

Hab 9, Rev. '66.

SUBJECT: The Alter Sacrifice

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Feb 9, 1911.

THE ALTAR SACRIFICES

In the closing chapter of the Book of Exodus the Tabernacle is reared. In the opening sentence of the Book, God says "God speaks & Moses writes & he tabernacles." God had spoken before from Mt Sinai - the people transfix by his presence, now, he would a volume of fire, thunder, lightning; the sound of the trumpet they could hardly endure. So terrible were those said, "I do exceeding great & good." But more, God has surrounded himself with the symbols of redemption which make it possible for him to dwell among a sinful, rebellious people. The tabernacle typifies all the lessons to man till Jesus came.

The Tabernacle and all pertaining to it had a divine meaning. The term "pattern" and "shadow" would indicate as much: the "pattern" looking toward a reality; a "shadow" looking toward a substance. Here in some of the unique features of Judaism which distinguishes it from all other national and religious systems on earth. Every people, more or less, has a commemorative system, founded on certain historical events, most unfortunate the remembrance of those events to succeeding generations. But the religion of the OT is not an anti-national system founded on memory, but on history. The future of the people, not to the end, time is formed out of history. The future of the people, not to the end, time is formed out of history. The mosaic institution was in writing & in written beforehand in the mosaic institution was in writing & in prophet.

Construction of the Tabernacle in all its parts was committed to Moses or not. Since the initiations, constructions, consecrations, sacrifices were given to Moses in the Tabernacle. I would know, from this, clearly so, that the system has to do with redemption, from the very start its fellowship with God. The Tabernacle with the very last its fellowship with God. The Tabernacle is chaff - grain, bread, meat, offering, light, saltwater, bread, leaven, unleavened, & so. The sacrifices are the meal, chaff. Before & after, the established sacrifices, ceremonial as pictures, shadows, types, to teach us the work of Christ. They serve a two-fold purpose:

- (1) To impress upon the worshipper the necessity of removing sin before coming into presence, a holy God. Sin separates, casts out, destroys, damages. no fellowship between God and sinners until propitiation, no salvation.

(2) to portray, picture, teach us, the meaning of the death of Christ.

The sacrifice never takes away sin (Heb 10:1-4)
They only brought sin to remembrance before God (that purpose)
Jude 1:22 makes Jesus' task even harder in itself: "a teacher replete of the 5 classes of sacrifice are this way of offering."

But Hebrews teaches the rest & is enclosed on every page. Hebrews makes Judas one of the most abominable tasks in the Bible.
In the 5 offerings we have 5 aspects of the atoning work of Christ. We need four shadows to substance, four types & analogies, four modes to 1.

The statement (& it was accident, no engraving, moreover, no after thought, no mere dictation used. In the purpose of the throughout script. There is a setting, an altar, a sacrifice, a high priest, in the leaves, leaves - the types, patterns, shadows, implied shadow, is a typical system.

② SIN - DEATH

(a) Eden - "day not thereof, surely die." The two together, "die - shall - what is death?" This small statement God always an innocent animal before their eyes, good drinks up its death. But there knew what death meant.

Look upon this young son, Abel, lying in pool, let our blood, wait on, death meant. Cain cursed, driving away.

The sad refrain, echoing through the centuries:

mt. 2:18 I am Rama and there a voice heard
Lamentation and wailing and great mourning.
Rocked weeping for the children
One would not be comforted because they are not.

II Sam. 18:33 O my son Absalom,
my son, my son Absalom
Wound now, had died for me
O Absalom, my son, my son!

The fundamental ideas at the heart of the sacrifice system:

(1) God requires the full devotion of the life
In bringing the offering, the offerer brings morally valid
representatives, which is in line of likeness.
of the person sacr. kept in an answer for days 10-14th
sons - identified with the family
[e.g. 4th day by tablet. days for many - bring & bring myself]

(2) God requires that which is perfect.
A man cannot bring to God in his own power, ~~but it is~~
offer of the sacrifice ~~the~~ ~~helpless~~ ~~unbegotten~~ was that he
is unable to satisfy the requirements of God. A gift to the
Lord, flesh, without spot, blemish, the worshipper must be
perfect: "Do not look at me - I am not perfect,
miserable, unhappy, imperfect - but look rather upon the
gift; it represents ~~is~~ is regarded what I ought to be."

(3) God requires absent, separation.
The man acknowledges that in his action to the gods
he is. He must die. In - death. \oplus
But he pleads for life. "O merciful God - forgive - grant life
God's merciful provision: a substitutionary sacrifice, no man's
suffering, taking the place of another. Alabam., see Gen. 22.
Gen. 1:4 the offering likeness, offering with hands or head, always

The great substitution

(f) Bassanio the best idea that day of no various
substitution: did carded cross for me.
(g) Dr. Seller - before the world, we heard up a lie moreover. "No, not you but we all,
Our sins pressed upon us but you that crosses of the cross
- makes him to be true.

(h) The virgin spited: were you then very merciful of God? my good?
of, sometimes makes us think, truth, truth,
For I was there -
were you then very thy might be to tell me?
of, sometimes it make us & think, truth, truth,
For I was there -

(i) The 13 lesson "O sweet Head, now wounded"

9/15/51

Out of the unknown and distant past, the VI Ayre.
In the early 1600's ^{it was} set by Paul Gerhardt
in the 1700's set to music by Johann Sebastian Bach
in the 1800's to it English by James W. Alexander.

O sacred head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, thine only crown;
How pale Thou art with anguish,
With sore abuse and scorn!
How does that visage languish
Which once was bright as morn!

Wher thou, my Lord, hast suffered
Was all for sinners gain.
Mine, mine was the transgression,
But thine the deadly pain;
To, here I fall, my Saviour!
Tis I deserve thy place;
Look on me with thy favor,
Touch soft to me thy grace.

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What language shall I borrow
To thank Thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end?

O make me thine forever,
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee.