

(Editor's note on HPRobinson.com: Standard reference notation is not followed in the manuscript of *Redemption Conceived and Revealed*. Instead, source material is in quotes but a specific author citation is not given; however, sources are listed in the bibliography.)

CHAPTER ONE

THE WHOLE BURNT OFFERING

Please Read: Leviticus 1; Hebrews 9:11-15

For some reason or reasons not revealed or perhaps not able to be revealed to the finite concept, the infinite God permitted the entrance into Paradise of the curse of sin. An exercise of divine restraint could have averted that universal catastrophe. Could it have been that the omnipotent and omniscient God thought it best not to “put His shoulder against the gate?”

We read of the prehistoric existence of sin in the heart of Lucifer, and as we ponder its power and consequences, there comes the announcement of the pre-creation remedy.

It would be vain and futile to dwell at length upon the unanswered questions that surround the mystic transactions of those pre-creation ages. We will profit most to meditate upon the subsequent unveiling of the scheme of redemption that appeared first in types and shadows, and was ultimately revealed when “the Word was made flesh, and dwelt among us.” - John 1:14.

It is generally agreed that the creation of man in the image and likeness of God has direct reference to his spirit and moral nature. Dr. C. I. Scofield states that this image is found chiefly in man's tri-unity and moral nature. “Man is a spirit, soul, and body.”

REDEMPTION CONCEIVED AND REVEALED

If the spirit and soul image of man bears the imprint of Deity, is it not reasonable to believe that the body image had its origin and received its likeness from some established image (of Christ) in the mind of Deity? One of the most profound and suggestive theological statements in the Bible is in Philippians 2:6-7: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

From this we readily deduct that the bodily form of man, created from the dust of the earth, had no previous existence in the mind of God except as related to Adam; and that Christ, in the fullness of time, for the purpose of revelation and redemption, took upon Himself the form of man physically.

This idea appears to suggest that the man-image of Christ in the flesh was an afterthought, and that God might have been forced to resort to emergency measures to compensate for the chaotic situation occasioned by the fall. Greater honor is rendered to the person and work of Jesus Christ in Redemption to state that long before Adam was created, God, the Father, gave to the Son the power to assume visibility for the purposes of creation and revelation. It was foreordained that He "render Deity visible in some form as an accommodation to finite intelligence." His assumed form was the pattern for a created beings, angelic and human; especially the latter.

Such an assumption of visible form was necessary to the thought of finite beings. Long before man was created from the dust of the earth, the physical image of Christ was assumed in the mind of Deity. Expositors agree that angels existed before man, and that wherever they have taken the form of visibility for finite beings, it has been in the form of a human body.

If this is true, it would follow, then, that the first man-image was conceived for the Son of God and that man was created by a pre-planned pattern in the image of God rather than a physical form designed at the moment he was created.

The perfect harmony and continuity of all Scripture confirms the fact that the plan of Redemption was not an improvised makeshift to thwart the evil designs of the usurper, Satan; that Calvary was not an afterthought to be used as a fire escape from an inveterate foe.

REDEMPTION, A PREPLANNED COVENANT

The sacrificial aspect of the divine remedy from the first blood-letting in Paradise to the last drop of the precious blood of Christ falling on the hot rocks beneath the cross of Calvary was not a secondary device. It was the highest possible provision for man by his Maker.

The work of Satan in perpetrating the fall of man did not force God into an emergency measure, but rather it occasioned the unveiling and the revelation of the highest possible good for mankind. It triggered the unfolding of the multifarious aspects of the glorious scheme of Redemption that was based upon the timeless truth of the "Lamb slain from the foundation of the world." - Revelation 13:8

ESTABLISHMENT AND DEVELOPMENT OF OLD TESTAMENT SACRIFICES

In those long ages before the ceremonial law was inscribed upon the tablets of stone on Mt. Sinai, the sacrificial offerings were practiced by men of faith: Abel with the firstling of his flock; Abraham with the whole burnt offering in the person of his own son, Isaac, on Mt. Moriah. Mysterious, though marvelous in its plural aspects, was the offering Abraham made with the heifer, goat, ram, dove, and pigeon at once, and then he drove away the carnivorous fowls until God Himself came down and kindled a fire and entered into an everlasting covenant with him.

