

(Exodus) Exodus 27:1-8

by J. Vernon McGee

The brazen altar represents the cross of Christ, where sin is judged and atoned for, and it is the only way to access God.

Duration: 6:51

Scripture: Exodus 27:1, Matthew 6:33, John 1:29, Acts 2:23, Ephesians 5:2, Hebrews 10:19, Revelation 13:8

Topics: "The Cross", "Gods Justice"

Description

In this sermon, the preacher emphasizes the significance of the way of the cross as the only path to God. The brazen altar is highlighted as the place where access to God is made possible through the sacrifice of Jesus Christ. The altar is described as a symbol of strength and judgment, with its brass overlay representing the judgment of sin. The preacher also emphasizes the equality of all people before God, as demonstrated by the altar's four square shape. The sermon concludes with the reminder that through the cross, God's justice and mercy are perfectly balanced, allowing sinners to come to Him.

Transcript

Now, that brings us to the 27th chapter and the brazen altar that we have here. Now, I want to say something about this brazen altar. Have you noticed that outside, that these articles are made of brass, the brazen altar and the brazen laver? Inside, they're made of gold.

You see, the closer you get into God, the emphasis is on the person of Christ. And the farther you move out, the emphasis is on the work of Christ. That is, the thing that He did for us, what He did for us on the cross.

That's very important to see. In fact, I would say this, it's all important for us to see that. And we don't want to miss it.

Now, I want to read to you here, and again, I can't say this is the most thrilling reading that there is in the Bible because it just doesn't happen to be that, my friends. But it is so meaningful. You've got to dig down here and see this.

Now, the gold speaks of His deity. The brass speaks of the judgment of sin. I'm reading now, chapter 27, verse 1. Thou shalt make an altar of chitim wood, five cubits long, five cubits broad.

The altar shall be four square, and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof. His horns shall be of the same, and thou shalt overlay it with brass.

Thou shalt make the pans to receive it, and so on. And Stave's word to be put in it. Now, I think that's about all that I'm going to read of this.

And I'd like very much for us to look at this as it's given to us here in the meaning. The R and the mercy seat from God's viewpoint, it's God on the inside from the mercy seat looking outside, and man comes to the brazen altar. And this is where man begins at the brazen altar.

You have to go by all these other articles of furniture to get to Him. Now, the furniture here of brass in the outer court, it speaks of sin. It has to do with the sin question.

And the sin question must be settled out here before entrance can be made into the holy place. Now, the furniture in the holy place, that all pictured communion with God, worship. And there's no sin there.

God settled the sin question outside. But there's a remembrance of it, for everything is touched with blood, you see. Now, man standing outside, how is he going to get into God? Well, the first thing he must have is a substitute to die for him.

Now, he might avoid meeting God, but if he's to meet God, not die, he must have a substitute, and one that will have to die on that brazen altar for him. And sometimes that altar is called the table of the Lord. It's called the altar of burnt offering.

It's where God deals with the sinner. And it speaks of the cross of Christ. It speaks of the fact that he is actually the one who died in our room and in our stead.

You have that over in the epistle to the Ephesians, in the 5th chapter, verse 2. And Paul says there, "...and walk in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweet-smelling savor." That's the burnt offering, too. And this is called a burnt altar because here's where the burnt sacrifice was offered. And the altar was made by man, but the pattern is in heaven.

The cross was God's chosen altar of sacrifice. He was delivered by the determinate counsel and the foreknowledge of God. And therefore, Christ is more than just a good man.

He was that. But he's the Lamb slain from the foundation of the world. And there's no approach to God but by the brazen altar.

It must bring a victim there to be sacrificed and must claim that victim as the substitute. And when John said, "...behold the Lamb of God," that's the person of Christ, "...that taketh away the sin of the world," that's what he did for us on the brazen altar. That's what the cross became in those last three hours when darkness came down over the cross.

That's when he paid for the sins of the world. And we're told, "...as many as received him, to them gave he the right to become the sons of God, even those that don't do any more nor less than just simply believe in his name." Man could not worship God, could not pray, could not serve God until he came by the brazen altar. Every priest had to come there.

Every Levite had to come there. Friends, again, let me say, the way of the cross leads home. There's no other way but the way of the cross leads home.

If he didn't go by the way of the brazen altar, you and I could have no access to God at all. And he's not only a Lamb who died for us, he's a risen Lamb, John says in Revelation 5, 6. He saw a Lamb that had been slain. And this altar stood at the entrance of the tabernacle, and the cross of Christ stands before heaven.

It was raised on this earth, but today there's no entrance to heaven except by this cross. The brass that is there, as we've said, speaks of judgment. The chitim wood and the brass speak of his strength for sacrifice, and the horns on the altar speak of strength.

It's four square. That is, it's as long as it is wide, and it speaks of the fact that it is a place where everybody's equal. We've talked today about all men are created equal.

I disagree, by the way, with that statement there. Not created equal, but they're sure all equal when they come to God, friends. You have to come as a sinner, have to come to the cross.

And you'll notice that the height of this brazen altar is the same as the mercy seat. Mercy and justice are even. God's not lopsided.

When he saves you, he doesn't slop over with a lot of sentimentality. The penalty has been paid, and the mercy just reaches down and meets your need. And he's rich in mercy, because you can come.

What a picture this is of the cross of Christ.

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