# Leviticus - Commentaries by William Kelly

Priesthood: Leviticus 8-15, Leviticus 9:22-24: Priesthood 8. The Eighth Day

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Leviticus 9:22-24

The closing verses have their own interest, after we were shown how the blessing of the future day with its manifestations of glory hangs on Christ's sacrifice. But there is no entering within the veil, no putting of the blood in the holiest as on the day of atonement. The blood is not carried beyond the brazen altar. It is the same blood and of equal efficiency, and in a far higher way, when we have that grand central type of Lev. 16. “22 And Aaron lifted up his hands toward the people and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings. 23 And Moses and Aaron went into the tent of meeting, and came out, and blessed the people; and Jehovah's glory appeared to all the people. 24 And there went out fire from before Jehovah, and consumed on the altar the burnt-offering and the fat; and all the people saw it, and they shouted, and fell on their faces” (vers. 22-24).

On the day of atonement there was a manifested basis of sacrifice with singular solemnity. It was the one standing fast of the holy year, a sabbath of rest, where all Israel abstained from all work and afflicted their souls on pain of being cut off. It was the sole day in the year when the high priest entered the holiest where he put the blood of the bullock for himself and for his house, and the blood of the goat for the people; as he made atonement also for the sanctuary and for the tent of meeting. Then followed his confession of Israel's iniquities over the living goat's head, before it was sent away bearing them into the wilderness. The slain bullock and goat were carried outside the camp and burnt with fire.

In the first ministration of Aaron after the consecration, as our chapter records, there is the remarkable difference that the blood of the Sin-offerings whether for the priest or for the people was put, not within the veil, but on the horns of the altar (the brazen altar) and poured out at its base, and the fat, &c., as usual burnt thereon, as Jehovah commanded Moses. There was thus a signal difference on this occasion, not only from the statutes of Atonement-day in Lev. 16 but also from the requirement in Lev. 4 for sin, whether for the anointed priest (or high priest), or for the whole assembly. In either case the blood was sprinkled before the veil seven times, as it was also put upon the horns of the altar of fragrant incense, besides pouring out the rest of the blood at the foot of the brazen altar.

We are thus taught the external character of what was done on the day when Jehovah appeared to Israel. It was grounded on sacrifice, as it could not be otherwise. But there was no action in the holiest as in laying the basis of atonement, nor yet in the holy place as in making god the communion when interrupted. It was simply the acceptance of priest and of people, on the ground of which “Aaron lifted up his hands toward the people and blessed them, and came down after the offering of the sin-offering and the burnt-offering and the peace-offerings.” They are here therefore enumerated in the order, not of Jehovah's point of view, looking at Christ (as in Lev. 1 and following chapters), but of man's need, where the Sin-offering takes necessary precedence, the Holocaust follows with its Meal-offering, and the sacrifice of Peace-offerings concludes the rite. The last two were for the people expressly; for God takes especial care for the weaker sort. It may be for a similar reason that the same emphatic phrase, which occurs in Lev. 6:26 in the law of the Sin-offering, is employed toward the end of ver. 16. “He sinned it (or made it sin).”

Then it is, that “Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of Jehovah appeared to all the people.” It is the union of the kingly with the sacerdotal dignity which is here indicated; for Moses was “king in Jeshurun” (Deut. 33). This took place within the tent of meeting, and was then manifested. It is not man asking as in the disastrous day that Saul was chosen after man's heart and the outward appearance. Nor was there really such a junction in after times. But here it was typically pledged by Jehovah; and it awaits its accomplishment in Christ for the earth in days rapidly approaching. “Thus speaketh Jehovah of hosts, saying, Behold, a man whose name is Branch; and he shall branch up from his own place, and he shall build the temple of Jehovah: even he shall build the temple of Jehovah and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both” (Zech. 6:3; 2; 13).

How appropriate that at this point “there went out fire from before Jehovah and consumed on the altar the burnt-offering, and the fat pieces!” “Jehovah, he is God, Jehovah, he is God,” cried the people even in the day of their idolatrous apostasy, when He answered by fire, as He now proffered the sign. Christ is the true Melchizedek, and shall reign over the earth in righteousness and peace. The zeal of Jehovah of hosts will perform this; for the counsel of peace is between them both.

Priesthood: Leviticus 8-15, Leviticus 9:7-21: Priesthood 7. The Eighth Day

Leviticus 9:7-21

Now we have, not Moses acting as well as directing, but Aaron ministering as high priest of the Jewish confession. It was the inauguration of the priesthood in full standing.

“And Moses said to Aaron, Draw near unto the altar, and offer thy sin-offering and thy burnt-offering, and make atonement for thyself, and for the people; and offer the offerings of the people, and make atonement for them, as Jehovah commanded. And Aaron drew near to the altar and slaughtered the calf of the sin-offering which [was] for himself; And the sons of Aaron presented the blood to him, and he dipped his finger in the blood and put [it] on the horns of the altar, and poured out the blood at the bottom of the altar. And the fat and the kidneys, and

the net above the liver, of the sin-offering, he burnt on the altar, as Jehovah commanded Moses. And the flesh and the skin he burned with fire outside the camp. And he slaughtered the burnt-offering; and Aaron's sons delivered to him the blood which he sprinkled on the altar round about. And they delivered to him the burnt-offering piece by piece, and the head; and he burnt [them] on the altar. And he washed the inwards and the legs, and burnt [them] upon the burnt-offering on the altar."

"And he presented the people's offering, and took the goat of the sin-offering which [was] for the people, and slaughtered it, and offered it for sin, as the first. And he presented the burnt-offering, and offered it according to the ordinance. And he presented the meal-offering, and took a handful of it, and burnt [it] on the altar, besides the burnt-offering of the morning. And he slaughtered the bullock and the ram of the sacrifice of peace-offerings which [was] for the people. And Aaron's sons delivered to him the blood, and he sprinkled it on the altar round about; and the fat pieces of the bullock and of the ram, the fat tail and what covereth [the inwards], and the kidneys and the net of the liver. And they put the fat pieces on the breast pieces, and he burnt the fat pieces on the altar. And the breast pieces and the right shoulder Aaron waved, a wave-offering before Jehovah, as Moses commanded" (vers. 7-21).

Accordingly Aaron and his sons offered the calf as Sin-offering for himself, putting of its blood presented by his sons on the horns of the altar and the rest at its base, and burning the fat and the kidneys and the net above the liver on the altar; but the flesh and the skin without the camp as prescribed. But nothing is said here, as in chap. 8:14, of laying their hands on its head, though there is the same witness borne to Christ's sacrifice in the acceptance of the inwards as holy and precious on the altar, but the body reduced to ashes without as identified with sin. His work explains the seeming inconsistency but bright witness, that though He knew no sin, God made Him sin for us. Again, we should note, that atonement was not complete according to God without the Burnt offering as well as that for sin. This at once followed; and Aaron sprinkled its blood too, delivered by his sons, on the altar round about, and burned it all, piece by piece, with the head, on the altar, even the inwards and legs when washed, burnt on the Burnt-offering. It was for acceptance and not only covering sin. The very words for "burnt" in verses 10 and 11 are here as elsewhere pointedly different, as often noticed. Next, Aaron presented the people's offering, the young buck-goat for sin, then as Burnt-offering a bullock, as Peace-offering a ram, with an oil-mingled Meal-offering. Here each class of the Levitical offerings was represented on behalf of the people. They mean Christ in the fullness of His work and person as well as His grace. How lamentable to read what a good and learned man (as was Dr. Ch. Wordsworth) remarks on the chapter! "Since therefore even Moses, who had been employed to consecrate Aaron, did not venture to perform any priestly function after Aaron had been consecrated, it is evident that no one else might do so," citing Heb. 5:4, Acts 19:15, Jude 11, as well as Ex. 29:11, and Num. 16:1-43. He would not have denied that all Christians have free access through the blood of Jesus into the holies, and that all saints can now through Him offer up a sacrifice to God continually, that is, fruit of lips confessing to His name. What could he himself or any one else do more priestly? Preaching or teaching is a different question, and neither of them is worship or priestly. When will men live above prejudice and learn that through faith of the gospel and in virtue of Christ's death there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in of a better hope through which we draw nigh to God. Who on earth draws so nigh to God as the Christian? Two barriers once blocked the way: the comparative nearness of the Jew outwardly; and the absolute distance from God of the sinner, Jew or Gentile. But through our Lord Jesus we both have access by () one Spirit unto the Father. The assertion of an earthly priest denies this rich and essential privilege of Christianity, little as they think it who are beguiled into sacerdotalism. "Rejoice in the Lord alway," said the apostolic prisoner.

Priesthood: Leviticus 8-15, Leviticus 9:1-6: Priesthood 6. The Priests

Leviticus 9:1-6

There is an "eighth day" here, as for the leper's cleansing in chap. 14:10-20. It was the day of circumcision also. These instances suffice to show that we do not wait till the millennial morn or even the day of our resurrection glory to enjoy the privileges which they severally express. They are ours in virtue of Christ risen and glorified Who has given the Spirit from on high, both for our communion and for our communication in testimony of His grace. No doubt in that day what is perfect will have come, and we shall know as we are known.

"And it came to pass on the eighth day, Moses called Aaron and his sons, and the elders of Israel, and said to Aaron, Take thee a bull calf for a sin-offering, and a ram for a burnt-offering, without blemish, and present [them] before Jehovah; and to the children of Israel shalt thou speak, saying, Take a buck of the goats for a sin-offering, and a calf and a lamb, yearlings, without blemish, for a burnt-offering; and a bullock and a ram for peace-offerings to sacrifice before Jehovah; and a meal-offering mingled with oil; for to-day Jehovah appeareth to you. And they brought what Moses commanded before the tent of meeting; and all the assembly drew near and stood before Jehovah. And Moses said, This [is] the thing which Jehovah commanded that ye should do; and the glory of Jehovah shall approach you" (vers. 1-6).

It was on that day which inaugurates a new and heavenly order of things, and looks on to the appearing of the glory. But our Lord has taught us in John 7:37-39 how it can bear on us now, were it even the last and great day of the Feast of Tabernacles, the closing scene of the Jewish holy year. For He Himself, rejected here, was about to be glorified, and the Holy Spirit was to be here as He never had been nor could be or work in virtue of His ever and all efficacious death. Hence all things are ours who now believe on Him and have received the Spirit, not things present only but things to come also. As at the beginning (8:3-4), all the assembly was there, as well as Aaron and his sons, and the elders of Israel. But first Moses directed Aaron to take a Sin-offering and a Burnt-offering, without blemish, and offer them before Jehovah. Then he was to bid the children of Israel bring their suited Sin-offering and Burnt-offering, with Peace-offerings for sacrifice before Him.

Thus it is not only for the ordinary days and their necessities, being what they were, that sacrifice and offering were needed. In view of that day and the glory to follow they are presented with all care and solemnity. Priests and people, all were made to feel that they are at least as requisite if we look on to glory; whether those who had the entry into the sanctuary, or those who were outside. On that sacrificial basis of divine righteousness all enjoyment of God hangs for heaven or earth, now or evermore. Without Christ and His work, no sinful man can stand, still less in view of the glory of God. For all sinned and do come short of the glory of God, as the apostle puts it in Rom. 3:23. When man fell by sin from innocence, earth was lost, and the question is of fitness for God's glory. The redemption that is in Christ Jesus alone can fit for such a place. But grace justifies freely by faith in Him. This gives it its title for faith to boast in hope of divine glory. Nor will its fruition cause any emotion to His own but of joy, thanksgiving, and praise.

Leviticus 8:31-36

The close of this chapter has its importance like every other part. We have seen the washing of all and the robing of Aaron, and the anointing of the tabernacle and all therein, of the altar and all its vessels, and especially of the high priest's head before the sons had their official clothing (1-13). We had next the bullock for the Sin-offering on which Aaron and his sons laid their hands before it was slain; then the ram for the Burnt-offering; then the other ram of consecration, blood of which was put on the right ear, right thumb, and right toe; the right shoulder, and its accompaniments, with the breast, Moses' part, being waved before Jehovah (14-30). But there remains the eating of the flesh as an essential observance.

“31 And Moses spoke to Aaron and to his sons, Boil the flesh [at] the entrance of the tent of meeting; and there eat it and the bread that is in the basket of the consecration-offering, as I commanded, saying, Aaron and his sons shall eat it. 32 And that which remaineth of the flesh and of the bread shall ye burn with fire. 33 And ye shall not go out from the entrance of the tent of meeting seven days, until the day when the days of your consecration are at an end: for seven days shall ye be consecrated. 34 As he hath done this day, Jehovah hath commanded to do, to make atonement for you. 35 And ye shall abide at the entrance of the tent of meeting day and night seven days, and keep the charge of Jehovah, that ye die not; for so I am commanded. 36 And Aaron and his sons did all things that Jehovah commanded by the hand of Moses” (31-36).

Communion with Christ Who gave Himself for us is the precious privilege set forth by eating the flesh. It was boiled at the entrance of the tent of meeting; and it was eaten with the bread in the basket of the Consecration-offering. All was to be separate from the common nourishment of man.

Yet was the bread of the offering made by fire to Jehovah no less really for the priests to share, as well as the flesh. It was the expression of fellowship, remote from all the associations of nature, but peaceful and intimate as well as holy. It is appropriately the last thing presented before the eighth day. How foreign to the divine mind to have begun with such a feast!

Jehovah had expressed His sovereign will in separating one family to draw near to Him. They were washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God; for so we may rightly interpret and apply the typical form of the chapter. A new and holy nature is the prime necessity. Christ had this in His person, displayed it perfectly in a world of evil, and gave it to all that believe. But they needed His death also in all its atoning efficacy, and this not only to blot out their sins but to invest with His positive acceptance. This is marked with fullness and precision in the chapter. The Sin-offering and Burnt-offering were duly slain and burnt. God was thus glorified in every way as to sin; beautiful shadows of what was found perfectly and only in the death of the Son of man, God's Son.

But the second ram of consecration distinctly severed to God by its blood the entire priestly family: as has been shown already, their service in the inner man and the outer, was hence forward to be according to Christ's blood. No less a standard could God allow in those that enjoy access to Him in the sanctuary. Consecration means the hands filled. It is not man's purpose of devotedness, but that which the inward energy of Christ in His offering up to Jehovah, and of His active life in the power of the Spirit, put on the hands of Aaron and his sons (Christ and His own house), and waved before Him.

The flesh of the ram (besides what had been excepted) was also to be eaten where it was boiled, at the entrance of the tent of meeting, and along with the bread of consecration also. It is Christ in death as in life, not as our deliverance from judgment or as the means and measure of our acceptance, but as the object for our souls to enjoy and feed on together. It is Christ and His own sharing this joy in common, as indeed God does. For our fellowship is with the Father, and with His Son, Jesus Christ. And His will is not withheld or dubious. These things He has had written in the inspired word, that our joy might be fulfilled.

Further, the priestly family were not to go out during the seven days of their consecration. It is the circle of man's walk here below; and it applies no less to the priests. Night and day they were to abide at the entrance, and keep the charge of Jehovah that they die not; “for so I am commanded,” as Moses adds, lest any should impute a charge so solemn, all-engrossing, and peremptory to himself. And so was it done.

To appropriate the priestly place to ministers in the word, denying this nearness to the church as a whole, or to every Christian, is an error that makes the gospel void. It is the ruin in particular of those who set up a claim so baseless, arrogant, and anti-scriptural. Ministry is the exercise of a divine gift, in some, for the good of all; priesthood is of all saints to draw near into the holies. There is no other priesthood, save of Christ alone the Great Priest for all His house. Here the Puritan Matthew Henry confounds things that differ essentially, only a little less grossly than the Puseyites, as any one may find in his Commentary on this passage.

Priesthood: Leviticus 8-15, Leviticus 8:22-30: Priesthood 4. The Priests Consecrated

Leviticus 8:22-30

The Savior then is of such positive and overflowing excellence in His person and ways that He is entitled to fill creation with the power of the Spirit, as well as to enjoy its fullness Himself. And to this we have seen a striking testimony even in the type, as there was in fact when He walked here below in the days of His flesh.

Yet was it too true that man, its head, was utterly fallen, and that Israel, priesthood and all, were no exception. And this is clearly intimated when the priestly family were distinctly treated, as seen in vers. 13-21. But there is more to follow.

“And he presented the other ram, the ram of consecration; and Aaron and his sons laid their hands on the head of the ram; and one slaughtered [it]. And Moses took of its blood, and put [it] on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great

toe of his right foot. And he brought near Aaron's sons, and he put of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood on the altar round about. And he took the fat, and the fat tail, and all the fat that [was] on the inwards, and the net of the liver, and the two kidneys and their fat, and the right shoulder [or, thigh]. And out of the basket of unleavened bread that [was] before Jehovah he took one unleavened cake and one cake of oiled bread and one wafer, and put them on the fat and upon the right shoulder; and he gave them all into Aaron's hands and into his sons' hands and waved them as a wave-offering before Jehovah. And Moses took them from off their hands, and burned [them] on the altar over the burnt-offering: they [were] a consecration [or, filling of hand] of sweet odor; it [is] a fire-offering to Jehovah. And Moses took the breast, and waved it as a wave-offering before Jehovah: of the ram of consecration it was Moses' part; as Jehovah commanded Moses. And Moses took of the anointing oil, and of the blood that [was] upon the altar and sprinkled [it] on Aaron, on his garments, and on his sons, and on his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him" (vers. 22-30).

We have had Aaron alone anointed with oil in witness of Christ the true Priest and of His personal perfection; now we see the blood of the ram of consecration, on the head of which Aaron and his sons laid their hands, applied first to Aaron's right ear, right thumb, and right great toe, then to the same parts of his sons, as well as sprinkled upon the altar round about. For indeed Christ by His own blood entered once for all into the holies, having found an eternal redemption. Otherwise He had abode alone; now the grain that died bears much fruit, Christ as Son over His own house, Whose house are we, if we hold fast the boldness and the boast of hope firm unto the end. It is not only that He loves us and washed us from our sins in His blood, but He made us kings and priests to His God and Father: to Him the glory and the might unto the ages of ages. Amen. So in this type Aaron's sons were consecrated by the ram's blood which undoubtedly took account of their sins, but went much farther, even to the glorifying God in His own nature, as John 13:31 tells us. So glorified was He in the Son of man's death for sin, that it became righteous for Him to set Christ at His own right hand in heavenly glory, and to associate us who believe in the same blessedness and eventually in the same glory. "As He is, so are we in this world;" and soon will He come to fetch us that, where He is, there we may be also.

The blood put upon the priestly company means the virtue of Christ's sacrifice consecrating them for all they heard, for all they did, and for all their walk. The whole of their practical being was thenceforth to be in the power of His death to God. It is not that Christ needed aught for Himself, or had the least flaw to purge; but all turned for us in His obeying unto death, yea, death of the cross, for God's glory. His obedience was unreserved and at all cost from first to last. The preparation of the body for Him, as the Sept. puts it and so quoted in Heb. 10, is in the Hebrew of Psa. 40 "Mine ears didst thou dig." In every other they were heavy and closed through sin. The words too which the Father gave Him He has given to us, that our service and walk should be formed by divine communications, and these of the highest intimacy.

Next came the Wave-offering of all the ram's fat, and one unleavened cake and one cake of oiled bread and one wafer, representing the internal energy of Christ's sacrifice, and his unblemished living excellence in the Spirit's power, which had been put upon the hands of all and waved before Jehovah; then taken off their hands which they "filled" as the essential idea of consecration, they were burnt upon the altar over the Burnt-offering. How blessed the qualification for drawing near to God, and offering the praise sacrifice continually to God, that is, fruit of lips confessing His name! For as they had not only the Sin-offering in its largest form but also the Burnt-offering too in the special way of a ram, so that of consecration gave fullness and precision, as was due to the priestly office and so graciously directed by Jehovah, with its accompanying Meal-offering, that the completeness of Christ's offering and sacrifice might be their inauguration. And all this and more form the Christians' portion, even now a holy priesthood to offer up spiritual sacrifices, which are certainly not less but more acceptable to God through Jesus Christ than any material ones ever were in the past. Nay, answering to Rev. 1:5, we are a royal priesthood... that we may show forth the excellencies of Him that called us out of darkness into His marvelous light, as we read in 1 Peter 2:9,

The breast too as Moses' part (ver. 29) of the consecration ram was no unmeaning sign, as representing Christ's deep interest and satisfaction in their consecration, as well as His own.

No doubt it is a position of the utmost nearness to God by faith, not by appearance like the typical priesthood. But that only enhances the blessing in God's eyes, and to our hearts if we have communion with Him. Anything of a visible nature attaching to a Christian is the least precious of his possessions. Every spiritual blessing with which we are blessed in heavenly places in Christ rises far above what man can see or estimate.

But we must not overlook the remarkable action of the mediator that follows in ver. 30. "Moses took of the anointing oil and of the blood which was upon the altar and sprinkled it on Aaron, on his garments, and on his sons and on his sons' garments with him; and sanctified Aaron, his garments, and his sons and his sons' garments with him." It is the unction of the Spirit as well as the death of Christ in power. And what a striking answer to it is Rom. 8:2! "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and [as offering] for sin, condemned sin in the flesh; that the righteous requirement of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Thus as the life of the Spirit is one of deliverance, so is Christ made sin our release from all the evil; and this to the display of the Spirit's power in our ways, which would seem to be portrayed in the garments.

Priesthood: Leviticus 8-15, Leviticus 8:13-21: Priesthood 3. Consecration of the Priests

Leviticus 8:13-21

We read in ver. 6 that Moses brought Aaron and his sons and washed them with water. The true High Priest was the Holy One of God. The Holy thing born of the Virgin by the power of the Holy Spirit knew no sin; for in Him was none. The sinner needs to be born anew, the Savior did not, being thus born holy as was none other. He therefore is as pure in His humanity as of course in His Deity; we require to be purified by grace. Hence to mark the result, however distinct the way of it, all were washed in the type together, He the sanctifier, and they the sanctified. But He was the life, and gave them His life to be theirs.

Now we are to see the sons of Aaron clothed as their father had been, according to Jehovah's command. Not only was man not left in his nakedness, but grace invests, as it pleased Jehovah, for His presence in the sanctuary.

“And Moses brought near Aaron's sons, and clothed them with the coats, and girded them with the girdles, and bound the bonnets (or, high caps) on them; as Jehovah commanded Moses. And he brought near the bullock of the sin-offering; and Aaron and his sons laid their hands on the head of the bullock for the sin-offering; and one slaughtered [it]; and Moses took the blood and put [it] on the horns of the altar, round about with his finger and cleansed the altar from sin, and poured out the blood at the bottom of the altar and sanctified it, making atonement for it. And he took all the fat that was on the inwards, and the liver, and the two kidneys, and their fat; and Moses burned [them] on the altar. And the bullock and its skin and its flesh and its dung, he burned with fire outside the camp as Jehovah commanded Moses. And he brought near the ram of the burnt-offering; and Aaron and his sons laid their hands on the head of the ram, And one slaughtered [it]; and Moses sprinkled the blood on the altar round about. And he cut up the ram into its pieces; and Moses burned the head, and the pieces, and the fat; and the inwards and the legs he washed with water; and Moses burned the whole ram on the altar: it [was] a burnt-offering for a sweet odor, a fire-offering to Jehovah; as Jehovah commanded Moses” (vers. 13-21).

What a blessed privilege to have Christ as life and righteousness and propitiation! But God makes Him much more to us even now, as well as in the glory to come. As the night is far spent and the day is at hand, we are exhorted to cast away the works of darkness, and to put on the armor of light. But in drawing near to God, it is not armor we want, as in conflict with the enemy. Still it is Christ we have to put on; and Christ we put on, as many as were baptized to Him. What have we any more to do, if we have Him, with what we were in the flesh or in the world? Is not Christ incomparably better than all? He is the one thing that we all are in Him. Here it is shown in the priests clothed according as Jehovah commanded Moses. They received their appropriate vests, and their girdles, and their sacerdotal headgear. Without doubt great stress was laid on the dress of the high priest. His were holy garments, for glory and for beauty.

