

THE BELIEVER'S MAGAZINE

For Exposition of the Word and Tidings
of the Lord's Work.

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Types

OF THE

Levitical Offerings

BY
THOMAS NEWBERRY

Editor of "The Englishman's Bible"
Author of "Types of the Tabernacle" etc.

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TYPES

OF THE

LEVITICAL OFFERINGS

Introduction.

GOD, who knows our frame and remembers that we are dust, has, in His fatherly condescension, from the earliest times, instructed the children of faith by means of pictures, or object lessons. It is so difficult for man, who is a complex being, composed of body, soul, and spirit, to form purely abstract or spiritual ideas; they need, more or less, to be clothed in a material form.

Beginning with the first victim offered in Paradise, in the skin of which our first parents were clothed by the hand of God, onward by Abel's offering, and the long succession of sacrifices through the following ages, the Father was making known by type and symbol the deep things of God, and the precious things

of Christ, which could only be spiritually apprehended by the teaching of the Holy Ghost. Sight is threefold—physical, mental, and spiritual.

The eye gazes on the type, reason may form its conclusions, but the Holy Ghost alone can communicate the mind of God concerning the truths contained in it. In these types we have the embodiment of the thoughts of God concerning the person, work, and offices of the Lord Jesus Christ.

But as the spirit of man alone knows the inward thoughts of man, so these deep and wondrous thoughts of God can only be communicated to us by the Spirit of God Himself (1 Cor. ii. 11).

Moreover, as the Word of God endureth for ever, and the heavens and earth may pass sooner than one jot or tittle of the law may fail, we have in these types, in all their minuteness of detail, a record for eternity, imprinted by the Spirit of God on the pages of the eternal Word, for the instruction of the inhabitants of heaven and the universe, throughout the countless ages of eternity, concerning the incarnation, sufferings, atoning death, and priestly office of the Lord Jesus Christ.

The Offerings

(Leviticus i.).

Verses 1, 2. "And Jehovah called unto Moses, and spake unto him out of the tent of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto Jehovah, **ye** shall bring your offering of the cattle, even of the herd, and of the flock."

THE law was given from Mount Sinai. The patterns of things in the heavens having a shadow of good things to come were shown to Moses on the mount, when he was there with Jehovah forty days and forty nights. When the tabernacle was pitched, and everything arranged according to the commandment of God, "then the cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle" (Ex. xl. 34, 35).

Leviticus i. is a continuation of Exodus xl. 35, informing us that Jehovah called to Moses out of the tent of the congregation. In Numbers vii. 89 we read, "And when Moses was gone into the tabernacle [tent] of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy-seat [propitiatory] that was upon the ark of testimony, from between the two cherubims: and He spake unto him."

From this we learn that whether Moses was standing without, or, as subsequently, entered within the tent, the voice which spake with him was the voice of sovereign grace speaking from off the mercy-seat—that is, speaking in grace—founded on redemption, showing on what terms the unworthy sinner might draw nigh to a righteous and holy God, and find acceptance with Him.

1. Man is a guilty transgressor, and needs forgiveness. Leviticus, chap. v. *THE TRESPASS OFFERING.*

2. He is a sinner, and needs an atoning sacrifice. Leviticus, chap. iv. *THE SIN OFFERING.*

3. He is in heart alienated from God, and needs reconciliation. Leviticus, chap. iii. *THE PEACE OFFERING.*

4. He is fallen and depraved in nature, and needs as a substitute One who is holy, harmless, undefiled, and separate from sinners. Leviticus, chap. ii. *THE MEAT, OR GIFT OFFERING.*

5. He is utterly unworthy in himself, without anything of his own to recommend him to God; he needs, therefore, to be identified with One who is altogether worthy, and an object of Divine favour, that he might be accepted in God's Beloved. Leviticus, chap. i. *THE BURNT OR ASCENDING OFFERING.*

The Burnt or Ascending Offering

(Leviticus i.).

IN the earlier chapters of Leviticus the provisions of Divine grace, meeting the requirements of man in these five particulars, are stated in their inverse order. In chapter i. it is the voice of love and mercy speaking from off the propitiatory. The ground of acceptance is stated, as shown in the BURNT OR ASCENDING OFFERING.

COMMUNION WITH GOD.

Father, we come into Thy presence now,
And in the Saviour's name before Thee bow;
We gather round the person of Thy Son
And His supremacy would gladly own.

We meet dependent on Thy Spirit's power,
To lift our souls above in this blest hour;
To bring us into fellowship with Thee,
To feel Thy presence, and Thy glory see.

We want to hear Thee speaking in Thy Word,
O let Thy voice therein be clearly heard;
That it may not in letter only come,
But to each heart in living power speak home.

Grant us to realize our Saviour's grace,
To gaze upon our heavenly Father's face;
Communion with the Comforter to know,
Imparting heavenly joys to hearts below.

T. NEWBERRY.

Provision is here made for the individual's approach with acceptance before God: whether that individual be the sinner on his first approach, or the believer in his constant intercourse with God.

The word here rendered "offering" is *Korban*, from *Kahrab*, to draw nigh, hence styled the approach offering. In coming to the Cross as sinners for pardon and salvation, it is quite right to say,

"Nothing in my hand I bring";

but in drawing nigh to God, the Object of worship, the Divine statute is, "None shall appear before Me empty" (Ex. xxiii. 15).

In ourselves we are utterly unworthy; it is through Christ we have boldness and access with confidence before God by the faith of Him (Eph. iii. 12).

"For through Him we both [Jew and Gentile] have access by one Spirit unto the Father" (Eph. ii. 18).

The threefold division of this chapter is—from the HERD, from the FLOCK, and from the FOWLS.

The first is of the herd, and for a burnt or an ascending offering, so called because the victim, entirely consumed by fire, ascended as incense or perfume, a sweet savour, or savour of rest, unto God. The Hebrew word rendered "burnt offering" is *Holah*, from the root *Hahlah*, to ascend. The word rendered "offer"

does not mean burn on the altar, but let him bring, or BRING NEAR; this is the offerer's part, the priest laid it on the altar.

The male offering from the herd represents Christ in His life of active and personal service, and obedience altogether perfect, even unto death itself—the death of the cross.

The context shows that instead of "He shall offer it of his own voluntary will," it is better to render it, "He shall bring it for his acceptance," for the word here employed is the same as in verse 4, and there rendered, "It shall be accepted for him."

The expression, which is correct, "The entrance of the tent of the congregation," refers to the space in front of the tabernacle where stood the brazen altar, and the laver, the appointed place of communion between God and His people (see Ex. xxix. 42, 43). It is here the question of drawing nigh to God, hence he brings his offering "before Jehovah."

The laying of the hand on the head of the victim is not so much expressive of the transfer of guilt as in the case of the sin offering (Lev. iv. 29), though that may be included; it is rather the identification of the offerer with the victim presented, whether accepted or refused. So Jacob sent his offering to Esau, whom he had offended.

This principle is well understood in other countries in the present day. If a gift sent to a chief is accepted, the offerer may reckon on a favourable reception; if

it be rejected, it is his policy to retire as quickly as possible. Cain and Abel both presented their offerings to God. Abel's was accepted, but Cain's was refused. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. xi. 4).

Notice, the promise is not he—the offerer—shall be accepted because of the offering, though that is true; it is even stronger—IT, THE OFFERING, shall be accepted for him. The offering being presented according to the appointment of God, and perfectly meeting all His requirements, could not be otherwise than accepted; and God has shown His acceptance of the offering of Christ by raising Him from the dead; and the believer in Christ who draws nigh through Him is accepted in God's beloved (Eph. i. 6).

Sooner or later the question of sin must be settled, and provision is made for this here; the victim was not only to be without blemish, but its blood was to be shed, and "without shedding of blood is no remission" of sin. So God has not only made the believer "accepted in the Beloved," that is, in Christ, but in Him "we have redemption through His blood, even the forgiveness of sins" (Eph. i. 6, 7); that is, we are accepted, not only on the ground of His perfect obedience, but in the value of His atoning blood.

Verses 3, 4. "If his offering [approach offering] be a BURNT SACRIFICE [or ascending offering] of the herd, let him offer [or bring near] a male without

blemish: he shall offer [bring it near] IT of his own voluntary will [or for his acceptance] at the door [or entrance] of the tent of the congregation before Jehovah. And he shall put his hand upon the head of the burnt offering [ascending offering]; and it SHALL be accepted for him to make atonement for him."

In the expression "It SHALL be accepted" the word "SHALL" in the original is not in the future tense, but it is in the *short* or *aorist* tense, expressive of decision and certainty; for "all the promises of God in Christ are yea and amen, to the glory of God by us." We have God's answer in the resurrection of Christ.

The assurance of acceptance comes from the throne of God, on which the Risen One is seated. In that acceptance the believer is included. "For He made Him to be sin for us, who knew no sin; that we might become the righteousness of God in Him" (2 Cor. v. 21).

Verse 5. "And he shall kill the bullock [son of the herd] before Jehovah: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tent of the congregation."

The BULLOCK, as we have seen, is typical of the Lord Jesus Christ in His life of perfect SERVICE, as well as in His atoning death.

The bullock ploughed the land, brought home the sheaves from the harvest field, trod out the corn for the household—type of Him who was the pattern Evangelist, Pastor, and Teacher.

“Son of the herd.” One in outward appearance made like unto His brethren, yet without sin, and set apart both for service and sacrifice to Jehovah.

It is the offerer who slays the victim; it is an act done by him, not for him, and this teaches an important truth. In drawing nigh to God, on the ground of the atoning sacrifice of Christ, it is well to realize, not only that He died for our sins, but that it was our sins and our transgressions that were the guilty causes of His death: for had we not sinned, He had not died. This is beautifully expressed in the well-known hymn by John Newton, beginning—

“In evil long I took delight.”

And the victim was to be slain before Jehovah: faith not only apprehending that the eye of God rested on our sins, but that the same eye rests on the sacrifice for sin. So that the enormity of the transgression was met by the value of the sacrifice; thus—

“The very spear that pierced His side
Drew forth the blood to save.”

The sprinkling of the blood was a priestly act; the place was the entrance of the tent of the congregation, where stood the brazen altar, and the laver filled with water from the smitten rock.

Here God promised to meet with the children of Israel, and to sanctify the meeting-place with His glory.

The blood was to be sprinkled round about upon the altar : on every side—east, west, north, and south.

It pleads to God on every account, and has a voice of invitation to sinners of every clime. But it not only speaks to earth, but also to heaven—

“Jesu’s blood through earth and skies,
Mercy, free boundless mercy, cries.”

God, through the blood of Christ’s cross, has reconciled all things unto Himself, not only things on earth, but things in heaven (Col. i. 20).

Defilement had entered into the heavens above, through the fall of angels, before it had entered into the earth through the fall of man.

The work of atonement is not only the ground on which God can forgive sinners, but it lies at the foundation of universal security.

The question of sin and creature responsibility has been settled for ever at the cross. He who descended first into the lower parts of the earth has also ascended up far above all heavens, that He might fill all things.

His atoning work is not only the basis of stability below, but the keystone of universal security above, throughout all ages. God “having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself : that in the dispensation of the fulness of times He might gather together in one [head up] all things in Christ,

both which are in the heavens, and which are on earth; even in Him (Eph. i. 9, 10).

Verse 6. "And he shall flay the burnt offering [ascending offering], and cut IT into his pieces."

The offerer was to do this. He first removed the outward skin, and thus showed that there was no defect nor blemish beneath the surface; and he then cut the victim into its various parts, laying open its internal perfectness. First, he satisfied himself that the offering he brought was faultless and perfect, and then laying all naked and opened before the eye of God with whom he had to do (Heb. iv. 13).

Thus it is that our confidence in the sacrifice of Christ depends on the depth of our acquaintance with His perfections made known to us by the Word of God, which is as the dissecting knife.

Verse 7. "And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire."

Observe the action of the offerer and of the priest alternates. The priest is priest by virtue of the anointing. It is as having "an unction from the Holy One" that we act as priests and apprehend the spiritual truths here set forth.

The fire is emblematic of the righteousness and holiness of God. "For our God is a consuming fire" (Heb. xii. 29). The fire of the altar came originally

from God, and was ever to be kept burning on it; it was never to go out (Lev. vi. 13). By the priest putting fire on the altar, therefore, we may understand his spreading the burning embers over that portion of the altar on which the victim was to be laid.

The wood is emblematical of sin, which provokes the righteous indignation of God. The priest laying the wood in order upon the fire typifies the setting forth of sin in the presence of a holy and a righteous God, as expressed in that word of the Psalmist: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Ps. xc. 8).

Verse 8. "And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar."

Thus the sin of the offerer, in all its variety and detail, is met also in detail by the value and excellency of the offering; the parts, the head, and the fat, being symbolic of the perfectness of Christ, both in His person, and in the internal purity and preciousness of every thought and feeling, as He presented Himself without spot to God.

The fire was the fire of the altar, the wood was laid upon the fire, and the sacrifice was laid upon the wood. This symbolized the holiness of God, dealing with sin on the ground of redemption, and satisfied by the perfect sacrifice of Christ.

Verse 9. "But his inwards and his legs shall he wash in water."

The offerer was to do this. And by this washing is set forth the internal purity of the thoughts, affections, and desires of the Lord Jesus, and also the sinlessness of His ways and walk through a defiled and defiling world, in His whole progress from the manger to the cross. Without this twofold washing the victim would not have been a fit type of Him who was in all points holy, harmless, undefiled, and separate from sinners.

As a ray of sunlight remains pure, whatever objects it might shine upon, so the pathway of the Lord Jesus was unsullied by any of the scenes through which He passed.

"And the priest shall burn [burn as incense] all on the altar, to be a burnt sacrifice [ascending offering], an offering made by fire, of a sweet savour [savour of rest] unto Jehovah."

It is important to notice that in Hebrew there are three or four words which signify to BURN.

First, SAHRAPH, to "consume by burning" as in the sin offering, outside the camp (Lev. iv. 12).

Second, MOKDAH, "to consume by slow process," as the ascending offering was burning all night until the morning upon the altar (Lev. vi. 9).

Third, HIKTEER, "to convert by fire into incense," from Kahtar, to burn incense, which is the word here employed. This, again, is a priestly act, and by this

is symbolized that Christ, in His entire service, person, experience, and walk, tested by the infinite holiness and righteousness of God, was found perfect and acceptable, a sweet savour unto God; and not only so, but also a savour of rest, for so the Hebrew word implies, being that on which God could rest with full satisfaction and delight, every attribute and perfection *having been manifested, harmonized, and glorified* thereby. To all this God has set His seal by raising Him from the dead, and setting Him on His own right hand. Thus the so-called burnt sacrifice is, properly speaking, the ascending offering, as it sets forth Christ, not only in life and death, but in resurrection and ascension. And in Hebrews iii. and iv. the Spirit of God invites the believer to have fellowship with God in His *sabbatic rest*.

Verse 10. "And if his offering [approach offering] be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice [ascending offering]; he shall bring [bring near] it a male without blemish [perfect]."

In the offerings from the FLOCK, Christ as the Son of God is presented especially in the excellency and perfection of His CHARACTER. First, as the LAMB of God without blemish and without spot, holy, harmless, undefiled, and separate from sinners, the meek and the lowly One; or, secondly, under the figure of a GOAT, according to Romans viii. 3, in the likeness of sinful flesh, though Himself sinless—that is, made in all points like unto His brethren, yet without sin.

The offerer or worshipper, in drawing nigh to God, conscious of his own imperfection in character and

conduct, approaches Him in the name of One in whom every human virtue and excellence was seen in full perfection, the chiefest among ten thousand, and the altogether lovely. To be accepted in the sweet savour of what Christ was in the estimate of God His Father, in the perfection of His life as well as in the value of His atoning death, this is signified by the offering of a SHEEP.

Under the figure of a GOAT for a burnt offering Christ is presented in another aspect, and as meeting a deeper need. The offerer in the apprehension of the sinfulness of his nature, his innate depravity, and that in him—that is, in his flesh—dwells no good thing, approaches God on the ground of the sacrifice of One in whom, though Himself sinless, God “condemned sin in the flesh” (Rom. viii. 3). For not only was sin laid upon Him as the spotless Lamb, but, under the emblem of a goat, sin was imputed to Him so that on the cross, whilst He bare and put away the iniquity of our outward transgressions, He also met our deeper need in atoning, not simply for what we have done, but for what we are; or, as Scripture expresses it, “He made HIM sin for us, who knew no sin; that we might become the righteousness of God in Him” (2 Cor. v. 21).

Verse 11. “And he shall kill IT on the side of the altar northward before Jehovah: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.”

The offerer slays the victim on the NORTH side of the altar, the side of judgment, as meeting the requirements of Divine justice.

And in the presence of Jehovah, for the question is not so much am I satisfied, but is God? Angels gazed on Christ at Calvary, but the most interested spectator was the Father when Christ through the eternal Spirit offered Himself without spot to God. The sprinkling of the blood is a priestly act, as setting forth the ground on which alone we can draw near to a righteous and holy God.

Verse 12. "And he shall cut IT into his pieces, with his head and his fat: and the priest shall lay THEM in order on the wood that is on the fire which is upon the altar."

The internal perfectness and excellency of the victim are thus by the offerer laid open before the eye of God. The fire on the altar was to be for ever burning. Fresh wood was added from time to time. The pieces were laid upon the wood by the officiating priest, beautifully setting forth how the righteousness of God in redemption, dealing with man's sin, is met and satisfied by the perfect and precious sacrifice of Christ. God's holy priesthood, by virtue of the anointing—that is, by the teaching of the Spirit of God—are enabled to apprehend and set forth this.

Verse 13. "But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn [burn with incense] it upon the altar: IT is a burnt sacrifice [an ascending offering], an offering made by fire, of a sweet savour [savour of rest] unto Jehovah."

The washing of the INWARDS and the LEGS by the offerer sets forth the INTERNAL purity of the THOUGHTS,

and the EXTERNAL purity of the WALK, of the Lord Jesus whilst He was here on earth.

The whole victim was burnt as incense by the priest upon the altar.

Verse 14. "And if the burnt sacrifice [ascending offering] for his offering [approach offering] to Jehovah be of fowls, then he shall bring his offering [approach offering] of turtledoves, or of young pigeons."

In the turtledove or young pigeon Christ is foreshadowed in His internal thoughts, affections, and desires. When at His baptism the Holy Ghost descended on Him, it was in a bodily shape like a dove (Luke iii. 22), and this dove-like spirit pervaded every thought, feeling, and desire. In our approaches to God, when conscious of our own imperfections in thought, purpose, and desire Godward, it is blessed to realize our acceptance in One who was divinely perfect in every internal feeling.

Verse 15. "And the priest shall bring it unto the altar, and wring off his head, and burn [burn as incense] it on the altar; and the blood thereof shall be wrung out at the side of the altar."

The priest brought it to the altar; so Christ, through the eternal Spirit, offered Himself without spot to God, and we, through Christ by the Spirit, draw nigh to God. The wringing off the head, and the wringing out of the blood, foreshadow the death and blood-shedding of Jesus on the cross.

Verse 16. "And he shall pluck away his crop with his feathers, and cast IT beside the altar on the east part, by the place of the ashes."

This was the action of the offerer, and corresponds with the washing of the inwards and legs of the other offerings, thus constituting the victim a fit emblem of Christ in His external and internal purity.

Verse 17. "And he shall cleave IT with the wings thereof, but shall not divide it asunder."

The thoughts, purposes, and desires of Christ, both in their substance and outgoing, though surrendered, were undivided. He served His Father with unswerving fidelity; it was His meat and drink to do His will and finish His work. His love to His Father was pure and undivided, and admitted no rival. In thought, purpose, and desire He was single and undistracted, there was nothing of a double mind in Him.

"And the priest shall burn [burn as incense] IT upon the altar, upon the wood that is upon the fire: IT is a burnt sacrifice [an ascending offering], an offering made by fire, of a sweet savour [savour of rest] unto Jehovah."

When our secret thoughts, purposes, and desires are seen in the light of God's countenance, and tested by His searching holiness, we may well say, "Woe is me! for I am undone"; but we draw nigh to God through One whose offering was found in every respect an offering and a sacrifice to God of a sweet-smelling savour, on which God could rest with perfect satisfaction and delight.

The Meat or Gift Offering

(Leviticus ii.).

Verse 1. "And when any will offer [bring] a meat offering [an approach offering of a gift offering] unto Jehovah, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon."

THE so-called MEAT offering is, properly speaking, a "GIFT offering," the Hebrew word *minkhah* being derived from a root signifying to give. It is a beautiful type, similar to that of the manna, representing Christ as the GIFT of God in a threefold point of view.

First, as the gift of the FATHER. "For God so loved the world, that He gave His only begotten Son" (John iii. 16); again, "My Father giveth you the true bread from heaven" (John vi. 32).

Secondly, as CHRIST'S gift for the Church, for "Christ also loved the Church, and gave Himself for it" (Eph. v. 25).

Thirdly, the gift of the HOLY GHOST, for He takes of the things of Christ and reveals them unto us; He

makes Christ ours, so that the individual believer can say, "He loved me, and gave Himself for me" (Gal. ii. 20). "Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15). When we approach God in the name of Christ, presenting Him as the ground of acceptance, we may say with David, "Of Thine own have we given Thee" (1 Chron. xxix. 14); the gift of God's providing, faith presents before Him.

The FINE FLOUR is an emblem of the pure, perfect, sinless humanity of the Lord Jesus—the woman's seed, the Virgin's Son.

The OIL poured upon it represents Him as the Messiah, the Anointed One, according to the word of Isaiah (lxi. 1), quoted by Christ in the synagogue of Nazareth, "The Spirit of Jehovah is upon Me, because He hath anointed Me" (Luke iv. 18).

The Hebrew word for FRANKINCENSE signifies WHITE, conveying the idea of purity. The whole of Christ's spotless life was a sweet savour to God. To this the Father beareth witness again and again, "Thou art My beloved Son, in whom I am well pleased."

Verse 2. "And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [burn as incense] the memorial of it upon the altar, to be an offering made by fire, of a sweet savour [savour of rest] unto Jehovah."

As an offerer the believer draws nigh to God on the ground of the perfectness and preciousness of Christ; and as a priest he presents his offering on God's altar.

The offerer takes a handful of fine flour, and of the oil, with all the frankincense. This represents the believer by faith apprehending to the utmost of his capacity the purity, spirituality, and perfect acceptability of Christ before God, the soul's grasp of the truth concerning Christ. As a priest by virtue of the anointing, he apprehends that everything connected with Christ, as subjected to the searching holiness of God, is infinitely well pleasing to God, and that on which He can rest with Divine complacency and delight. It is faith's memorial before God of all that Jesus was in the days of His flesh, as well as of what He now is in the presence of God for us, for He is "the same yesterday, to-day, and for ever."

Verse 3. "And the remnant [remainder] of the meat [gift] offering shall be Aaron's and his sons': it is a thing most holy [holy of holies] of the offerings of Jehovah made by fire."

Fellowship in feeding together on Christ. The offerer, representing the believer, takes his handful of the gift offering: this is faith's portion. The memorial burnt upon the altar is God's portion. Aaron also and his sons, representing Christ as High Priest, and the priestly family as a holy and royal priesthood (1 Peter ii. 5-9), have their portion also; for Christ "shall see of the travail of His soul, and shall be satisfied" (Isa. liii. 11), and in this satisfaction His believing people join.

The humanity of Christ, that holy thing that was born of the virgin (Luke i. 35), tested by the righteous-

ness and holiness of God, was found to be "holy of holies," of all holy things most holy; purity and excellency of the highest order in the estimate of God is found there.

Verse 4. "And if thou bring an oblation of a gift offering baken in the oven, it shall be unleavened cakes [pierced cakes] of fine flour mingled with oil, or unleavened wafers anointed with oil."

This is faith's memorial of Christ on Calvary, when drawing nigh to God in the value of His sacrifice and work. It is the realization of Christ's sufferings on the cross in their most solemn aspect.

The sufferings of Jesus in accomplishing His atoning work were from three different sources.

First, FROM GOD. In the secret experience of His soul, shut in with God, an experience unrecognized by outward sight. This is symbolized by the gift offering BAKEN IN THE OVEN. This inward experience is expressed in Psalm xxii. 1-5, especially during those three solemn hours of awful darkness. Then the sun was darkened and became invisible, not only throughout the whole land, but it may be, as a telegraphic signal, flashed from star to star, and from world to world, throughout the universe, as the sign that then was being accomplished the most stupendous event in the annals of eternity. This was redemption through the blood of the Lamb, thus making provision at once for

the putting away of sin, and laying the foundation for peace and security to the whole creation of God for time and for eternity (Col. i. 20).

As the appearance of the star in the East was the sign of the birth of Immanuel, so the disappearance of the sun at noonday was the signal of His death.

This darkness continued from the sixth to the ninth hour, and about the ninth hour the pent-up feelings of Immanuel gave vent in those impassioned accents, "My God, My God, why didst Thou forsake Me?"

The "fine flour" is emblematic of the pure, holy humanity of the Son of man, the woman's seed, the virgin's Son.

"Unleavened," for, though made in all points like unto His brethren, and "in the likeness of sinful flesh," He was perfectly without sin—"holy, harmless, undefiled, and separate from sinners."

The Hebrew word here rendered "cakes" is from a root which signifies to PIERCE, to WOUND, to AFFLICT. It points to Christ as the "Man of sorrows, and acquainted with grief"; "His visage was so marred more than any man, and His form more than the sons of men."

"Mingled with oil." This was expressed by the angel in those words concerning His virgin mother, "That which is conceived in her is of the Holy Ghost" (Matt. i. 20); and again, in his words to Mary, "The Holy Ghost shall come upon thee, and the power of the

Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke i. 35). As every particle of the fine flour was saturated with oil, so every thought, every feeling, of the Man Christ Jesus was pervaded by the Holy Ghost. He was in every respect **TRULY** human, but in no one respect was He **MERELY** human : it was, if we may so express it, a spiritualized humanity. He was full of the Holy Ghost even from His infancy, and as He increased in years we read, "And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon Him" (Luke ii. 40).

The root of the Hebrew word for "wafer" signifies **EMPTY**. This typifies Jesus, who, though He was in the form of God, and thought it not robbery to be equal with God, yet **EMPTIED** Himself when He took upon Him the form of a servant (Phil. ii. 6, 7) ; so that He could truly say, "I can of Mine own self do nothing" ; " My doctrine is not Mine, but His that sent Me" ; "The words that I speak unto you I speak not of Myself : the Father that dwelleth in Me, He doeth the works."

But while thus dependent on the Father's will, and upon the Spirit's power, He could say, and did say, "The Spirit of Jehovah is upon Me, because He anointed Me" (Luke iv. 18, 19). Thus He was truly the Messiah, the Christ, the Anointed One, as His name both in Hebrew and Greek signifies. In His title "Jesus Christ," the name "Jesus"—that is, *Jehovah the Saviour*—connects Him with the Triune God

Jehovah, and especially with the Father. The title "Christ" identifies Him with the Holy Ghost.

The manhood which the Son of God took when He became incarnate was a manhood which was subservient to the will of God, and dependent on the wisdom and power of the Spirit of God.

But this very *Kenosis*, or emptying of Himself as Son of Man, made way for the bringing in of the will of the Father who sent Him, so that it became His meat and drink to do it; and it also made way for the wisdom and power of the Holy Ghost, in whose energy He taught and acted.

Herein He was an example for us, according to His own words, "As the living Father sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John vi. 57). Jesus thus lived a life of dependence on His heavenly Father, so the believer is called to live a life of dependence on the Son of God. Our truest wisdom is to say with Paul, "I live; yet not I, but Christ liveth in Me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. ii. 20). So that, whilst we are empty and insufficient in ourselves, we are complete in Him, whose grace is sufficient for us, and whose strength is made perfect in weakness.

Verse 5. "And if thy oblation be a meat [gift] offering baked in a pan [the flat plate], it shall be of fine flour unleavened, mingled with oil."

In drawing nigh to God in the remembrance and apprehension of Christ as God's gift, and the One through whom we have boldness of access to God, we

may contemplate Him, especially in His atoning sacrifice and sufferings on Calvary's cross. These sufferings were from various sources. GOD laid on Him the iniquity of us all, and hid His face from Him, as typified by the offering **BAKEN IN THE OVEN** (*v* 4); He also suffered **FROM MAN**, for His crucifixion was a public spectacle. He was exposed to the gaze, taunts, and reviling of the multitude. The superscription over His cross was in Hebrew, Greek, and Latin; and priests, scribes, people, and Roman soldiers united in their cruel scoffings. This was typified by the gift offering **BAKEN ON THE FLAT PLATE**, exposed to open view. This also was the prophetic testimony of Psalm **xxii. 6-18**: "They gaped upon me with their mouths. . . . I am poured out like water: . . . My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws. . . . I may tell all my bones: they look and stare upon me." It was by the wicked hands of man He was crucified and slain; they pierced His hands and His feet, and cast lots upon His vesture. But it was the sinless One that they crucified, for the gift offering was to be of "fine flour unleavened"; it was He who knew no sin that was made sin for us; it was the just One who there suffered for the unjust, that He might bring us to God. He was the Christ, the holy One of God; for the fine unleavened flour was "mingled with oil."