The Passover lamb, slain in Egypt, symbolizing the emancipation of a nation of slaves and pointing to the ultimate sacrifice of the only begotten of the Father, was a "link in the chain of piety for past generations."

In the Book of Leviticus, we have the great Magna Charter, setting forth the boundaries of national and individual rights and liberties. In its moral and civil precepts is the germ of all human rights, liberties, and responsibilities to God and man.

In its ceremonial concepts, we have the entire gauntlet of types and shadows showing forth in unmistakable form the myriad aspects of the work of Redemption fulfilled and revealed through the life, death, and resurrection of Jesus Christ. According to the record of altar worship in the book of Genesis, there is every reason to believe that the ceremonial forms were practiced in principle from Adam to Joseph.

HOLINESS, KEY WORD IN ALL MAJOR SACRIFICES

The word Holiness occurs eighty-seven times in the Book of Leviticus and is said to be the key word. The five major offerings, and all other related ceremonies having to do with cleansing, give the detailed types of how sinful man and a righteous God may approach each other with God remaining just, and yet be the Justifier of the penitent worshiper.

Passing from the book of Exodus into the legal precincts of the Book of Law, we find at the very threshold the Whole Burnt Offering followed by the Meat Offering, the Peace Offering, the Sin Offering, and the Trespass Offering. This order of the series forms God's gradual approach to man, and a reversal of the series shows man's approach to God, each one typifying a distinct and separate facet of the work of Christ in Redemption.

It is not my purpose to dwell equally upon each of the five principal offerings, but rather to pass quickly over the last four and then point up some of the glorious truths peculiar to the Burnt Offering.

In the Trespass Offering, we see Christ on the cross, bearing our sins and putting them away according to the perfection of His atoning sacrifice. "It is in this that the sinner comes with every kind of personal trespass, large or small, premeditated or unintentional, revealing that God can and will forgive all manner of trespasses, but that He will not pass over a single jot or tittle. . . His holiness is perfect; therefore, He cannot pass over any; His grace is perfect, therefore He can forgive all."

In the Sin Offering, we see Christ, laden with the believer's sin, absolute in the sinner's place and stead. Contained in this ceremony is that mysterious and unexplainable truth, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." - II Corinthians 5:21. "The Sin Offering is expiatory, efficacious, and has in view the vindication of the law through substitutional sacrifice."

In the Peace Offering we have the whole work of Christ in relation to the believer's peace. It is here that Christ makes peace; He proclaims our peace; and becomes our peace. In Christ, God and the sinner, heretofore estranged, meet in perfect peace. "God is propitiated, the sinner reconciled, and both alike are satisfied with the work that Christ has done."

"In the Meat Offering, we have Christ typified in His life. In this offering, there is not even a question of bloodshedding; we simply see a beautiful type of Christ as He lived, walked, and served on the earth."

THE WHOLE BURNT OFFERING

The pure and perfect manhood of our Lord is here vindicated, which adds unfading glory to His manhood and the Incarnation.

The first drop of blood to stain the dust of the earth out of which man was formed was let by the hand of Deity. The bleat of a dying lamb in Paradise was synonymous with the promise of a coming redeemer. In the ceremonial death of that first victim was included the seed plot of every subsequent sacrifice that was to die on every Jewish altar, culminating in the altar of Calvary, upon which the Seed of the woman, the only begotten of the Father, died, and bruised the Serpent's head once and for all.

For those who would replace the cup of wine with a fragrant flower, and expunge the blood stains and nail scars from the plan of our holy religion, let them first consider that Himself was the first to open the blood vein of the lamb and begin the scarlet stream that winds its way through all ages.

To further substantiate the necessity for the principle of payment in blood and death for complete restoration of all that was lost in the Fall, we have only to remember that God is a righteous sovereign, that His nature is holiness and His judgment is just; and that man, by his sin, became guilty before God, incurring His Majesty's displeasure, and making it impossible to enter His presence without the price of reconciliation in his hand.

Man's sin drove him from God, and there was no possible way for him to return. On the other hand, God could not desert His own law or be untrue to His holiness. He, as a righteous Sovereign, "may pity His erring subjects, but He cannot make common cause with them without overthrowing His character rule and tarnishing His spotless throne."

Adam sought to hide himself from God whose word he had broken, and it was only by a preplanned sacrifice from the foundation of the world that Adam lived to have his nakedness clothed by the skin of an innocent victim.

THE WHOLE BURNT OFFERING

The first time the Whole Burnt Offering is mentioned is when the Lord commanded Abraham to go into the mountain fastness and offer his son, Isaac, whom he loved, as a whole burnt offering to God.

REDEMPTION-CONCEIVED AND REVEALED

This command from God comes not as if He is instituting something new in the realm of altar worship. The language “whole burnt offering” seems to be familiar language to Abraham, even though the thought of sacrificing the victim that God selected for this offering was tortuous to Abraham's nature and out of keeping with his previous concept of God.

Notice the emphasis that Jehovah places upon the victim and His recognition of the great love that Abraham had for his son. “Take now thy son, thine only son, Isaac, whom thou lovest.” – Genesis 22:2. God recognizes even better than Abraham himself, how much this act of obedience cost him. Yet it pleased Him to give us that classic illustration that we might conceive in a measure just how much God cared and how extreme was the cost to pay the penalty for sin and ransom the forfeited race.

CHRIST'S SACRIFICE WELL PLEASING TO GOD

We are wont to express with frequency Redemption's scheme in such terms as, Christ came into the world to die for man's sins, to reconcile the world to God, to pay the penalty for our transgression, to represent us to God, to die in our stead, to become poor that we might be rich, to willingly give Himself a ransom for many, to go on man's bond, to sanctify the people with His own blood, to plead the sinner's case and sanctify the church. This is all true, and we see every aspect of His work set forth in one or more of the ceremonial sacrifices. But before any of these could possibly be effected, there was a demand that must be met, separate and apart from human need. That one basic demand is shown to us in the Burnt Offering.

Before Christ could represent the sinner, before He could talk to God about ransoming the slaves, before He could consider the case of another, He must first qualify for that position in the blazing light of His Father's holiness. He must first pass the test imposed upon Him by the One who sent Him into the world. It is of immortal significance that the Father spoke out at Christ's baptism in the Jordan to say, “This is my beloved Son, in whom I am well pleased.” – Matthew 3:17. Again, on the Mount of Transfiguration, God broke the stillness of that midnight interview to repeat again the same words, “This is my beloved Son, in whom I am well pleased” and for the benefit of

the amazed disciples, He added the important words, “Hear ye him.” – Matthew 17:5. Without this approval from God the Father, His sacrifice would not have been sufficient to pay the penalty for sin.

A beautiful, condensed summary of the divine pleasure and acceptance of His sacrifice appears in Hebrews 10:5-10.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

We prize the Gospel in miniature, John 3: 16: “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,” but that is only a part of the whole transaction. There was a moment when the victim said, of his own volition, “Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” - John 10:17,18.

In the Burnt Offering, this aspect is established. It was a voluntary offering. “He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.” – Leviticus 1: 3.

It is recognized in the offering of Isaac that he was not a helpless child; he was a full grown man with the power to resist his father's will; but his love and obedience and surrender to Abraham is duplicated only in the obedience of Jesus Christ to the will of God. Before Christ could do anything for a lost world, He had to “through the eternal Spirit offer himself without spot to God.”

Not only was Jesus under the critical scrutiny of the wicked eyes of the Jewish hierarchy throughout His life, He was walking before the eyes of God, meeting every demand of a broken law, rising above every temptation of Satan, overcoming every in-

REDEMPTION CONCEIVED AND REVEALED

firmity of the flesh, wrestling with hunger pangs forty days and nights in the wilderness, fighting with wild beasts which would devour Him alive, matching wits with the most brilliant minds of His day, escaping every snare and pitfall set by the diabolical hired henchmen of the Jewish Sanhedrin.

He was lashed by the fury of hell's fiery blast, from the manger to the cross; He was dogged by the snarling wolf-pack of earth's murderous mob; He plodded wearily up the cobblestone trail to Calvary's rugged brow, and stood there at last, like "a sheep before his shearers is dumb." – Isaiah 53:7. Yet, He was a Son, well pleasing to God.

THE WHOLE OFFERING MUST BE PERFECT

The record states that "he shall flay the burnt offering, and cut it into his pieces." - Leviticus 1:6. The bullock for the offering must first be outwardly perfect. "The flaying was the removing of the covering that what was within might be fully revealed." It was not enough that the sacrifice be without blemish outwardly; it must be so within. It was cut in pieces that every hidden part, every sinew, every bone, every joint, might be seen, and they all must be perfect. "It was only in the Burnt Offering that this action was specially named."