This accordingly is intimated here when Aaron's sons were brought near and clothed with their priestly attire (13). Immediately follows the bullock of the Sin-offering also brought near, on which Aaron and they laid their hands (14). Christ, though He needed nothing of the sort for Himself (Heb. 6:20), was made sin for them, and once for all. For every notion of either continuous or repeated offering Himself up is rigidly excluded by God's word, as indeed it would disparage and annul the revealed efficacy of His death. The blood here however was put, not within the holiest (as on Atonement-day), but on the altar's horns, and the rest poured out at its base, to sanctify that which had to do with sin and reconciliation thereby (15). But all the inward fat was burned on the altar, the unfailing and eloquent witness of the intrinsic excellence of the offering for sin, as Christ alone and fully made evident (16). For Him, Who did not even know sin, God made sin for us; and this was the more manifested here in the burning of the bullock and its skin, &c., outside the camp, as Jehovah commanded Moses (17).

But Christ secures personal acceptance with God, no less than the doing away with sin and its consequences; and so we have in ver. 18 the ram for a Burnt-offering. For in consecrating the priests no alternative was permitted as in ordinary holocausts. The ram for that or other special cases was required, as we have already remarked in its place; and so on its head also Aaron and his sons laid their hands, not for the removal of human evil but for the transfer of Christ's sweet savor. So here the blood of the slain ram was sprinkled all about on the altar (19); and its body was cut into its pieces and burnt, fat and all, with its washed inwards; for every animal thus needed washing to figure His purity (20, 21).

But the priest and his sons were clothed suitably to the sanctuary by no less a command of Jehovah. Essential purity was in Christ; in us who believe all is conferred through His grace. Not only are we in Him, but He was made to us from God all that we want for His holy presence. Of His fullness we all received, and grace for grace.

Yet type as he was, Aaron needed offering for sin and sacrifice no less than his sons: no sinful man could stand on other ground before Jehovah. So in ver. 14 we have Aaron and his sons laying their hands on the head of the bullock for the Sin-offering, which was slaughtered and its blood applied by Moses, who here represents Christ. The priests indeed more than any ordinary Israelite must be atoned for: how else could they approach Jehovah without defiling His sanctuary?

But this righteous necessity only the more brings into relief the anointing disclosed in ver. 12. Not only was the anointing oil applied to the tabernacle and all that was in it, and the altar sprinkled with it seven times, the altar with all its utensils anointed, and the laver and its base, to hallow them, but Moses poured of it on Aaron's head and anointed him, to hallow him. Thus Christ is here unmistakably before us, as far as a type could intimate, in the anointing of Aaron alone, apart from his sons, but with the tabernacle, altar, and laver. Jehovah could not, we may say with reverence, withhold this the highest witness of His satisfaction and delight; for is it not in the energy of the Holy Ghost thus given? It was accomplished literally in our Lord without His blood-shedding, indispensable for every other. For on Him did the Holy Spirit descend in a bodily form as a dove, while the Father's voice came out of heaven, Thou art my beloved Son: in Thee I found my delight. This was at the precise moment of His life here below, when men might have been tempted to conceive unhallowed thoughts. For it was when He was baptized as others were, and was praying. It expressed really perfect moral beauty.

As the tabernacle, altar, and laver too typified offices that He fills as to creation, and had nothing in themselves of moral evil, like Israel or mankind, we see that they were in the type associated with Him in the power of the Holy Ghost. All belonged to Him on every ground, and He was personally entitled to fill all, with the power of divine blessing. When the priests are in question, blood must be shed.

Priesthood: Leviticus 8-15, Leviticus 8:1-12: Priesthood 2. The Priesthood Consecrated

Leviticus 8:1-12

Having had the offerings and sacrifices with their laws fully laid down in the preceding chapters, it was meet that the priesthood should be shown us and duly established. We shall see that in these shadows, as in those, the Lord Jesus was contemplated by the inspiring Spirit of God. There is divine order and nothing desultory, save in that judging according to sight, which in scripture especially is not righteous judgment. Jehovah regulates all things here also; and it is blessed for us if we learn of Him. “And Jehovah spoke to Moses, saying, Take Aaron and his sons with him, and the garments and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened [bread]; and gather thou all the assembly together at the entrance of the tent of meeting. And Moses did as Jehovah had commanded him; and the assembly was gathered at the entrance of the tent of meeting. And Moses said to the assembly, This [is] the thing which Jehovah hath commanded to be done. And Moses brought Aaron near, and his sons, and bathed them with water. And he put on him

the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod on him, and girded him with the curiously wrought girdle of the ephod, and fastened the ephod on him. And he placed the breast-plate on him; and in the breastplate he put the Urim and the Thummim. And he set the miter on his head, and on the miter in front did he set the golden plate, the holy diadem; as Jehovah commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. “And he sprinkled thereof on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. “And he poured of the anointing oil on Aaron's head, and anointed him, to sanctify him” (vers. 1-12).

The immense and personal importance of the priesthood was marked by the gathering of all Israel to witness their inauguration. For they effected the intercourse of the Israelite with Jehovah in the sanctuary, as the high priest its most solemn part in the holiest. When Moses was enjoined to take Aaron and his sons with him, the garments, the oil, the victims, and the unleavened bread, all the assembly must gather together at the entrance of the tent of meeting to behold the great sight (1-5). It concerned deeply both Jehovah and His people, every one.

The first thing done was to bathe Aaron and his sons (6). For mortal and sinful man purifying is indispensable, what the apostle calls “the washing of the water by word,” not by a rite however impressive and requisite in its place; but as the Lord said of the eleven, “Already are ye clean because of the word which I have spoken unto you.” They were begotten by the word of truth. It was the gift of life eternal; and thus no type of Aaron or any other could express the truth of Christ, Who was that life eternally. But seeing that His own receive it in receiving Him, even here we see that Aaron and his sons were alike bathed with water; Christ only is the life which we have in having Him. Hence says the Lord in John xiii. 10, “He that is bathed needeth not save to wash his feet.” There is no repetition of that first and absolute cleansing of the person. If the feet get defiled in walking through a miry world, this defilement must be removed; for it hinders our communion with Him. And this He sees to, being Advocate with the Father (1 John ii. 1), if one sin. He is the propitiation, as He is the Righteous One. The firm foundation of God stands, and our standing abides; but He deals with us, if we defile our feet, by His word and Spirit, and thus restores the communion that had been interrupted. For if He wash me not when defiled, I have no part with Him: to this need is His advocacy applied now that He is on high.

The garments, whether coat and its girdle, or robe and ephod with its skilfully woven girdle to fasten both firmly, the breast-plate with the Urim and the Thummim, and the turban or miter with the golden plate, were not those of the atonement day-of linen only, but “for glory and beauty.” They express what Christ is and does for us as the great High priest before God. Thus does He represent His own. The ephod was pre-eminently sacerdotal; and on its shoulder-pieces were the two onyx or beryl stones on which were graven the names of the children of Israel, six on each: all borne up before Jehovah for a memorial, as we are told in Exod. 28. The breast-plate of judgment was on his heart for a memorial continually, with the still more precious token of twelve stones of rare value, upon each a name of Israel's sons; and therein Moses put the Urim and the Thummim, the lights and the perfections, for Aaron's approach to Jehovah, that he might bear their judgment on his heart before Jehovah continually.

Very striking is the testimony to Christ in this preliminary scene in the twofold fact, that thus far we have no shedding or sprinkling of blood, as we see where the type of sinfulness comes before us in the leper's cleansing (chap. 14); and in this further, that we have the anointing oil freely used in verses 10-12. When Aaron's sons are brought near, as they are next, the Sin-offering is brought near too, and the hands of all were laid on the bullock's head; and when slaughtered, its blood is brought into a conspicuous use. But the absence of this in the verses before us is the witness to Christ's excellency. The tabernacle and all that was in it are anointed with the unction that bespeaks the Holy One. The altar was sprinkled seven times to anoint it and all its utensils, with the laver and its base; and, what confirms this exceptional aim, the anointing was poured on Aaron's head. It was not the purifying action of the Holy Spirit, but His energy, in witness of Christ's title to have and fill all with the power of God. But again this was not all. If He was the sinless One, and this could not be forgotten, He came to put away sin by the sacrifice of Himself; and this also must be attested in its place.

The Offerings of Leviticus: Leviticus 1-7, Offerings, Chapter 30. Final Summary of the: Leviticus 7:37-38

Leviticus 7:37-38

The institution, or particularly “the law” of the Offerings, closes in verses 37-38.

“This [is] the law of the burnt offering, of the meal offering, and of the sin offering, and of the trespass offering, and of the consecration offering, and of the sacrifice of peace offerings; which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings to Jehovah, in the wilderness of Sinai” (Lev. 7:37-38).

Christ, the offering of Christ, is the reality in which all these shadows meet. The varied colors of each and all blend as it were into that perfect light, in which God delighted as the display of His nature in His Son, become man in grace and truth for man, who else had neither, and now by faith receives both; and this in a sacrifice, which not only bore the sins of the first man but transferred to him the acceptance of the Second in a savor of rest before God.

Undoubtedly the rich grace in the work of Christ has a real and permanent, as it should have a deep, effect spiritually on the believer. We love Him because He first loved us; we hate the sins, of us and of all, the judgment of which we behold by faith, unsparingly and beyond creature thought, dealt with by God in the cross. But it is a mistake and a perversion of the word to read in the Burnt offering, the Minchah, or the so-called Peace offering, our own devotedness, whatever impulse the truth in them may give to our souls. Rather are we called in faith to recognize, not only our utter lack but the radical contrariety of our fallen nature to what we have learned Christ to be in life and death, searched as He indeed was by such a test of fire as neither Adam nor any of his sons had ever known. For in every living detail He was as perfect as in the surrender of Himself to death, and this in obedience for God's glory, no less than as bearing our sins in His own body on the tree; and as the result He brings us to enjoy communion with God, the Priest, and all the saints, whether they enter into that holy nearness or be vague, as so many of the faithful are.

Thus learned we the Christ, as we heard Him and were taught in Him, even as the truth is in Jesus, Who is the truth. Doubtless the Apostle could add not a little more, seeing that He was not only the Firstborn or Chief of all creation, but the Beginning, the Firstborn from the dead,

yea Head of the body the church. He could bring out our having put off according to our former course the old man that corrupts itself according to the lusts of deceit; and our being renewed in the spirit of our mind; and our having put on the new man that according to God was created in righteousness and holiness of the truth. Such privileges transcend what is implied in the offerings; but what is there, if rightly interpreted in the light of Christ, shines bright to faith.

The offerings for Sin and Trespass were comparatively negative and essentially occupied with the sad variety of sin in general or guilt in responsible relationship to Jehovah. They could not indeed proclaim full remission, for the blood of Jesus His Son was not yet shed to cleanse from all sins. Yet do they tell of Him Who is full of compassion and grace, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. But as the sweet savor offerings proved divine love in Christ by positive and overflowing goodness, so did those for sin and guilt testify it by meeting man in his abject evil, misery, and ruin. Without doubt faith and self-judgment are supposed; but the efficacy is solely in Christ prefigured by the offering. Those who rested on the form and letter got nothing that sanctified beyond cleanness of flesh; but such as looked in heart to the Messiah got spiritual blessing, and walked in all the commandments and ordinances of Jehovah without blame.

The commanding truth that appears everywhere, no matter what may be the difference of shape in the shadow of things to come, is that the body or substance is of Christ. The Holy Spirit works effectually as the Father draws. But to the called, both Jews and Greeks, Christ is God's power and God's wisdom. The world may count Him crucified to be folly; but the foolishness of God is wiser than men, and the weakness of God is stronger than men. And of Him it is, that as Christ died for our sins, so we are in Christ Jesus, Who was made to us wisdom from God, and righteousness and holiness and redemption, leaving us to boast in none but Jehovah.

This therefore casts the soul, tried by the consciousness of its unworthiness and the failure of all efforts, on Christ and His work. There only does the Spirit direct for peace; Christ made it through the blood of His cross. The believer is thus entitled to enjoy it; he rests on God's value for it, and as this never changes, such should be his peace also. The Spirit bears witness, not only that there is no work comparable, no work therefore to share its place, but that God will never remember more the sins and iniquities of those that believe. The cleansing of their feet defiled in the miry ways of the world is needed, and never fails through Jesus the Advocate with the Father. But the propitiation abides in its constant value; and the washing of water by the word is applied whenever the need arises; not as if the worshipper once purged loses his relationship and nearness to God, but to restore the communion which has been interrupted by a sin. The one offering remains undisturbed in its blessed effect; but Christ's advocacy works by the word and Spirit of God to conciliate the believer's failure with that standard. God is indeed faithful; and we have in Christ a living Savior, not His death only, immense and precious as it is: He is the all (the complete object), and in all.

The Offerings of Leviticus: Leviticus 1-7, Offerings, Chapter 29. Supplement on Peace: Leviticus 7:28-36

Leviticus 7:28-36

This is in no way, as has been said, a recapitulation. It conveys from Jehovah a fresh communication of moment for the entire body of the priesthood, and also for the priest ministering on each occasion of this offering. And the truth which we Christians are meant to learn thereby is of special interest.

“And Jehovah spoke to Moses, saying, Speak to the children of Israel, saying, He that offereth the sacrifice of his peace offerings to Jehovah shall bring his oblation to Jehovah of the sacrifice of his peace offerings. His own hands shall bring Jehovah's fire offerings: the fat with the breast shall he bring, that the breast may be waved as a wave offering before Jehovah. And the priest shall burn the fat on the altar; and the breast shall be Aaron's and his sons. And the right shoulder (or thigh) shall ye give to the priest for a heave offering out of the sacrifice of your peace offerings. He of the sons of Aaron that offereth the blood of the peace offerings and the fat shall have the right shoulder for a portion. For the breast of the wave offering and the shoulder of the heave offering have I taken of the children of Israel from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons from the children of Israel, as a due portion forever. This is the portion of the anointing of Aaron, and of the anointing of his sons, from Jehovah's fire offerings, in the day he brought them next to serve Jehovah as priests, which Jehovah commanded to be given them by the children of Israel in the day that he anointed them, as a due portion forever throughout their generations” (vss. 28-36).

It is worthy of notice that, while all three offerings of sweet savor fell under one communication from Jehovah in Leviticus 1-3, “the law” of the sacrifice of Peace offerings formed the close of the word from Jehovah as to the Sin offering and that of Trespass. We can understand a plain reason for the change of arrangement in “the law;” because there, not in the original institution, the weighty fact appears that, besides unleavened cakes mingled with oil and unleavened wafers anointed with oil, which typified the Lord's holy humanity born of the Spirit and in His power, there were cakes of leavened bread here (Lev. 7:13), and here only save also in the new Meal offering at the Feast of Weeks. For there also the two wave-loaves were not only of fine flour but baken with leaven (Lev. 23:16-19) and needed an accompanying Sin offering. For man in both cases entered; saintly man no doubt, but having still the old nature, and therefore requiring the blood that atones for sin. In Christ there was none: in us, even in our thanksgiving, it is there, even if it act not; and faith feels and owns the humbling fact that it is only through Christ's death it is annulled. In that “law” is recognized also the “abomination” of separating the eating or the communion of the Peace offering from the sacrifice. The sacrifice of thanksgiving must be eaten the same day; even the vow or voluntary offering of greater energy could not be sustained more than the day after: beyond this, in any case, the rest must be burnt. Thus is our saintly communion closely conjoined with Jehovah's food in the Peace offering: not only Christ sacrificed to Him for us. Here too while the liberty was large, the indispensable need of cleanness is required. To eat when defiled is peremptorily denounced for every soul (Lev. 7:19-21).

This last truth accounts too for the separate communication that follows in Leviticus 7:22-27. The Peace offering was that which alone of these offerings admitted of eating on the part of Jehovah's people. Hence the necessity for rigidly forbidding any abuse of the privilege. To all without exception this prohibition reached. To Aaron and his sons the word came in Leviticus 6:24-25, stretching down to this point in Leviticus 7 where Moses is told to speak to the children of Israel. No fat of the sacrificial animals was to be eaten, nor of what died of itself, or was torn. And all blood was absolutely forbidden to be eaten: not only the inward energy, but the life too was sacred to Jehovah, Who would brook no meddling with His sole right and title here.

On a similar principle a fresh communication from Jehovah in Leviticus 7:28-36 claims out of the Peace offering the wave-breast and the heave-shoulder. The breast was for the whole priestly family, Aaron and his sons; the shoulder for the offering priest: both as the respective and fixed portion forever from the children of Israel. Thus, Jehovah had His part, and the Israelite was free to enjoy, himself, his family, and any Israelite he might invite to share, provided all and only if they were clean. We find only in this last communication, and in language of emphatic solemnity, that Jehovah reserved an especial portion, not to weaken but to deepen the fellowship. Aaron and his sons we have seen to mean Christ and His own. For us communion is altogether short which does not contemplate the Head and the body, even all saints. So if the apostle writes to the church of God which is in Corinth, to sanctified persons in Christ Jesus, saints called, he adds “with all that in every place call on the name of our Lord Jesus Christ both theirs and ours.” And for the saints and faithful in Christ Jesus who were in Ephesus he prays, that Christ may dwell through faith in their hearts, being rooted and grounded in love in order that they may be fully able to apprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that they may be filled to all the fullness of God.

The Heave offering was more absolute than the Wave offering, though the same offering might in cases be called by either name according to the respective aspect. The former was not the whole of what was offered, but part offered to Jehovah. The breast as a whole was waved, the right shoulder heaved, the symbols of the affections as a whole, and of strength which could best sustain the burden. Christ and His own in nearness to God enjoy the one together; He as the Priest that offered has His special joy in that which represented the support of the weak. But the fat or inward energy, as the blood, was Jehovah's portion. Thus while all had their communion in Christ, each had what specially was due on immutable grounds and forever. The communion of saints could not be in Israel as it was enjoyed in the church of God since redemption; but this type was a beautiful anticipation in its measure.

The Offerings of Leviticus: Leviticus 1-7, Chapter 28. Prohibition of Fat and Blood: Leviticus 7:22-27

Leviticus 7:22-27

A fresh word comes next, specifically dealing with the fat and the blood. The Israelite is forbidden to eat of the blood absolutely, but also of the fat in those parts of sacrifices devoted as a Fire offering to Jehovah, as it would seem.

“And Jehovah spoke to Moses, saying, Speak to the children of Israel, saying, Ye shall eat no fat of ox, or sheep, or goat. And the fat of a dead carcass, and the fat of that which is torn, may be used in any other service; but ye shall in no wise eat it. For whosoever eateth the fat of the beast of which men offer a Fire offering to Jehovah, the soul that eateth shall be cut off from his peoples. And ye shall eat no blood of fowl or beast, in any of your dwellings. Whatever soul [it be] that eateth any manner of blood shall be cut off from his peoples” (vss. 22-27).

This is evidently the appropriate place for inserting the prohibition before us. It follows the law of the Peace offerings, where the general rules of eating or not eating had been carefully laid down. In that sacrifice, as in the Sin offering, the utmost stress was laid on the fat, especially of the inwards, which Aaron's sons were to burn on the altar, the food of the Fire offering for a sweet odor to Jehovah. The fat represented the intrinsic excellence and energy of what was offered in sacrifice to Jehovah. It was therefore not for the priests to use, but an odor of rest to Him Who alone could fully estimate it in the Antitype.

On festive occasions, at any rate the Feast of Tabernacles, the people were taught that the day was holy to Jehovah their God, and that they were not to mourn or weep, as they did on hearing the words of the law. Joy has its privileges through His grace, as well as the sorrow that befits our shortcomings and yet deeper failures. The word therefore was, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy to our Lord; neither be ye grieved, for the joy of Jehovah is your strength (or, stronghold). But the fat here allowed was not of course what was exclusively reserved for Him in the sacrificial portions. It was meet that He should have His proper delight in that which glorified Him in Christ; it was wondrous grace that we should have not merely pardon or justification but express fellowship in the same Christ, though we could not have it in the same measure or way. If God shares His joy with us in Christ's sacrifice, all the more those that are His should heed His call to reverence and godly fear.

Nor is this forgotten in the license where no sacrifice was in question. “And the fat of the dead carcass, and the fat of that which is torn, may be used in any other service; but ye shall in no wise eat it.” What died of itself or through another animal's violence, as a whole, had been forbidden already in Exodus 22:31, and was to be thrown to the dogs; much more was its fat unlawful to Israelites: they were holy to Jehovah. In any other way it might be used. “For whosoever eateth the fat of the beast of which men offer a fire offering to Jehovah, the soul that eateth shall be cut off from his peoples.”

But the blood was universally interdicted to the people who knew, as none others did of old, that life belongs to God. It mattered not what the animal might be, fowl or beast, all was forbidden absolutely. “And ye shall eat no blood, of fowl or of beast, in any of your dwellings: whatever soul [it be] that eateth any manner of blood shall be cut off from his peoples.” It denied the rights of God, the Creator; and if man forfeited his by sin, Jehovah maintained His title over it unimpaired. He instituted government by man in the first place to take cognizance of death by violent intent. Shed blood is its sign, and it belongs to God exclusively; man has no title to appropriate it. So we see that, long after the Holy Spirit was given, and Gentile freedom from circumcision was insisted on, eating of blood was still prohibited, as well as personal purity enjoined. The Christian is the last who should make light of a “faithful Creator.” The principles laid down for Noah are not Jewish statutes, and subsist: so the Apostles decided in Acts 15.

The Offerings of Leviticus: Leviticus 1-7, Chapter 27. Law of the Peace Offeriongs: Leviticus 7:11-21

Leviticus 7:11-21

The institution in Leviticus 3 took cognizance of the offerings, whether of the herd or the flock, the kine, the sheep, or the goat. Here we have other particulars of instructive moment, especially as to eating, the sign of communion.

“And this is the law of the sacrifice of peace offerings, which [one] shall offer to Jehovah. If he shall offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, fine flour soaked. Besides the cakes, he shall offer his offering of leavened bread with the sacrifice of his peace offerings for thanksgiving. And of it he shall offer one out of the whole offering as a heave offering to Jehovah; to the priest that sprinkleth the blood of the peace offerings it shall be. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering: he shall not leave any of it until the morning. And if the sacrifice of his offering be a vow, or voluntary, it shall be eaten on the day he offereth his sacrifice, and on the morrow the remainder of it shall be eaten; and the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if [any] of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, nor shall it be reckoned to him that offered it; it shall be an unclean thing, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, all that are clean shall eat the flesh; but the soul that eateth the flesh of the sacrifice of peace offerings that are for Jehovah, having his uncleanness upon him, that soul shall be cut off from his peoples. And if a soul touch anything unclean, the uncleanness of man or unclean beast or any unclean abomination, and eat of the flesh of the sacrifice of peace offerings that are for Jehovah, that soul shall be cut off from his peoples” (Lev. 7:11-21).

First of all comes a distinction peculiar to these offerings. Some were simply for thanksgiving; others might be for a vow, marking special devotedness, or they might be voluntary, and so quite as powerfully representing love and delight without any direct occasion to elicit them. They had therefore a deeper character than where the offering was for thanksgiving. But this will come again before us later on.

Next we see that with the sacrifice one had to present also unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, fine flour soaked. It is in substance the Meal offering. Christ is before the heart, not only sacrificed for us (without which fellowship were impossible), but also in all the perfection of what He was here below, as the One absolutely agreeable to His Father, always doing the things which pleased Him. His death had a character and result which nothing else could furnish; but He Himself was the object of continual and perfect satisfaction to the One Who had never found it before in man on earth; and this, where the Holy Spirit had the fullest operation inwardly and outwardly, is just what such an accompaniment here presented to God. But we need to say the less now on the subject, as we have had the type itself before us fully in Leviticus 2.