Verse 6. "Thou shalt part **IT** in pieces, and pour oil thereon: it is a meat [gift] offering."

There is a beautiful significancy in this act of parting in pieces the unleavened cake, or unleavened wafer. The action of the Lord Jesus on the night of His betrayal throws a clear and instructive light on this, when He took the bread and brake it, and gave it to the disciples, and said, "Take, eat; this is My body" (Matt.xxvi.26). And the truth, which is foreshadowed by the oil poured upon the broken pieces, is explained by Heb. ix .14, concerning the Lord Jesus, "Who through the eternal Spirit offered Himself without spot to God." We recognize the Eternal Spirit in the conception and birth of Immanuel, and also in His anointing for living testimony and service. But do we equally realize the presence, grace, and actings of the eternal Spirit in the solemn scenes of the crucifixion? It was by the Holy Spirit that Jesus lived, and served, and testified; it was no less through Him that He offered Himself a sacrifice on the altar of the cross, for a sweet-smelling savour (Eph. v. 2), as the expression before the world and the universe of His love and obedience to His God and Father (John xiv. 31).

The Lord Jesus in incarnation was God's GIFT to man, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Verse 7. "And if thy oblation be a meat [gift] offering baken in the fryingpan, it shall be made of fine flour with oil."

That which is baken in the OVEN is concealed from sight; that on the FLAT PLATE is entirely open to view;

whereas on the FRYING-PAN it is partly concealed and partly open. We have the THIRD aspect of Christ's sufferings on the cross, in which the wrath of God, the malice of man, and the enmity of Satan are combined. This is expressed in Psalm xxii. 19-21—"But be not Thou far from me, O Jehovah: O my strength, haste Thee to help me. Deliver my soul from the sword; my darling [only one] from the power [paw] of the dog. Save me from the lion's mouth"—wherein the Lord Jesus prays to be delivered from the overwhelming confluence of evil—from the sword of Jehovah (Zech. xiii. 7), from the power of profane and wicked men, and from Satan, the roaring lion (1 Peter v. 8). The gift offering, made of fine flour with oil, is typical of the sinless humanity of the Lord Jesus as begotten of the Holy Ghost.

Verses 8-10. "And thou shalt bring the meat [gift] offering that is made of these things unto Jehovah: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat [gift] offering a memorial [memorial portion] thereof, and shall burn [burn as incense] it upon the altar: it is an offering made by fire, of a sweet savour [savour of rest] unto Jehovah. And that which is left of the meat [gift] offering shall be Aaron's and his sons': it is a thing most holy [holy of holies] of the offerings of Jehovah made by fire."

The believer, in his priestly character, when drawing nigh before Jehovah in worship, presents before Him by faith the memorial of what Jesus experienced on the cross, as thus typified. All that Jesus was in person, character, experience, and atoning sufferings, being tested by the holiness and righteousness of God,

is found to be most holy and acceptable, and such on which every divine perfection can feed with infinite satisfaction and delight.

In this holy fellowship the believer also, in his priestly character, through the fellowship of the Holy Spirit, has his share; he, too, can feed, and triumph, and repose. The priestly family, in fellowship with the High Priest of their profession, Christ Jesus, through the communion of the Holy Spirit, thus partake together with the eternal Father in this holy feast of love divine.

Verse 11. "No meat [gift] offering, which ye shall bring unto Jehovah, shall be made with leaven: for ye shall burn [burn as incense] no leaven, nor any honey, in any offering of [to] Jehovah made by fire."

LEAVEN is the emblem of malice, wickedness, and falsehood (1 Cor. v. 6-8), in perfect contrast to the nature and character of God, who is loving, holy, and true. It is absolutely necessary, therefore, in drawing nigh to God, through faith in the Lord Jesus Christ, that we should present Him our gift offering as perfectly without sin, holy, harmless, undefiled, even in His very humanity, that, though He was truly and properly man, yet He was sinless.

That which was burnt as incense upon the altar was subject to the testing fire of the altar, emblematic of the holiness and righteousness of God. Nothing, therefore, which could not stand that test might be offered there.

HONEY appears to represent that sweetness and amiability of disposition which might be simply natural affection; but this sweetness—precious and excellent as it is in its place—will not bear the test of divine holiness in any individual born after the flesh. That human excellency which was manifested in Christ, and constituted Him the chiefest among ten thousand and altogether lovely, was not merely human, it was also spiritual and divine. In Him divine affections were manifested in human form. As every atom of the fine flour in the gift offering was permeated with oil—emblem of the eternal Spirit—so all that was natural in Christ was also spiritual.

Verse 12. “As for the oblation [approach-offering] of the firstfruits, ye shall offer [bring] THEM unto Jehovah: but they shall not be burnt on the altar for a sweet savour [savour of rest].”

The oblation of firstfruits here referred to is that mentioned in Lev. xxiii. 17, “Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are the* firstfruits unto Jehovah.” This Pentecostal offering is typical of the Church of the present dispensation. It is composed of Jews and Gentiles, by nature sinful, though redeemed to God by sacrifice (chap. xxiii. 18, 19), and dwelt in by the Holy Ghost. It comprises all believers from the coming of the Comforter to the return of the Lord Jesus to receive His Church to Himself, who, being “a kind of firstfruits of God’s creatures” (James i. 18), constitute “the church of the firstborn written in

heaven" (Heb. xii. 23). These, in their own nature, cannot bear the test of divine holiness. In the estimate of God they can lay no claim to perfection in the flesh. The language of each one, as taught by the Spirit, will be, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified" (Psalm cxliii. 2).

Verse 13. "And every oblation [approach offering] of thy meat [gift] offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat [gift] offering: with all thine offerings thou shalt offer [bring] salt."

Salt is the emblem of incorruption and perpetuity. In our estimate of the humanity of Christ both these truths are to be borne in mind. Death and corruption are the results of sin, and although Christ was made a sin offering and suffered death for us, yet, being in nature sinless, God did not suffer His Holy One to see corruption (Psalm xvi. 10); and as the omer of manna in the golden pot was laid up in the holiest for a memorial, so also "the Lamb as it had been slain, in the midst of the throne" (Rev. v. 6) will ever occupy its centre position, as the lasting memorial of that sinless humanity in which Jesus lived, died, and rose again, and ever lives, whilst the ceaseless song from His ransomed ones goes up, "Salvation unto our God which sitteth upon the throne, and to the Lamb."

On the other hand, there is a solemn truth suggested in Mark ix. 47-49 respecting those bodies that shall

be cast into Gehenna, into the fire which shall never be quenched, "where their worm dieth not, and the fire is not quenched," that "every one shall be salted with fire," which seems to imply that those bodies shall be so attempered to the action of fire as to continue unconsumed and unconsumable, even as the resurrection bodies of the redeemed shall be fitted for an eternity of ceaseless service and unending joy (See Rom. ix. 22-24). "What if God, willing to show *His* wrath, and to make His power known, endured with much longsuffering *the* vessels of wrath fitted to destruction; and that He might make known the riches of His glory on *the* vessels of mercy, which He *had* afore prepared unto glory, even us, whom He *hath* called, not of *the* Jews only, but also of the Gentiles?"

Verse 14. "And if thou offer [bring near] a meat [gift] offering of thy firstfruits unto Jehovah, thou shalt offer [bring near] for the meat [gift] offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears."

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God" (Rom. viii. 33, 34). This is the attitude that faith takes in drawing nigh to God according to this type, presenting and pleading Christ in resurrection as the firstfruits of them that slept, and as the first-begotten from the dead. There is at the same time a full remembrance of what He suffered, even unto death: it is corn dried by the fire; the Lamb in the midst of the throne

appears as it had been slain, the memorials of His past sufferings still there; and "green ears," for though "His visage was more marred than any man, and His form than the sons of men," yet He Himself was sinless, as Christ Himself intimates in these words: "If they do these things in the green tree, what shall be done in the dry?"

"Even corn beaten out of full ears." "For He was cut off out of the land of the living" whilst in the prime of life.

Verse 15. "And thou shalt put oil upon it, and lay frankincense thereon: IT IS a meat [gift] offering."

Christ was not only anointed by the Holy Ghost for testimony and service here on earth, but in resurrection also, "being by the right hand of God exalted," He has received the fulness of the Spirit, for His heavenly priesthood, and for His Melchisedec kingship.

"And lay frankincense thereon." Not only was Jesus well pleasing to God the Father whilst here on earth—His beloved Son in whom His soul delighted—but in resurrection also Christ will be His everlasting joy.

"It is a gift offering." As He was to us God's gift in humiliation to meet our earthly need, even so He will be God's gift to the redeemed in resurrection glory for their eternal blessing.

Verse 16. "And the priest shall burn [burn as incense] the memorial [memorial portion] of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah."

The believer, in his priestly character by virtue of the anointing—that is, by the teaching—of the Holy Ghost, realizes and keeps in remembrance the perfectness and preciousness of Christ in life and death and resurrection, as tested by the infinite righteousness and holiness of God. He is taught to realize the fact that God so estimates the person and work of Christ, thus furnishing the ground for unbounded confidence in drawing nigh to God; and, as all the frankincense was burnt, he is instructed to give God all the glory.

The Peace Offering

(Leviticus iii.).

Verse 1. "And if his oblation [approach offering] be a sacrifice of peace offering, if HE offer [bring] it of the herd; whether it be a male or female, he shall offer [bring] it without blemish [perfect] before Jehovah."

IT is still a question of APPROACH with confidence before Jehovah, and the ground on which a sinful man can draw near with boldness unto God. The name JEHOVAH is a title expressive of everlastingness, and it always combines the three persons in the ever-blessed Trinity—the everlasting Father, which implies the ever-lasting Son, and the eternal Spirit—in one undivided Godhead.

In chapter i. it is a question of ACCEPTANCE, here it is a question of PEACE; there can be no approach to God by sinful man apart from sacrifice, hence it is the sacrifice of peace offering—and "peace" is in the plural in the Hebrew—for in this near approach with confidence before God the mind, heart, and conscience

must be in perfect repose: the blood of Jesus Christ, God's Son, is ever speaking, ever proclaiming, PEACE, PEACE, PEACE, and God will keep him in perfect peace whose mind is stayed on Him.

The sacrifice of the HERD, or BULLOCK, is that which represents Christ in His perfect SERVICE and obedience both in life and death. In the consciousness of our own imperfectness and shortcoming in our service to God, we need to realize in His presence the ground for confidence and peace which this sacrifice affords. The offering might be male or female, as typical of the active and passive obedience of Christ as meeting our need, both in the path of practical obedience or in passive subjection to the divine will.

The law of God concerning that which was offered—or, literally, “brought near”—before Him was, “It shall be perfect to be accepted” (Lev. xxii. 21); but as none of our services can be of this character, it is well for us that we can plead before the throne of grace the perfect service of Him who in obedience and suffering active and passive, was without a blemish and without a spot.

Verse 2. “And he shall lay his hand upon the head of his offering [approach offering], and kill it at the door [entrance] of the tabernacle [tent] of the congregation.”

Christ is our peace. God proclaims peace through Jesus Christ. Christ has made peace not only between Jew and Gentile, but between God and man. The

believer, in drawing nigh to God through faith, apprehends this, realizes it, and identifies himself with Christ as our peace. This is signified by the laying on of the hand of the offerer upon the head of the peace offering. But this peace with God is not secured by the living obedience of Christ only, something more than this was needed. He "made peace through the blood of His cross" (Col. i. 20); hence the offerer kills the victim before the door of the tent of the congregation, the appointed place of meeting and communion with God (Ex. xxix. 42, 43), thus confessing that it was his own sinfulness which caused the death of the innocent sufferer, and it was only on the ground of the atoning sacrifice of Christ that he could have peace with God, or draw near with acceptance before Him.

"And Aaron's sons the priests shall sprinkle the blood upon the altar round about."

This is a priestly act, and may be regarded as setting forth the action of the believer, in his priestly character, pleading that blood before God; or as setting forth that blood as the ground of approach to God, "preaching peace through Jesus Christ."

Verses 3, 4. "And he shall offer [bring] of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys [reins], and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away."

"We which have believed do enter into rest"—God's REST—and have fellowship with God in that perfect

repose wherein He is resting; even so it is with PEACE. Through faith in Christ we enter into God's peace; not only peace with God, but the peace of God which passeth all understanding. The sacrifice of Christ in its internal excellency, having been tested by the righteousness and holiness of God, has given Him entire satisfaction. The words employed in Hebrew to designate these inwards parts are beautifully significant. The word "fat" expresses that which is most excellent, and is sometimes rendered BEST. The Hebrew word for "kidneys" signifies PERFECTION; and the word for "flanks" expresses CONFIDENCES; while the words "the caul above the liver" may be rendered THE SUPERABUNDANCE OF THE GLORY. These inwards of the victim, which were taken away and burnt as incense upon the altar, represent the internal thoughts, feelings, affections, purposes, and desires of Christ, whilst making peace with God for us on Calvary's cross. Every inward thought and feeling, tested by the infinite purity of a holy God, was all found a sweet savour, or savour of rest to God.

Verse 5. "And Aaron's sons shall burn [burn as incense] IT on the altar upon the burnt sacrifice [ascending offering], which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour [savour of rest] unto Jehovah."

The fire was ever burning on God's altar. The wood was ever consuming upon it, but the sweet savour of the daily burnt offering was ever ascending up, and it was upon this burnt, or ascending offering, that the

fat of the peace offering was laid; for Christ not only presented Himself as the ground of our acceptance, but as the foundation of our perfect peace with God.

Verses 6, 7. "And if his offering [approach offering] for a sacrifice of peace offering unto Jehovah be of the flock; male or female, he shall offer [bring] it without blemish [perfect]. If HE offer [bring] a lamb for his offering [approach offering], then shall he offer [bring] IT before Jehovah."

In the sacrifice of peace offering before Jehovah of the flock, male or female, provision is made for perfect peace in drawing nigh to God, not only with regard to SERVICE, as represented by the BULLOCK, but also as to CHARACTER, as by the LAMB. Conscious as we must be of our imperfections in character, active and passive, in our spirit, temper, and disposition, it is well for us that we can present and plead for our acceptance the name of Him who was altogether perfect—the Lamb of God without a blemish and without a spot; seeking meanwhile increasing conformity to Him, in obedience to His gracious invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. xi. 29).

Verses 8-11. "And he shall lay his hand upon the head of his offering [approach offering], and kill IT before the tabernacle [tent] of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer [bring] of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat thereof, and the whole rump, it shall he take off hard by the back bone; and the fat that

covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn [burn as incense] it upon the altar: it is the food of the offering made by fire unto Jehovah."

The blood of atonement was not only required to meet man's necessity as to outward transgression, it was equally needful to meet his inward condition as to feeling and disposition, for in heart he is alienated from God: the carnal mind is enmity against God; it is not subject to His law, neither indeed can be. But the sacrifice of the Lamb which God has provided for a peace offering furnishes the basis for perfect, lasting, and eternal peace. For it was when we were ENEMIES that we were reconciled to God by the death of His Son (Rom. v. 10).

When we contemplate the scenes of the judgment hall and of Calvary we gaze on the exterior, but the eye of God penetrated beneath the surface. The inward thoughts, feelings, experiences, of Him who was led as a lamb to the slaughter, and who on Calvary prayed for the forgiveness of His murderers—all this, and infinitely more, far beyond what the intelligence of men or angels will ever know, in all its human preciousness, spiritual perfection, and divine excellence, furnished "the food of the offering made by fire unto Jehovah."

In Numbers xviii. 29-32 "the fat that covereth the inwards" is three times rendered "the best," and this is God's estimate of the internal preciousness of Him

who hath reconciled us to God by the blood of His cross, and who is Himself in the presence of God our peace.

The fat tail of the eastern sheep has ever been regarded as a peculiar delicacy, and it was this which was taken off entirely and burnt as incense upon the altar, as a portion for God.

Verses 12-16. As the LAMB represents the Lord Jesus in His personal character as the meek, lowly, and gentle One; so the GOAT sets Him forth, according to Rom. viii. 3, as made "in the likeness of sinful flesh," although Himself sinless. And in His atoning sacrifice on Calvary's cross, He not only bore and put away the guilt of our actual and outward transgressions as the spotless LAMB, but also as the GOAT; our sin in the flesh in its internal springs, was judged and condemned by God, and full atonement made by the sinner's Substitute and full and perfect Saviour. Whilst as to Himself, His inward thoughts and feelings were divinely pure and perfect, and infinitely acceptable to God. Thus, in drawing nigh to God in the full consciousness of what we are in character and conduct, outward and inward, through Him we have boldness and confidence, for HE IS OUR PEACE.

Verse 17. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood."

As the prohibition of BLOOD (Gen. ix. 4) teaches man that as a sinner he has forfeited his claim to life,

so the prohibition of “the fat of the beast, of which men offer an offering made by fire unto Jehovah” (Lev. vii. 25), teaches him that he cannot present his internal thoughts and feelings apart from atonement, as being acceptable to God, for in the estimate of God every thought and imagination of man’s heart is only evil, and that continually (Gen. vi. 5).

The Sin Offering for Sins of Ignorance

(Leviticus iv.).

Verses 1, 2. "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of Jehovah concerning things which ought not to be done, and shall do against any of them."

"SIN is the transgression of *the* law" (1 John iii. 4), or, more literally, "sin is lawlessness"; it is as the original term implies, a missing of the mark, or a coming short of the divine requirements, either as to the whole or in any one of its particulars, for he that offendeth in one point is guilty of all (James ii. 10). According to this, "All have sinned, and come short of the glory of God" (Rom. iii. 23).

The sentence of the law is, "The soul that sinneth, it shall die" (Ezekiel xviii. 20); but God, in the riches of His grace, has provided a remedy. He has given the blood of His own spotless Lamb upon the altar

to make an atonement for the soul, and that blood "cleanseth from all sin" (1 John i. 7).

But it is for sins of ignorance that the provision here is made. So said the Apostle Paul, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. i. 13); and it is for such that Jesus made intercession on the cross, "Father, forgive them; for they know not what they do" (Luke xxiii. 34). For wilful continuance in sin after the truth is known there is no remedy, for "there remaineth no more sacrifice for sin" (Heb. x. 26). It is the sin-stricken, penitent soul that pleads the sacrifice and obtains a full salvation.

Verse 3. "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin offering."

Here provision was made for the whole **PRIESTLY FAMILY**, including the high priest, for Aaron and his house; for the law made men high priests which had infirmity, who needed to offer sacrifice, first for their own sin, and then for the people (Heb. vii. 27, 28), in contrast to the "High Priest of our profession" (Heb. iii. 1), who was sinless, but who, when made sin for us, once for all, offered up Himself. And thus the high priest, on the great day of Atonement, presented a young bullock for a sin offering, and brought its blood within the veil to make an atonement for himself and for his house (Lev. xvi.).

Verse 4. "And he shall bring the bullock unto the door of the tabernacle [tent] of the congregation before Jehovah; and shall lay his hand upon the bullock's head, and kill the bullock before Jehovah."

The door of the tent of the congregation was the place of communion with God (Ex. xxix. 42, 43). There stood the altar, and there stood the laver; and the personal act of the priest in killing the victim was typical of Christ when He offered up Himself; and the laying on of hands on the head of the sacrifice was expressive of the identification of the offerer with his offering.

Verses 5, 6, 7. "And the priest that is anointed shall take of the bullock's blood, and bring IT to the tabernacle [tent] of the congregation; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tabernacle [tent] of the congregation; and shall pour all the blood of the bullock at the bottom [foundation] of the altar of the burnt offering [ascending offering], which is at the door of the tabernacle [tent] of the congregation."

As it was only on the great day of Atonement the blood could be carried within the veil, and sprinkled before and on the ark of the covenant, on other occasions that which came nearest to it was to be done: the blood was to be sprinkled seven times before Jehovah before the veil of the sanctuary. As it was against Jehovah that the sin was committed, satisfaction was made first, and above all, to Him. The blood was

also to be put upon the horns of the altar of sweet incense, as on the day of Atonement. The remainder of the blood was to be poured out at the bottom [foundation] of the brazen altar, teaching us that atonement by blood lies at the foundation of all our approach to God, our worship of God, and our communion with Him.

Verses 8, 9, 10. "And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn [burn as incense] them upon the altar of the burnt offering [ascending offering]."

Reminding us, as in the peace offering, that when Jesus presented Himself on the cross "an offering and a sacrifice to God as a sweet-smelling savour" (Eph. v. 2), the inward experiences of His soul were infinitely precious in the sight of God, who alone could fully know and adequately appreciate them.

Verses 11, 12. "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn HIM on the wood with fire: where the ashes are poured out shall he be burnt."

With the exception of the blood, which was sprinkled and poured out, and the fat of the inwards, which

was burnt as incense on the altar, the whole bullock was carried forth without the camp, and there consumed or burnt up on the wood with fire; so Jesus, who suffered for us without the gate, by that one offering has for ever and entirely put away sin, and to them that look for Him shall He appear the second time without sin unto salvation (Heb. xiii. 11-13; ix. 27, 28). The ashes which were left after the consuming of the burnt offering were to be taken and put beside the altar, and then carried forth to a clean place (Lev. vi. 10, 11).

This was typical of the taking down from the cross the sacred remains of the Lord Jesus, and the burial of the body in Joseph's tomb, where never man before had laid, and hence undefiled by death. The connection between the place of Sacrifice and of burial is beautifully expressed in the words of John xix. 41, 42: "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet lain. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Thus we see the wonderful coincidence between the type and the antitype.

FOR THE WHOLE CONGREGATION, OR FOR
THE ASSEMBLY.

Verses 13, 14. "And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of Jehovah concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation [assembly] shall offer [bring near] a young bullock for the sin [sin offering], and bring him before the tabernacle [tent] of the congregation."

"The WHOLE CONGREGATION of Israel" is typical of the entire Church of God, composed of ALL God's people, everywhere on earth.

"THE ASSEMBLY" is typical of a portion of the Church in any locality. In verse 13 both terms, CONGREGATION and ASSEMBLY, are correctly employed as in the Hebrew, though in the Authorized Version they are often misplaced. "Sin through ignorance." Something in Church order or practice which may be contrary to the Word of God and the commandments of the Lord Jesus. The universality of a practice is no excuse if it be contrary to the Word of God; it "should not be done." When the sin is known, then the local assembly have to deal with it as the sin of the whole, yet recognizing their own part in it. For the putting away of the sin, the obedience of Christ the perfect Servant, who never transgressed God's Word, and His atoning sacrifice, must be realized by faith, and pleaded in prayer, in the presence of God, and where He meets with His people.

“THE ELDERS” (verse 15) confess the sin and plead the sacrifice; the HIGH PRIEST of our profession (verse 16) presents before God His own blood, which makes perfect reconciliation and full atonement. As the BLOOD was to be Poured out at the bottom, or FOUNDATION, of the altar (verse 18), so the blood of atonement lies at the very foundation of all our worship and communion with God, whether individual or collective.

Verses 19-21. The internal preciousness of Christ gives its value to His atoning sacrifice, and the offering of Him who suffered without the camp has entirely and for ever put away the sin He bore.

THE SIN OFFERING FOR THE RULER.

Verses 22-26. There are those whom the Lord has made RULERS over His household, to give them their portion of meat in due season; for such to do anything contrary to the commandments of the Lord and Saviour, even though done through ignorance, it is sin which can only be forgiven on the ground of atonement. But for this sin provision is made through faith in Him who, though made in the likeness of sinful flesh, was Himself sinless, and offered Himself a sacrifice for sin, combining in Himself that which was typified by the sin offering (verse 24), the burnt or ascending offering (verse 25), and the peace offering (verse 26).

As the communion of the assembly in this case was not affected as in the two former instances, the blood of the sin offering is not brought into the sanctuary, nor put on the altar of incense, nor sprinkled before the veil; but upon the HORNS of the BRAZEN altar and poured out at the FOUNDATION (verse 25), the place of INDIVIDUAL communion with God.

THE SIN OFFERING FOR ONE OF THE COMMON
PEOPLE, OR ONE OF THE PEOPLE OF THE
LAND.

Verses 27-35. This is similar to the sin offering for the ruler, with this exception—that the GOAT was to be a FEMALE, whilst that for the RULER was to be a MALE. In the case of the ruler, though his sin was in ignorance, he was culpable, for he ought to have known the will of the Lord, and what was commanded or prohibited in His Word; but in regard to one of the people of the land he might have acted more under the influence of others, or have been led astray by erroneous teaching. The MALE offering contemplates the ACTIVE character, the FEMALE more the PASSIVE aspect of the offence.

The OFFICIATING PRIEST is CHRIST, who was in life the OFFERER, in death the SACRIFICE, in resurrection the PRIEST, in ascension the HIGH PRIEST entered within the veil. When faith pleads His person and work, and He Himself makes intercession for us, the assurance comes concerning any sin confessed before

God with the stamp of immutable truth upon it "it shall be forgiven him."

The GOAT for a sin offering, whether male or female, was typical of Christ, who was made in the likeness of sinful flesh, and who made atonement for sin in the flesh, whether active or passive, Himself sinless.

The LAMB (verse 32) represents Christ in the meekness and lowliness of His character, who was holy, harmless, undefiled, and separate from sinners, the Lamb of God, without a blemish and without a spot.

The Trespass Offering

(Leviticus v.).

TRESPASS" is the transgression of law. There may be sin, but "where no law is, there is no transgression" (Rom. iv. 15). The transgression of known law is wilful or presumptuous sin, and this would require for its remission a male offering. But law may be transgressed inconsiderately or inadvertently, and it is for such that provision is made according to this chapter; hence the female sacrifice (verse 6).

Concealment of evil is sin. If a person sees or knows of evil, and is called upon to bear witness, if he does not declare it "he shall bear his iniquity." If one were called upon in a court of justice to give evidence on oath, so far from its being wrong for him to do so, it appears from this scripture it would be sinful for him to refuse. When Christ was adjured by the high priest, He at once responded (Matt. xxvi. 63, 64).

Verses 2, 3. "If a soul touch any unclean thing, . . . he also shall be unclean, and guilty."

Association with evil is defiling. It is not enough for a person to say, "I did not know evil was there"; he ought to have inquired. Contact with spiritual death is deadening and defiling to the soul.

Verse 4. Inconsiderate speech may involve the soul in sin, especially when we speak to God (Eccles. v. 1-9; James iii. 2-6).

Verse 5. When sin is known in any particular case, the confession of it is not sufficient; the offence might be against man, but the sin is against God; and nothing but the blood of atonement can put away its defilement.

Verse 6. The atoning sacrifice of Christ, the Lamb of God, pleaded by faith before God, avails to put away the defilement of transgression, as well as the sense of sin from the conscience.

Verses 7-10. There may be instances, as from infancy, feebleness of mind or faith, or want of instruction, when faith may fail in its full apprehension of the person of Christ. In such cases divine grace condescends to human infirmity. Jesus may be simply known in the kindness and tenderness of His feelings, as represented by the two turtle doves, or two young pigeons—the "gentle Jesus, meek and mild." He requires to be recognized not only as the perfect Example in life, but also in His sin-atoning sacrifice and death. The birds were not only to be brought, but killed, and the blood sprinkled and poured out—the one for a sin offering, and the other for an ascending

offering. For Christ was not only delivered for our offences, but raised again for our justification—the One who in life and death was in thought, purpose, affection, and desire undivided towards God.

Verses 11-13. The apprehension of some as to the person, character, and work of Christ may be exceedingly limited and imperfect; yet, if the faith of such be real, divine grace condescends to their infirmity. The tenth deal of fine flour without oil or frankincense represents the Son of Man in His sinless humanity, but made sin, and through His atoning death putting sin away. The omer of manna, the daily portion of Israel in the wilderness, was of the same quantity. "The omer is the tenth part of the ephah" (Ex. xvi. 36); and it was an omer full of manna that was laid up in the golden pot (verses 32-34), typical of Christ in His humiliation and in His glory. Faith applies to Christ the officiating priest, and Christ presents before God the memorial of His sinless life and atoning death; and on this ground the sin confessed, being atoned for, is forgiven.

Verses 14-16. If a trespass against a neighbour requires confession, atonement, and forgiveness, much more does transgression in things pertaining to the worship, service, or testimony for God. The RAM is the type which represents Christ in His public, living TESTIMONY, and also in His atoning death.

The TRANSGRESSOR brings the offering.

The PRIEST makes atonement.

And GOD assures the forgiveness.

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins” (1 John ii. 1, 2). Spiritual offences need to be estimated and weighed in the balances of the sanctuary, and it must be a priestly estimate—that is, the estimate of one who has an unction from the Holy One—not simply according to human valuation. The discovery of error, failure, or shortcoming in service or testimony should lead to increasing diligence and more devoted service, so that not only amends may be made, but that the cause of God may be even furthered thereby.

But the amendment made with the fifth part added does not make the atonement; the ram for the trespass offering was requisite.

