. The morning and evening lamb shall be offered day by day continually upon the altar (the Brazen Altar with its four horns) and whatsoever toucheth that altar shall be holy; and because there will ever be the smoke and the sweet savour of the offering of the morning and evening lamb, I will come down and dwell among My people, and I will speak to the children of Israel at the door of the tabernacle. Where? Near to the Brazen Altar which stood a little space before the door of the tabernacle; thus in virtue of that perpetual sacrifice, in virtue of that which those lambs set forth, God would dwell among the children of Israel. "I will meet you to speak unto thee". Ex 29.42. I will speak with thee at the door of the tabernacle of the congregation, I will meet you - the whole congregation; I will speak there unto thee, and I will dwell among the Children of Israel, and will be their God; not one was to be excluded. God said, Here is a sacrifice that I have provided for you, the sweet savour of which is always ascending, and everyone who draws near to Me under that sacrifice is welcome: I will meet with thee at the door of the tabernacle. We have just the same comprehensive thought set forth by the Apostle where he says "Henceforth there is laid up for me (the great Apostle of the Gentiles, Paul) a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing". And so the Gospel of the two lambs in connection with which the Lord met with His ancient people at the door of the tabernacle provided that any Israelite was welcome there. There he might approach and pour out his heart before the Lord and go away strengthened and helped and blessed, for the Lord said My glory shall be there, and I will sanctify the tabernacle of the congregation by My glory. Where is the glory of God now? In the face of Jesus Christ. Where do poor sinners

now commune with Jesus? Where do God's tried people now commune with Jesus? Under the shadow of the Cross, at the door of the tabernacle. There those who draw near see the glory of God revealed in His face.

Let us briefly speak of three things that are plainly to be seen in this. First of all, pardon by sacrifice; secondly, provision for the way, and thirdly, a promise for the needy. Pardon, provision, and a promise, all set forth by these two lambs, the continual burnt offering.

**PARDON BY SACRIFICE.** In this beautiful type is God's own reminder that pardon can come to the sinner only by sacrifice. This was the very marrow of that Old Testament dispensation, teaching, and it is the very essence of the Gospel. The daily offering of those lambs was the solemn representation of this great truth, that no sinner in Israel, no member of that congregation could draw near to God, and that God could not draw near to them, except by means of this perpetual sacrifice. No sinner can stand before God but as his guilt has been transferred to a Substitute. We know all this. Yes, but we want to know the POWER! Let us not pass over these solemn truths as mere rudiments, for they are the substantial food of the souls of God's dear people, and whenever a sinner, who had one spark, of spiritual life, saw the sacrifice, the impression of his daily need of that sacrifice was deepened in his breast because he daily contracted fresh defilement and sin. What millions and millions and millions of lambs must have been offered during the whole course of the Jewish dispensation! I mean simply as the morning and evening lambs, century after century, generation after generation. The Brazen Altar was never destitute of its lamb. And what do all these point out to you and to me? **THE ONE OFFERING OF OUR LORD JESUS CHRIST!** He on the altar of His cross hath perfected forever them that are sanctified. The Israelites were a sanctified people in the sense of being a separated and a set-apart people, but those offerings of the morning and evening lamb never perfected them, hence they had to be repeated. But Christ Jesus the Lord, by His one offering hath perfected forever them that are sanctified, who are chosen by God the Father, redeemed by God the Son, and set apart in the eternal purpose and Divine covenant as the people of the living God. The sacrifice of Jesus Christ once and forever has taken away all the sins of His people, but if that be the case, how does this continual Burnt Offering typify the offering of our Lord? The continual Burnt Offering speaks of the efficacy of the Offering made once for all by the Lord Jesus Christ as PERPETUAL; sin has forever gone, annihilated, wiped out of God's book, blotted out, removed as far as the east is from the west. This great truth is engraven upon every enlightened conscience, knowing that it daily and hourly contracts fresh defilement, and therefore must again and again recur to the precious Blood of the Atonement. All sin as against that soul in judgment is blotted out and annihilated, but though that be the case, if he is among those who have been sanctified and perfected forever, he feels day by day the burden of sin, and its corrupting power in his heart. Sin repented of is sin atoned for, and sin

that was forever put away by the sacrifice of the Lord Jesus Christ for in relation to this Altar on which the two lambs were perpetually offered, the gracious word has gone forth in the verse preceding our text, "Whatsoever toucheth the altar shall be holy," set apart preserved; so the poor Israelite realising his sinnership, mourning over the defilement which he has contracted by the way, comes with an enlightened and tender conscience into the outer court of the tabernacle, through the door of the court, and there seeing the morning lamb, is under the canopy of that atonement; he comes and in spirit touches the horns of the altar, for "Whatsoever toucheth the Altar is holy." Thus every poor sinner, feeling his need of Jesus, longing and desiring Him, comes and touches even with trembling finger the hem of the Healer's garment; he approaches the place where the Lord will meet with and speak to such an one.

See how beautifully this fits in with our experience! Christ's one offering hath perfected forever them that are sanctified, but the sin that nailed our Saviour to the cross is that which daily and hourly plagues and troubles us, and so we have to come to the Cross again and again. It is the place we love, and the place where God "waiteth to be gracious", where He reveals His glory in the face of Jesus Christ, dwelling among His people at the door of the tabernacle, that they may come to Him. Now when sin has been blotted out against us, we come to the place of atonement and call God, "Father." Where is that? At the door of the tabernacle of the congregation. Will He meet with us? Would the Father meet with the prodigal? "When he was yet a great way off the Father ran and fell on his neck and kissed him", or as the word in the original means, "kissed him again and again." In like manner God says here, I will dwell among the children of Israel, I will welcome them. The Lord says to those who come by the Way of the cross, "When ye pray, say "Our Father" (manifest in Me) "Our Father, which art in Heaven, hallowed be Thy name," and a little further on, "Forgive us our trespasses." Father, Thou hast dealt with sin as our Judge, Thou hast dealt with sin upon the person of our Saviour, "Our Father" speak with us. Oh! we have committed trespasses, Father, forgive us our trespasses, let us live under the Trespass Offering of the cross of Christ; let us learn, Father, what a hateful thing sin is; it rushes into the mind, it casts its dark shadow over the inner man, but Father, we would not be deprived for worlds of coming to Thee and saying, Father, forgive the sin which Thy child hates. Yes, it is at the door of the tabernacle near the Altar of Burnt Offering, where a sweet savour ascends up to God, and that communion is enjoyed. The rain that comes down from Heaven naturally is drawn up by the sun from the streams of earth, and again it is returned in clouds of refreshing rain over the dry and parched soil. Father, Thou hast accepted the offering of Thy dear Son; it is to Thee a sweet savour; we stand at His cross and wait by Thy appointment at the door of the tabernacle; oh! let Thy Holy Spirit bring into our hearts the sweet savour of Christ's sacrifice which Thou hast received, and accepted, and which our hearts yearn for as the dry and thirsty land yearns for the rain. So pray: God's saved and redemmed people, Father, forgive us our

trespasses. Pardon, pardon by sacrifice!

Again, the lamb in the morning and the lamb in the evening speak again, and say in effect, Look here, poor Israeli-tes, look here and see God's mercy towards you! He has been pleased, WITHOUT YOU at all, to make provision for your peace and comfort. Behold in us the commanded daily offerings, which offerings were and ordained long before you were born! Behold, O Israelite, the Lamb of God's providing! "Happy are thou O Israel, who is like unto thee, O people saved by the Lord! The Lamb provided before we were born, was provided to meet our necessities.

Hark! The voice of love and mercy  
Sounds aloud from Calvary.