Here however a very notable difference follows.

“Besides the cakes, he shall offer his offering of leavened bread with the sacrifice of his peace offerings for thanksgiving” (v. 13). It is the more striking, because every Israelite began the holy year with the Passover where leaven in every form was altogether prohibited; and this prohibition extended to the Meal offering in pointed terms, as the chapter devoted to it makes plain. But in the Peace offering for thanksgiving, as in the two loaves of the Feast of Weeks, leaven was not only allowed but prescribed. And the reason in each case was the same. Divine wisdom was providing for man and his fellowship. It was man believing and saintly. Still it took account of his nature. There was that in him which was not in Christ. In what represented Him leaven was not nor could be. But in what represented the saints and their fellowship there must be that which intimated the corruption of nature, if the account were to take the stamp of truth. Not that it was leaven at work: in both cases we hear of “leavened bread (or, cakes).” Still there the leaven was and there only. One out of the whole, or of each, offering was to be presented as a heave offering to Jehovah; and this fell to the blood-sprinkling priest as his portion. Christ has and loves to have His part in our thanksgiving, He without Whom we could have none.

Then we learn the superior power of a vow or voluntary offering, representing devotedness of heart in the offerer, over simple return of thanks for blessings received, however good and right. The flesh, in the latter case, must be eaten the same day as the sacrifice. The communion was then only acceptable and sound. But if it had devotedness or spontaneity, there was a power of sustainment that lasted. The flesh was to be eaten on that day, but “on the morrow also its remainder shall be eaten.” After that there must be no eating. “The remainder of the flesh of the sacrifice on the third day shall be burnt with fire.” Separation from the sacrifice beyond the second day could not be allowed. Fellowship in joy and peace is encouraged, especially where Christ draws and fills the heart in the power of His sacrifice; but the feast must not be too far severed from its source. To guard from such profanity, the remainder after the second day must be burnt with fire; to eat on the third day was intolerable,

Indeed, as the danger was great of abusing holy fellowship, we find in verses 18-21 warnings of peculiar solemnity. The attempt to prolong the appearance of communion is perilous. Not only should it not be accepted nor reckoned to the offeror, “it shall be an unclean thing, and the soul that eateth of it shall bear his iniquity.” We read in 1 Corinthians 11 an analogous dealing of the Lord where His supper was taken without discerning His body and with the lack of judging themselves. His hand lay heavily in chastening such grievous irreverence toward His body and blood. Yet it was not for “damnation” as the superstitious conceived, ignorant of His grace, but for temporal chastisement, in some cases up to death: all its measures were, that they should not be condemned, i.e. damned, with the world.

Holiness then is to temper, guard, and govern the joy of fellowship. “And the flesh that toucheth anything unclean shall not be eaten; it shall be burnt with fire.” Undue familiarity is an offense in the expression of praise and blessing. What is it to sing to God that which we know is neither true nor becoming? How solemnly we are bound that it disappear!

Again, while every Israelite was eligible to be invited and share the feast, there was an inflexible condition: he must be clean. “And as for the flesh, all that are clean may eat the flesh. But the soul that eateth the flesh of the sacrifice of peace offerings which are for Jehovah, having his uncleanness upon him, that soul shall be cut off from his peoples. And if a soul touch anything unclean the uncleanness of man or unclean beast or any unclean abomination, and eat of the flesh of the sacrifice of peace offerings that are for Jehovah, that soul shall be cut off from his peoples.” If we are free by grace to enjoy the fellowship of Jehovah, and of Christ the Priest, of His priests as a whole and of the very simplest of His people, we are bound to refuse all irreverence and all iniquity. If we associate with that fellowship what is offensive to God's nature and will, we do so at our peril before Him Who will surely vindicate Himself and His word. To be a Christian, ever so truly, does not suffice, indispensable as it is. The Apostle in 1 Corinthians 11:27 does not speak of unworthy or unconverted communicants, but of eating and drinking the Lord's supper “unworthily.”

Leviticus 7:8-10

Here are given supplementary rules about the priest's perquisite in the Burnt offering, and in the Meal offering. These Jehovah was pleased to add at this point, before entering on the law of the sacrifice of Peace offerings, where the offering priest had his prescribed part, while the high priest and his sons had theirs, and others too with unusual width, as we shall consider in its place.

“And the priest that offereth any man's Burnt offering, the priest shall have to himself the skin of the Burnt offering which he hath offered. And every Meal offering that is baken in the oven, and all that is prepared in the cauldron and in the pan, shall be the priest's that offereth it; to him it shall belong. And every Meal offering, mingled with oil and dry, shall all the sons of Aaron have, one as another” (vss. 8-10).

It is notorious that the commentators are here remarkably silent; or, if they speak, they bring in Jehovah Elohim clothing Adam and Eve with the coats of skins He made for them (Gen. 3:21). Some of them add Jacob personating Esau by the kid-skins Rebekah's craft put upon his hands and neck to deceive his dim-sighted father (Gen. 27). Such applications cannot stand; especially as it is here no question of providing for the offeror’s nakedness or need, but of the offering priest, who as usual represents Christ in His official capacity, if we are consistent in reading the type as we surely ought to be.

In what sense then may we, according to the analogy of faith, regard Christ as the Priest receiving for Himself the skin of the Burnt offering which He had offered? It would not become one to speak boldly where the scripture of the N.T. leaves the matter simply to spiritual judgment; but it is suggested that the Priest has for Himself the memorial and the display of that which set forth beyond all other offerings His giving Himself for us to God unreservedly. To the holocaust therefore was this significant token here appended. There could be no eating in this case, as in the Meal offering and in the sacrifice of Peace offerings as well as in the common or lesser offerings for sin or trespass. And the skin of the Burnt offering seems only reserved for the priest on the occasion of “any man's burnt offering” i.e. in ordinary cases. But there is no hint of the priest clothing himself with it: he certainly was not naked. Yet his perquisite it was, the abiding token and remembrance to Him of His offering and sacrifice to God for an odor of sweet smell.

But the Meal offering denoted Christ in His life, not in His blood-shedding or death, yet tested no less by the supreme judgment of God in the fire that consumed and drew out nothing but a savor of rest. Here the offering priest was to have every such oblation that is baken in the oven, and all that is prepared in the cauldron (or, frying pan) and in the pan (or, flat plate). Christ in every way put to the proof here below answers to the type, not merely kept but eaten. There were trials of Christ which He only could enter into and appreciate. Even of the great temptation in the wilderness, none of the details is revealed to us. How well He knows them! And what, to take another example, did the sleeping apostles know of that in the garden of Gethsemane?

Yet we have the closing efforts of Satan, when the forty days were completed, revealed to us carefully in both Matthew 4 and Luke 4. Accordingly we learn in verse 10 that, “every meal offering mingled with oil, and dry, shall all the sons of Aaron have one as the other.” Christ and His own enjoy thus together the offering of all His life here below as an oblation to Jehovah.

The Offerings of Leviticus: Leviticus 1-7, Chapter 25. Law of the Trespass Offering: Leviticus 7:1-7

Leviticus 7:1-7

There need be no surprise that the same word of Jehovah should include the law of the Trespass offering and that of the Sin offering, as they are closely allied. But it embraces other regulations more widely as we shall see.

“And this [is] the law of the trespass offering: it [is] most holy. In the place where the burnt offering is slaughtered shall the trespass offering be slaughtered; and the blood shall be sprinkled on the altar round about. And he shall offer of it all the fat thereof: the fat tail, and the fat that covereth the inwards, and the two kidneys, and the fat that [is] on them, which [is] by the flanks, and the net above the liver which he shall take as far as the kidneys. And the priest shall burn them on the altar, a fire offering to Jehovah: it [is] a trespass offering. Every male among the priests shall eat thereof: in a holy place shall it be eaten; it [is] most holy. As the sin offering, so is the trespass offering; one law [is] for them: it shall be the priest's that maketh atonement therewith” (vss. 1-7).

The notion was advocated by one who was once well-known to many, and his thoughts still more widely read, that the Sin offering was for sin in the flesh, and the Trespass offering for acts of evil. But this is wholly untenable. No such distinction was meant, nor could it be in Old Testament times—it was Christ Who made that difference manifest. Moral evil generally as we have seen was contemplated in the one case; in the other, wrongs done to Jehovah in holy things or to a neighbor, yet against Him by violation of confidence; and reparation was due accordingly.

Here, in its law, the Trespass offering is pronounced “most holy.” Granted that the offering was to meet special delinquency whether against God or against man, not moral wrong simply, but failure in their relationship before Jehovah. The more imperative that the Trespass offering should be most holy: even if in human things, it was “against Jehovah,” and it demanded adequate satisfaction in both respects. It is found perfectly and alone in Jesus Christ and Him crucified; and it produces results even now manwards as well as Godwards. See Saul the persecutor become Paul the sufferer; see the proud abusive man a lowly servant of God and of man for Jesus’ sake. And never did the holiness of God so stand out and receive so immeasurable an evidence as when God made sin for us Him Who knew no sin, yea, a curse for those accursed; that those who believe on Him should be cleared forever.

Here therefore are given the details of the slaughter and the sprinkling, or dashing, of the blood on the altar round about. In the institution the ram was specified for the reason stated there, with the mediator's estimation by shekels of silver after the shekel of the sanctuary, and the amends made by adding the fifth part given to the priest, none of which things is now represented. The law dwells on what directly, minutely, and sacrificially concerned Jehovah: whether for sin or for trespass, “most holy” is the offering. If Jesus was the Holy One of God, nowhere was it so proved as when forsaken of God on the cross; nowhere was His glorifying God so manifestly and profoundly absolute. And therefore did God glorify Him in Himself, and this straightway. The Burnt offering testified the perfect acceptance of His death; but where it was slain, were slain also the offerings for sin and trespass. And here again not in the original directions for the Trespass offerings, we have care taken to

claim the offering of all the fat thereof, the fat tail, and the fat that covers the inwards, and the two kidneys, and the fat on them, being expressive not of the life given up, but of the inward energy that perfectly pleased God, and yielding only sweet savor when searched by His full judgment. For the priest, we are here told, was to burn this on the altar, a Fire offering to Jehovah, instead of carrying forth and burning the animal as a whole without the camp as we may see in the great cases or in priestly eating as ordinarily.

Another word is carefully laid down here, “Every male among the priests shall eat thereof: in a holy place shall it be eaten.” Nothing was said on this head in Leviticus 5:14-19, or 6:1-7. So little do these added regulations lie open to any fair charge of useless repetition. Aaron's family alone could eat of these offerings for sin or for trespass. But every male was called to eat of them, but this in a holy place only. Here again it is designated “most holy;” yet was it apt to be forgotten as a rite and command of the Lord then, and still more its application spiritually now. For are not “holy brethren, partakers of a heavenly calling,” the antitype of Aaron's sons? Are we not then privileged and responsible to eat not only the Meal offering, and our given portion of the Peace offering, but also of those for sin and trespass?

But just as Eleazar and Ithamar burnt the goat (Lev. 10), instead of eating it in a holy place, so may we fail to make the sins of a brother our own, bearing the sin and shame before God as if we ourselves had been guilty. To condemn him is easy and natural; to identify ourselves with him in confessing and mourning the failure is the clear privilege of the priestly family, at least of “every male” i.e. of every one strong in faith whether of one sex or another, for distinction of this fleshly kind cannot be in Christ Jesus (Gal. 3).

The Offerings of Leviticus: Leviticus 1-7, Chapter 24. Law of the Sin Offering: Leviticus 6:24-30

Leviticus 6:24-30(Leviticus 6:17-23 in the Hebrew)

The right division of chapters fails here again. As verses 1-7 of the A.V. (assigned to chap. 6) ought to belong to chap. 5, so verses 24-30 ought not to be severed from chap. 7:1-21, of which it forms the proper beginning. They all were expressly parts of one communication from Jehovah.

“And Jehovah spake to Moses, saying, Speak to Aaron and to his sons, saying, This [is] the law of the sin offering. In the place where the burnt offering is slaughtered, the sin offering shall be slaughtered before Jehovah: it [is] most holy. The priest that offereth it for sin shall eat it; it shall be eaten in a holy place, in the court of the tent of meeting. Whatsoever toucheth the flesh thereof shall be holy; and if there be sprinkled of the blood thereof on a garment, that whereon it was sprinkled thou shalt wash in a holy place. But the earthen vessel wherein it was sodden shall be broken; and if it was sodden in a copper vessel it shall be both scoured and rinsed in water. Every male among the priests shall eat thereof: it [is] most holy. And no sin offering whereof blood is brought into the tent of meeting to make atonement in the holy [place] shall be eaten: it shall be burnt with fire” (vss. 17-23 in the Hebrew or vss. 24-30).

No slight even in appearance could be tolerated in the Sin Offering. Undoubtedly it had a character as remote as possible from the Burnt Offering, as this was to impart acceptance, that was to get sacrificial quittance from positive sin. But the Sin Offering must be slaughtered before Jehovah in the place where the Burnt Offering was slaughtered. So indeed Christ alone was the adequate fulfillment of both in His death on the cross. Yet He was the last One in the universe to be thought of: grace alone gave Him, one with the Father and His dearest object throughout eternity. On earth too He became flesh. He was the Holy One of God. Yet never was holiness so proved and manifested as when God made sin for us Him Who knew no sin. Always absolutely separate to God from all evils and doing nothing but the things which pleased His Father, on the cross He gave Himself up without reserve to God and His glory, to suffer the judgment of sin, cost what it might; and it cost Him everything, even what was the extremest horror to Him Who, being His beloved Son, became His righteous Servant, the True and faithful Witness. What was it for Him, abandoned by disciples, rejected by Israel, crucified by Gentiles, to cry, “My God, my God, why forsakedst thou Me?” He was made sin for us. This He has left us who believe to confess as the answer. No wonder that even of the type the descriptive word is “most holy” (vers. 18, 22 in the Hebrew or, 25, 29).

“The priest that offereth it for sin shall eat it.” Singled out thus the offering points to none other than Christ; and here in His eating the Sin Offering is meant, not of course His work in suffering for sin, but His identification with him for whom the offering was presented. If holiness was conspicuous in the victim and righteousness in the judgment executed, what grace was in Christ thus making the offeror’s sin His own? So we know in His advocacy with the Father “if any one sin” (1 John 2:1). His atoning death was not all. It is as alive again for evermore that the offering priest's eating the Sin Offering is realized in Christ; as here it was directed to be eaten in a holy place, in the court of the tent of meeting (v. 26 A.V.).

The sanctifying power of this offering was strikingly attested in verses 27-28, “Whatsoever toucheth the flesh thereof shall be holy; and if there be sprinkled of the blood thereof on a garment, that whereon it was sprinkled thou shalt wash in a holy place. But the earthen vessel whereon it was sodden shall be broken; and if it was sodden in a copper vessel, it shall be both scoured and rinsed in water.” It was for God on behalf of sinners. For no other, no common, purpose could it be. For vessels of earth or copper no trace must remain. To the offeror it brought forgiveness of the sin.

But verse 29 lets us into a truth, larger far than verse 26, though not to be compared for its depth. “Every male among the priests shall eat thereof.” This was not confined to the offering priest. All the priestly males were to eat of it. Those who have access to God are called to identify themselves with a brother's sin; as Christ does pre-eminently, so they too are to follow, strong in the grace that is in Him, confessing another's sin as their own. For if He loves them, did He not both wash them from their sins in His blood and make them a kingdom, priests to His God and Father? Here it will be observed that we have the repetition of “it is most holy.” Wise and opportune this is. For many a male among the priests might on the one hand forget to eat, as did even Eleazar and Ithamar (Leviticus 10:16-18); as others more profane still might grievously transgress in their eating like Eli's sons (1 Samuel 2:12-17), so that men abhorred the offering of Jehovah. Indeed “it is most holy,” and to be eaten only in a holy place.

Verse 30 draws the line between these ordinary Sin Offerings, where the priests thus partook of them, and the more solemn cases wherein the victim was burnt in a clean place without the camp, the blood being carried into the sanctuary for propitiation. So it was, if either the anointed priest sinned, or the whole congregation, as in the earlier cases of Leviticus 4. In neither did the priests eat; in both communion for

all was interrupted and must be restored. And the contrast is yet more marked in the day of atonement, when the foundation was laid for all, priests and people, during the year. All fasted, none eat, on that day. There was another exception, characteristic of the wilderness and therefore only given in Numbers 19, the institution of the bête noir of the Rationalists, which, perplexing them beyond most things, becomes the occasion for their rancorous abuse of God's word. For their principle of unbelieving, or as they say scientific, criticism blinds them, so that they can perceive neither its intrinsic truth nor its suited place. But there the Red Heifer stands, wholly burnt (save some of the blood previously sprinkled seven times before the tent of meeting) without the camp, and the ashes kept as a purification for sin. It has its own distinctive traits, full of instruction spiritually for us of heavenly calling as exposed to the defilement of the desert world through which we pass to the rest of God.

When therefore it was a question of propitiating blood brought into the sanctuary, there was no eating on the part of the priests. The victim was burnt without the camp. How brightly and on both its sides was this fulfilled in Christ, glorified within, crucified without! Our place is with Him in both respects. Where it was only the restoration of an individual, the priests were called to eat of the Sin Offering, as we now sympathize in loving intercession.

The Offerings of Leviticus: Leviticus 1-7, Chapter 23. Law of the Meal Offering of Aaron and His Sons: Leviticus 6:19-23

Leviticus 6:19-23(Leviticus 6:12-16 in the Hebrew)

There is a new divine communication for the next law. It was indeed a special case, peculiar to Aaron and his sons, and limited to the day of his anointing. The general word of the Meal Offering on the contrary fell under that of the Burnt Offering, of which it was the regular supplement. Hence, as it had no separate application, it had no separate law here any more than in the institution of Leviticus 1-2. First and last they were bound together. So should we honor the Lord Jesus in our faith: not only His devotedness in giving Himself up to death sacrificially, but in all the holy and obedient activities of His life. In Him the Father found His delight; and so His voice declared. But is it not full of instruction, that in revealing those divine pictures the Burnt Offering stands first, not the Meal Offering? This simply and always follows as an adjunct, whatever might be the reversed order in the sequence of Christ and His work. How differently they speak who dwell on the Incarnation to disparage the Atonement? God sets aside what we might deem the order of nature, even in Christ Himself and His work.

“And Jehovah spoke to Moses, saying, “This [is] the offering of Aaron and his sons, which they shall present to Jehovah on the day when he is anointed: the tenth part of an ephah of fine flour, as a continual meal offering, half of it in the morning and half of it in the evening. “In a pan with oil it shall be made; saturated thou shalt bring it in; baken pieces of the meal offering shalt thou present, a sweet odor unto Jehovah. “And the anointed priest that shall be in his stead from his sons, shall make [or, offer] it: an everlasting statute, it shall be wholly burnt unto Jehovah. “And every meal offering of the priest shall be wholly burnt; it shall not be eaten” (vss. 12-16 in the Hebrew).

In the Meal Offering ordinarily, where an Israelite made his oblation to Jehovah, after his portion was taken by the offering priest and burnt on the altar, the remainder was for Aaron and his sons. It was Christ an offering to God throughout all His days here below, wholly separated to God's will and glory. None but those who draw near to God, the priestly class, could appreciate Christ thus; not the Israelite simply as such, but those only who were free of the sanctuary. It was theirs to feed on Christ thus living on account of the Father. So in the First Epistle of John the fathers in the Christian family, as distinguished from the young men and the babes (the , not the who embrace all the three): they are described as knowing Him that was from the beginning, that is to say, Christ as He was here below declaring God and manifesting the Father.

All disciples believed that He was the Christ and were born of God (1 John 5:1); only the fathers knew Him that was from the beginning; only they found their delight and their food in His person as He walked on earth perfect God and man in one Person, solving all questions as they arose day by day, as only God could manifested in flesh and by ways no less than words. It is not meant that any, even of the twelve, could be thus characterized while He was here. Not even they then were “fathers.” It was when the Holy Spirit was given that such a class began to be; and thank God, it was not confined to apostles or prophets, to evangelists or pastors and teachers, who might or might not be fathers. It in no wise depended on such gifts, but a Spirit-taught entrance into Christ as here manifested, and as He is presented in the Gospels. Fathers have communion with Him there and then. How comparatively few such appear to have ever been! Biographies and autobiographies, writings and letters, even of the most valued servants of the Lord, abundantly prove it, as does living experience.

But the essential difference of the Meal Offering before us is that it was wholly burnt to Jehovah. Of the tenth part of the ephah, or the omer here prescribed, the same measure as of the manna for an Israelite (Ex. 16), no part was reserved for priestly food. For a Meal Offering perpetual it was to be half in the morning and half in the evening; but not a morsel was to be eaten: the whole must be burnt on the altar. The reason is plain. It was for the priests, and therefore wholly went up to Jehovah. What an Israelite offered for himself, they were privileged to eat, all the males in a holy place; but their offering on the day of anointing was all for Jehovah, like the Burnt Offering. It was no question of fellowship with others, but of Christ wholly offered up as a sweet savor to Jehovah on their own behalf.

The Offerings of Leviticus: Leviticus 1-7, Chapter 22. Law of the Meal Offering: Leviticus 6:14-18

Leviticus 6:14-18(Lev. 6:7-11 in the Hebrew)

Under this law comes to light the great prominence given to the eating of the Minchah, or Meal Offering, by Aaron and his sons. This is one of its most marked characteristics. All the males among the children of Aaron were to eat of it. Here too is one of its strongest points of contrast with the Olah or Burnt Offering, whereof no part was eaten but all rose up to God. However requisite and important the Minchah, it only accompanied the Burnt Offering; and so here it is not a fresh or separate word from Jehovah but a sequel as in Leviticus 1, “And this is the law of the meal offering; the sons of Aaron shall present it before Jehovah, before the altar. And he shall take of it his handful of the fine flour of the meal offering and of the oil thereof, and all the frankincense which is on the meal offering, and shall burn [it] on the altar: a sweet odor of the memorial thereof to Jehovah. And the remainder thereof Aaron and his sons shall eat: unleavened shall it be eaten in a holy place; in the court of the tent of meeting shall they eat it. It shall not be baked with leaven. As their portion I have given it of my fire offerings: it is most

holy, as the sin offering and as the trespass offering. All the males among the children of Aaron shall eat of it: an everlasting statute in your generations, from Jehovah's fire offerings; what [or, who] ever toucheth these shall be holy" (Lev. 6:7-11 in the Hebrew).

Varieties of form such as came before us in chapter 2 are wholly omitted now. From the law here given we could not gather anything as to this, but the one great general truth: the shadow of Christ, not giving Himself up in atoning death to Jehovah without blemish and unreservedly, but in the perfectness of His life on earth, all pure and in the Spirit's power, the fire only bringing out His matchless fragrance, the one like the other a fire offering to Jehovah for an odor of rest. Yet even the early chapter gives us the marked difference from the Burnt Offering. For the Meal Offering had only the priest's handful of its flour and oil with all the frankincense taken out and burnt as its memorial on the altar: the rest went to Aaron and his sons.

But the law opens with "the sons of Aaron" offering it "before Jehovah before his altar." One might be the offering priest, to leave the memorial (v. 8 in the Hebrew, or v.15); but they were all concerned. It was priestly food, not properly man's, whatever might be true of the corn and the oil generally. This was the Minchah or Meal Offering to Jehovah, following the Burnt Offering, and not otherwise. For the offeror in either case was an Israelite, a sinful man, though the offering was not in view of his sin or guilt like their appropriate offerings, but of the divine provision for his acceptance in drawing near. None but One could answer to this absolute fitness for being offered before Jehovah, before His altar. Every other needed first an offering for sin. Death in the Burnt Offering was rather and fully the glorifying of God in the suffering Son of Man, Himself morally glorified therein as God was. The fire of God drew out nothing, again, from all His activity here below, from the smallest no less than the greatest, but perfect fragrance before God. Only He could estimate it aright; so that "all the frankincense" with a sample of all the rest was burnt to God.