Verses 17-19. Ignorance regarding any of those things which God has forbidden or required in His service does not leave a person guiltless; and when the sin is known God requires amendment should be made, and the blood of atonement pleaded for forgiveness and acceptance.

The Consecration of the Priests

(Leviticus viii.).

Verses 1, 2. "And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread.

THE priesthood of believers with the Risen Christ, and the qualifications for their office are typified in this chapter.

From Hebrews iii. 1, we learn that Moses was a type of Christ as the APOSTLE, communicating the mind and will of God, and Aaron a type of Christ as the HIGH PRIEST of our profession; while the sons of Aaron represent the priestly family, the children of God, as a royal priesthood (1 Peter ii.), the words "with him" expressing close association. "And the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread"—a provision for the consecration.

Verse 3. God would have all His ransomed people to know that which, according to His mind, is essential to true priestly service and worship. The door, or open space in front of the TENT of the congregation, was the appointed place of communion between God and His people (see Ex. xxix. 42-44).

The expression "tabernacle of the congregation," never occurs in the original Scriptures; it conveys a different thought.

Verses 4, 5. All were thus present before God, to hear all things commanded of God (Acts x. 33).

Verse 6. The signification of this washing or BATHING is, I believe, taught us in Romans vi.—the death, burial, and resurrection of Christ, and of His people in association with Him, through the Pentecostal Spirit; for it is only in resurrection that the Lord Jesus truly entered on His High-priestly office, and it is only as dead and risen with Him that we can enter the holiest as a spiritual priesthood to offer up spiritual sacrifices acceptable to God.

All descended from Aaron were priests by BIRTH, but it was only after their CONSECRATION, as here set forth, that they could enter on the performance of their priestly office. So all the children of God by faith in Jesus are priests by birth; but do all, as a royal priesthood, recognize and enjoy the privilege? Are we all a consecrated priesthood?

There are two Hebrew words rendered "consecrated" in the Authorized Version which are never to

be confounded. The one word signifies "set apart," or "SEPARATED AS HOLY TO GOD." The other word signifies "having the HAND FILLED," and it is this latter word which is employed in this chapter. All believers are saints, but all have not their hands filled for priestly service.

Verses 7-9. These garments, which are described at large in Exodus xxviii., set forth the various particulars in which the Lord Jesus is fully qualified for the High Priesthood, with which He is invested. "Coat," typifying the pure, sinless humanity of Christ. "Girdle," of righteousness and faithfulness. The "Robe" of the ephod was blue, the emblem of heavenly perfection—heavenly from its colour, and perfection from the Hebrew word. "Breastplate" of judgment (Ex. xxviii. 29), the Lord's estimate of His people. "Urim and Thummin," the LIGHTS and PERFECTIONS of the Divine mind. "Mitre": this was a token of subjection; "The head of Christ is God." The priests wore "Bonnets" in token of subjection to Aaron. "Golden plate,"—"Holiness to Jehovah"; Christ in His Divine separation from evil, is our righteousness to God.

Verses 10, 11. The anointing oil is the type of the Pentecostal Spirit, and everything connected with the service and worship of God should be in the unction and power of the Spirit of the ascended Christ.

Verse 12. Typical of the Lord Jesus receiving the fulness of the Spirit in resurrection as the head of the priestly family, and also as the head of His body, the

Church (see Psalm cxxxiii. 2). Aaron's sons were virtually anointed in the anointing of Aaron, and each member of the mystic body of Christ receives from the fulness of the Head, as one Spirit with the Lord in glory.

Verse 13. The priestly family also invested with their priestly office.

Verse 14. Priesthood is founded on atonement, and for acceptable priestly service there must be the putting away of sin.

Verse 15. Aaron slays the victim, so Christ laid down His life, and no man took it from Him.

Without shedding of blood is no remission of sin; the blood of atonement lies at the very foundation of all acceptable worship or priestly service to God.

Verse 16. Even when made sin and suffering for sinners, there was that in the internal experience of Christ which went up as a sweet-smelling savour to God.

Verse 17. "Burnt with fire without the camp."

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12).

Verses 18-21. The burnt or ascending offering. Christ was not only delivered for our offences, but was raised again for our justification. And as a royal and holy priesthood, we are not only pardoned through the blood of Christ, but stand accepted and complete in Him who was raised from the dead.

Verse 22. "Aaron and his sons laid their hands upon the head of the ram."

The ram of CONSECRATION or FILLINGS. Not only is priesthood founded upon sacrifice, but with the preciousness of that sacrifice the hands of the priests are filled. This is true not only of the High Priest, but of the priests. The Lord Jesus within the veil presents before God the remembrance of the same precious offering which His people plead on earth.

SANCTIFIED BY BLOOD.

Verse 23. "He slew it; and Moses took of the blood of it, and put it on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."

Thus Aaron was set apart, or sanctified by blood. So Christ through His atoning death sanctified Himself, or set Himself apart, becoming a Nazarite; as He said to His disciples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." So also in His prayer to the Father, He said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth," linking them in association with Himself.

Verse 24. So also the blood was put upon Aaron's sons; it is the blood of atonement which separates the believer in his priestly character from sin; for Christ died to redeem him from all iniquity, setting apart the entire man for God, from head to foot.

Well for us if the blood of atonement stands sentinel at the ear, challenging every word that would pervert the truth, or defile the mind.

Well if a sense of redeeming love keeps us from engaging in any evil work, or walking in any evil way; as well as being that blood which we plead in our approaches to a throne of grace.

Verses 25-27. Moses took the fat, the kidneys, the right shoulder, one unleavened cake, a cake of oiled bread, and one wafer, "and he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before Jehovah"—thus causing, as it were, all that Jesus was on earth, in the internal preciousness of His atoning sacrifice, His devoted service, His His pure, undefiled, and excellent humanity, with which the hands of Christ and His people are filled, to pass and repass before the eyes of God.

Verse 28. "Moses took them from off their hands, and burnt them [as incense] on the altar, upon the burnt offering [ascending offering]: they were consecrations [fillings] for a sweet savour [savour of rest]: it is an offering made by fire unto Jehovah."

Those spiritual sacrifices which the believer in his priestly character presents, whose hands are filled with the preciousness of Christ, being tested by the searching holiness of God, are found to be a savour of rest unto Jehovah. In the altar of burnt offering the fire was ever burning, and from that altar the sweet savour of the morning or evening lamb was ever ascending. Upon that altar all the sacrifices of the day were burnt.

Verse 29. "Moses took the breast, and waved it for a wave offering before Jehovah; for of the ram of consecrations [fillings] it was Moses' part."

In Hebrews iii. 1 we are exhorted to consider the APOSTLE as well as the High Priest of our profession, Christ Jesus. Of Christ as the APOSTLE, or communicator to us of the mind and will of God, Moses was a striking foreshadowing type. And the AFFECTIONS of Christ's heart, as typified by the BREAST, while engaged in this work were ever before the eye of God.

Verse 30. BLOOD SEPARATES; OIL UNITES. The oil here used was not simple olive oil, as in the cleansing of the leper, but the ANOINTING oil, in which the sweet spices were incorporated. "Olive oil" is the emblem of the Spirit of God, but the anointing oil shows not only the Holy Spirit's testimony to Christ, but Christ anointed at the right hand of God in resurrection, as the risen Son of Man. It is the Spirit of the ascended Christ, and the blood of His atoning sacrifice, which have sanctified, or set apart, the Lord Jesus in His priestly office—and the believer as associated with him alike in their persons and in their offices—as a holy priesthood unto God.

Verse 31. Those portions of the sacrifice and of the gift-offering with which the hands of the priestly family were filled, were burnt as incense upon the altar, as "the food of the offering made by fire unto Jehovah." The rest was for food for the priestly family, to be partaken of in the place of communion with God (Ex. xxix. 42-44). God's holy priesthood

are not only provided with that on the ground of which they could draw nigh to God, but also on which their souls may feed in unbroken communion with Him.

Verse 32. Whatever remained was to be consumed with fire, lest it should be put to any profane use.

Verse 33. These seven days, the complete or perfect number, stand for the whole period of the present dispensation, during which time God's royal and holy priesthood, fully furnished, are to abide in fellowship with God.

Verses 34-36. "That ye die not."

Spiritual life in its vigour can only be maintained by unbroken communion with God (See Rom. viii. 6-13).

The Eighth Day Consecration

(Leviticus ix.).

Verses 1-4. "On the eighth day."

THIS is additional to Exodus xxix., where no eighth day is mentioned. The eighth day is typical of resurrection, and of heavenly rest. When Israel is keeping her earthly and millennial seventh-day Sabbath on earth, the redeemed in heavenly and resurrection glory will enter on their eternal and eighth day Sabbath above.

Not only is it on the ground of sacrifice and redemption that the throne of grace is founded, where grace triumphant reigns; but the **MANIFESTATION OF GLORY** rests on the same basis. The same atoning work which secures mercy and grace now, secures millennial and eternal glory hereafter. It is on the ground of accomplished redemption that the Lord Jesus will appear in glory with His ransomed ones; and it is on the ground

of redemption accomplished and peace made, that Israel will behold that manifested glory.

Verses 5, 6. All this is preparatory to the manifestation of Jehovah in glory to His people Israel.

Verses 8-21. Without entering on the details of these verses, we may simply say that atonement having been accomplished, acceptance being secured, and peace made; the curse was cancelled, and complete provision made for fulness of blessing to be pronounced.

Verses 22, 23. The same gracious Lord who was taken away from His disciples in the act of blessing them, and carried up into heaven, having been hidden there for a season, will again appear in the glory of Jehovah, with unbounded blessings for Israel and the world.

Verse 24. The righteousness of Jehovah having been fully vindicated, satisfied, and glorified by the sacrifice of Christ, provision has been made for Israel, and the earth's unlimited joy, and acceptable adoring worship.

The Cleansing of the Leper

(Leviticus xiv.).

Verses 1, 2. "This shall be the law of the leper in the day of his cleansing."

LEPROSY is the emblem of sin. There are no instructions in this chapter for the healing of the leper, but for his cleansing. The healing of leprosy was entirely in the hand of God. The officiating priest here primarily represents Christ, but in a secondary sense one employed by Christ.

When the leper had been seen by the priest, and pronounced unclean, his place was without the camp—his clothes rent, a covering on his upper lip, and with the cry, "Unclean, unclean!" (Chap. xiii. 45). A striking picture of a convicted sinner when by the Holy Spirit convinced of his real condition in the sight of God. What he then needs is such a presentation to the eye of faith of the person and atoning work of the Lord Jesus, that he might realize the putting away of sin, his standing in grace, and hope of glory (Romans v. 1-3). At first it was a work done for him.

Verse 3. "He shall be brought unto the priest: and the priest shall go forth out of the camp."

The priest is a priest by virtue of the anointing. The spiritual mind alone can discern in the convicted sinner the evidence of salvation by the grace of God.

Verse 4. The leper to be cleansed was not required at first to bring the offerings, but

“Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet [worm scarlet] and hyssop.”

So on the return of the prodigal the father commands the servants to bring hither the fatted calf, and to put the best robe upon the returning son. Two birds are to be taken, in order to show forth both death and resurrection. The typical import of the cedar wood, the worm scarlet, and the hyssop is best explained by Phil. ii. 6-8. The CEDAR WOOD is significant of HIGHEST DIGNITY, the HYSSOP that grows on the wall of DEEPEST HUMILIATION, and the WORM SCARLET of the EARTHLY DIGNITY of the Son of Man who was born of the seed of David, who in the form of God and of the Royal line of David humbled Himself even to the death of the cross. The birds here mentioned are in the Hebrew “sparrows,” and strikingly remind us of Him who could say, “Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head” (Luke ix. 58). Of little esteem among men, but ever the objects of His Father’s care. “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father” (Matt. x. 29).

Verse 5. “The priest shall command that one of the birds be killed.”

In general the offerer kills the victim, but here the priest commands that one of the birds should be killed

in or over an EARTHEN vessel, emblem of the pure HUMANITY of the Lord Jesus; over "running—literally LIVING—WATER," type of Him who "through the eternal SPIRIT offered Himself without spot to God" (Heb. ix. 14). It is important to see the part the Holy Ghost takes in the crucifixion, this is too much overlooked. The bird being killed over the living water contained in the earthen vessel, the water would have become saturated with the blood.

Verses 6, 7. "As for the living bird," etc.

The living bird, connected with the cedar wood, scarlet, and hyssop, and dipped in the blood of the slain bird, and let free in the open field, is a type of the risen and ascended Saviour, who, like the high priest of the day of Atonement, entered the holiest in the value of the sprinkled blood, so our High Priest ascended into the presence of His God and Father, His divine glory, human excellency, and lowly obedience unto death giving their united value to His atoning work. On the ground of these perfectly applied (sprinkled seven times), and fully apprehended, the pardoned sinner is pronounced "CLEAN," the blood of Jesus Christ, God's Son, cleansing him from all sin.

Verse 8. "He that is to be cleansed shall wash his clothes."

The *washing* of the clothes signifies the laying aside all in outward character and conduct which is not consistent with his profession. The *shaving* off of the hair expresses the renunciation of nature's comeliness

and strength, having "no confidence in the flesh" (Phil. iii. 3). The washing or *bathing* in water is shown by Rom. vi. 4 to set forth fellowship through the Holy Ghost in the death, burial, and resurrection of the Lord Jesus. Are there not many who while they take their place among the people of God, and are recognized by them, yet for a season fail to enter into full rest and peace in their own souls, not at rest nor at home as to their inward experience. In the camp, but not in their own tent (Job iii. 26).

Verse 9. "It shall be on the seventh day."

We now come to the SEVENTH day cleansing, that is, to a more thorough renunciation of the comeliness and strength of the flesh. The shaving of the HEAD is the renunciation of his natural reason, of the BEARD his experience, of the EYEBROWS his powers of observation; and in the washing or bathing is set forth the realization of the fact that he is *dead* indeed unto sin, and *alive* unto God in Christ Jesus, through the indwelling Spirit.

Verses 10-13. "And on the EIGHTH day."

The EIGHTH day is the day on which Jesus AROSE from the dead, and the day on which, seven weeks after, the Comforter came. The eighth day cleansing sets forth the believer's apprehension, through faith in the death and RESURRECTION of Christ, that he is RAISED up together and made to sit together in heaven-

ly places in Christ Jesus, being through the Holy Ghost one in Spirit with the RISEN, ascended, and glorified Lord.

Verses 14-20. In the cleansing of the leper much the same line is gone over as in the consecration of the priest, but with some exceptions. First, some of the blood of the trespass offering is put upon the ear, the hand, and the foot of the leper to be cleansed, and then the oil is put UPON the blood of the trespass offering. But secondly, it will be noticed that in the case of the leper it is not called AN ANOINTING. Thirdly, it is the pure olive oil which is applied, and not, as in the consecration of the priests, the anointing oil, which associates the priest with Christ in His priestly office, for he is "a priest by virtue of the anointing."