The words, Whole Burnt Offering, are analyzed here; it was complete, nothing lacking, fully satisfying the demands of an offended, Holy Sovereign. The exact quotation from Leviticus is, "... an offering made by fire, of a sweet savour unto the Lord." - Lev. 1:9. It is said that the Burnt Offering was perfumed with myrrh and frankincense, which emphasized that aspect of Christ's death as pleasing the Father in His personal purity and obedience; an act that rendered Him worthy to again share the glory that He had with the Father before the foundation of the world.

Every part of the victim in the burnt offering had to be consumed by the fire. It is very significant that this requirement necessitated keeping the altar ablaze throughout the long night. The sons of Aaron must keep their lonely vigil; the fire must not go out.

BURNT OFFERING MUST BE VOLUNTARY

The one word around which all of the activities of the Burnt Offering revolved was the word voluntary. "Of his own voluntary will" was it to be offered. Jesus Christ, in

approaching the ordeal of Calvary, saw in this the opportunity to accomplish for His Father in death what He had accomplished so beautifully in His life. His life had been one unsullied dedication to the will of God; and now, in His death He would give back that life to His Father. Wrapped in the blazing holocaust of Calvary, He yielded Himself as a Burnt Offering, and at the same time, rendered up a fragrant incense to God.

He did not approach the Cross first as a sin bearer, but as a willing victim at the hands of God. Not forced by the power of prophecy, not coerced by divine foreknowledge, not pressured by the inner compassion for a lost world, not intent upon working vengeance on the prince of this world; but willingly, gladly, as a devoted son, bringing from the testing grounds of hell's battlefields, a perfect sacrifice, holy and acceptable unto God.

It was on the cross that He was consumed by the zeal for God's house. In the words of the Psalmist: "I delight to do Thy will, O my God." – Psalm 40:8. Thus the cross first appears as the accomplishment of God's will, the establishment of God's councils, the vindication of God's confidence, and the display of God's love. From His first uttered public statement, "Wist ye not that I must be about my Father's business?" (Luke 2:49) to that last feeble cry from the cauldrons of Calvary, He estimated everything in reference to God. How meaningful then were His cries from the Gethsemane Garden of agony, "Not my will, but Thine, be done!" – Luke 22:42.

One of the few times that I heard Bishop King preach, he gave a graphic picture of the Transfiguration, stating that as Jesus viewed the cross from the vantage point of Mount Hermon, He felt the sting of its shame, He sensed the extent of its ignominy, and shrank from the gall of its disgrace; yet in the face of Calvary's disgrace and reproach, He steadfastly set His face toward the cross and hastened onward to its bloody death. He was empowered to do it because in the mountain at midnight, the glory that transfigured Him was the glory that burst through upon Him from the other side of the cross.

In some of the other offerings, we note that certain parts were withheld, some to be eaten, some to be given to the priests; but in the Burnt Offering, it was all offered to God.

REDEMPTION CONCEIVED AND REVEALED

THE ELEMENT OF INTIMACY PRESENT

Only God could duly estimate the person and work of Jesus Christ. Hence, this first offering was intended exclusively for the eye and heart of *God*. The voice of the Burnt Offering was lifted to God in a language that only He could understand. There were depths of communication here too profound for mortals or angels to fathom. In this aspect, above all others, is the grand idea that distinguishes the Burnt Offering from others.

When Abraham and Isaac were ascending Mt. Moriah alone, the conversation between them was brief; but in the meager exchange of words, there throbbed an intimacy and understanding between father and son that language cannot convey; the message of love and obedience may reach a depth of devotion that the limitations of language render words of no value.

At last the question that had haunted Isaac all the way up the mountain is asked, “My father . . . behold the fire and the wood: but where is the lamb for a burnt offering?” – Genesis 22:7. The answer comes back in words that were the measure of the man's magnificent faith in the hour of his extremity. “My son, God will provide himself a lamb for a burnt offering.” – Genesis 22:7. Nothing more was said between the two.