But here stress is laid on what remained: "and the remainder thereof Aaron and his sons shall eat," not Aaron's sons only, but Aaron with them (v. 9 in the Hebrew or v.16). It is the entire priestly house, Christ and His own, whose house are we, those who now partake of a heavenly calling (Heb. 3:1-6; Compare Heb. 2:11-13). The manna figures the Lord given from heaven for Israel's food: and in John 6 the Lord declares Himself the bread of life for every one who beholds the Son and believes on Him, the Living Bread that came down from heaven, so fully and freely that if any man (not the Jew only) eat of this bread, he shall live forever. It is for the sinner that believing on Christ he may have life eternal. But by grace through the same faith we become also a holy priesthood (1 Peter 2) and, so brought nigh to God, we eat in a general way what pertains to the family (as the daughters did equally with the sons), the offering of the holy things, the first-fruits of a goodly land, etc.

Besides that holy fare, there was the more restricted privilege as here, of which the males alone partook. These types find their counterpart now in those that are Christ's, where feeding on Christ pertains to the sanctuary, and appropriation their right according to the believer's realization of his nearness to God. The more we make our own the place in His presence by the work of Christ, the more also we enjoy Him as the food of our souls, not now merely as indispensable to having life, but in the way of communion and appreciation in the Spirit of all the perfection that God found in Him when thoroughly tried in His path here below. Hence it is that the Gospels afford to the spiritual mind such especial delight and divine joy in that which they furnish of Christ here below; whereas those who do not enter into their present nearness to God by His atoning work turn rather for comfort to the Epistles, especially such as those to the Romans, Galatians, and Hebrews, besides the first of Peter. This is well and of God; but as priests we are entitled to far more of Christ.

It will be observed that the right sense of what follows (in verse 9 in the Hebrew) is not "with unleavened bread," but itself unleavened was to be eaten, and this not in "the holy place" but a holy place, rather in the court than in the house appropriated exclusively in its use to Jehovah, as indeed the last clause specifies expressly.

In verse 10 in the Hebrew the exclusion of all corruption is carefully repeated, as we know it was in the original institution of Leviticus 2. So of Christ the written word declares that not only in Him was no sin, but that He knew none. What a contrast with every other man! Yet did He become very near, and knew manhood incomparably better than the first man (when created, made of full growth, instead of "come of woman" like the Second): a babe, a youth, a man, tested as none ever was, least of all Adam before he fell. Yet as become flesh, and put to the proof beyond all in a world of evil He is the Holy One of God, as demons cried out; and as the Father's voice said, This is My Beloved Son in Whom I found My delight. If the Burnt Offering witnessed the perfectness of His work in death, the Meal Offering shows us the no less perfectness of what He Himself was here below under all conceivable trials. What a privilege to feed on Him thus given of God as our portion of His fire-offerings! Assuredly it is "most holy," as the Sin Offering and the Trespass Offering, where absolute freedom from taint must be: else how could there be atonement before God? How forgiveness for the offender? It could be in none but Christ, Whom unbelief would fain lower to level up wretched self and dishonor God, making His glory as impossible as man's deliverance through the wreck of Christ's person and work.

The last verse (v. 11 in the Hebrew) reiterates solemnly the exceeding privilege Jehovah secures forever to "all the males of Aaron's children" in partaking of the Meal Offering (in communion with Himself of Christ). As man He was the delight of God on the earth, only appreciated by those free of His presence; for even converted Israel will own, as their exceeding sin, that in seeing Him of old there was no appearance in Him to give them pleasure. He was despised and forsaken of men; not because of a single flaw in Him Who was wholly perfect, but because man alike was blind and evil, yea, God's enemy. But Christ being what He was and suffering atoningly as He did, all is changed now for the believer. "Whatever [or, whoever] toucheth these [Jehovah's fire-offerings] shall be holy." Not only was the Meal Offering "most holy," but all that came in contact with it was separated from common use to Jehovah.

The Offerings of Leviticus: Leviticus 1-7, Chapter 21. The Law of the Burnt Offering: Leviticus 6:8-13

Leviticus 6:8-13(Or, Lev. 6:1-6 in the Hebrew)

We followed the Hebrew text in taking the first section of the sixth chapter (vss. 1-7) as the end of chapter 5 to which it unquestionably belongs; so that chapter 6 begins with the new subject, the laws of the offerings, and chapter 7 concludes it.

These laws add supplementary particulars of distinct moment, which bring into relief the characteristics of each, especially marking where communion was permissible and enjoined. The first, or Burnt Offering, was the exception, though even there the skin of the victim was the priest's perquisite. The portion of man, where and as far as it was allowed, is noticed carefully.

“And Jehovah spoke to Moses saying, Command Aaron and his sons, saying, This [is] the law of the burnt offering: this, the burnt offering, [shall be] on the hearth upon the altar all night unto the morning, and the fire of the altar shall be kept burning on it. And the priest shall put on his linen raiment, and his linen breeches shall he put on his flesh, and he shall take up the ashes to which the fire hath consumed the burnt offering upon the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it, and shall burn thereon the fat of the peace offerings. Fire continual shall be kept burning upon the altar; it shall not go out” (Lev. 6:1-6 in the Hebrew).

Spoken to Moses, this was a command for the priestly house. All that composed it were concerned; and they, as we are taught, point to Christ and His own, as Son over His house whose house are we (Heb. 3:6). The law of the Burnt Offering is here set out clearly. It was to be on the hearth upon the altar all night unto the morning; whereas save for this it might have been thought that it was but for the day, that the offeror might rejoice in seeing that which was for his acceptance. Here on the contrary stress was laid on its burning “all night unto the morning, and the fire of the altar shall be kept burning on it.”

Here as elsewhere we discern the bearing of these types, save in an exceptional reference. It is for the comfort of faith now in the day of temptation in the wilderness. The morning without clouds has not yet dawned. It is the night still for Christ rejected of men, though the night is advanced, and the day has drawn nigh. But all through the darkness rises up uninterruptedly the witness of our acceptance. Propitiation is made for every one associated by faith with the Burnt Offering. Man may slumber, the world be wrapped in darkness; but the offeror had the satisfaction of knowing that the fire that was kept ever burning upon the altar consumed that which was on his behalf a Fire Offering, an odor of rest to Jehovah.

What is here so carefully enjoined can scarcely be said to appear in Leviticus 1, which enters fully into the general instruction as to the Burnt Offering, and its several kinds, the immaculate purity requisite for each, the presentation of the victim, with the priest's sprinkling of the blood, cutting it in pieces, and washing as specified, here passed over, save the fact of laying all on the wood upon the fire of the altar. Here, not there, is the stress laid on the continual burning all the night through till the morning. While Israel slumber during the dark, the sweet savor rises in unfailing efficacy for him that offered: even Israel are kept, however impenitent yet, for the blessing that will surely come, when they say, Blessed He that cometh in the name of Jehovah.

Then in verses 3-4 (or vss.10-11) we read of the careful clothing of the offering priest with the linen garments that spoke of spotless righteousness. These were what the high priest wore when he entered into the holy of holies on atonement day; and these the priest must put on even when he should take up the ashes of the Burnt Offering that the fire had burnt upon the altar to put them beside it. But of these he divested himself for other garments to take away the ashes at last to a clean place outside the camp.

Lastly in verses 5-6 (or vss.12-13) the burning of the fire on the altar is again emphatically mentioned. Not only was the priest to burn wood on the fire of the altar every morning and to set in order then the Burnt Offering, but thereon also was he to burn the fat of the Peace or Prosperity Sacrifices. And the law concludes with the fire to burn continually upon the altar; never was it to be extinguished. Is it possible that any shadow could more forcibly point to acceptance maintained with unchanging savor of rest before Jehovah?

It appears to me not to be the truth intended by the type, that the ever-burning fire during the night pointed to the smoke of the torment of the lost ascending forever and ever. Rather did it testify the wondrous meeting-place with God for a sinful man who brought the Burnt Offering. But the unbeliever either foregoes the Burnt Offering, or treads under foot the Son of God, and profanes His blood as a common thing. So the Epistle to the Hebrews speaks, not of God abstractly but of “our God” as a consuming fire. It was a sacrifice wholly burnt for acceptance. It shadowed Christ giving Himself up absolutely to God in death for us; and nothing but a sweet savor rising up, however tested to the uttermost. Therein was God glorified as to sin in Him Who knew no sin; and the issue for the believer is an efficacy perfect and everlasting.

So will it be for Israel at the end for the age to come, when they wake up from their long sleep in the dust of the earth. They will behold, as it were in the morning, the Burnt Offering despised during the dark night. They will penitently acknowledge their shameless unbelief, when they considered the Messiah as stricken, smitten of God, and afflicted; whereas they will thankfully own that He was pierced because of their transgressions, bruised because of their iniquities—that the punishment for peace to them lay upon Him, and through His stripes came healing to them. The fire ever burning on the altar is in contrast with the smoke either of Babylon or of the Beast's worshippers (Rev. 14:11; 18:8-10; 19:4). It is Christ the holocaust to God for all believers.

The Offerings of Leviticus: Leviticus 1-7, Chapter 20. Trespass Offering: Leviticus 6:1-7

Leviticus 6:1-7(Lev. 5:20-26 in the Hebrew Bible)

There is another form of the Guilt offering, which meets treachery against a neighbor, or falsehood as to something lost. This Jehovah counted against Himself indirectly, as the former case affected Him directly. Ignorance is not supposed in question with a neighbor, but it might easily be alas! in the things forbidden to be done by the commandments of Jehovah. It is obvious that these seven verses, though a fresh precept which Jehovah spoke to Moses, are the proper conclusion of chapter 5 as in the Hebrew Bible. They ought not to be the opening section of chapter 6 as in the English Bible. Why the Revised Version did not rectify the mistake seems strange; but it shows how hampered they were by prejudice or restriction. For it severs the true complementary link with chapter 5:14-19, and interferes with the due order for “the laws of the offerings” which begin with what is thus made verse 8 of chapter 6.

“And Jehovah spoke to Moses, saying, If anyone sin, and commit a perfidy against Jehovah, and lie to his neighbor as to a matter of trust, or a loan, or a robbery, or a cheat to his neighbor; or have found what was lost and lieth therein, and sweareth falsely; in any of all these that a

man doeth, sinning therein, then it shall be, if he hath sinned and hath trespassed that he shall restore what he robbed, or what he defrauded, or the trust entrusted to him, or the lost thing which he found, or all about which he swore falsely; and he shall restore it in the principal and shall add the fifth part more thereto; to whom it belongeth shall he give it on the day of his trespass-offering. And his trespass offering he shall bring to Jehovah, a ram without blemish out of the flock according to thy valuation as a trespass offering unto the priest. And the priest shall make atonement for him before Jehovah, and it shall be forgiven him concerning anything of all he did to trespass therein" (Lev. 5:20-26 as in the Hebrew).

What grace on Jehovah's part thus to regard wrongs against a neighbor as wrongs against Himself also, and to require a reparation and a like Trespass offering! Yet was it due to His glory and needed by man that a distinct ordinance should draw the line between them. The trespass against a neighbor brought out a new speech from Jehovah to Moses, instead of being a simple appendage as verses 17-19 were to verses 14-16, an appendage which refused to allow the excuse of ignorance in the holy things of Jehovah.

Yet there is, as might be expected, no small variety in these wrongs which demanded a Trespass offering. The first form of the guilt here denounced appears to be a failure in private trust. It might be any valuable or document of use, committed to the custody of a friend; it might be only an animal, or a book lent, an ax borrowed, or money confided however little. But Jehovah took notice and bound up the trustful Israelite's rights with His own name. The next would seem to be a matter public, of barter, or of virtual partnership perhaps in business, where the evil done was not viewed as a wrong but as a failure in responsibility, however fair in appearance. Here our version like the Septuagint renders it "in fellowship," as distinct from the preceding case of private trust. The Vulgate translates loosely and confounds the two. The better Jewish authorities distinguish the second as a loan, from the former as a deposit. Then we have a violent exercise of power, followed by one of deceit as in withholding wages, etc.: both apt to be common and covering many a failure which Jehovah resented. Next, we have the finding of what one's neighbor lost, and falsehood about it, even to perjury.

In every such case Jehovah demanded a Trespass offering as rigorously as in His holy things. Not only must there be restitution of the principal, but a double tithe, or fifth part, rendered as a penalty. And as His own honor was concerned, in the failure to maintain the holy relationship of Israel, an unblemished ram was prescribed as the one unvarying Trespass offering permissible. By this, and this only, the priest should make atonement for the guilty offerer, "and it shall be forgiven him," with the striking addition here only "for any one of all which he did to trespass therein."

But it is well to take note of the difference in the order prescribed between the guilt in Jehovah's holy things (vss. 14-19) and that incurred in the cases of one's neighbor (vss. 20-26 as in the Hebrew), with which we are immediately concerned. In the former the offering took the first place; in the latter the reparation. Both were required. Jehovah regarded either as His dishonor: and the ram was equally necessary as the reparation with the added fifth part. But the difference of order was made to impress the Israelite's heart with what touched Jehovah directly as compared with what was indirect in defrauding the neighbor. Who but God could have provided thus holily for His people in distinctions so nice and profitable? Neither Moses nor Aaron, nor Samuel nor David, still less men later in a dark, fallen, and comparatively careless state. It was Jehovah from the beginning.

It was not yet nor could be under the law to proclaim remission of sins absolutely and forever to every believer. This awaited the Lord Jesus and His accomplished work of redemption in the gospel. For "the blood of Jesus Christ, God's Son, cleanseth us from every sin." But it was no niggardly comfort the righteous Jehovah even then and thus gave the penitent Israelite, conscious of having sinned shamefully, and of desecrating the holy standing of His people.

The Offerings of Leviticus: Leviticus 1-7, Chapter 18. Sin (Trespass) Offering: Leviticus 5:1-13

Leviticus 5:1-13

This section, it may be observed, is a sort of appendix to Leviticus 4, and of transition to the proper Trespass offering which begins in Leviticus 5:14. For this reason, while it falls under the same revelation from Jehovah to Moses as the chapter before, it is called both a Trespass offering and a Sin offering in verse 6. Four distinctions in the circumstances calling for the offering are laid down in the four opening verses. They were defilements incurred by special inadvertent offenses against ordinances of Jehovah; as in Leviticus 4 provision was made for inadvertent sins in general which simply violated the conscience.

"And if a soul sin, and hear the voice of an oath, and he is a witness whether he hath seen or known, if he do not inform, then he shall hear his iniquity. Or if a soul touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean creeping things, and it be hid from him, he also is unclean and guilty. Or if he touch the uncleanness of man, any uncleanness of him by which he is defiled, and it be hid from him, when he knoweth, then he shall be guilty. Or if a soul swear rashly with his lips, to do evil or to do good, in everything that a man shall say rashly with an oath, and it be hid from him, when he knoweth, then shall he be guilty in one of these. And it shall be when he shall be guilty in one of these, that he shall confess wherein he hath sinned; and he shall bring his trespass to Jehovah for his sin which he hath sinned, a female from the flock, a lamb or a goat for a sin offering; and the priest shall make atonement for him from his sin" (Lev. 5:1-6).

Adjuration was all the more solemn for an Israelite, as Jehovah dwelt in their midst to judge. It was not secret providence, or waiting for a final assize. He was there to deal according to His law and their relationship as His people. Even in a day of utter ruin and in proceedings which mocked all righteousness, we hear our Lord, silent before man's profound hypocrisy and false witness, at once answer the wicked high priest when adjuring Him, though He knew it would seal His condemnation unto death. Did one shrink and keep back or prevaricate, one must bear one's iniquity if left there. Then came cases of defilement from contact with death, either unclean beasts or cattle, or crawling things, or again from uncleanness of man, whatsoever its form. Lastly, there might be defilement from a hasty vow unperformed, it mattered not what its shape, "to do evil or to do good," which on reflection one shirked, dreading to do or not to do. Think of Jephthah's vow!

What then was he that feared God in such circumstances to feel, when it comes before his soul? Was he not guilty? If in any of these cases he was defiled, he was called on to "confess wherein he hath sinned," not after a vague general sort. It is the first time we hear of it. Was it not

due to carelessness before Jehovah? But more; nothing but sacrifice could remove the stain. “And he shall bring his trespass offering to Jehovah for his sin which he hath sinned.” What more specific for the clearing his guilt away? Here, as in the Sin offering for one of the people, a female sufficed, lamb or goat, and was called an offering for trespass and sin; and the priest should make atonement for him to clear him from his sin.

The tender consideration of the poor (to us the young or feeble in faith) is marked in the alternative that is next given.

“And if his hand be not able to bring a lamb, then he shall bring to Jehovah for his trespass which he hath sinned two turtle doves or two young pigeons; one for a sin offering, and the other for a burnt offering. And he shall bring them to the priest, who shall offer that which is for the sin offering first, and pinch off its head at the neck, but shall not divide it asunder; and he shall sprinkle of the blood of the sin offering on the wall of the altar; and the rest of the blood shall be wrung out at the bottom of the altar. And he shall offer the second for a burnt offering according to the ordinance. And the priest shall make atonement for him from his sin which he hath sinned; and it shall be forgiven him” (Lev. 5:7-10).

Jehovah was even more minute in His concern for him who could not bring a sheep or goat. The victim's blood was sprinkled unusually, or at least there is a fuller expression given to it. The offering of less pecuniary value He prized for the conscientious soul, and gave a witness of acceptance as well as of the sin judged and gone. The same principle is yet more conspicuous in a third case. “But if his hand cannot attain to two turtledoves or two young pigeons, then he that hath sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil on it, nor shall he put frankincense thereon, for it is a sin offering. And he shall bring it to the priest, and the priest shall take his handful of it, the memorial thereof and burn it on the altar with Jehovah's fire offering: it is a sin offering. And the priest shall make atonement for him from his sin which he hath sinned in one of them, and it shall be forgiven him; and it shall be the priest's as the oblation” (Lev. 5:11-13). Here we have the most abject need of all: even pigeons are beyond the means. But grace has its resource for the least condition of faith. His pity was shown, not in dispensing with an offering, but in suiting the need. Though no part of this form of the offering could have the character of Burnt offering like the second bird, Jehovah would accept an offering of fine flour. But unlike the oblation proper, neither oil nor frankincense must be there. It was for sin. The quantity was just that of the manna for a day's food. Of this the priest took his handful to burn according to the Fire offerings to Jehovah, though for one ceremonially unclean; and as this was valid to atone, so the rest became the priest's as in the ordinary oblation of meal. Truly God was good to Israel, even to such as owned their uncleanness in the humblest way He prescribed. Here again, as has been already noticed elsewhere, the lowest form of an offering passes from its proper distinctness into assimilation with others: in the second alternative, with the Burnt offering; in the third with the Meal offering. The stronger the faith, the less can one relish vague apprehension of Christ's work: one seeks, cherishes, and enjoys God's side as well as our own in the fullness of divine revelation. The weaker it is, the more one is disposed to be content with a view so misty that the wondrous and instructive differences in its manifold relations vanish in a comprehensive but hazy sense of efficacy. The value of Christ is the same to God, whatever shape the offering might take in God's condescension. The absence of blood-shedding in the last instance is just the exception which proves the rule. Jehovah testifies His consideration for such poverty as could bring no animal to die, where there was real concern about the trespass and an offering to Him in acknowledgment of it.

The Offerings of Leviticus: Leviticus 1-7, Chapter 17. Sin Offering for One of the People: Leviticus 4:27-35

Leviticus 4:27-35

It is full of interest to notice the care bestowed by Jehovah on the Sin offering for the ordinary Israelite. He marks the difference between him and a ruler or chief man, by demanding “a male without blemish” from the latter, “a female without blemish” from the former. They were to bring a kid of the goats; but there was this distinction; and Jehovah directed it. He provided in His goodness for both; but He did not leave it to man's discretion; He directed each how to efface the sin.

“And if one (a soul) of the people of the land sin through inadvertence in doing any things which Jehovah hath commanded not to be done, and be guilty; if his sin which he hath sinned come to his knowledge, then he shall bring his offering a goat, a female without blemish for his sin which he hath sinned. And he shall lay his hand on the head of the sin offering, and slaughter the sin offering at the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put [it] on the horns of the altar of burnt offering, and pour out all the blood thereof at the bottom of the altar. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it on the altar for a sweet odor to Jehovah; and the priest shall make atonement for him, and it shall be forgiven him” (Lev. 4:27-31).

Jehovah would have the lowliest soul among His people feel that He entered into his concern about his sin, done unwittingly, and now troubling him when known. He therefore would impress it on his soul when he brought the unblemished female goat, by the stress even then laid on “for his sin which he sinned.” For the gracious effect of the offering is felt all the more if the sin be also. To the ruler it was but “the goat,” and “it” in verse 24 though with “it is a sin offering” at the end. Here (v. 29) it is “he shall lay his hand on the head of the sin offering, and slaughter the sin offering.” Yet more striking is the consolation given to the poor Israelite in verse 31; where he alone is expressly assured, that the fat burnt by the priest on the altar should be “for a sweet odor to Jehovah.” “Before Jehovah” was said in the ruler's instance about slaying the offering, as it was yet more emphatically where the whole assembly sinned, and about the use made of the blood. But He deigned to consider the lowly man by the special expression of the mark of communion in the burning of the fat for him when the offering for his sin was made.

Nor is this all. For the poor man alone was there an alternative offering. He might have a difficulty in providing a goat, and yet might find a sheep or lamb more readily. Hence for him alone this was permissible.

“And if he bring a lamb as his offering for a sin offering, he shall bring it a female without blemish. And he shall lay his hand on the head of the sin offering, and slaughter it for a sin offering in the place where they slaughter the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the blood thereof shall he pour out at the bottom of the altar. And all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest

shall burn them on the altar with (or, upon) the fire offerings to Jehovah; and the priest shall make atonement for him concerning his sin which he sinned, and it shall be forgiven him" (Lev. 4:32-35).

Here again we should not overlook the kindness of Jehovah in giving consolation. The blood of the lamb was no less efficacious as a figure than that of a goat. There was no loss incurred by the alternative. But in the dealing with the fat there is indeed the peculiar mention of burning on the altar "upon the fire offerings to Jehovah," as in Leviticus 3:5; although there it was a question of Peace offerings, here of an offering for sin. Gracious acceptance was implied, and not merely the removal of the sin or its forgiveness.

The Offerings of Leviticus: Leviticus 1-7, Chapter 16. Sin Offeriing for the Ruler: Leviticus 4:22-26

Leviticus 4:22-26

There is an important difference which presents itself here. The guilt attaches to the party concerned; others are not involved. The first case is that of a ruler, or principal man.

"When a ruler sinneth and through inadvertence doeth any of all the things which Jehovah his God hath commanded not to be done, and is guilty; if his sin wherein he hath sinned come to his knowledge, he shall bring his offering, a buck of the goats, a male without blemish. And he shall lay his hand on the head of the goat, and slaughter it at the place where they slaughter the burnt offering before Jehovah; it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and pour out its blood at the bottom of the altar of burnt offering. And he shall burn all its fat on the altar, as the fat from off the sacrifice of peace offerings; and the priest shall make an atonement for him from his sin; and it shall be forgiven him" (Lev. 4:22-26).