This is accompanied with the fresh realization of the atoning sacrifice and resurrection of the Lord Jesus. Thus he is pronounced clean. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33-35).

THE PROVISION FOR THE POOR.

Verses 21-32. These verses show the goodness of God in thus meeting the poverty of the offerer when he is not able to bring all that was at first required, and expresses the condescension of divine grace towards those who are not able fully to comprehend the com-

pleteness and blessedness of their standing in Christ before God according to the Scriptures. Yet for the putting away of sin, the complete atonement of Christ in all its details, and the work of the Holy Spirit, were necessary IN THE SIGHT OF GOD; though the pardoned sinner may not be able fully to enter into the entire subject, yet the apprehension of the sacrifice of Christ is necessary for the soul's peace.

The Day of Atonement.

(Leviticus xvi.).

VERSES 1, 2. Although Jehovah appeared in glory upon the mercy-seat or propitiatory, His throne of grace, yet He was not to be approached without reverence, and it was to be in a way of His own prescribing; He would be sanctified in them that came nigh unto Him, and before all people He would be glorified, as He had reminded the children of Israel in the case of Nadab and Abihu (Lev. x. 1-3).

Verse 3. The **YOUNG BULLOCK** for a sin-offering was a type of Christ the perfect **SERVANT** in every detail of His life, who became obedient unto death, even the death of the cross, as the sin-atonement sacrifice.

The **RAM** for a burnt or ascending offering reminds us of Jesus Christ the faithful and true witness, on whose testimony God set His seal by raising Him again from the dead.

Verse 4. The **HOLY LINEN GARMENTS** typical of the pure and sinless humanity of the Lord Jesus, who was

in all respects holy, harmless, undefiled, and separate from sinners. The LINEN GIRDLE as faithful in all things as Son of Man; and attired with the LINEN MITRE as subject throughout His life to the will of His heavenly Father.

Aaron BATHING his flesh in water before he put on the linen clothing rendered him a fit representative of the eternal Son of God, who was essentially pure and holy before He assumed humanity.

Verse 5. The TWO KIDS of the GOATS for a sin-offering, and ONE RAM for a burnt or ascending offering, were to be taken of the congregation of the children of Israel, and were presented on behalf of that people as testifying Israel's participation in the atonement.

Verse 6. But Jesus not only died for that nation, but that He might gather together in one the children of God which are scattered abroad (John xi. 51, 52). Jesus was the propitiation for the whole world, for "God so loved the world that He gave His only begotten Son" as the sinner's Substitute provided in the infinite mercy of God, on whom God laid the iniquity of us all. It was in this sense He made atonement for Himself, though in His OWN PERSON perfectly SINLESS and pure, without a blemish and without a spot (Heb. vii. 26, 27).

"Christ also loved the CHURCH, and gave Himself for it" (Eph. v. 25), "as a Son over His own house; whose house are we" (Heb. iii. 6), including all who,

as members of His body, are in living union with Him who is the Head of the body the Church, through the one Spirit uniting all in one.

Hence, in chapter xxiii. 27, 28, this day is twice spoken of in the Hebrew as the day of ATONEMENTS in the *plural*, because there is a threefold provision made—for the world, for the Church, and for the children of Israel.

Verses 7-10. In the TWO GOATS for a sin-offering we have a twofold representation of the Lord Jesus; first as putting away sin, and especially the sin of Israel, by the sacrifice of Himself. Secondly, as removing sin FROM Israel in the latter day, in fulfilment of the word of the prophet Jeremiah (chap. 1. 20), "The INIQUITY OF ISRAEL shall be sought for, and there shall be none; and the SINS OF JUDAH, and they shall not be found: for I will pardon them whom I reserve." "And so ALL ISRAEL shall be saved: as it is written, there shall come out of Zion the DELIVERER, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" (Rom. xi. 26; 27).

Verse 11. Aaron was to kill the bullock for the sin-offering which was for HIMSELF, and for his HOUSE, as a type of the Lord Jesus who, through the eternal Spirit, offered HIMSELF without spot to God, as He said, "I lay down My life, . . . 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 x. 17, 18).

Verses 12, 13. It is to be noticed that in Hebrews ix. 4, where the vessels of the sanctuary are particularized, no mention is made of the golden altar which stood opposite the ark in the holy place, but without the vail, though the golden censer in the Holiest is spoken of. It was this CENSER Aaron was to fill with the fire which was taken from off the altar of burnt offering. The FIRE of the altar is a type of the HOLINESS and JUSTICE of God, whereas the sin of Nadab and Abihu was that they took strange or ordinary fire typical of fleshly excitement, instead of fire from the altar, and hence they died before Jehovah.

The SWEET INCENSE beaten small is described in Exodus xxx. 34-38, composed of STACTE or freely-flowing myrrh, emblem of grace; ONYCHA, the root of the word signifying LION, the emblem of STEADFASTNESS; GALBANUM or FAT, the type of the inward PURITY of Christ; and the FRANKINCENSE, the root of which means WHITE, the type of PURITY, together the emblem of the excellency of the Son of Man in His character and life on earth, which subjected to the holiness of God was found of sweet savour, the beloved Son in whom the Father delighted, for Jesus when He ascended to His Father and our Father appeared before Him in all the preciousness of His human life, before He pleaded the blood of the atonement. As the CLOUD OF THE INCENSE covered the MERCY-SEAT or propitiatory, which was upon the ark of the testimony, so the

preciousness of Christ in every minute particular, tested by the holiness of God, met all the requirements of divine glory. So that the Lord Jesus entered on His heavenly priesthood in all the power of an endless life.

Verse 14. Aaron sprinkled of the BLOOD of the BULLOCK with his finger upon the face of the MERCY-SEAT EASTWARD, thus putting the blood of atonement upon the propitiatory in a line with the eye of Him who dwelt between the cherubim and the worshipper in his approach, for the forefront of the Tabernacle was toward the east; the crimson blood thus covering the scarlet sins of him who approached, according to Isaiah i. 18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The scarlet geranium looked at through the crimson glass of a conservatory door in strong sunlight, appearing white, gives a forcible illustration of this. One drop of the precious blood of Jesus beneath the eye of a gracious and holy God is sufficient to cover all sin; but the worshipper in drawing nigh to God, conscious of the enormity of his sin, needs the blood to be presented SEVEN TIMES in order to give him boldness of access.

Verse 15. Aaron entered the Holiest in the sweet savour of the incense, and sprinkled the blood of the bullock for himself and for his house; so Christ entered once for all into the Holiest, having obtained eternal redemption both for Himself as Sin-bearer, and for the Church, and He is now appearing in the pre-

sence of God for us who now believe in His name. Hence, in His prayer in John xvii. He distinctly says, "I pray not for the world, but for them which Thou hast given Me . . . and those who shall believe in Me through their word" (*vv.* 9-20). In this prayer He makes no mention of Israel whatever, but Jesus died for the nation of Israel also, and the time will come when He will plead the same precious blood for the people of Israel. This is symbolized by the blood of the GOAT which was *for the people*, which was sprinkled on and before the mercy-seat in the same manner as was the blood of the bullock. This looks forward to ISRAEL in the latter day, and then all Israel will be saved, in fulfilment of God's covenant with them. There is no mention again of the incense because the sweet savour in which he first entered still remained. The atoning work is one, but there are two aspects of that atonement, for the Church now, and for Israel in due time.

Verses 16, 17. The blood of the New Covenant not only made atonement for the sin of the people of Israel, but also for their TRANSGRESSIONS in connection with the service and WORSHIP OF GOD, in the tabernacle, in the wilderness, and the temple in the land; so that when the MOUNTAIN OF JEHOVAH'S HOUSE shall be established in the top of the mountains, and all nations shall flow unto it (*Isa.* ii. 2, 3), the temple rebuilt, and the altar and sacrifices reinstated according to Ezekiel's prophecy, the glory of Jehovah will fill the temple, which will be the house of prayer for all nations, and the sacrifices as a memorial of the once-

offered sacrifice of Christ will be accepted on behalf of Israel, and on behalf of all who come up to worship with them (see Isa. lvi. 6, 7). And as there was NO ONE in the TENT of the congregation whilst Aaron went in until he had completed the work, so in the work of atonement the Lord Jesus stands perfectly alone, and to Him be all the glory.

Verses 18, 19. It is a fact little apprehended but amply attested in the Word of God, that when Israel are restored again to their land in the LATTER DAY, their holy CITY and the TEMPLE rebuilt, then the ALTAR of Jehovah and its memorial sacrifices, with certain important alterations, will be reinstated according to Ezekiel xliii. 13-27, and after its dedication with the BLOOD of the GOAT and of the BULLOCK, strikingly coinciding with the portion in Leviticus under consideration; then God says, "Upon the eighth day and forward, the priests shall make your ascending offerings upon the altar, and your peace offerings; and I will accept you, saith Adonahy Jehovah."

Verses 20-22. The word translated SCAPEGOAT is in the Hebrew composed of two words, the one signifying "goat," the other "departure," that is the goat that is sent away. On the HEAD of this goat Aaron was to LAY BOTH his HANDS "and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins," and "send him away by the hand of a fit man into the wilderness," or land of separation. The best interpretation of this type, so

far superior to man's perversion of it, will, I believe, be found in Jer. l. 20, "In those days, and in that time, saith Jehovah, The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." And as the Psalmist says (Ps. ciii. 12), "As far as the east is from the west, so far hath He removed our transgressions from us." And according to the New Covenant Jehovah says, "I will forgive their iniquity, and I will remember their sin no more" (see Jer. xxxi. 31-34; Heb. x. 15-17).

Verses 23-25. In the expression "holy place," where the word "place" is printed in italics, it signifies the SANCTUARY; but when the word "place" is printed in Roman characters the COURT of the Tabernacle is intended. Aaron went into the SANCTUARY and there left the HOLY LINEN GARMENTS which he had put on at the commencement. And after he had bathed his flesh in water he put on other garments, in which he appeared, and then prepared his ASCENDING OFFERING, and the ascending offering for the people. And the FAT of the SIN OFFERING he burnt as incense upon the altar. In this we have a foreshadowing of the Lord Jesus on the day of His resurrection, when He appeared in another form to two of His disciples on the way to Emmaus (Mark xvi. 12), and afterwards in the upper room where the disciples were assembled. It was the same body, but in another condition to that in which He had formerly appeared. Previously it was a natural or soullish body, but now it was a

spiritual body (see 1 Cor. xv. 42-46); for Him to eat of the portion of the broiled fish and honeycomb previously would have been a natural act, but now it was supernatural, an action performed by spiritual power. The BATHING of the flesh in water was typical of His death, burial, and resurrection; but the ASCENDING OFFERING represents Him as going back to the Father, entering the holiest of all, and there making atonement both for Himself and for Israel, in all the SWEET SAVOUR of His internal PERFECTNESS whilst suffering for sin, as signified by the FAT of the SIN OFFERING burnt as incense.

Verses 26-28. He that SENT AWAY the SCAPEGOAT, and he that BURNT the bodies of the SIN OFFERING were to WASH THEIR CLOTHES and BATHE their FLESH; not till then could they come into the camp, showing that contact with that which bears sin rendered them ceremonially defiled, and this defilement needed to be put away. "For the bodies of THOSE beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii. 11-13).

Verses 29-31. The apprehension of the full atonement, which is in Christ Jesus, leads to the deepest humiliation, repentance, and sorrow for sin, together with the entire renunciation of all human effort for salvation. This looks forward prophetically to that

day when God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xii. 10; xiii. 1).

Verses 32-34. The return of every fresh year brought to Israel a fresh remembrance of their sins, for it was not possible that the blood of bulls and goats should take away sins (Heb. x. 3, 4). The high priesthood could not be continuous by reason of death, but the High Priest of our profession when He had offered one sacrifice for sins for ever, sat down on the right hand of God, having obtained eternal redemption for all who believe in Him, whether Jew or Gentile; and because He continueth ever hath an unchangeable priesthood, a high priest for ever after the order of Melchisedec. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28).

The Ashes of the Red Heifer

(Numbers xix.).

WE have the divine comment on this chapter in those words of the inspired Apostle (Heb. ix. 13, 14), "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

The subject of this chapter is the **DEFILEMENT** of **DEATH**, and how it is to be put away. The application of the **ASHES** of the **HEIFER** had only a value as rendering a defiled person **CEREMONIALLY CLEAN**, but it could not "make the comers thereunto perfect" (Heb. x. 1, 2) as pertaining to the conscience.

"God is a Spirit: and they that worship Him must worship Him in Spirit and in truth" (John iv. 24). Dead works bring defilement to the conscience, and render one unfit for **LIVING** service to a **LIVING** God.

What is man's condition till he is born of the Spirit? Spiritual death. Death reigned from Adam to Moses (Rom. v. 12-14), and to the present time, and men are "dead in trespasses and sins"; hence the words of Christ, "Ye must be born again" (John iii. 7).

When the Triune God created man in His own image and after His likeness (Gen. i. 26, 27) He made him spirit, soul, and body, three natures in one person, "Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a LIVING SOUL" (Gen. ii. 7). The inferior creatures became living souls by an act of CREATIVE POWER, MAN by the BREATH of the LIVING GOD. LIFE is in the blood, mortal life is sustained by breathing the atmospheric air; DEATH is ceasing to breathe. A prayerless soul is a dead soul; as the soul of man became living by the inbreathing of life FROM the Father, THROUGH the Son and BY the Holy Ghost, so when Adam and Eve ate the fruit of the forbidden tree they ceased to breathe spiritually, communion with God ceased; and the word was fulfilled, "in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). "Their eyes were opened," but their mouths were closed to communion with God, their SOULS DIED and their BODIES became MORTAL. Communion lost is PARADISE LOST; communion restored is PARADISE RE-GAINED. A picture of Paradise is graphically drawn by the Spirit of God in the first chapters of Genesis. How much is enfolded in those words (ch. iii. 8, 9), "They heard the voice of Jehovah Elohim [the Triune God] walking in the garden in the cool [breeze] of the day."

How did they know the voice of God? When God put our first parents in the Garden of Eden, He gave them occupation for the body in dressing and keeping it, food for the mind in the study of natural history, but reserved the evening hour for Himself. The evening BREEZE which refreshed the body was a type of the SPIRIT who maintained their communion with God. In the evening of that day when Adam and Eve had sinned, the footfall of God was heard as usual. Where was the response? Communion was gone. "Adam, where art thou?" Out of communion with God, hid behind the trees of the garden. This condition of spiritual death could only be met by atonement, as suggested by those words, "the seed of the woman shall bruise the serpent's head"; and by the action of God, Who clothed our first parents in the skin of the slaughtered victim.