What about our experience of these truths? Oh! we may preach the atoning work of our blessed Lord in the most correct and scriptural manner, but what is wanted is savour and power in the ministry and in our own souls. Notice how that is set forth in this type! There was not only the lamb, but poured upon it morning and evening, a portion of fine flour mingled with beaten oil, and a portion of wine for a drink offering. So the beaten oil is needed, the unction, the holy unction of God the Holy Spirit, to make Christ precious to us. Oh! that each of us may by Grace divine know for himself and herself, Jesus as the one Sacrifice for sin! Here is the revelation in this Book, but it must be revealed to the heart, or it will not be really known and perceived. Oh! we want not simply doctrine, but the life of the truth entering our lives and bound up with them, we want the grace of the doctrines of Grace in our souls, working in our lives, and causing us to know more and more of their unction and power. It must be a matter not of head creed only, but of heart belief. I preach to you no theory, but, thank God, a saving fact in my own experience. Theories of the Atonement I have none, but I have a F A C T which has been made precious to me, and that fact is that God's dear Son, Christ Jesus my Lord, bore the penalty that I had incurred, satisfied the justice whose sword was drawn against me, and that He suffered in my stead. Explain it! How can a poor sinner explain so glorious a truth? How can man explain God? How can the finite explain the Infinite? How can a poor sinner explain the Lord Jesus Christ? I can declare Him, and so can many here. I can declare that in Christ, the great Antitype - the morning and the evening Lamb - the yearnings of my heart are satisfied, and through Him I have peace with God, and communion with my Father. Father, "forgive our trespasses."

A CONTINUAL Burnt Offering - emphasise that word continual. The savour today is as fresh and as full of power as if He had been only crucified an hour or two ago, and He is now as able to save as if He were upon the Cross. His blood availeth continually, and the nail prints upon His sacred Person are the tokens of an inexhaustible fount of mercy. Whoever changes HE NEVER DOES, and whoever grows cold, His love is always the same!

Next. PROVISION FOR THE WAY is included in the sacrifice set forth as you will at once perceive in the Meat Offering, or the Meal Offering (they are the same thing), accompanied by a hin of oil which was to be poured thereon. Christ is the continual High Priest and Atonement, and also our continual Provision. Meal and wine, food for strengthening and refreshing our material nature are typical of the food which our souls need. The bread and the wine and the oil went up with a sweet savour to God, as well as the smell of the sacrificial lamb itself, thus teaching, in type of course, that God coming down to us very, very low, is satisfied with the food which satisfies our souls. Our souls want Christ as our meal, Christ and His love as our wine, and the food which satisfies our souls satisfies God Himself, for all goes up as a sweet savour. Then if you want Christ and know what it is to feed on Him, you are godly and partakers of the divine nature, as Peter says 2.Peter 1.4. To be spiritual is to be alive to God who is a Spirit, and to the world of spirits, and it is indeed a mercy when we are thus brought to be satisfied with Him with whom God is satisfied, and to long after and to rest upon, and to appropriate, Him with whom God is well-pleased. When an Israelite had seen and felt his sin personally, he said, I must go and find a lamb, and bring it for my trespass, but here we have the Lamb provided. Our Father, do we not sin, and dost not Thou provide Thy sacrifice in Thine only begotten Son?

What did the Lord Jesus live on whilst here? As a man He lived upon such food as is convenient for men, but what did His soul live on? "I have meat to eat which the world knoweth not of." "My meat is to do the will of Him that sent Me while it is day". What was it that He drank? "The cup which My Father hath given Me shall I not drink it?" He came to do the Father's work, to empty the cup of curse, to do His Father's will. This was that upon which His soul lived, and He says "He that eateth My flesh and drinketh My blood hath eternal life" - that is, when we are brought to look upon the Lord Jesus Christ, as fulfilling for us completely the will of His God expressed in His most Holy Law, when we look upon Him and rejoice in Him as emptying the cup of curse for us, we know a little of what it is to eat His flesh and drink His blood.

THE PROMISE is of communion and of meeting, so we see that where Christ is exalted, where His finished sacrifice is kept before the mind, there God condescends to dwell. O precious Christ, we need Thee from the first hour of our lives to the last; we need Thee as the morning and evening Lamb. Thou didst keep us when we knew not ourselves from perishing in our ignorance, and in the noontide of temptation, when the world's sun was beating on our head, and in the tabernacle and in the temple Thou didst show Thy glory.