Peculiar care is taken to impress a chief with his responsibility. In his case only do we hear of Jehovah "his God." His position honorable and public renders his offense the more serious. For Israel were bound to own their God with them in the world, and making one to differ from another in a way that the nations never conceived (Eph. 2:12). In his measure he was to rule as well as walk in the fear of God.

Nevertheless it was not of the same large consequence as when the high priest sinned or the whole congregation, which demanded a steer. For the ruler, a buck of the goats was enough, but an unblemished male was requisite. No latitude was left in any respect or degree more than in the graver cases. As there was nothing to hinder his compliance, so his God would have the sin felt and judged, when it came to his knowledge.

The ruler brought his offering then, and laid his hand on its head, and killed it in the place where they killed the Holocaust before Jehovah. It was for sin; and death alone could expiate sin, the victim's death for him who, by his hand laid on its head, transferred his guilt by God's provision to the slain beast. Whatever the difference in the form, they every one agreed in this; and they all pointed to Him Who knew no sin, yet Whom God made sin for us, that we might become divine righteousness in Him.

But it will be noticed that the priest was to take of the blood with his finger, and put it on the horns of the brazen altar, as well as pour the rest of the blood at the bottom of the same. No more was needed than to meet the individual's need, even though a prince, at the altar which is the means of the individual's approach to Jehovah. Only his communion had been interrupted as it was now restored. Had it been either the high priest or the congregation as a whole, the golden altar would have been defiled, and the blood must have been sprinkled on its horns. Here the brazen altar being alone in question, the blood was put there accordingly, and the individual Israelite, even if a ruler, returned to the enjoyment of his privileges.

It is of all moment to appreciate the contrast the Epistle to the Hebrews establishes for the Christian by Christ's work. It is done once and forever. There is no repetition. Not only is the believer now sanctified through the offering of the body of Jesus Christ once for all, but he is perfected by it in perpetuity, that is, without a break. This is due exclusively to the absolute and everlasting efficacy of Christ's sacrifice. Less than this would be His dishonor, which God would not tolerate. Would that believers now knew what a standing His blood has given them!

Hence it is that not in the Epistle to the Hebrews do we find provision for failure, but in John 13 and in 1 John 2:1. It is not fresh sprinkling of Christ's blood, or repeated recourse to it; but according to the figure, washing the defiled feet in the water of the word, and according to the doctrine of the advocacy of Christ—Jesus Christ righteous as He is, and the propitiation for our sins. He pleads for us and works in us by the Spirit and word of God the self-judgment needed to restore the communion which one's sin interrupted; as we may see practically in Simon Peter with all its detail and rich comfort and blessing through grace.

We need, as Christians, both these truths fully held, without sacrificing one to the other. If we do not rest on the one offering of Christ in all its everlasting and uninterrupted efficacy, we cannot know the perfect clearance before God which the Epistle to the Hebrews claims for faith. If we do not bow to the doctrine of 1 John 2:1 in accordance with John 13, how can we taste the grace that restores us to the enjoyment of the communion interrupted by a sin? Our God would have us enter into our portion as worshippers once purged; but as our Father He loves us too well to allow anything in our walk unworthy of the grace wherein we stand. And here it is that the advocacy of the Savior applies, to the cleansing of defilement by the way, while He abides as our righteousness and the propitiation too in all its value.

The Offerings of Leviticus: Leviticus 1-7, Chapter 15: Sin Offering for the Congregation: Leviticus 4:13-21

Leviticus 4:13-21

The first of these compulsory offerings attested the specially representative place of the anointed priest. His sin involved the whole congregation of Israel. Communion for all was at once interrupted. Now we learn in the second case of the Sin offering that the high priest was identified with the congregation in its collective defilement. It was not so ordinarily when an individual sinned, no matter how high his position, though this too had its effect as we shall see. But in the former cases there was a suspension of communion for all; and the requisite

Sin offering must be to restore.

“And if the whole assembly of Israel err [or, sin inadvertently] and the thing be hid from the eyes of the congregation, and they have done any of all the commandments of Jehovah which should not be done, and are guilty; and the sin wherein they have sinned against it is become known; then the congregation shall present a young bullock for the sin offering, and bring it before the tent of meeting. And the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah; and the bullock shall be slaughtered before Jehovah. And the anointed priest shall bring of the bullock's blood into the tent of meeting; and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah before the veil. And he shall put of the blood on the horns of the altar that is before Jehovah, which is in the tent of meeting; and he shall pour out all the blood at the bottom of the altar of burnt offering, which is at the door of the tent of meeting. And all its fat shall he take off from it and burn it on the altar. And he shall do with the bullock as he did with the bullock of the sin offering, so shall he do with this. And the priest shall make atonement for them; and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is a sin offering of the congregation” (Lev. 4:13-21).

Jehovah would have the sin judged in every case; but in every case He provides for its removal from before Him. There was, there could be, no respect of persons in His sight. Yet He makes a difference according to position, and especially in the anointed one who represented all. How blessed for us that He Who bore all our sins in His own body, before He entered into the holies for us, is there now not only to sustain us in our weakness and represent us in His perfectness, but as the Advocate for us with the Father if any one sin! It was He Who when here was tempted in all things in like manner, sin excepted. “Such a high priest became us” is the wonderful word of God, holy, guileless, undefiled, separated from sinners, and become higher than the heavens: no need ever had He as the high priests, His types, to offer up sacrifices for His own sins. All the more was He alone competent to act efficaciously for those of others; and this He did once for all, having offered up Himself, a Son perfected forever. But the assembly—ah! this is another matter. They indeed could sin, and sin as a whole. For this He made atonement, as we see here in the shadow, that it might be forgiven them. It may be noticed that in the counterpart of the great priest this assurance is omitted. That his sin when atoned for was forgiven him cannot of course be doubted; but the omission points to the only One Who had no sins to be forgiven, though He be the One Who made atonement for all.

But Jehovah would have His people exercised in conscience as to any sin of theirs when it became known; and so the congregation was to present a young bullock for the Sin offering and to bring it before the tent of meeting (v. 14). As all could not lay their hands upon the victim's head, the elders of the congregation were directed to lay theirs representatively (v. 15). When it was killed before Jehovah (for sin ever refers to God), the anointed priest was called to act on behalf of the congregation as in his own case, not so in those that follow: any priest was competent ordinarily, here the high priest only. And he must bring of the bullock's blood into the tent of meeting (v. 16), dip his finger in it, and sprinkle it seven times before Jehovah before the veil, as for his sin (v. 17). He must as then put of the blood on the horns of the golden altar that is before Jehovah; for the communion of all had to be restored. It is the more in striking distinction from the individual cases, because in all the others the blood of the sin offering that remained was all poured out at the bottom of the brazen altar (v. 18). And there all the fat was burned, not outside but on the altar (v. 19), and with the same particularity as in the Sin offering for the anointed priest (v. 20). There was thus the fullest witness to the intrinsic holiness of the victim; while verse 21 carefully shows how thoroughly it was identified with the sin of the congregation, and burnt on a clean place outside the camp, where as a whole the carcass was carried. The word for burning even was carefully varied as before to suit the twofold truth.

What wondrous forethought such minute differences indicate! What jealousy for the honor of the Great Priest, so long before the time of His manifestation! and for that of the incomparable sacrifice of Himself, so acceptable to God, and efficacious for sinners! Not only is the book the authentic and the genuine writing of Moses, but it approves itself to be the work of God through him. Who but He Himself could have foreseen all?

The Offerings of Leviticus: Leviticus 1-7, Chapter 14. Sin Offering for the Priest: Leviticus 4:1-12

Leviticus 4:1-12.

In this chapter four cases demanded a Sin offering. The first two had no limit in the consequence entailed. It was all over without that for the entire people of God; for in both cases the communion of the whole camp was interrupted: in the second because the whole assembly of Israel had sinned and were guilty; in the first, because the high priest had sinned, which had the same result for all as for himself. We shall see how grace provided against that which was in itself ruinous. In the last two cases of the chapter the ill result did not go beyond the individual concerned.

“And Jehovah spoke to Moses saying, Speak to the sons of Israel, saying, If a soul shall sin inadvertently against any of Jehovah's commandments, that ought not to be done, and do any of them; if the anointed priest sin to the trespass (or, guilt) of the people, let him offer, for his sin which he hath sinned, a young bullock without blemish to Jehovah for a sin offering. And he shall bring the bullock to the entrance of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock, and slaughter the bullock before Jehovah. And the anointed priest shall take of the blood of the bullock, and bring it into the tent of meeting. 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 of the blood on the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and he shall pour all the blood of the bullock at the bottom of the altar of burnt offering, which is at the entrance of the tent of meeting. And all the fat of the bullock of the sin offering he shall take off from it: the fat that covereth the inwards, and all the fat that is on the inwards, and the two kidneys and the fat that is upon them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys, as it is taken off from the ox of the sacrifice of peace offerings; and the priest shall burn them upon the altar of burnt offering. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards and its dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt” (Lev. 4:1-12).

As the law, we are told by divine authority (Heb. 7:12), made nothing perfect, so it spoke of nothing perfect for the most guilty. It was exactly a ministry of death and condemnation. Grace and truth came by Jesus Christ. The law, being a system of human righteousness, could not be but partial, as the test of fallen man, not the transcript of God, nor yet the rule of the new creation. It provided, as we see here, for no more

than inadvertent or unwitting sin. If this were all that the gospel meets, who could be saved? No more is here contemplated (v. 2).

Then comes from v. 3 the particular case of the anointed or high priest. If he should sin to make the people guilty—this is the true force of the phrase—and the real effect of his sin in the ways of Jehovah. “According to the sin of the people” as it stands in the A. V. seems doubly defective, and scarcely in fact an intelligible proposition, unless one consider it to mean tantamount to the sin or rather guilt of the people as a whole; which, though true in itself, hardly appears to be intended here. The R. V. gives the meaning. If the anointed priest “sin so as to bring guilt on the people,” i.e. without their sinning.

As the high priest represented the people, so his acts brought, not only blessing on them, but also the guilt of his sin. How blessedly in contrast is the High Priest of our confession, a great High priest, passed through the heavens as He is, Jesus the Son of God! For though tempted in all respects in like manner, it was apart from sin, not merely from sinning, but sin absolutely excepted. In Him was no sin; on the contrary He was holy (and graciously so), harmless, undefiled, separated from sinners, and become higher than the heavens.

But if the anointed should sin, as indeed was not infrequently the case, “let him offer for his sin which he hath sinned, a young bullock without blemish to Jehovah for a sin offering” (v. 3). It must be the largest offering. Option was not permissible. He must bring this victim, and no other. “And he shall bring the bullock to the entrance of the tent of meeting before Jehovah; And he shall lay his hand upon the head of the bullock, and kill the bullock before Jehovah” (v. 4). As Jehovah's command had been infringed, the high priest must bring the prescribed animal before Him to the appointed place, and there slay it before Him, with his hand laid on its head: the token of transferring the guilt to the victim—how precious for the sinner!

“And the anointed priest shall take of the blood of the bullock and bring it into the tent of meeting; 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 of the blood on the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and he shall pour all the blood of the bullock at the bottom of the altar of burnt offering which is at the entrance of the tent of meeting” (vss. 5-7). Without or within the sanctuary what is done is “before Jehovah.” He is the One Who has to be vindicated. Blood is brought not only “to” but “into” the tent of meeting, and sprinkled before the veil of the sanctuary. Only on the solemn and single day of atonement did the high priest go with incense within the holiest and sprinkle of the blood upon the mercy-seat and before it. Here it was only within the holy place, where he put of the blood upon the horns of the golden altar; and all the rest of the blood was poured out at the base of the brazen altar.

“And all the fat of the bullock of the sin offering he shall take off from it,” etc. Just as was done with the ox of the sacrifice of Peace offerings (vss. 8-10, compared with Lev. 3:3-5), so the priest was to burn it on the brazen altar: a blessed witness, not only in the blood but in the fat, of the intrinsic acceptability of Christ sacrificed for us and our sins. These were shadows most instructive: His the one offering infinitely agreeable to God, everlastingly efficacious for us that believe on Him.

Still there is the witness not less plain that it was a Sin offering; and so we read in Leviticus 4:11-12 what quite differs from the eating of the Peace offering. “And the skin of the bullock, and all its flesh, with its head and with its legs, and its inwards and its dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out shall it be burnt.” There too does it differ from the Burnt offering which was burnt within the court on the brazen altar. The Sin offering must be burnt without the camp: holy, most holy, but thoroughly identified with the sin thereon confessed. How it was all more than verified—enhanced on every side to the highest degree—in Him Who suffered for our sins.

The Offerings of Leviticus: Leviticus 1-7, Chapter 12. Peace Offering of a Goat: Leviticus 3:12-17

Leviticus 3:12-17

This sacrifice did not admit of such latitude as the Burnt offering, nor yet as the Meal offering. It allowed nothing less than a goat, which now claims our attention as a third alternative.

“And if his offering [be] a goat, then he shall present it before Jehovah; and he shall lay his hand on the head of it, and slaughter it before the tent of meeting. And the sons of Aaron shall sprinkle the blood of it on the altar round about. And he shall present thereof his offering, a fire offering to Jehovah: the fat that covereth the inwards and all the fat that [is] on the inwards, and the two kidneys and the fat that [is] on them which [is] by the flank, and the net above the liver, he shall take away as far as the kidneys. And the priest shall burn them on the altar, the food of the fire offering for a sweet odor. All the fat [is] Jehovah's. [It is] an everlasting statute for your generations throughout all your dwellings: no fat and no blood shall ye eat” (Lev. 3:12-17).

Though the goat could not be compared with the worth of the bullock or even with the harmless sheep, so suited to represent the patient blameless Sufferer, Jehovah comforted the Jew who could not bring either, yet desired to pay his thanks or his vow. A goat was perfectly valid and assuredly acceptable. He was to present it before Jehovah, lay his hand on its head, and slay it before the tent of meeting; nor did Aaron's sons sprinkle its blood with less zeal or care on the altar round about. He was directed to present thereof his offering, a Fire offering to Jehovah: all the inward fat, etc., precisely as he that offered the internal fat of a bullock.

One thing was expressly asked, indeed, when a sheep was offered, which was peculiar necessarily to that form of the offering; “the whole fat tail, he shall take it away close by the backbone.” In the sheep of Syria no portion was more prized or valuable, not only for its size but for its quality as fat with the delicacy of marrow. This was therefore claimed for Jehovah, and ungrudgingly given, “hard by the backbone.” So surely had the Antitype devoted all His energies to His Father, not His life only. No wonder that such a type in the sheep's case drew out the beautiful recognition, “It is the food, or bread, of the fire offering to Jehovah.”

It is all the more striking in the case of the goat, which had no such fat tail; and consequently no such demand held in this respect. Yet here sovereign grace consoled the offeror of the goat, “It is the food of the fire offering for a sweet odor.” It also was His bread, and an odor of rest to Him.

How much more may we not rejoice in His joy, Who knows the infinite reality that we have correspondingly found in the sacrifice of Jesus, His blood and death, and His inward energies without stint offered up to His glory! What delight to the Father in Him Who gave Himself for, us an offering and a sacrifice to God for an odor of a sweet smell! If all the fat, the inward richness of the victim, was Jehovah's; if no such fat was to be eaten by the Israelites any more than the blood, how blessedly Christ has made it all good for us, as the basis of our communion with our God and Father! The law of the offering says more of the deepest worth; but we need say no more now.

The Offerings of Leviticus: Leviticus 1-7, Chapter 11. Peace Offering of a Sheep: Leviticus 3:6-11

Leviticus 3:6-11

There was a certain latitude allowed as to the Peace offering as compared with the Burnt offering. In the latter a male was required, in the former the animal presented might be either a male or a female. Where the entire victim was consumed on the altar save the skin which went to the offering priest, the highest form of the animal was demanded, whether of herd or of flock. It was to make atonement, for the offeror was a sinful man, though not occupied then with particular offenses for which a sin or trespass offering was needed. But the peculiarity of the Peace offering lay in its being not only offered up to God but participated in by man also. It was meet accordingly that a lower standard should be prescribed than where He exclusively was in view.

Hence also, though the hand was laid on the head of the offering and it was offered like the Burnt offering at the entrance of the tent of meeting, not a word is said of its being accepted for him, still less to make atonement for him, though it was alike slaughtered there, and Aaron's sons the priests alike dashed the blood on the altar round about. Nothing is here said about flaying it as with the Burnt offering, nothing about cutting it up in its pieces as in that case for the convenient and complete burning it up on the altar. The sacrifice of the Peace offering was to be presented no less truly as a fire offering to Jehovah. Whatever the privilege enjoyed, it is inseparable from sacrifice, and God has His honor in the first place. How could it be a type of Christ without such homage as this? And assuredly it is here expressly and carefully enjoined.

But it is on the fat that unusual stress is laid. In the Burnt offering a term is employed which does appear otherwise. Here it is the more general expression, but pressed with emphasis and descriptive care, “and the fat that covereth the inwards and all the fat that is on the inwards, and the two kidneys and the fat that is on them, which is by the loins, and the net [or caul] above the liver which was to be taken away as far as the kidneys” (Lev. 3:14-15). Indeed where a sheep was offered, the whole fat and tail also was specified besides, which was to be taken off close by the back bone, and burnt on the altar. The fat represents, not the life as in the blood of the animal given up to God, but its inward energy. The richest part is here claimed sacrificially for the altar.

In the offering from the herd the fat or other inward appurtenances was formally declared to be burnt on the altar upon the Burnt offering which was on the wood upon the fire. This was the fullest pledge of divine acceptance. In the offering from the flock the word is more brief; but a new and blessed phrase is added; it is “the food” or “bread” of the fire offering to Jehovah. How wondrous for Him and us to enjoy the same offering! Here again what a falling away from the truth of Christ to find, in this burning of the fat, “the offering up of our good affections to God in all our prayers and praises,” or, far worse even, “the mortifying of our corrupt affections and lusts, and the burning up of them by the fire of divine grace.” Yet I am citing, not Augustine nor Chrysostom, not Bossuet nor Pusey, but Matthew Henry; and Scott is no better. Think of either alternative being “the food of the fire offering to Jehovah for a savor of rest!” No; it was neither our good offered up, nor our bad mortified, but the inward energy of Christ Himself, as the ground perfect and abiding of communion for God and His family. For God's grace would have His children to enjoy a common portion with Himself; and it is the special aim of the Peace offering to show how the sacrifice of Christ secures this blessed fellowship to us. Christ offered up to God could alone furnish it in Himself. Quite another thing is what He produces in us, and yet more what He delivers us from.

We can perceive even in Leviticus 3 that comparatively little of this sacrifice was burnt on the altar. What was burnt there was the choicest and most intimate; but besides this we shall see from Leviticus 7 that part was given to Aaron and his sons in general, part to the offering priest in particular, and that the larger portion remained for the offeror, his family and his friends. In the same victim this remarkable fellowship of Jehovah, the priestly body, the true Priest, and the faithful at large, is the distinctive property of the Peace offering. It is urged forcibly by the apostle in 1 Corinthians 10 when insisting on the communion of Christ to guard from all inconsistent with it. “Behold Israel according to flesh: are not they that eat of the sacrifices partakers of the altar?” By eating of these they had fellowship with the altar. This was their communion, which made it morally impossible to be in communion with the heathen and their idols behind which were demons. How much more hatefully incongruous for us who drink of the Lord's cup and partake of His table! For the Lord's Supper is the standing and solemn act of communion for the church of God. It is the communion of Christ's blood and of Christ's body; and as we therein remember Him in death and in deeper than death for us, so He would the more strengthen us in self-judgment and abhorrence of all that offends God or sanctions the enemy.

No doubt whether we eat or drink or whatsoever we do day by day, we are called to obedience and to holiness, doing all to God's glory. But we have one special act in the breaking of the bread, constantly before us on each “first” of the week, the Lord's day. This agrees in spirit with the eating of the Peace offering, though the Lord's Supper becomes deeper, as Christianity exceeds the Law, and Christ Himself the victim which typified Him in certain respects.

The Offerings of Leviticus: Leviticus 1-7, Chapter 10. Peace Offering of the Herd: Leviticus 3:1-5

Leviticus 3:1-5

The Peace offering emphatically, and among the sacrifices distinctively, expressed fellowship. Here, however, it is the highest aspect which is put forward. It is only in “the law” of these offerings that we find the larger communion set out. Meet it is that God should be honored in the first place; and this is carefully done throughout the chapter.

“And if his oblation be a sacrifice of peace offerings, if he present of the herd whether male or female, he shall present it without blemish before Jehovah. And he shall lay his hand upon the head of his oblation, and slaughter it at the entrance of the tent of meeting; and Aaron's sons the priests shall sprinkle of the blood round about on the altar. And he shall present of sacrifice of peace offerings a fire offering unto Jehovah: the fat that covereth the inwards and all the fat that is on the inwards, and the two kidneys and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys; and Aaron's sons shall burn it on the altar upon the burnt offering which is on the wood that is upon the fire: a fire offering of sweet odor to Jehovah” (Lev. 3:1-5).

As usual, the most abundant offering occupies the first place. It represents Christ entered fully into according to God's mind, not for atonement as in Leviticus 1, still less for sin or trespass as in Leviticus 4-5, yet slain and the blood sprinkled or dashed round about upon the altar, and so distinguished from every form of the Meal offering. Simple faith is ever strong and intelligent; subject to the written word, it rests through grace on divine righteousness; it owns according to the Spirit's testimony man wholly evil as well as guilty and lost, but it no less owns the believer forgiven and saved according to God's estimate of Christ's work, so that doubt henceforth is treated as sin, and the gospel is received in full assurance of faith. Christ therefore is apprehended in the richest form of this fresh presentation of God's grace, where His enjoyment of the Savior's death in its positive excellency as the deepest ground of communion is set forth for the joy of faith. We may see a beautiful answer to it, as well as to the Holocaust, in our Lord's expression of His death in John 10:17-18. “Therefore doth my Father love me, because I lay down my life (soul) that I may take it again. No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and have authority to take it again: this commandment I received of my Father.” In this point of view, the objects of compassion and their clearance by atonement vanish to leave the absolute devotedness of Christ to the divine glory alone; so as to furnish the highest motive for the Father's love, independently of evil to be judged and benefits to be conferred righteously. How wondrous that once guilty and selfish creatures, such as we, can be let in to share such divine delight and find in it even now the spring of our deepest worship!

Latitude ordinarily was left, as compared with the Burnt offering; male or female might be presented; for man was to share as well as God. But it must be “without blemish,” for it typified Christ. And in both cases the offeror laid his hand upon the head of his oblation, the witness of identity with the victim's efficacy; as indeed though for another end in the sacrifices for sin. Burnt, Meal, and Peace offerings, were alike Fire offerings and an odor of rest to Jehovah. But here it was the fat, all the inward fat, expressive of the sound state and intrinsic energy of the victim, no less than the blood, was for Jehovah only. Abel we see led thus by faith to honor God in his acceptable sacrifice, when Cain's unbelief sinned against Him.

It was exactly in place, and in due homage, that God should be shown thus honored. Even though fellowship of others, yea, of all that are His, should be afterward taught with careful minuteness, His part alone appears here in the type. The blood was for Him alone; the fat exclusively His. What excellency He found in that which was the meaning and substance and end of these shadows! To every other, the blood, the forfeited life, was prohibited utterly; and the fat elsewhere, the proud rebellious self-complacency that kicked against God's will and His glory. In Jesus, for both cases, what savor of holy and gracious devotedness to His name, inwardly and outwardly up to death, yea, death of the cross! What a new and mighty motive for infinite love, which there found its adequate object and its constant delight in “the Lord's death.” What an unfailing source and everlasting sustainer of worship to His own who in faith taste of His joy—joy in God!