In the type of the RED HEIFER we have God's provision for putting away the defilement of spiritual death. "Jehovah spake UNTO MOSES AND UNTO AARON," not to them separately as before; and ELEAZAR was to carry out the ordinance. The "red heifer" was a type of the Lord Jesus Christ INCARNATE, "God manifest in flesh." The name "Adam" signified RED EARTH, out of which man was formed, and the word "red" here employed conveys in the original that thought. Typically there is a distinction between the male and female offerings: the male was offered for actual sin, the female for passive defilement, such as by contact or the contamination of nature. It was to be a red heifer on "which never came yoke," emblem of the sinless obedi-

ence of the Lord Jesus, Who was never subject to the will of man, but to His heavenly Father.

Verses 1-3. The children of Israel were to GIVE the RED HEIFER to ELEAZAR the priest. AARON was a type of the Lord Jesus in His humiliation on earth who offered Himself without spot to God. ELEAZAR is a type of the Lord Jesus NOW in His RESURRECTION PRIESTHOOD, bringing to remembrance the sacrifice already offered. In MELCHISEDEC the kingly and priestly offices were united, and in the MILLENNIUM CHRIST will be a priest after the order of Melchisedec. As Eleazar brought the heifer without the camp, and one slew her before his face; even so Jesus, that He might sanctify the people with His own blood, once for all suffered without the gate (Heb. xiii. 12). This action of Eleazar is like the Lord's Supper, the memorial of an action once accomplished, whereas the mass is a fictitious repetition of it.

Verse 4. On the day of atonement the blood was carried within the vail, but in this case Eleazar with his finger sprinkled the blood towards the face of the tent of the congregation seven times, to show that the blood had efficacy to restore communion in its seven-fold perfection.

Verse 5. The entire victim was carried without the camp and consumed. The Lord Jesus was treated by God as made sin, though Himself sinless.

Verse 6. As the cedar wood, hyssop, and scarlet were cast into the midst of the burning, so the divine

glory, human humiliation, and earthly dignity of the Lord Jesus gave their value to His atoning work.

Verses 7, 8, 10. The priest, he who burnt the heifer, and also he that gathered the ashes, were all three to wash their clothes, and be unclean until the evening; showing that, as these things represented realities, there was need for ceremonial purification.

Verse 9. The ashes of the heifer, which included the blood, were to be laid up in a clean place, and by a clean man without the camp to be KEPT. They were to be treated as holy, and not to be counted an unclean thing (see Heb. x. 28, 29). The place of keeping was to be without the camp, so as to be available for those who could not enter into the camp. It was to be for a water of separation or cleansing; for its antitype, the blood of Jesus Christ, God's Son, cleanseth us from all sin. But the BLOOD of CHRIST not only cleanses the heart from all unrighteousness, and from the contamination of sin, but it also, THROUGH THE ETERNAL SPIRIT, purges the conscience from the guilt of sin, and "from DEAD WORKS TO SERVE THE LIVING GOD." In Hebrew the words "it is a purification for sin," are, literally, "it is a sin offering," because it is that which has made atonement for it.

Verse 10. "A statute for ever."

An everlasting statute; there is no cleansing in any other way, for any, either saint or sinner (Acts iv. 12).

Verses 11-13. God has graciously shown us the danger of defilement in such a world of sin and spiritual death as this. Also, the secret cause of hindered communion through its defilement, and the remedy in Christ Jesus.

The BURNING of the HEIFER and GATHERING the ASHES showed the crucifixion and burial of Jesus; the THIRD DAY typified His resurrection, it was therefore on the third day it was to be applied, that is, the soul should realize not only His death but His resurrection for His cleansing. "He was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

The SEVENTH DAY, or day of rest, when the cleansing was complete, typified the perfect atonement of Jesus, and the consequent REST into which the soul enters by faith in Him.

"He shall purify himself with it." There is no true purification by any other means.

"Purifieth not himself." It is remarkable that this in Hebrew really is, make one's self sin, because the only way to purify is by taking the guilt, confessing it, and then applying to the sacrifice of Christ by faith we are cleansed.

"Defileth the tabernacle of Jehovah." If through the influence of surrounding evil, or evil things, our souls have got into a dead and carnal state, without applying the remedy as here set forth, we bring in the

withering power of spiritual death when we meet the assembled saints, and lose the blessing of living communion; and until by the Holy Spirit the truth of the death and resurrection of Jesus is applied, the soul continues in this sad condition.

Verses 14-16. This the defiling influence of spiritual deadness in one professing the name of Christ in his HOUSE and around him, and those who are not GUARDED, but open to the influence, as many are; yet the soul in the lively exercise of faith and watchfulness may escape. The heart should be kept carefully CLOSED to the influence of dead, carnal profession.

“Seven days.” It is not temporary, which will pass off in a time, but SEVEN DAYS is put for continuance, and it can only be removed in God’s appointed way.

Verses 16-22. In the twelfth verse the command was “He shall purify himself with it”; a personal application by faith in Christ.

In these verses it is an action to be done by another who is CLEAN; as said the apostle, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness” (Gal. vi. 1); it is by way of discipline, one dealing with the sin of another, that it may be put away; and the spiritual man may have need to cleanse himself from the defiling influences with which he has to deal.

The ASHES of the burnt heifer were the memorial of the sacrifice of Christ; the running or LIVING WATER,

a type of the Holy Spirit giving divine and spiritual efficacy to that atoning blood when applied to the heart and conscience. The HYSSOP may remind us of that deep contrition and humiliation in which the blood of atonement should be applied and apprehended, so that we may well say with the psalmist, "Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow" (Psalm li. 7).

Shadows of the Cross

THE cross of Calvary throws its shadow back through the long ages. We may trace it in the Garden of Eden. See that innocent victim whose skin formed a covering for the nakedness of our first parents. It was *one* skin—for the word is in the singular—with which our first parents were arrayed by the hand of God in substitution for the fig-leaf covering which they had themselves devised. We see in that victim the first shadow of the cross. The firstling of the flock, which was Abel's offering, forms another part of the shadow of Calvary's cross.

In the altars erected by the patriarchs that shadow is lengthened out. The altar erected by Abraham on Mount Moriah, on one of the mountains which God told him of, is a marvellous shadow of the cross of Calvary. If we wanted a proof of the inspiration of Scripture, that twenty-second chapter of Genesis would furnish it. We see there an unmistakable shadow of the cross, clear in all its outlines, sharply cut, accurate, and true in every detail. Let us connect the altar in

the centre of Solomon's court with that Abraham erected on the spot pointed out by the finger of God on Mount Moriah. It may be that Solomon's altar stood on the very self-same spot. At the present day, on the crest of that mountain, there is a remarkable projection of limestone, a few feet above the surface of the surrounding platform of marble, on which the Dome of the Rock now stands. That irregular limestone projection is regarded by the Mohammedans to the present day as the sacred site where their father Abraham built an altar on which to offer up his son Isaac. The Dome of the Rock, or Mosque of Omar, is, so to speak, a monument erected over that sacred spot.

What a wondrous shadow of the cross of Calvary is given in this twenty-second chapter of Genesis, which describes the sacrifice that Abraham offered. We are told that God did tempt Abraham—that is, put him to the test. Satan's temptations act upon the evil of our nature to bring out evil. God's testings are rather the actings of His own grace to bring out that grace to the full. God tried Abraham in the most severe manner. He put the gold into a crucible at white heat. He tried him at the tenderest point. How it reminds us of that wondrous fact: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Abraham takes the wood and lays it on his son Isaac. This brings Isaiah liii. to our remembrance—another deep shadow of the cross—where we learn that

“Jehovah laid on Him the iniquity of us all.” Abraham and Isaac, we read, “went both of them together.” How instructive and full of deep meaning is this expression. It was the grace of God that caused Him to give His only begotten Son; it was the grace of the Son that led Him to give Himself up to the fulfilment of the Father’s will—“they went both of them together.” Isaac said, “Behold the fire and the wood: but where is the lamb for a burnt offering?” How suggestive was Abraham’s reply: “My son, God will provide Himself a lamb for a burnt offering.” Did Isaac understand it? Perhaps he did. If there was in Abraham the spirit of the Father’s surrender of the Son, there was also in Isaac the spirit of the Son’s surrender to the Father’s will. “So they went both of them together.”

Let us transfer the question of Isaac to the altar of burnt offering. In the centre of Israel’s camp in the wilderness was the altar of burnt offering—five cubits square, and three cubits high. At the dedication of the tabernacle the fire of God descended and consumed upon the altar the sacrifice. Henceforth, the command of God was that the fire should ever be burning upon the altar; it should never go out. So also, when Solomon’s temple was dedicated, the fire again descended and consumed the sacrifice upon the altar, that the same ordinance might be observed—“The fire shall ever be burning on My altar”; “It shall never go out”; “It shall never be put out.”

What is the fire that came from God, which consumed the victim on the altar, and caused it to ascend

as a sweet savour, or savour of rest—that fire which, when the rebels presented strange fire, came forth and consumed them. What is that fire the emblem of? “Behold the fire.” It was in the very centre of Israel’s encampment; there was the smoke ever ascending, the fire ever burning. “Our God is a consuming fire.”

The fire is the emblem of God’s righteousness and holiness. God never ceases to be the righteous and holy God, of purer eyes than to behold iniquity, and who cannot look upon sin. Never for one single moment or twinkling of an eye, in time, or for one single moment throughout eternity, will that fire cease to burn. It shall never go out. In the glory above God will be ever righteous and holy; and in the bottomless pit, the lake that burns with fire and brimstone, His righteousness shall for ever be manifested. That fire shall never cease to burn. There the fire is not quenched, and there the worm dieth not. “For Tophet is ordained of old; yea, for the King it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it” (Isa. xxx. 33). When the lake of fire is open to receive the lost, all the sin of a guilty world will be cast into it, as fuel for the everlasting burnings. It shall never go out. “Behold the fire.”

“Behold the wood.” It was the occupation of the Gibeonites to be hewers of wood for God’s altar. Daily the priests were to lay the wood in order upon the fire. What is the wood? The wood is the emblem of sin.

“Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance.” The wood was each day set in order upon the fire. God is righteous; behold the fire. Man is a sinner: behold the wood. Look round upon the world. Look at London: behold the wood. Oh! what heavy faggots will be carried down to the everlasting burnings. Men’s sins will follow them; every sin that man hath committed, and that goes unconfessed and unpardoned, unwashed in Emmanuel’s blood, will be a faggot for the burning.

“Behold the fire and the wood: but where is the lamb for a burnt offering?”

Behold the holiness and righteousness of God, for “our God is a consuming fire.” Behold the wood. From all parts of the world the echo comes back: Behold the wood! From heathendom, Popedom, Christendom, comes the echo: Behold the wood! “But where is the lamb for a burnt offering?” Let us send up the challenge to the heavens above: “Where is the Lamb?” Angels, where is the Lamb? Gabriel, will you step forward? The echo comes back: “Where is the Lamb?” Where? Where? Ah beloved friends, that was the cry for ages and ages, till one day John the Baptist pointed with his finger to a man walking along, and said, “Behold the Lamb of God, which taketh away the sin of the world.” “My son, God will provide Himself a lamb for the burnt offering.” That is He.

See “the carpenter’s son,” despised and rejected of men, led as a lamb to the slaughter, and dumb before

its shearers—behold the Lamb that God has provided. “None other can by any means redeem his brother, nor give to God a ransom for him” (Psalm xlix. 7). God could see none amongst the ranks of the angels mighty enough, and worthy enough, to be laid on His altar. But God has Himself provided a Lamb. He looked round upon a sinful world; God is holy: “behold the fire.” “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men”: “behold the wood.” Oh, blessed thought: “Behold the Lamb of God, which taketh away the sin of the world!” The fire ever burning, the wood ever consuming, the sweet savour of the Lamb ever ascending. God always holy, man ever a transgressor, but the sweet savour of the Lamb of God ever ascending from God’s altar.

Look down now to the cave below, and see in Tophet the fire and the wood. People want to know what the brimstone is (Isa. xxx. 33); it is the wrath of God. The breath of Jehovah, like a stream of brimstone, doth kindle it, and adds intensity to the flames. Look down and say: Behold the fire, and behold the wood, but where is the Lamb? And these caves of darkness utter back the sorrowful echo: Where? *Where?* WHERE? Behold the fire; it shall never go out. Behold the wood; but no lamb for a burnt offering there.

Look up to the regions of light above, and say, Behold the fire. Yes, He Who sits upon the throne of the universe—God the Judge of all—is a God of infinite justice, infinite holiness, infinite purity: behold

the fire. Where is the Lamb? Behold, in the midst of the throne, "a Lamb as it had been slain." But where is the wood? From those regions of light, and from the midst of the throne, there comes the echo back: Where? *Where?* WHERE? There is no evil there, no wood there, no sin there.

The lamb on the altar was God's centre for Israel's camp; the lamb on the altar was God's centre of Israel's kingdom under Solomon; the lamb on the altar—not the evening lamb, but the morning lamb—will be God's centre for Israel and for the earth in the millennial period. But God's centre for heaven, for the universe, and for eternity, will be "the Lamb as it had been slain," in the midst of the throne of God—no longer led as a lamb to the slaughter, but reigning for ever and ever.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

The following questions, which were primarily answered by Mr Newberry for the benefit of a Bible-class consisting of several hundreds of young believers, being of general importance, and intimately connected with the subject of Christ's sacrifice and Priesthood as set forth in the "Types" of the foregoing pages, have, with their answers, been here given a permanent place, in the hope that they may yield help on the points which are acknowledged difficulties with many students of the sacred Word.

QUESTION 1. *With what object were the Sacrifices of Antediluvian and Patriarchal times instituted?*

The purpose of God from the beginning, in the institution of sacrifices, appears to have been to convey to the eye of man, by object-lessons, His plan for the putting away of sin through the atoning sacrifice of His beloved Son, during the entire period from the fall of man, until, in the fulness of times, the Son of Man appeared, and the atonement was made. Hence,

on the entrance of sin into the world, He announced His purpose in that wondrous prophecy concerning the woman's seed (see Gen. iii. 15), and this He illustrated by the introduction of the first sacrifice, which is implied by those words, "Jehovah-God made coats of skin, and clothed them" (Gen. iii. 21). If we apply the law of the offerings as laid down in the book of Leviticus to these words, a beautiful and striking light is thrown upon them. We there learn that the offerer himself killed the victim; the offerer in this case must have been Adam acting as the patriarchal priest, the victim appears to have been a lamb, suggested in Abel's offering "of the firstlings of his flock." From Leviticus vii. 8 we learn, "The priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered." Therefore "Jehovah-God made coats of skin, and clothed them." In the Hebrew the word SKIN here is in the singular number. It will be observed that the first death after man's sin was the death of atonement, and the first blood that stained the ground was the blood of the innocent victim that was shed for the guilty.