From the rugged heights of Mt. Moriah, we can follow the blazing faggots of every Burnt Offering for a thousand years; we can take our stand with the sons of Aaron as they kept their faithful vigil to see that the fire burned through the long quiet hours of the night. As we gaze into the red hot embers that sent their sparks winding upward into the darkness, we can catch the fleeting glimpse of a cross and upon that cross a Man, offering Himself without spot to God.

From this background of types of shadows, how much more can we appreciate what must have gone on between Christ and His Father while He hung upon the cross. Seven times He spoke to God and man. There were times when He spoke out as if completely oblivious of the presence of a crowd about Him.

Darkness enveloped Him at high noon. We can only conjecture as to what must have passed between Jesus and His Father in that darkness. We may be sure that He talked to God, and that God talked back to Him. During these six long hours that He hung on the cross, we may safely believe that the important details of the unfathomable scheme

THE WHOLE BURNT OFFERING

of Redemption were completed, consummating forever the plans they had made before the foundation of the world. They carried on a language that only they could understand. In groaning that could not be uttered, there passed between Christ and God the Father understandings, accomplishments, agreements, covenants, that in every sense of the word satisfied the claims of divine justice forever.

The communication that passed between them was the language of divine love in its most noble and profound expression. Jesus Christ declared that He was one with the Father from the beginning of the Creation, but He was never more one with the Father than when He hung upon the cross; for “God was in Christ, reconciling the world unto himself.” – II Corinthians 5:19.

PLACE OF SIN-BEARING

It is true that as the painful hours dragged by, the various phases of the contract were accounted for, and the many conditions of the Covenant were met. It was only on the cross that He bore our sins in His body: “Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” – Peter 2:24.

It was there that He became our substitute; it was there that the Lord laid on Him the iniquity of us all; it was there that ten thousand shafts of justice shot through His soul; it was there that He was numbered with the transgressors, and made intercession for the transgressors.

I believe that the highest and noblest act connected with the sacrifice of Christ was that moment when He presented Himself as a perfect obedient love slave, without spot, to God.

“God so loved the world that He gave His . . . Son” will be the triumphant song of the blood-washed souls that shall fill the eternal ages. “Christ so loved the Father that He gave His life as a whole burnt offering to God” will be the everlasting refrain that will come from celestial choirs to echo through the ivory corridors of the city of God. Thus we have the basis of Redemption, the matchless love Of God, translated into human language by the blood and carnage of Calvary.

REDEMPTION CONCEIVED AND REVEALED

HIGHEST EXPRESSION OF DIVINE LOVE

If we would see how much God cares, and how His great heart must have ached, we must gather with that motley crowd on the hill of Calvary and gaze long into the burning eyes, and behold the marred features of the man who hung there. If we would understand the depths of response in the heart of Christ to His Father's love, we must listen to the scourger's lash, to the hammer's ring, to the dripping blood, to the dying groan, to His cry for water; and as we do, we must remember that He did this of His own free will.

If we would measure Christ's love for man, we must crowd in a little closer under the shadow of the cross, and hear Him cry, "Father, forgive them; for they know not what they do." – Luke 23:34. If we would evaluate the extent of its outreach, we must tune our ear to the groans of creation and behold the massive rocks as they burst their flinty hardness. If we would have our faith sustained in His ability to complete the whole transaction of Redemption's plan, we must lash our faith to the words of the anointed writer who declared that He preached to the spirits in prison and led captivity captive and gave gifts to men; and that many of the saints, who for long ages had slept in the dust of the earth, shrugged aside their ashen garments and walked the streets of Jerusalem after His resurrection.

It is more than conjecture to affirm that the penitent thief who turned to Him and cried for mercy, in his last hour was marching with Christ, and holding Him by the hand as He entered the gates of Paradise, a trophy of His completed work.

Standing at the center of the ages is the blood-stained cross; its top piece touching the throne of God, its foot plowing down to the gates of hell, its cross piece stretching out over all worlds where man may be found.

All men of past ages were saved as they viewed the cross in the distance; all men on this side of Golgotha are saved as they look back through the centuries. A touching tribute is paid to Christ, our Sacrifice, in the words of Isaac Watts, the Methodist hymn writer.

*When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And poor contempt on all my pride.*

THE WHOLE BURNT OFFERING

*See from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did ere such love and sorrow meet,
Or thorns compose so rich a crown?*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*