We may observe (Lev. 17) that in the wilderness, whenever one of the house of Israel killed an ox, lamb, or goat within the camp, or killed it without the camp, he was bound to bring it unto the door of the tent of the meeting and present it as an oblation to Jehovah, Who was entitled to the blood upon His altar and to the fat also. All such flesh, before being eaten, must be thus sacrificed as Peace offerings to Jehovah. So were Israel to walk, even in their daily food testifying their communion with Him Who gave them it and all things. Are we, Christians, to fall short of Israel? Have we not the “better thing?”

The Offerings of Leviticus: Leviticus 1-7, Chapter 8. Oblation of Firstfruits: Leviticus 2:14-16

Leviticus 2:14-16

Quite distinct from the meal-offering of the wave-loaves on the day of Pentecost, wherein leaven was put because it was the needed type of man's fallen nature with its accompanying sin-offering, we have in the closing verses what is more in keeping with the wave-sheaf. Only here it is not the prescribed oblation at the annual feast, but a voluntary offering any time.

“And if thou offer an oblation of first-fruits to Jehovah, thou shalt offer for thine oblation of thy first-fruits green ears of corn parched with fire, corn beaten out of full ear. And thou shalt put oil on it, and lay frankincense thereon; it is an oblation. And the priest shall burn the memorial of it, of the beaten corn thereof, and of the oil thereof, with all the frankincense thereof; [it is] a fire-offering to Jehovah” (Lev. 2:14-16).

It is still a shadow of Christ, but of Christ as man on earth in a point of view distinct from what has already passed before us in this chapter, or from the wave-sheaf which alone from its place in the series of the feasts presented Him risen on the morrow after the sabbath of passover week, on that great first day of the week after the great sabbath day when He lay in the grave.

That any of them represent Him as glorified seems quite a misapprehension. So it is to regard the drying by the fire as the infliction of wrath He bore in atoning for our sins. For whether the meal-offering had a principal place, as in the feasts, etc., or was only an accompaniment to the holocaust, it had a wholly different aim and character, setting forth our Lord not in bearing our sins but in the perfection of His activities here below, and therefore never said to be atoning as the holocaust or yet more the sin-offering in their respectively distinct ways. But if our Lord was not forsaken of God till He was made sin for us on the cross, He was tried to the utmost through His life and increasingly; so that the divine sifting served only to bring out His entire subjection, devotedness, and obedience, in the face of such difficulties and sufferings as none but He ever knew.

This is what the meal-offering distinctively exhibits. The constituents of His humanity in the abstract, if such a phrase may be used reverently, we have seen in the opening verses; then the concrete man, Christ as He was on the earth; next, the variety of the forms of His trial as here below in the central verses; now we see Him typified, apart from those divine tests, as Christ the first-fruits, offered up to God, yet spared no trial and His life taken from the earth, His days shortened. To the feeble saints in God's mercy it could be said, that no temptation has befallen

them but a human one. Our Lord was subjected to far more, to every sifting possible, yet only bringing out perfection as thus proved, and this in dependence and obedience, as became Him Who deigned to become man that He might be God's bondman.

Hence we may observe the plain distinctness of the oblation of the first-fruits from the wave-sheaf which set forth Christ as risen from the dead. We hear nothing of the wave-sheaf but waving it before Jehovah, with its holocaust and meal-offering and its drink-offering. As to our first-fruits we are told of green ears of corn roasted or parched with fire, bruised corn of the fresh ear or corn beaten out of full ear. Yet is it Christ only and none else, and Christ here below, not reigning in righteousness without end of days forever and ever, with gladness of joy in Jehovah's presence, and making all enemies as a furnace of fire in the time of the same presence. Here on the contrary it is the evil day as in the day of the temptation in the wilderness; and on Christ, as the fresh and early grain and moreover rubbed out of full ears, came fiery trial. The Holy One of God, He was a Man in a world at enmity with God, and in the midst of a people still more bitterly hating Him because of their blind self-complacency in an exclusive title to be God's people when God had long written on them Lo-ammi (not My people). Hence again both oil was to be put on these first-fruits, and frankincense; which is not said of the wave-sheaf, whatever might be true of the meal-offering proper.

Thus the difference is clear enough when the word is duly examined.

The Puritan interpretation, as in M. Henry's Commentary, may be as good as that of the Fathers or of the Reformers; but they are all short of the truth, because they stop short at man or even reduce Christ to that level. Hence Henry talks of not expecting from green ears what we may justly look for from those left to grow full ripe, and says of the oil and frankincense added, that wisdom and humanity must soften and sweeten the spirits and services of young people, and then their green ears of corn shall be acceptable. How deplorable is the lowering and the loss when Christ is thus left out! But if this humanitarianism wrought of old grievously to hinder the joy of faith, what is the danger and the evil now when the pride of man is swelling far more portentously?

The Offerings of Leviticus: Leviticus 1-7, Chapter 7. Meal Offering Injunctions: Leviticus 2:11-13

Leviticus 2:11-13

We have, next laid down, injunctions of much interest and spiritual weight. On the one hand leaven and honey were in every fire-offering to Jehovah; on the other, as oil we have seen was to be variously used, so salt was not to be lacking, but offered with all.

“No meal-offering which ye shall offer to Jehovah shall be made with leaven; for ye shall burn no leaven and no honey as a fire-offering to Jehovah. As to offering of first fruits, ye shall offer them to Jehovah; but they shall not come up for a sweet odor on the altar. And every offering of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine offerings thou shalt offer salt” (Lev. 2:11-13).

There is no shadow of doubt on the symbolic force of leaven. It is used for corruption that spreads and contaminates, unless the contextual employment modify it otherwise. This force is plain in the first and standing type of the .T., the peremptory exclusion of leaven from the passover and its accompanying dependent feast of unleavened bread. On and from the very first day they were to put away leaven out of their houses; for seven days none should be found there. Nothing leavened was to be eaten on pain of cutting off from Israel. In 1 Corinthians 5 the reference is express, and the antitypical meaning certain. As leaven, even a little, taints the whole lump; so does known sin, if tolerated, the Christian assembly. It is vain to plead the old man. For was not Christ, our passover, sacrificed? and is it not our obligation now, as being unleavened in Him, to purge out the old leaven, that we may be a new lump? Leaven is characterized here as evil in itself and wickedness in its effect. Likewise in Gal. 5:9 it is applied to the pravity in doctrine of letting in a ritual ordinance, which upset grace in justifying by the faith of Christ. Both are hateful to God, and incompatible with our calling: if either enter, we are bound to clear ourselves at all cost.

Yet we know as a fact that the church, or Christian, differs in this essentially from Christ, that He was the Holy One of God, absolutely in and from His birth, we only as born anew and in virtue of His sacrifice. Hence in the type of Him as the wave-sheaf (Lev. 23:10-14), it was waved before Jehovah with burnt-offering and meal-offering and drink-offering; whereas the new meal-offering of the wave-loaves which represented us was baked with leaven. The sin of our nature is clearly taken account of, and a sin-offering requisite, with peace-offerings, as well as the burnt and drink-offerings. A similar principle obtained in the peace-offerings for thanksgiving. In no case was uncleanness more solemnly denounced (Lev. 7:19, 20); but it is recognized that leaven was there, though not actively working, and leavened cakes were prescribed accordingly (Lev. 7:13; Amos 4:5).

Honey set forth the sweetness of nature. It was good in its place and allowed for use, but not too much. Nevertheless it was forbidden in an offering to God, however wholesome and pleasant to man's taste. No one approached the perfectness of Jesus, the Child or the Man. If He grew and waxed strong, He was filled with wisdom, and the grace of God was upon Him. Yet even as a Youth, He said to His parents (tried by His staying behind in the temple), “Did you not know that I ought to be in the things of my Father?” And when His mother appealed to Him at the marriage in Cana, saying that they had no wine, His answer was, “Woman, what have I to do with thee? Mine hour is not yet come.” Certainly there was not an atom of disrespect; but it was not what answered to honey. Rather was it the salt of the covenant, which must not be wanting in a fire offering to Jehovah. Christ was doing then as always the things that were pleasing to the Father. He would not act on a human motive, were it even to hearken to His mother. He was come to do the will of God. All must be a sweet odor to Him.

We have already noticed the deeply important truth taught by the oil, whether as mixed with the flour in the composition of the cakes, or as poured thereon. There too the bearing on Christ is plain. In His birth, in His incarnation, was the former verified as nowhere else. He was the truly and only-begotten Son of God here below, as He was Son of God eternally. The believer has analogy, as being born of God. He is quickened by the Spirit's power, born of water and the Spirit; but this leaves his old nature where and what it was. Christ on the contrary had “no old man.” By the Spirit's power His humanity was free from all taint and evil. Not only He sinned not, but no sin was in Him. His anointing or sealing was at His baptism, the reception of the Spirit in power for His service; and here by virtue of His work of redemption the analogy in our case is quite as close, always remembering that Christ received the Spirit as Himself the Holy Son of man, we after His blood-shedding and by the faith of it.

As the oil may be viewed as in contrast with honey, so may salt, which the Lord pronounces “good,” stand opposed to leaven, the type of corrupting evil. Its use among men as preserving purity without any violence fits in with such an application. Our Lord said “Everyone shall be salted with fire, and every sacrifice shall be salted with salt.” So the Apostle exhorts that our speech be always in grace seasoned with salt. As the salt of the covenant was a pledge on God's part of a savor that passed not away, so is there the need on ours of a holy separative energy Godward to keep from corrupt words and ways. Christ and His offering of Himself to God for us could alone be the ground of such a pledge and perpetuity. But how wondrous that such a figure should be extended from His offering of Himself to our speech as it should be seasoned! But as our Lord exhorted at the close of Mark 9, “Have salt in yourselves, and be at peace with one another.” The separative power applies here to ourselves, the gracious spirit is for one with another. Without holiness peace mutually would be an illusion.

Verse 12 seems to be the new meal-offering (fully described in Leviticus 23:15-20) where the oblation in an exceptional instance was expressly made with leaven as already shown. It was necessarily leavened in order to express the truth; but its exceptional nature was fully provided for. Even so these first-fruits could only be presented to Jehovah; they could not rise up on the altar for a sweet savor.

The Offerings of Leviticus: Leviticus 1-7, Chapter 6. Varieties of the Meal Offering: Leviticus 2:4-10

Leviticus 2:4-10

The opening verses present the broad character of the minchah meal-offering, as distinguished from the Olah or burnt-offering. There was the fullest testing by fire, but not shedding or sprinkling of blood. It was not therefore atonement in view of God's glory, the offeror being sinful, and withal Christ's perfectness in the offering of Himself in His death, there rising up wholly as a sweet odor to God. The meal-offering oblation does not atone; but, after Jehovah had His handful, the rest was for Aaron and his sons to eat. Christ and His disciples enjoy it together. Yet it was no less an offering by fire to Jehovah, and expressly “most holy,” and thus excludes the profane thoughts of men who talk of Christ's limitations so as to lower His infinite personal worth. Of no person in the Godhead is scripture more jealous. For the Holy Spirit, while fully attesting the reality of the Son's assumption of humanity in His person, and the place of bondman which He took in grace, upholds His glory as Son of Man, that all might honor the Son (even with especial care, all judgment being given to Him) as they honor the Father. Thus as He quickens all who believe, so will He judge all that believe not, to their ruin as everlasting as the blessing faith enjoys by His grace.

Now we come to the various forms in detail, having had the constituents of the oblation in general as the preliminary.

“And when thou presentest an oblation of a meal-offering a baking of the oven, [it shall be] unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thine oblation [be] a meal-offering on the plate, it shall be fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it [is] a meal-offering. And if thine oblation [be] a meal-offering in the earthen pan (or, cauldron), it shall be made of fine flour with oil. And thou shalt bring the oblation that is made of these things to Jehovah; and it shall be presented to the priest, and he shall bring it to the altar. And the priest shall take from the meal-offering a memorial thereof, and shall burn [it] on the altar, a fire-offering of a sweet odor to Jehovah. And the remainder of the meal-offering [shall be] Aaron's and his sons' [it is] most holy of Jehovah's fire-offerings” (Lev. 2:4-10).

In all these cases it was the finest of the flour of wheat duly sifted and bolted; in each of the three the baking had a different form according to intensity, display, or admixture. The perfect and sinless humanity of Christ is there in the power of the Holy Spirit, and in such fragrant grace as suited Jehovah and only appreciated in full by Him. But it was also variously proved here below, before the final burning on the altar, when made a fire-offering to Jehovah.

The general principle, as applied to the Antitype, may be seen in our Lord, baptized by John and praying, when the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon Him, and a voice came out of heaven, Thou art My beloved Son; in Thee I am well pleased (Luke 3:21-22). There was the Second man, the last Adam, not yet risen and glorified as the Man of divine counsels, but as come of woman no less holy and acceptable to God the Father. In Him was no sin. Not only did He never sin, but He was absolutely without sin in His nature as man. This the minchah everywhere sets forth in type, as the N.T. declares and demonstrates it in fact. It was indeed as essential to His person from the moment the Word became flesh, as His Godhead had been and is eternally. Him, the Son of Man, God the Father sealed.

But He must be proved in this world; and this is here shown typically, as the Gospels present it in the days of His flesh. Compare Hebrews 2:10.

First of these is the meal-offering baked in the oven, or great pot. There the heat brought to bear was as concentrated and extreme as could be at this time for unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. In both cases the absence of leaven is specified, as to which 1 Corinthians 5 can leave no doubt of the intended meaning. It is the negation of all corruption. Christ, and Christ alone of all born of woman, could be so designated. But here we have the two-fold positive fact of the Holy Spirit, the mingling of the oil, and the anointing of the oil, the former being the more intrinsic and characteristic of the two. For to none does it apply but to the Lord Jesus absolutely in His generation here below. And the answer to this type appears as clearly in Luke 1:35, as we have the other, or the anointing, in chapter 3, as also referred to in Acts 10:38. There is indeed a measure of analogy in every Christian; who first is born of the Spirit when converted to God, and then, when he rests on the redemption that is in Christ, has the Holy Spirit given to dwell in Him. But of Christ alone could it be said that the Holy Thing to be born should be called Son of God. The humanity of His person was holy as truly as the deity. Though of His mother, it was by the operation of the Holy Spirit's power wholly apart from evil. This was due to His person as the Son; it was no less indispensable for the offering of Himself spotless to God in due time. He, and He alone, was incarnate; He, and He alone, propitiation for our sins. Perhaps we may compare with the oven the temptation away from the sight of men, which He knew more fiercely from the great enemy than Adam and all his sons.

The second was the converse, trial before the eyes of men. Here the meal-offering which typified a character of trial so familiar to us in the Gospels, as it had been also predicted by the prophets, is said to be baked on the plate or flat iron griddle. Hence not only was the trial in contempt, opposition, detraction, hatred, to say nothing of want and homelessness, but we have details implied specifically. It was as before fine flour, unleavened, mingled with oil; and when parted in pieces, oil was poured thereon. The power of the Spirit only the more constantly

shone in small things as in great.

The third is when the meal-offering was baked in an earthen pan or cauldron, which seems more general than the foregoing, and the statement is according to this broader character, “with oil” (v. 7), without defining the modes of application, or repeating even the absolute purity which is of course implied. The figure here appears to imply the combination of public trial with inner also. This the more intelligent Christian can scarce fail to recognize in what the Lord underwent in His rejection. For indeed and in every way, He was beyond all “a man of sorrows and acquainted with grief,” yet in unwavering obedience, whatever the power that rested on Him. He also had that holy nature of man which sought only God's will and glory, the perfection of a Son, and that Son a man on an earth filled with all the evil of which the race under Satan are capable.

When the meal-offering, whatever the form, was brought by the priest, its memorial was taken and burnt on the altar, a fire-offering of a sweet odor to Jehovah. This was of course the severest test of all; for it was His consuming judgment, and yet drew out nothing but fragrance before God. No creature, still less a fallen one, could stand such a trial. He is our acceptance; and it is perfect. Without Him the grace wherein we stand were impossible. We are in Christ Jesus, as well as justified through Him. All things are ours, we may joyfully re-echo. And this is here the more evidently verified, in that we see in our Christian position of being priests (as well as kings), that it is ours to eat “the remainder” of the meal-offering in communion with Christ the great High priest. It was for Aaron and his sons. What a privilege to eat of what was offered up to God! It was “most holy” of Jehovah's fire-offerings; yet, after His portion with all the frankincense, it is ours to feed on the perfectness of Christ here below where only and above all it was proved to the uttermost. To enjoy such food, we need to appreciate our priestly nearness to God. Alas! how few saints in these degenerate days of earthly-mindedness even think of their actual relationship to God in the true sanctuary. Such unbelief soon opened the door, as we see in the Fathers, to a human caste and earthly priesthood now rampant in Christendom.

The Offerings of Leviticus: Leviticus 1-7, Chapter 5. The Oblation: Leviticus 2:1-3

Leviticus 2:1-3

The flour or kindred offering accompanied the burnt-offering closely. They were of a common character in this that they were never offered to clear a soul from sin; yet the burnt-offering was to make atonement, which the flour-offering was not, but consequent on it. The burnt-offering therefore was of a living thing put to death; whereas the flour-offering was always of a vegetable nature and therefore there was no question of blood. There was equally the searching fire of divine judgment to bring out the odor of rest, no less than in the burnt-offering.

“And when any one [a soul] presents an oblation (or, gift) to Jehovah, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. And he shall bring it to Aaron's sons the priests; and he shall take there-out his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial thereof on the altar, a fire-offering of sweet odor to Jehovah. And the remainder of the oblation shall be Aaron's and his sons': [it is] most holy of Jehovah's fire-offerings” (Lev. 2:1-3).

What could more distinctively and emphatically set forth the Lord, not in His sacrificial death, but in the entire devotedness of His life? The one was as pure and holy as the other. Indeed, while the ox or the sheep must be a male without blemish for the burnt-offering, the oblation is expressly “most holy” of the fire-offerings of Jehovah. And so we read of our Lord Jesus only that He was “the holy thing that should be born” (Luke 1:35). Of none others are, or could be, said such words, not even of John the Baptist, who was filled with the Holy Spirit even from his mother's womb. In Jesus was no sin. Even in “taking part of the same” with the children (Heb. 2:14), He was to be called Son of God, which He was in His own eternal title. Of Him only it could not be said without blasphemy, as of every other child of Adam, “I was shapen in iniquity and in sin did my mother conceive me.” He and He alone as born here below was absolutely untainted, the Holy One of God; and this He preserved in the power of the Holy Spirit all through and presented as an oblation to God.

Man's mind, we may be assured, would have put the Minchah or oblation before the Olah or burnt-offering, as the order of what we may call history would render natural. But scripture in an unlooked for way gives us divine wisdom, to which faith implicitly bows and thus appropriates the truth: we grow, as the apostle says in Colossians 1, by the true knowledge of God. It was when man was fallen that these figures of Christ and His work came in, and therefore the need of the burnt-offering in the first place when Jehovah was making known to His people the resources of His grace in Christ, as well as the primary truth of Himself glorified as to His nature to the uttermost. This given, the oblation beautifully follows. The Son of Man in Whom God was glorified by His death, glorified the Father on the earth and finished the work which He had given Him to do.

All was in the same perfection, His activities as a living man, and His suffering in self-surrender without limit, both in obedience unswerving. But, as we see in Leviticus 1, death was as essential and manifest in the burnt-offering, as here it is no less conspicuously absent. He was the obedient One, tried and proved every day, in the midst of the little passing circumstances of each moment, as well as in the great temptations of the wilderness. Jesus, and Jesus alone, was always “the same: yesterday, and to-day, and forever,” as it made no difference as to His personal glory, so none more as to His flawless obedience in every detail. Was there an approach to this in any saint that ever breathed? We need not speak of Abraham, Isaac, or Jacob, blessed men as they were. Take John and Peter and Paul, walking as none other ever did in the power of the Spirit. Yet the scriptures which make their holy and devoted service plain, do not hide from us the profitable lesson of their failure, and on critical occasions too. Christ never had a word or deed to recall, never even a look or feeling to judge. He could say to His enemies, “Which of you convinceth me of sin?” without a reply, but not without the vilest of reproaches and vituperations. He walked without a waver in the Spirit, never on the ground of rights, but in obedience. His food was to do the will of Him that sent Him and to finish His work. And this He did perfectly, an offering to God for a sweet-smelling savor; and this in entire rejection by man, most of all by the ancient people—His own people.

This was what the oblation typified: the fine flour, oil poured on it, and frankincense added (v. 1). The fine flour was an apt symbol of His humanity sinless and in harmony with God. Oil is the known figure of the power of the Spirit, not His cleansing agency which man's impurity demands, but His energy in contrast with the willfulness of sinful and selfish man. And frankincense represents that fragrance which God the Father alone, and perfectly, appreciated in His Son a Man on earth, the object ineffable of His delight. The sweet odor might “fill the house”; but it was burnt to God as His. All the frankincense therefore went with the handful which the offering priest burnt on the altar to God (v. 2).

The fire, which tried as nothing else can, only brought out of the fire-offering a savor of rest to Jehovah.

The remnant of the oblation was Aaron's and his sons' (v. 3). In this was marked difference from the burnt-offering. There as the rule all was consumed and went up to God acceptably and for the offeror’s acceptance. Here a handful only was burnt, but all the frankincense. The rest was for the great High Priest and the priestly family; the Christian body. For no truth in the N. T. is plainer than this. And is not Christ the food of all that are His? Does not John 6 prove this, and much more than this type imports? “Most holy” was it, but not therefore kept from but given to Christ and His own to enjoy. And so it is that those who have the entrance into the holies find in Christ Himself, and Christ here below as shown in the Gospels, their living priestly food. But it is in this as with other things that what all have in title, only those in fact enjoy who have faith in it and by the Spirit walk in that faith.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 27:26-34, Concluding Regulations in Leviticus

It remains to notice briefly the verses that follow.

“Only the firstling among beasts, which is made a firstling to Jehovah, no man shall sanctify it: whether [it be] ox or sheep, it [is] Jehovah's. And if [it be] of an unclean beast, then he shall ransom [it] according to thine estimation, and shall add to it the fifth thereof; or if it be not redeemed, then it shall be sold according to thine estimation. Notwithstanding, no devoted thing that a man shall devote to Jehovah of all that he hath, of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing [is] most holy to Jehovah. None devoted, which shall be devoted of men, shall be ransomed; he shall surely be put to death. And all the tithe of the land, of the seed of the land, [or] of the fruit of the tree, [is] Jehovah's, holy to Jehovah. And if a man will redeem [aught] of his tithe, he shall add to it the fifth thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy to Jehovah. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and that for which it is changed shall be holy: it shall not be redeemed. These [are] the commandments which Jehovah commanded Moses for the children of Israel in mount Sinai” (vers. 26-34).

It was not unneeded to remind the thoughtless, that the firstlings of clean animals being already due to Jehovah were not objects of the devotedness contemplated in this chapter. Such firstlings were already His as every Israelite ought to know. But it was here interdicted, lest any should make a vow as to such, and deceive his soul to Jehovah's dishonor.

The same principle applies as we have seen already, if a man sought to redeem the firstling of an unclean beast. He must submit to the appointed estimation, and was not to make one of his own; and he must add a fifth to it as the penalty of changing his mind about a vow to Jehovah. If not redeemed, it was to be sold accordingly, as being incapable of any holy purpose.

The great general rule was that what was devoted to Jehovah of all a man had, man, beast, field, should be sold or redeemed, every devoted thing being most holy to Jehovah. None devoted which shall be devoted of men should be ransomed, but surely put to death. As to the tithe of lend, whether seed of the land, or fruit of the tree, all was Jehovah's, holy to Him. And if a man would redeem of it, he must add the fifth as forfeit. Again, in tithe of herd or flock, the tenth was holy to Jehovah. And it was carefully insisted that he was not to search for good or bad, nor to change: Jehovah accepted it simply as it was. If however he did change it all, he must offer alike the original and the change: both should be holy, and neither to be ransomed.