"It was not possible that the blood of bulls and of goats should take away sin," hence the law had only a "shadow of good things to come," of which the body and substance is Christ. But when the Spirit of God explained and applied to the mind and heart of the children of faith the spiritual import of these things, they were enabled to lay hold of and embrace them, to

rejoice in present grace, and in prospect of future glory, confessing they were strangers and pilgrims on the earth (see Heb. xi.).

QUESTION 2. Will Sacrifices be resumed in Millennial times? If so, where, by whom, and for what purpose?

The pattern of the TABERNACLE and its ALTAR was given to MOSES on the MOUNT. The pattern of SOLOMON'S TEMPLE and its courts was given to DAVID by God. So in like manner the pattern of the MILLENNIAL TEMPLE and its altar was given to EZEKIEL in the visions of God. We have the records of this in Ezek. xl.-xlviii. The TEMPLE will be erected on the MOUNTAIN of JEHOVAH'S house (Isa. ii. 2, 3), and not on Mount Moriah as the former temples were, whilst the city of Jerusalem will occupy its former site.

The directions for the Millennial temple and altar are given with instructions for the SACRIFICES in Ezek. xliii. 10-27. This altar will be intermediate in size between the one of the tabernacle and the one of Solomon's temple. The Millennial temple will be the house of prayer for all nations, all flesh will worship there, and their SACRIFICES shall be accepted (Isa. lx. 7, lxvi. 23; Psalm li. 18, 19; Zech. xiv. 16, 17).

In the ordinances connected with the altar, etc., it will be observed there are significant and striking alterations. There will be the DAILY MORNING lamb (Ezek.

lxvi. 13-15); but no evening sacrifice is mentioned. This type was fulfilled at the crucifixion of Jesus. The FEAST OF THE PASSOVER will be observed (Ezek. xlv. 21-24); but not the feast of Pentecost, that is being fulfilled in the present dispensation.

The FEAST OF TABERNACLES will be kept (Ezek. xlv. 25; Zech. xiv. 16), but not the Day of Atonement. The type of the bullock for the household is being fulfilled now, and the type of the goat for Israel will be fulfilled then. There is no mention of the Lord's day; but the NEW MOONS and SABBATHS will be observed (Isa. lxvi. 23; Ezek. xlvi. 1-7). There is no mention of the high priest; but the PRINCE who will be the earthly representative of the KINGLY and PRIESTLY MELCHISEDEC offices of the Lord Jesus, occupies a prominent place.

The former SACRIFICES looked FORWARD to Calvary; the LORD'S SUPPER, as a MEMORIAL of the sufferings of Christ, looks UPWARD to Him, risen and glorified. The MILLENNIAL SACRIFICES will look BACK and be a MEMORIAL of the atoning work of Jesus on the cross.

QUESTION 3. *Are the Levitical Offerings as types restricted in their application to believers, or may they be used as gospel types for the unconverted?*

They were intended for the profit of *all*, and are written "for our admonition, upon whom the ends of

the ages are come" (1 Cor. x. 1-12). They pointed to Christ, the Lamb of God, THE TAKER AWAY of the sin of the world (John i. 29). And it is written, "He is the propitiation for our sins : and not for ours only, but also for the whole world" (1 John ii. 2). And again, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that WHOSOEVER believeth in Him should not perish, but have eternal life" (John iii. 14, 15).

QUESTION 4. *What is the meaning of the words in Hebrews x. 12 : "After He had offered one sacrifice for sins for ever, sat down"? and ought the comma to be after "sins" or "for ever"?*

In Hebrews x. 10-12 the CONTRAST is between the former priests, who stood DAILY offering OFTENTIMES the SAME SACRIFICES, and Jesus Christ, who, when He had offered ONE sacrifice of INFINITE value for sins, which was effective ONCE FOR ALL, then sat down, which shows that the work was finished. I prefer placing the pause after the word "ever," because the Greek phrase expresses COMPLETENESS. Standing and sitting are figurative expressions, and must *not* always be taken as expressing CONTINUATION of posture. Stephen saw "Jesus *standing* on the right hand of God" (Acts vii. 55); and in Rev. v. 6 we read, "In the midst of the throne . . . *stood* a Lamb as it had been slain."

QUESTION 5. *What do the words, "We have an altar" (Heb. xiii. 10) mean?*

To the true believer JESUS is both SACRIFICE and ALTAR, and also PRIEST, and it is only those who, by receiving Him, are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13), who have a right or title to feed on Him "whose flesh is meat indeed." It was only those who were born of the tribe of Levi and of the family of Aaron who were permitted to feed on the victims offered on the altar of burnt-offering. But their being born into the family of Aaron gave them no title to feed at the altar which is Christ Himself; so now neither a pious ancestry, nor outward ceremonies, can give a title to feed on the true and living Bread. Hence the exhortation, "Let us go forth therefore unto Him without the camp, bearing His reproach. . . By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. xiii. 13, 15).

QUESTION 6. *Was the Lord Jesus a Sin-bearer all His life, or only on the cross? The words of 1 Peter ii. 24 are given in the margin of the Revised Version, "carried up . . . to the tree." Is this correct?*

The Lord Jesus in His life was holy, harmless, undefiled, and separate from sinners; He Himself knew no sin. He could say to the last, "My Father hath not

left Me alone, for I do always those things that please Him"; and His Father's repeated testimony was, "This is My beloved Son, in whom I am well pleased." As stated in 1 Peter ii. 24, "Who His own self bare our sins in His own body ON the tree." The reading given by the revisers in the margin of the R.V. (like many other of their alterations) is *absolutely false*. It was ONLY ON THE CROSS that He, the sinless One, was made sin for us, it was there and then ONLY that He, the blessed One, was made a curse, but not accursed. It was *our* death He died; He Himself (though as incarnate He was capable of dying) was not *liable* to death. It was OUR transgressions, which were laid on Him, that hid God's face from Him. This is beautifully expressed in Psalm xxii. 24, when rightly translated: "For He (Jehovah) did not despise nor abhor the affliction of the afflicted; neither did He hide His face from Him; but when He cried unto Him, He heard."

QUESTION 7. *What is the difference between Priesthood and Advocacy as exercised by the Lord Jesus?*

ADVOCACY is a part of the PRIESTLY office of the Lord Jesus. The word ADVOCATE is only so translated in 1 John ii. 1. In other places it is translated "COMFORTER," and applied to the Holy Ghost (John xiv. 16, 26; xv. 26; xvi. 7).

The Greek word PARAKLETOS signifies "one acting on behalf of those who are called." The Holy Ghost

acts on their behalf on earth, instructing, counselling, and comforting them, while the Lord Jesus acts on their behalf before His Father in heaven.

QUESTION 8. *Does the Lord Jesus exercise His Melchisedec Priesthood at present, or does it belong to the future?*

Both *now* and for ever. In Heb. v. 5-10 it is applied to the Lord Jesus, when having become "Author of eternal salvation unto all them that obey Him," He is addressed by God "High Priest after the order of Melchisedec."

Then in chapter vi. 20, when He is spoken of as "Forerunner" within the veil, "Jesus, having become [margin, Newberry Bible] High Priest for ever after the order of Melchisedec." Chapter vii. continues the subject; chapter viii. 1 begins, "Now of the things which we have spoken this in the sum: WE HAVE SUCH AN HIGH PRIEST, Who is set on the right hand of the throne of the Majesty in the heavens."

QUESTION 9. *To what cleansing do the words "The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7) apply?*

If we walk in the light as God is in the light, we shall be conscious of many evils which otherwise may

not be realized; so Job experienced when he said, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6). That which keeps the soul in conscious peace and confidence, is the apprehension of the infinite value and efficacy of the blood of Jesus Christ, God's Son.

The word "cleanseth" is not in the aorist or past tense, "cleansed"; nor as some explain it as the present participle, "is cleansing"; but it is in the PRESENT tense. It "CLEANSETH" moment by moment. And when the Word is applied by the Holy Ghost, it purges the conscience and purifies the heart, leading to a holy walk and conversation.

QUESTION 10. *What is the "fountain opened" for "sin and for uncleanness" in Zech. xiii. 1?*

We read in John xix. 34, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water." And when applied by the Spirit of grace (Zech. xii. 10), "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they pierced." In Zech. xiii. 1, we read, "In *that day* there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness."

I believe the lines by Toplady—

Let the water and the blood,
From Thy wounded side which flowed
Be of sin the double cure;
Cleanse me from its guilt and power.

express the true meaning.

QUESTION 11. *What are the "things in heaven" (Col. i. 20) said to be reconciled by Christ? and for what cause was their reconciliation necessary?*

In Ephesians i. 9 we read that God has "made known unto us the mystery of His will, that in the dispensation of the fulness of times He might head up in one all things in Christ, both which are in THE HEAVENS, and which are on earth, even in Him."

When God created man in His own image as His earthly representative, He put all things in subjection under his feet, and with Adam He associated Eve. In their fall creation was made subject to vanity. The purpose of God now is in the fulness of times to head up together in the second Adam, together with the second Eve, the Church, not only things on earth, but THINGS IN THE HEAVENS, making Him the Head of the creation of God, the keystone of the arch of universal security, "and put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Ephesians i. 22, 23).

The fall of Satan and his angels had brought sin into the heavens, before, through his temptation, sin had entered into the world. But God, through the cross of Christ, has reconciled THINGS IN HEAVEN as well as things on earth; so then, when God's present dealing with the earth is finished, in the new heavens and the new earth everlasting security and peace will be established, for by Christ were not only ALL THINGS CREATED that are IN THE HEAVENS, and that are on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, but also by the blood of His cross ALL THINGS ARE RECONCILED and set on an established basis (Col. i. 16, 20), whether they be things on earth, or things IN THE HEAVENS.

QUESTION 12. *What is the force of the words "The times of the restitution of all things" (Acts iii. 21)? It is asserted by some that all men and things shall be finally redeemed and restored to God, as a result of the cross of Christ.*

The times of the restitution of all things will probably be the period of millennial blessedness under the new covenant, when Israel will be restored to their own land, and the creation delivered from the bondage of corruption (Rom. viii. 19-21), under the rule of the Prince of peace, which shall be finally established in the new heavens and the new earth (Rev. xxi.).

The eternal condition, both of the saved and unsaved, is asserted in a variety of scriptures, which must

not be set aside, for the Scripture cannot be broken. The Judge of all the earth will do right, a God of truth, and without iniquity, just and right is He. And the equity of His dealings, God Himself in due time will make manifest to all the universe (Rom. iii. 4).

Blind unbelief is sure to err,
And scan God's work in vain,
God is His own Interpreter,
And He will make it plain.

APPENDIX.

APPENDIX.

The following words, with their significations and use, are all intimately connected with the sacrifice of Christ.

Atonement.

THE English word ATONEMENT signifies "at-one-ment," setting AT ONE, or reconciliation, as in Acts vii. 26.

It occurs once in the New Testament (Rom. v. 11).

In Hebrew the root of the word means to COVER OVER; we get the same signification in Genesis vi. 14, "PITCH it within and without with PITCH."

It also means RECONCILIATION, as in Daniel ix. 24.

The word rendered MERCY-SEAT or PROPITIATORY is from the same root. It was the COVERING lid of the Ark of the Covenant, containing the two unbroken tables of the law.

Propitiation.

This signifies RECONCILIATION. In Romans iii. 25, and Hebrews ix. 5, it means the mercy-seat or propitiatory. In 1 John ii. 2, and 1 John iv. 10, it is "a propitiatory offering," or sacrifice for sin.

In Luke xviii. 13, "God be merciful" should be "God be propitious," on the ground of reconciliation made, as in Hebrews ii. 17, "To make reconciliation [propitiation] for the sins of the people."

Substitution.

We have a beautiful example of SUBSTITUTION in Genesis xxii. 13, where we read, "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for an ascending offering IN THE STEAD OF his son."

In Leviticus i. 4, in the case of the burnt or ascending offering, we have the promise, "And it shall be accepted for him, to make atonement for him."

Sin-bearing.

In the Scriptures SIN is looked at in three aspects.

First, as INIQUITY; sin the nature, or bud.

Second, as SIN which in both Hebrew and Greek signifies "missing the mark," or "coming short" of God's requirements—the omission of righteousness.

Third, TRANSGRESSION, the breach of a positive commandment, for "where no law is, there is no transgression" (Rom. iv. 15). First the bud, then the ear, then the full corn in the ear.

Thus we read in Psalm xxxii. 1, 2, 5, "Blessed is he whose whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." See also Exodus xxxiv. 7. In Isaiah liii. 5, 6, the Lord Jesus is presented as bearing and putting away sin. "He was wounded for our transgression, He was bruised for our iniquity; . . . and Jehovah laid on Him the iniquity of us all"

Righteousness.

This means rectitude of character or conduct; what is right, just, and proper.

"Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3); that is, God reckoned him righteous—"through the redemption which is in Christ Jesus"; for on the ground of His atoning sacrifice God is just, while He "justifieth the ungodly" (Rom. iii. 21-26; iv. 5).

Holiness.

In the Hebrew holiness signifies SEPARATION, especially separation from evil to God, as was expressed on the golden plate of the mitre of the high priest, "Holiness to Jehovah."

In the Greek it means "NOT OF THE WORLD." This is beautifully shown in what is said of Christ. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 26).

Sanctification.

Sanctification means "a setting apart" from that which is evil and worldly for the service and glory of the God of heaven. This may be best accomplished practically—

First, by living, thinking, acting in the presence of God. The holiest human life on record is that of Enoch, whose name signified DEDICATED and INITIATED, of whom it is said, "Enoch walked with God: and he was not; for God took him" (Gen. v. 24).

Second, by abiding in Christ, for he that "abideth in Him sinneth not" (1 John iii. 6), and he who abideth in Christ, and Christ in him, the same "bringeth forth much fruit" (John xv. 5).

Third, by living and walking in the Spirit, for the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit (Rom. viii. 4).

Covenant and Testament.

The Hebrew word "Berith" is COVENANT.

The Greek word "Diatheke" is TESTAMENT, or WILL.

Hence in Hebrews ix. 15-20, the words may have a double sense.

Words or titles must always be considered in the connection where they are found. Many more synonymous words and titles, with their meanings, will be found in "The Companion to the Englishman's Bible," by Thomas Newberry.