Thus did Jehovah teach His people to be obedient, and hate self-will. How much more is this incumbent on us whom the Spirit sanctified unto Christ's obedience and the sprinkling of His blood, the Christian's place as distinct from Israel's!

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Closing Types of Leviticus: Leviticus 24-27, Leviticus 27:16-25, The Devoted Field Sanctified to Jehovah

There were two cases in the hallowing of the field, which are here distinguished, a field of the Israelite's possession, and a field which he bought. Descent or purchase involved a marked difference.

“16 And if a man hallow to Jehovah out of a field of his possession, thy valuation shall be according to the seed thereof: the homer of barley seed at fifty shekels of silver. 17 If he hallow his field from the year of jubilee, according to thy valuation it shall stand; 18 but if he hallow his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain until the year of the jubilee, and there shall be a reduction from thy valuation. 19 And if he that hallowed the field will in any wise redeem it, he shall add the fifth of the money of thy valuation unto it, and it shall be assured to him; 20 but if he do not redeem the field, or if he sell the field to another man, it cannot be redeemed any more; 21 and the field when it goeth out in the jubilee, shall be holy to Jehovah as a field devoted; the possession thereof shall be the priest's. And if he hallow to Jehovah a field that he hath bought, which [is] not the field of his possession, the priest shall reckon to him the amount of thy valuation unto the year of the jubilee; and he shall give thy valuation on that day, holy unto Jehovah. In the year of the jubilee the field shall return to him of whom it was bought, to him to whom the possession of the land [belonged]. And all thy valuations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel” (vers. 16-25).

God will not allow His people to forget that the land of Canaan is His peculiarly, as they were to whom He gave it in possession. This was their special favor. Israel were His people as no other nation could be then, and their land too was His that He might secure it to them forever, unless they apostatized, for which He drove them out and made them the slave and butt of their enemies' malice and contempt. So it was for their idolatry when the mother of idols led the Jew captive, as Assyria led away Ephraim long before; and so it was to be again as Isaiah foretold both (chaps. 40-48 and chaps. 49-57) when the Roman should take away both their place and nation because they rejected the Messiah.

But here it is an Israelite while acknowledged of Jehovah sanctifying to Jehovah a part of a field of his possession. The valuation was to be according to the seed required, a homer of barley being rated at fifty shekels of silver. Here the jubilee rules, the standard for rectifying man's weakness or fault and for restoring divine order. If he sanctified his field from the year of jubilee, it must stand according to the valuation. The jubilee proclaimed Jehovah's rights unmistakably; and if the field were devoted to Him, there could be no change. The estimation allowed no abatement, nor meddling.

But if after the jubilee the Israelite sanctified it, “then the priest shall reckon to him the money according to the years that remain to the year of the jubilee,” and thus equitable abatement ensues. Yet the case does not end there. “If he that sanctified the field will in any wise redeem it,” he must submit to the usual forfeit required in thus departing from his original purpose of devotedness to Jehovah. The fifth part has to be added of the valuation money to that valuation price, in order to gain back the portion devoted.

It is also laid down that, if he will not redeem the field, or if he have sold the field to another man, it “shall not be redeemed any more.” Further still, the rights of Jehovah are repeated by the provision that “the field, when it goeth out in the jubilee, shall be holy to Jehovah as a field devoted.” The terms of re-acquiring it had not been complied with. Jehovah was the real Landlord; and His title is not to be any longer subject to human caprice. “The possession thereof shall be the priest's.” Thus Jehovah would exercise His people in a due regard for His majesty and word, who sought thereby the best blessing for His people, and the restitution of the land as well as of the people.

On the other hand, if one sanctified to Jehovah a field which he had bought, outside the field of his possession, the priest must reckon unto him the worth of the valuation unto the year of jubilee; and this valuation was then and there to be given, a holy thing to Jehovah. There was no forfeit of the fifth part to be added to the price. Nor did it abide holy to Jehovah beyond the year of jubilee; for then it must return to its original possessor of the land who had sold it. Jehovah's gift held good: if man changes, He does not.

Another law was applied inflexibly throughout these transactions. “And all thy valuations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel” (ver. 25). Israel might desire to purchase by what coin was most convenient in their dealings with the nations. But as in relation to the temple service and their redemption price, so here they must make their payments “according to the shekel of the sanctuary.”

We are under grace, not law; but what a profound error that we as Christians are left to our own will or wisdom! We are bought with an infinite price, and are in no wise our own. Undoubtedly all things are ours, life or death, things present or things to come. But we are Christ's by the same title which makes all to be ours; so that the bondman if called in the Lord is His freedman; and the free man if called is Christ's bondman. Such is Christian liberty. Humbled at our sins, we rejoice in His grace which has set us free to be all the more His servants, as He was the lowliest of all and the only efficacious One in love without measure to God's glory.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 27:9-15, Beasts or House Devoted

But things also animate or inanimate might be set apart to Jehovah, as here we have animals and a house.

“And if it be] a beast of which men offer an offering to Jehovah, all that they give of such to Jehovah shall be holy. They shall not alter it nor change it; a good for a bad nor a bad for a good; and if he at all change beast for beast, then it and the exchange thereof shall be holy. And if any unclean beast, of which they do not offer an offering to Jehovah, then he shall present the beast before the priest; and the priest shall value it, between good and bad: according to thy valuation, O priest, so shall it be. And if they will in any wise redeem it, then they shall add a fifth thereof according to thy valuation.

“And when anyone halloweth his house, that it may be holy to Jehovah, the priest shall value it, between good and bad: as the priest shall value it, so shall it stand. And if he that halloweth it will redeem his house, he shall add the fifth of the money of thy valuation to it, and it shall be his.” (vers. 9-15).

A necessary difference at once appears between beasts clean or unclean, as there was no question of the firstborn of man and of cattle already claimed from the sons of Israel as Jehovah's (Ex. 13:2) at least the males (12, 13). The firstling of an ass if not ransomed with a lamb must have its neck broken; as the firstborn of man among their sons with a price. For the firstborn of Israel the tribe of Levi was substituted as we know from Num. 3; but as its number did not suffice to represent all the firstborn, the rest who were over and above those ransomed by the Levites were redeemed by the ransom-money of five shekels apiece according to the shekel of the sanctuary. Thus in every way Jehovah associated with Himself His people so liable to forget their high relations, grounded on different figures of redemption.

The first principle laid down impressed on the Israelite that if he gave to Jehovah a clean beast, one presentable for sacrifice, it was to be thence forward “holy” (9). It could not be bought back. Even if defective or bad in any way, he could not alter, nor change it for an unblemished beast, neither good for bad nor bad for good. All this should have been weighed before offering it; and if the offerer altered his mind, he must learn that God did not. If it was real concern for Jehovah's honor, he might bring another good beast; but the original animal and the exchange must remain holy to Jehovah (10).

There was more allowance where there was no such close link with Jehovah as with animals fit for sacrifice to Him. If an unclean beast were presented, he should present it to the priest and the priest should value it whether it be good or bad; and as he valued it, so should it be. If he wished to recall the unclean beast, it was open to him with a fifth added to the estimation, as a trespass or forfeit, because of his lack of due gravity in what was thus connected with Jehovah (11-13).

It is substantially the same with the latter ease, where one hallowed his house to Jehovah. The priest valued it good or bad; and at his valuation, so it was to stand. But if the Israelite did not stand to his purpose and wished to redeem, Jehovah made no difficulty, but impressed a reproof on his fickleness by requiring a fifth over its estimated value; and thus he might have his house back.

We see the same guard against second thoughts in the book of Psalms, though in a more general form and the converse too, where there was no such devotion to Jehovah. It is part of what is shown to please Jehovah and suits the hill of His holiness, that if a man have sworn to his own

heart, he does not change. He who is by grace steadfast in word and deed, abhorring evil and cleaving to good, shall never be moved even in a world of vain show.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 27:1-8, Personal Vows

These were special acts of devotedness to Jehovah through the priest, but according to his valuation who was king in Jeshurun and thus type of Messiah.

The chapter is a remarkable example of that divine inspiration, which underlies Scripture for the profit of faith, but above the ken of the wise and prudent who dare to judge God's word under the plea of historical and literary investigation, totally blind to their guilty unbelief and profanity. But the single-eyed believer delights to observe that chap. 25 looks on to the true and full day of Jubilee when Jehovah will make good His rights over the land on behalf of His people its failing tenants. Then chap. 26 sets out the sad ruin of His guilty people under the first covenant because of their disobedience and apostasy; but also restoring mercy under the second when they accept the punishment of their iniquity, and He remembers His promises to Abraham, Isaac and Jacob, and the land. Lastly comes this appendix of special or voluntary vows which turns on His absolute title when all on man's part had failed, and He acts through Him who shall there build the temple of Jehovah, bear the glory, and sit and rule upon His throne; when He shall be a priest upon His throne, and the counsel of peace shall be between Them both (Zech. 6:13).

The vows here brought together consist, first of person, male or female; secondly of beasts so devoted; thirdly of house or field, and this brings in the Jubilee, and proves the chapter to be in its precisely right and necessary place. The rest of the chapter states the distinction between persons or things thus devoted from those that were simply sanctified, with certain exceptions already established by His law. These verses 1-8 deal only with the persons.

“And Jehovah spoke to Moses, saying, Speak to the children of Israel and say to them, When a man devoteth by a vow, the persons [shall be] for Jehovah by thy valuation. And thy valuation shall be of the male from twenty years old even to sixty years old: even thy valuation shall be sixty shekels of silver after the shekel of the sanctuary. And if for a female, then thy valuation shall be thirty shekels. And if from five years old even to twenty years old, then thy valuation of the male shall be twenty shekels, and for the female ten shekels. And if from a month old even to five years old, then thy valuation of the male shall be five shekels of silver, and for the female thy valuation [shall be] three shekels of silver. And if from sixty years old and above, if a male, then thy valuation shall be fifteen shekels; and for the female ten shekels. And if he be poorer than thy valuation, then he shall present himself before the priest, and the priest shall value him; according to his means that vowed shall the priest value him” (vers. 1-8).

Jehovah would have seriousness in His people in making a vow. There was no demand on His part in this case, as in the firstlings of man and beast, &c. There was a whole tribe, the sons of Levi, already consecrated to the religious service of Jehovah; but He accepted the desire of any individual for devotedness to Himself, and laid down directions for Moses to value them on a certain scale of valuation, which varied according to their age and sex (vers. 1, 2).

The first estimate took account of the time when service was most prized from twenty years to sixty years old, the male at fifty shekels of silver, the female at thirty. This would mean of our money (say) six pounds five shillings, and three pounds fifteen shillings respectively (vers. 3, 4).

The next estimation for each is from five years of age to twenty, and is rated at twenty shekels for the male, and ten for the female, or two pounds ten shillings, and one pound five shillings (ver. 5).

Then the extreme point for males and females from a month to five years has the valuation of five shekels for the one, and three for the other, or twelve shillings and sixpence, and seven shillings and sixpence (ver. 6).

Next for the oldest class, from sixty years and above, for the male fifteen shekels or one pound seventeen shillings, and the female ten shekels or one pound five shillings (ver. 7). There the scale for the aged female rose nearest to the male, where man might be disposed to despise.

As Jehovah did not require these vows, He did not make them irrevocable. The persons thus devoted might be redeemed; and the foregoing scale of valuation was therefore provided. The use to be made of the redemption price is referred to in 2 Kings 12 as “the money of the persons for whom each man is rated.” This, with other contributions, fixed or voluntary there stated, the priests were to take in the days of the temple for repairing the breaches of the house wheresoever any breach was found.

But in its considerate equity there was another provision for in ver. 8, “And if he be poorer than thy valuation, then he shall present himself before the priest, and the priest shall value him; according to his means that vowed shall the priest value him.” It was due to Jehovah that something should be paid, that the exemption from his obligation might not be a light thing or God mocked by heedlessness. Yet there must be no harshness; only gracious care that the debt to God might not oppress the poorest of His people.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 26:1-13,The Covenant With Moses, and That With the Fathers: the Mosaic.

Chapters 26 and 27 wind up the book as an appendix: the first on the obligations which bound all the people of Israel; the second on the vows of the individual.

Chap. 26 opens with the prohibition of image worship, and with the reverence due to the sabbath and the sanctuary of Jehovah, the pillars of the law; the very evils to which man was most prone (vers. 1, 2). This is followed by His blessings on their obedience (vers. 3-13).

“Ye shall make yourselves no idols, nor rear yourselves carved image or statue, nor shall ye set up a figured stone in your land, to bow down unto it; for I [am] Jehovah your God. Ye shall observe my sabbaths and reverence my sanctuary: I [am] Jehovah. If ye walk in my statutes and observe my commandments and do them, then I will give you rain in due season, and the land shall yield its produce, and the trees of the field shall yield their fruit; and your treading out (or, threshing) shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land securely. And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will put away the evil beasts out of the land; and the sword shall not go through your land. And ye shall chase your enemies, and they shall fall before you by the sword; and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. And I will turn my face toward you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store and clear off the old because of the new. And I will set my habitation among you; and my soul shall not abhor you; and I will walk among you, and will be your God, and ye shall be my people. I [am] Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you walk upright” (vers. 1-13).

The sons of Israel of all men had the least excuse for idolatry. Those who heard His voice out of the midst of fire, and besought a mediator lest they should perish, saw no similitude, and heard Him denounce the heathen device of representing Him by any likeness of the creature in heaven above, or on earth beneath, or in the waters that sink below it. He could not be true God if He tolerated bowing down to another god. Real service must be His exclusively; yet Aaron's deplorable weakness here betrayed itself at the beginning of their history, and Solomon's even worse in its zenith. There too lay the continual warfare of His true prophets with the false who misled kings and priests and people, till there was no remedy; and He who loved them had to say, “I will overturn, overturn, overturn it. And it shall be no [more], until he come whose right it is; and I will give it [him]” (Ezek. 21:27).

But there was another thing hateful in His eyes, where they set up no strange god. Nor is anyone more explicit in denouncing their profane irreverence and shameless hypocrisy than Malachi, the last of the post-captivity prophets. We know from his contemporary Nehemiah how His sabbaths were then profaned, and His sanctuary set at naught. The sabbath had a special place in the decalogue as flowing simply from divine authority, prescriptive and not in the same sense moral as the other nine commandments. It was instituted as a sign of creation and a pledge of God's rest; and God imposed it in His law for Israel, the measure of man's responsibility, as a sign to them as His people. A new day, the first day of the week, is the day of Christ's resurrection, the Lord's day for the Christian, as the day of the new creation in Him, and of sovereign grace to us who now believe for heavenly glory as His body and bride. The sabbath is in no way abrogated or changed or spiritualized, but must be fulfilled in all its own blessedness for man on earth, and for Israel God's firstborn among all nations, when idols vanish forever, and the sanctuary of Jehovah shall never be profaned more.

The conditional blessings are for Israel obedient to their God, Jehovah, and earthly, however rich; they are not those characteristic of the Christian, whatever special pleaders argue. If Israel walk in His statutes submissively, rain is assured in due season, the earth will yield its produce, and trees their fruit; the threshing reaches to the vintage, and it to the sowing time. Bread to the full should be theirs, instead of selling it for their other wants, and safety within their dwellings. Nay more, neither evil beasts, nor hostile sword should alarm. “I will give peace in the land, and ye shall lie down, and none shall terrify.” “And ye shall chase your foes, and they shall fall before you by the sword,” five chasing a hundred, and a hundred putting ten thousand to flight. “And I will turn my face toward you, and make you fruitful and multiply you, and establish my covenant with you.” The old store will abound beyond their eating and need clearing away because of the new. And, better still, “I will set my habitation among you, and my soul shall not abhor you; and I will walk among you and be your God, and ye shall be my people.” As He began, so would He continue: “I [am] Jehovah your God, who brought thee forth out of the land of Egypt, that ye should not be their bondman, and I have broken the bands of your yoke, and made you walk upright.”

Closing Types of Leviticus: Leviticus 24-27, Leviticus 26:40-46, Israel Repents and Jehovah Remembers His Covenant With Their Fathers

Here however we have the turning-point of grace. There is no restoration for Babylon, and especially none for the Babylon of the N. T. which among her many lies dares to call herself “the eternal city,” but is really doomed to the everlasting judgment of God, as we read in Rev. 14; 16; 17 and 18 to the joy of all in heaven who in view of her smoke going up unto the ages of ages say, Hallelujah (Rev. 19:1-5) Reunion of Christendom or not, this is God's destiny for her of the seven hills. “Come out of her, My people,” says the voice from above, “that ye have not fellowship with her sins, and that ye do not receive of her plagues.” But there is sure restoration for Israel, and a history in the future of their land, more glorious than David's or Solomon's, or than any nation's that ever existed on the earth. The time hastens and is at hand. Israel will repent, and believe in Jehovah's Messiah, their crucified King of glory.

“And they shall confess their iniquity, and the iniquity of their fathers, through their unfaithfulness wherein they were unfaithful to me, and also that they have walked contrary to me, so [that] I also walked contrary to them, and brought them into the land of their enemies. If then their uncircumcised heart be humbled, and they then accept the punishment of their iniquity, I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. For the land shall be left by them, and shall enjoy its sabbaths, when it is in desolation without them; and they shall accept the punishment of their iniquity; because, even because, they despised my judgments, and their soul despised my statutes. And yet for all that, when they are in the land of their enemies, I will not despise them, and will not abhor them, to make an end of them utterly, and to break my covenant with them, for I [am] Jehovah their God. “But I will remember toward them the covenant with their ancestors whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I [am] Jehovah.

These [are] the statutes and ordinances and laws which Jehovah made between him and the children of Israel in mount Sinai by the hand of Moses” (vers. 40-46).

Does anyone object that this blessed change is sometimes made conditional on Israel's repentance? The answer is that there is no real force in the objection, because Jehovah has promised unconditionally that He will so work in their hearts when the due moment comes as only known to Him. And this is remarkably confirmed even in this chapter of arraignment and denunciation and furious wrath against them for their wickedness. Yet here there is no condition but an express prediction, “And they shall confess their iniquity” &c. God may exceed in goodness

and mercy; never does He come short; and He here declares that so it is to be. Undoubtedly He makes good the condition in their souls where such a condition is laid down in His word.

In fact such a prediction as this unconditional one entirely agrees with the covenant with their fathers; for this was its character in distinct contrast with the covenant of law whereof Moses was mediator. And observe the deliberate iteration of His assurance to Israel, beginning with the “worm” Jacob yet redeemed and called by name His servant and chosen, next with Isaac, and then with Abraham His friend. Why all this care but to give the most stable confidence to those just awakened to feel and own their ages of rebellious and even apostate iniquity? The covenant with the fathers as here joins in one common boon the entire people of spared Israel and the land. In this future kingdom of power it will not be what characterizes Christianity and the church, the extinction of Jewish and Gentile differences in Christ as now. The blessing to come in that day will be of Israel as the head, and of the nations in willing subordination, because Israel is the special people of Jehovah Messiah for the earth. We are of heavenly grace, wherein fleshly difference is of no account.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 26:27-39, Sterner Woes on the People and th

It might have been thought hard to find strokes heavier than those Jehovah inflicted on His people according to the earlier half of our chapter. But as Israel hardened their necks and persevered in their iniquities, here we have His yet more awful dealings with their stubborn rebelliousness. He is gracious beyond measure; but we know Him that said, To me [belongs] vengeance: I will recompense, saith the Lord [Jehovah]; and again, The Lord [Jehovah] will judge His people. Fearful [is it] to fall into a living God's hands (Heb. 10:30, 31). If He punished the vile abominations of the doomed nations who had intruded into His land, much more strictly does He chasten His people. “You only have I known of all the families of the earth; therefore I will punish you for all your iniquities” (Amos 3:2).

“And if for all this ye hearken not to me, but walk contrary to me, then I will walk contrary to you also in fury; and I, even I, will chastise you sevenfold for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your sun-pillars, and cast your carcasses upon the carcasses of your idols; and my soul shall abhor you. And I will lay waste your cities, and desolate your sanctuaries, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, that your enemies who dwell therein may be astonished at it. And I will scatter you among the nations, and will draw out the sword after you; and your land shall be desolation, and your cities waste. Then shall the land enjoy her sabbaths all the days of her desolation, when ye [are] in your enemies' land; then shall the land rest and enjoy her sabbaths. All the days of the desolation it shall rest; in which it rested not on your sabbaths, when ye dwelt upon it. And as to those that remain of you, I will send faintness into their heart in the lands of their enemies, and the sound of a driven leaf shall chase them, and they shall flee as one fleeing from a sword; and they shall fall when none pursueth; and they shall stumble one over another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the nations, and the land of your enemies shall eat you up. And they that remain of you shall waste away through their iniquity in your enemies' lands; and also through the iniquities of their fathers shall they waste away with them” (vers. 27-39).

The furnace of wrath waxes hotter against guilty Israel, and as Jehovah says, “I, even I, will chastise you sevenfold for your sins.” The flesh of their own sons and daughters should be their food, and the high places and sun-pillars which they had honored should be cut down, their own carcasses heaped upon those of their idols, and His soul abhorring them. He would proceed to devastate their cities and sanctuaries to the astonishment of their enemies dwelling therein (27-32).

Their land too should not escape; and as they had despised His sabbaths in days and years and jubilees, there should be a judicial sabbath: for it should be desolate while Israel should be in the enemies' land. The land that flows with milk and honey should lie desolate and have rest, against the rest which it had not when the tribes dwelt there (32-35). Instead of the courage He once gave them against all odds, they would fall into abject terror. “I will send faintness into their hearts in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee as one fleeth from the sword; and they shall fall when none pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth” (36, 37). There too should they perish among the nations and the enemies' land eat them up. Those left of them in their enemies' lands shall pine away in their own iniquities, and in the iniquities of their fathers with them (38, 39).

Thus brought down to the lowest misery and degradation, the goodness of God leads them to repentance. What a lesson to all the nations! Yet this they never learn, till Israel shows the way, forgiven of grace, when they cannot forgive themselves before Jehovah and His anointed! But we must not anticipate what is to follow. How awful when a people boasting of Jehovah's name sell themselves really to His enemy, and become slaves of demons which supplant His will and worship; and their religion so-called becomes their worst sin and their most destructive snare. Thus it was in Israel, as it now is in Christendom. The end for both (as far at least as “this generation” goes for the Jew) will be at the consummation of the age in judgment, which the Lord Jesus will surely execute. But the greatest reviler of revelation cannot charge the God of Israel with partiality to His people when inconsistent or unworthy. Demons instead of chastising humored their devotees for their own bad and mischievously vile ends. So it is in all religions, save the faith in God through Christ.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 26:14-26, The Penalties of the Violated Covenant

Then Jehovah pronounces the inevitable consequences of Israel's disobedience.

“But if ye hearken not unto me, and do not all these commandments, and if ye shall despise my statutes, and if your soul shall abhor mine ordinances, so that ye do not all my commandments, that ye break my covenant, I also will do this unto you: I will even appoint over you terror, consumption, and fever, which shall cause the eyes to fail, and the soul to waste away; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, that ye may be routed before your enemies: they that hate you shall have dominion over you; and ye shall flee when none pursueth you.”

“18 And if for this ye hearken not unto me, I will punish you sevenfold more for your sins, and I will break the arrogance of your power; 19 and I will make your heaven as iron and your earth as bronze; 20 and your strength shall be spent in vain; and your land shall not yield its

produce, and the trees of the land shall not yield their fruit."

"And if ye walk contrary to me, and will not hearken unto me, I will bring sevenfold more plagues upon you, according to your sins. And I will send the beasts of the field among you, that they may rob you of your children, and cut off your cattle, and make you few in number; and your streets shall be desolate."

"And if ye will not be disciplined by me through these, but walk contrary to me, then will I also walk contrary to you, and will smite you, even I, sevenfold for your sins. And I will bring a sword upon you that avengeth with the vengeance of the covenant, and ye shall be gathered into your cities, and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When I break the staff of your bread, ten women shall bake your bread in one oven, and shall deliver you the bread again by weight; and ye shall eat, and not be satisfied" (vers. 14-26).

Israel's promises end in misery; and Jehovah judges his disobedience as it deserves, and with increasing severity at his ever-growing rebelliousness. He appoints over the people, when their soul abhorred His righteous ordinances, "terror, consumption and fever," not only the dread of a guilty conscience, but disease in its wasting chronic form and in its raging acuteness; and sends their enemies to devour their harvests and rout their armies, and to domineer over them, even to their fleeing when unpursued. If this suffice not to humble them before Him, He will punish sevenfold more, to break their arrogance. He will make their heaven as iron and their earth as bronze, refusing all heat and moisture, and vegetation, so that their toil should be vain. And if this be not enough to recall them, sevenfold more plagues should fall on them, and the very beasts of the field should rob them of their children and cut off their cattle, to reduce them indefinitely and desolate their very streets. And if this failed to discipline their refractory spirit, He would walk as contrary to them in displeasure as they to Him in self-will. He must smite them Himself personally sevenfold for their sins, and bring a sword on them to execute the vengeance of the covenant. And as they gathered into their cities out of the goodly land, He would send the pestilence on them, and they should be delivered into the hand of the enemy. Their efforts at union for strength should only and surely bring on them death and degradation as a people. Scarcity of bread should do its withering work in their prostrate condition. How could it be otherwise under the condition of law between the righteous Jehovah, and His people more guilty than the nations which knew not God?

The law as such knows no grace; its function must be to condemn every breach. Grace and truth came through our Lord Jesus; undoubtedly God's grace, but through Him, the one Mediator of God and men, Who gave Himself a ransom for all, the testimony in its own time.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:55, Jubilee Concluded

THE last verse concludes the subject with a renewed statement of Jehovah's immediate interest in, His people. They were His servants; He had brought them forth out of the land of Egypt; and He in His eternal covenanted Name was their God.

"For unto me [are] the children of Israel servants; they [are] my servants whom I brought forth out of the land of Egypt: I [am] Jehovah your God."

Throughout the great aim of these statutes of the jubilee is that the Israelite should remember that his best and unfailing Friend and mighty Deliverer is Jehovah. It is the same assured truth which the last of their prophets uttered, "I Jehovah change not; and ye, sons of Jacob, are not consumed" (Mal. 3:6). We learn that the jubilee is the pledge that the land as well as the people is to share the same deliverance at His hand. The scattering of Israel is the visible sign that the accomplishment has not yet taken place, as this cannot be till they own their rejected Messiah. It is Emmanuel's land, as they are His people; and His eyes are continually on both. Babylon was the instrument of punishing their idolatry; as Rome longer and more heavily, because of Him whom they despised with averted face and alienated heart. But the day hastens when they shall say in their heart, Blessed is He that cometh in the name of Jehovah. He will come when the godly remnant is rejected like Himself, and the mass fall victims both to idolatry and to the Antichrist.

How gracious and grand for Israel, when it shall be no more the shadow but the very image! when the Lord shall come to Zion a Redeemer indeed, and to those that turn from transgressions in Jacob, saith Jehovah! "And as for me, this is my covenant with them, saith Jehovah: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforward and forever."

Truly "the gifts and the calling of God admit of no change of mind," as he wrote who loved them as much as Moses did. Both loved Israel because they are the objects of God's grace, and Messiah's people for the earth's glory in divine purpose. This makes their unbelief and its chastisement the more bitter, but gives certainty that the Deliverer is at hand. They belong to Him as His servants; and when they own it, He will appear for their rescue and redemption. He does not forget their old deliverance out of the iron furnace; bit then the new covenant shall eclipse the old, and glory shall dwell in their land, as the fruit of His grace and of blood that speaks a better thing than Abel. How will they exult when they learn that Messiah suffered that they might be saved, and own Him, as unbelieving Thomas did, their Lord and their God. In the fullness of His person Jesus is not Messiah only but also Jehovah, their God.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:18-24, Incentives to Obedience in the La

JEHOVAH did not fail to encourage His people in subjection to Himself as their God, and in a way suited to their position in the land He was about to give them. By their own act their tenure depended on their fidelity; but He exhausted all means to explain, and stimulate, to strengthen and cheer them. Yea, He would act on their behalf in mercy and judgment; and they shall celebrate soon in everlasting song.

"Wherefore ye shall do my statutes, and keep my judgments and do them; and ye shall dwell in the land in safety. And the land shall yield its fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years. And ye

shall sow the eighth year, and eat of the fruits, the old, until the ninth year; until its fruits come in, ye shall eat [of] the old. And the land shall not be sold in perpetuity, for the land [is] mine; for ye [are] strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land" (vers. 18-24).

Obedience is indeed the essential claim of God on the creature, and the creature's inalienable duty. But even innocent, sinless, man never stood in it, but failed; and this very soon, when tested, as the opening facts of inspired history prove to every soul that fears God and trembles at His word. How much less did or could fallen man recover his balance? One perfect exception at length appeared, the hope of Whom acted powerfully on all who waited for Him in faith; but all others departed more and more sadly from God, and hardened themselves in disobedience and self-will with ever growing boldness of unbelief.

That exception however was the Creator become man; Who demonstrated the incurable evil of fallen man, only made worse by corrupting or defying all God's remedial means. Worst of all, He proved favored man's hatred of God come in nothing but goodness, for God was as far as possible from judging and publishing man's iniquity, but revealing Himself in sovereign grace. Man's answer was enmity to God in Christ reconciling the world to Himself, not imputing to them their offenses. Thereon God would and does now act in Him for His own glory, bringing in the gospel of His grace, and the church Christ's body. Then obedience assumes its fullest character in those that are His elect according to God the Father's foreknowledge by or in the Spirit's sanctification unto obedience and blood-sprinkling of Jesus Christ. The Christian by grace obeys God as a son after Christ's pattern, though he receives His blood-sprinkling to do it. It is in full contrast with Israel under the most solemn sanction of death if they violated the law (Ex. 24:7, 8,); as they shortly did thoroughly. But what can we say of our obedience either individually or collectively? Its very nature is ignored. The total ruin of Christianity proper is attested by the boast of Christendom in its twofold shame of Jewish ordinance and of Gentile philosophy.

But the land itself no less attests the no less ruin of the Jew. Does Israel therein dwell in safety? Does the land yet yield its fruit? Do the people of God eat their fill, and dwell therein in peace, honor, blessing and glory? When under the Messiah and the new Covenant, it will assuredly be so. No longer will they say, what shall we eat the seventh year? Jehovah will bless them every year, not when, by the political help of friendly Gentiles, the Jews, before the harvest and after the blossom, are becoming a ripening grape. Not so: the sprigs shall be cut off, and the spreading branches cut down. They are not yet a people prepared for Jehovah. The veil still lies upon their heart, which will not truly have turned to Him. They do not yet repent at the feet of the Crucified Messiah; and they shall be left together to the ravenous birds of the mountains and to the beasts of the earth, who shall respectively summer and winter upon them. Yet the same inspired prophet declares, following up their bitter disappointment, "In that time shall a present be brought unto Jehovah of hosts" of that very afflicted people, not with worldly aid without faith, to no provisional region half-way, but to the place of His name, the Mount Zion. There shall they be ranged in the land, yet in a wholly different order from that under Joshua, and carefully from north to south laid down in Ezek. 48 but with parallel lines from east to west, then only to be for all the twelve-tribed nationality of Israel.

The Jews are still under the retribution, not only of the law broken in all ways but of the Messiah rejected. So the prophet Isaiah forewarned in his second and still more mature and profound portion, which depraved wits will have to be of his nameless double. Jerusalem is trodden down of Gentiles till their seasons are fulfilled. And the Jews must face a darker page of sin and woe, when the mass of them in the land shall receive the Antichrist for King, as their fathers rejected the true Anointed. Then shall be seen the Son of man coming in a cloud with power and great glory; and when these things begin to come to pass, a godly Jewish remnant look up and lift up their heads, because their redemption draws nigh.

Jehovah will vindicate His rights in that day. "The land shall not be sold in perpetuity," whatsoever the pretentious pride of Gentile masters. "For the land is Mine." Strangers and sojourners with Him had been the men of Israel. But thenceforward He will hide His face no more from them; "for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah." The right of redemption which they were responsible to grant in all the land of their possession, He keeps for the fit moment, and will triumphantly proclaim to their everlasting joy. And what unselfish joy will be the glorified church's in that day looking down from the heavenly places, and praising Him who is the giver of every good giving and every perfect gift, and of His Son through whom it all comes righteously, and of His Spirit in virtue of whom it can alone be divinely known and enjoyed.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:39-46, Poor Brother Sold

There is a condition still more lamentable than the decay of poverty. The Israelite might be so reduced as to sell himself to bondage; and this condition comes under divine regulation to the end of the chapter. Here we may notice its first part.

"And if thy brother grow poor beside thee, and be sold to thee, thou shalt not compel him to serve as a bond-servant: as a hired servant, as a sojourner, he shall be with thee; until the year of jubilee he shall serve with thee. And he shall go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his father he shall return. For they [are] my servants, whom I brought forth out of the land of Egypt; they shall not be sold as they sell bondmen. Thou shalt not rule over him with rigor, and thou shalt fear thy God. And thy bondmen and thy bondmaids whom thou shalt have—of the nations that are round about you—of them shall ye buy bondmen and bondmaids. Moreover of the children of those that dwell as sojourners with you, of them shall ye buy and of their families that [are] with you, which they beget in your land; and they shall be your possession. And ye shall make them as an inheritance to your children after you, to inherit as a possession: these ye shall make your bondmen forever; but your brethren the children of Israel, ye shall not rule one over another with rigor" (vers. 39-46).

Whatever the disorder created by sin and its resulting miseries, Jehovah provided merciful checks, especially for the people of His choice till the day of restitution, of which the jubilee was the recurring foreshadow. The Israelite might through sheer distress be sold to one of his brethren, but never in perpetuity. Ordinarily it was but for the term of six years of servitude, and on the seventh he went out free for nothing, as we know from the deeply interesting "judgment" with its details in Ex. 21; 2-6. But, if as here with no such limit, the year of jubilee reinstated him. Meanwhile Jehovah imposed the duty on his Israelitish master that he should not be treated as a bondservant, but as a hired servant, as a sojourner and not a slave. Then should he go out from his employer, and his children with him unconditionally. The sale of bondmen did not apply. On the contrary he lifted up his head as free, and all his, returning to his own family and to the possession of his

fathers.

With such considerate care did Jehovah provide for His people, whatever their improvidence. How affecting and securing the ground on which He laid it down! “For they are my servants whom I brought forth out of the land of Egypt.” There superstition took care of the priests who kept them in unceasing bondage to false gods who were but demons without truth or pity. The Eternal, who rescued Israel out of that house of bondage and iron furnace, did not hinder as yet such an Israelite as broke down in his responsibility from tasting the bitter effect of his or others' wrongs. But He restricted the chastening to measured times, and gave the sure hope of merciful return: the pledge of a glorious one forever, when the Divine Deliverer shall rescue them from sins and sufferings no less than enemies, and Himself be the ground of a holy freedom and an unfailing inheritance, as due to One who is David's Son and David's Lord. What a joyful sound will be the trumpet voice of the true and full jubilee, which needs not but precludes repetition!

When it was only a nation favored of Jehovah, the law did not interfere with an Israelite buying slaves, as we see in vers. 44-46. They were free to have such slaves of the nations round about them, or even of the sojourners with them. Neither could claim the relation of their own brotherhood holy to Jehovah: of both they might buy, and make them their possession, and leave them as an inheritance to their own children after them, their bondmen forever. And even in the day, when the creation shall be delivered from its present groans and thralldom, when the church shall share Christ's glory above and over all things, when Israel shall own the crucified but all the more exalted Messiah, the Son of man and Heir of all things, kings here below shall be nursing fathers of the Jew never more to be despised or persecuted, and queens their nursing mothers. Strangers shall build up Zion's walls, and their kings shall minister in that day.

Aliens shall be their plowmen and their vine-dressers. For that nation and kingdom that will not serve Zion shall perish. “But ye shall be named priests of Jehovah: men shall call you the ministers of our God. Ye shall eat the wealth of the nations, and to their glory shall ye succeed.” Need one refer to more decisive proofs of the change that awaits Israel under Messiah and the new covenant? And the time hastens: the zeal of Jehovah of hosts will perform this.

It is infatuation for Gentile theology to take any of this away from the hopes of Israel. True Christian faith maintains it all for the Jew when his heart shall turn to the Lord whom they despised to their own sin, shame, and loss. But God's gifts and calling stand without a change on His part, who awaits and will bring out their salvation in sovereign grace. Our calling is above: we can well afford to set our mind on heavenly things. Their portion will be all blessing and glory on the earth, and in their own land, then the joy and boast and crown of all lands. The word of our God, Israel's God, shall stand forever. God has provided some better thing concerning us [who believe while the Jews are impenitent] that apart from us even those who of old believed but received not the promises should not be made perfect. We shall all enjoy our proper portion practically at the same time to God's glory in Christ.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:35-38, Poor Brother in Decay

Here we read a new statute respecting the poor brother fallen into decay. It does not touch on what might be done by his nearest relation, or by his own recovery, as in vers. 25-28, but on loving succor where there was no such resource from without or from within. For Jehovah encouraged compassion in His people, of which they had been so richly the objects from Himself. Nothing more alien from His mind, among His own and even to strangers, than the spirit of independence of which the Gentiles are proud in their self-sufficient ignorance of God.

“And if thy brother grow poor and be fallen into decay beside thee, then thou shalt relieve him, stranger or sojourner, that he may live beside thee. Thou shalt take no usury nor increase of him; and thou shalt fear thy God, that thy brother may live beside thee. Thy money shalt thou not give him on usury, nor lend him thy victuals for increase. I [am] Jehovah your God, who brought you forth out of the land of Egypt to give you the land of Canaan, to be your God” (vers. 35-38).

Three divine principles are here applied to the duty of the Israelite, standing in a relationship to Jehovah peculiar to that people of His choice, whatever the mercy it may involve as it does to the stranger; for God abides good in Himself and to all, and will not suffer His people to forget it, though prone to do so as scripture proves, to say nothing of experience.

(1) It is His grace which gives prosperity to any. Only unbelief is blind to His overruling who counts the hairs of our head, and without whom not a sparrow falls unheeded. Man, sinner alas! as he is, is no object of indifference to Him. The Israelite was then precious to him for the fathers' sake, as he will be by-and-by not for them also but incomparably more for Him whom in repentance and faith they will own as their Messiah, so long despised, their all-gracious and Almighty deliverer when ready to perish under the Antichrist and to be swallowed up by the nations. But even from early days He would have them pitiful to their brother, or even a stranger and sojourner by their side, that he might live and not die. It was grace that called out Abram from beyond the Euphrates, where their fathers in old time dwelt and even served other gods. It was grace that sent Moses to plague Egypt which oppressed the sons of Israel, and brought them out of the iron furnace across the Red Sea which covered their enslavers. When the same power should destroy the Amorite, the Canaanite, and the rest who dwelt in the promised land, they were bound to remember that all was of His grace, and that He enjoined it in due measure on those who prospered on behalf of their decayed brothers. It was no small grace which inaugurated the emerging, if not birth, of His people, when brought forth out of the land of Egypt to receive the land of Canaan, and have Jehovah their Savior and guide and governor to be their God,

Just so we, Christians, are privileged and bound ever to look back and cherish our beginning, the foundation of all our blessing in Him who died, rose, and ascended to the highest heaven for us. This rises far above what was given or possible to Israel; for we can say, and ought to know by divine teaching, we are quickened and raised together with Christ and made to sit together in Him in the heavenlies. And as we are such a workmanship as this, His body who is Head over all, so were we created in Christ Jesus (for it is a wholly new thing) for good works which God before prepared that we should walk in them, a new walk in many respects because of and suited to such a unique relationship.

Israel had to represent Jehovah and do His will as given to dwell in His land. If the strange gods gave a license to every passion of sinful man through the working of the great enemy of God and man, the Jew was called to practice mercy, as belonging to and confessing Him who delights in mercy. How could He maintain a people in His land, the good land flowing with milk and honey, where His eyes rested continually, if they set His will at naught and abandoned Him? They had deliberately taken their stand on their obedience of His law, and must abide the

consequence. Mercy obtained is a valid ground for expecting mercy to be shown; and the law bound this on the Jew as we see here.

But there was also the powerful influence of hope, which governs the regulations of all this chapter. The Jew was called to act in view of the jubilee, and was inexcusable if he put it from his eyes in his conduct. When a brother was decayed, he was to bear in mind the deliverance that ere long would surely come, and thereby be strengthened to assist the need, and not to make it an occasion for selfish greed by interest for a loan, or return of food to increase his own store. For Israel in the land was not to be a merchant like the Canaanite; but the striking contrast of the Jews now among the nations, enriching themselves in this way beyond all others, the banking masters of the world. They have for the time lost their true place, because they became apostate from God, first by idolatry, then by rejecting Jesus the Christ; as they will descend lower still by receiving the Antichrist, Even on their return from Babylon, which was to see the Messiah in humiliation, they made the divine command of no effect by their tradition; and selfish interest prevailed over goodness and mercy, till unbelief wrought to the utmost.

But what has Christendom to say as to this? Has it the face to reproach the Jew? Christendom that has oppressed, plundered, and cruelly persecuted the Jew, instead of being a city of refuge to the man-slayer, till the death of the anointed priest (that is in antitype, till Christ closes His priesthood on high)! Thence He will come for judgment, and the believing homicide will be cleared and enter on his inheritance; but the blood of guilt shall lie on the unrepentant murderer who persists in his unbelief to helpless ruin.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:29-34, The Dwelling House

It is the people and the land with which Jehovah connects redemption. Both were objects of His gracious choice. Both have fallen under the greatest change through contempt of His goodness on man's part, and opposition to His will, even to rebellion and apostasy. But Jehovah will triumph on behalf of both, but by His own mercy in Christ the Redeemer, when Israel shall sing, Not unto us, O Jehovah, but unto Thy name give glory, for Thy loving kindness and for Thy truth's sake. The redeemed of Jehovah whom He had redeemed from the hand of the oppressor, and gathered out of the countries from the east and from the west, from the north and from the south, shall give thanks to Jehovah, and say that He is good, for His loving kindness endures forever. What a contrast with man's way who starts with confidence, and whose hopes tell a flattering tale; but, looking no more truly to God than the beasts that perish, he has this of His hand to lie down in sorrow. And none will have this more bitterly and manifestly than such of Israel as presume on their name and privileges as His people while their heart is far from Him—and under the enemy's power. But blessed are all who have their confidence in the Son—in Jehovah Himself. And Zion shall put on her strength, Jerusalem her beautiful garments; and her waste places shall break forth, for Jehovah comforts His people, and redeems her as well as them.

The truth is made more emphatic in the type by making an exception of what man builds, a dwelling-house in a walled city. “And if any one sell a dwelling-house in a walled city, then he shall have the right of redemption up to the end of the year of the sale; for a full year he shall have the right of redemption. But if it be not redeemed until a whole year is complete, then the house that [is] in the walled city shall be established forever to him that bought it throughout his generations; it shall not go out in the jubilee. But the houses in villages that have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall go out in the jubilee. But [as to] the cities of the Levites, the houses in the cities of their possession, the Levites shall have a perpetual right of redemption. And if a man redeem from one of the Levites (or, one of the Levites redeem something), then the house that was sold in the city of his possession shall go out in the jubilee; for the houses of the cities of the Levites [are] their possession among the children of Israel. And the field of the suburbs of their cities shall not be sold; for it [is] their perpetual possession (vers. 29-34).

It was the dwelling-house in a walled city which thus lost its claim to redemption at the jubilee. The seller had the right to gain it back during a full year from its sale; after that, if not bought back, it passed forever to the possession of the purchaser. Though it was built on the land which God gave the Israelites, its privilege of divine gift was vitiated by the prevalence of man's failure, as a twofold witness may show us. “For every house is builded by some one.” It is only a man that builds it. But the God that built all things claimed the land as His and gave it to His people as their landlord, to make it all the surer as He will prove it to be in the great jubilee, when every intruder vanishes, and He reinstates His people, who had lost it meanwhile over and over again by their departure from Himself. The land will go out free for the Israelite in that day by Jehovah's vengeance on their wicked enemies, and His mercy toward themselves, at last repentant in dust and ashes and resting on the atoning blood of Him whom they now refuse and despise. But the dwelling-place which each built or took from the Canaanite was no such gift of God as the land of promise.

And this was made still more precise by the added feature of being “in a walled city.” For here is not merely man's hand everywhere apparent in his dwelling-house, but yet more the “walled city” marks the presence if not the prevalence of the enemy's power. There is therefore recourse to such a human measure of protection, which tells the tale how little as yet the Israelite enjoys His full privilege when they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah hath spoken it. No doubt it will be because a King shall reign in righteousness, far beyond David or Solomon, His feeble types. And the man who is God, and Jehovah's fellow, shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And then shall the Spirit be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; and His people shall dwell in a peaceful habitation, and in sure dwellings and in quiet resting-places.

So, when the work of dealing with Israel's enemies is in process but not yet complete, we hear in Ezek. 38 Israel shall then be gathered out of many peoples into the land bought back from the sword. But the chief of Rosh, Meshech, and Tubal, unmoved by the downfall of the head of the western powers in league with the Antichrist, and even by the destruction of the eastern hordes who opposed the west, persists in his mischievous purpose of self-aggrandizement, and hopes by coming down on Israel's unprotected appearance to become overlord of the earth. “Thou shalt say, I will go up to the land of unwalled villages; I will go up to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to seize the spoil and to take the prey; to turn thy hand against the waste places that are inhabited, and against a people gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land.” But Jehovah will prove Himself the true and glorious bulwark of His people, and pour upon this last enemy and all his hosts, before the proper reign of peace over the earth begins, overflowing rain and great hailstones, fire and brimstone. So it shall be upon the mountains of Israel; nor will that exemplary punishment suffice. For Jehovah will send a fire on Magog, and among them that dwell at ease in the isles. Their walled cities, their

fortifications, their formidable navies, will be a vain defense, for it is the day when the risen Lord will judge the inhabited earth; and they shall know that he is Jehovah (Ezek. 39:6).

Hence the house in the country parts, not thus protected, fell under the principle of the land, retained the right of redemption, and should go out in the jubilee. The strength and shield of man must fall in that day, and the defenseless that confide in Him shall triumph, when the fastness of the high defenses of men's walls will He bring down, lay low, bring to the ground, into the dust.

On a similar principle too the house of the Levites fell under His care who calls them to be His servants, and had perpetual right of redemption. Even if sold in the city of his possession, it must go out at the jubilee. On the other hand, their fields in the suburbs of their cities could not be sold. They must abide their perpetual possession, as God's sacred gift to them; and this He will see to when He comes whose right it is to repair all wrongs and failures for His own that wait for Him.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:25-28, The Right of Redemption

Here as elsewhere is no hiding of the people's failure in responsibility. Each would surely have his portion in Jehovah's land. Each was to enjoy the sabbath year of the land to Jehovah. For each throughout all the land the joyful sound of the jubilee should sound after forty-nine years, proclaiming liberty and return, each to his possession. Not because they were more numerous or able, nor yet that they were more righteous than others, had they been chosen; but because Jehovah loved Israel, and because He would keep the oath He had sworn to their fathers, He brought them out with a powerful hand from the then greatest kingdom on earth that oppressed them, redeeming them out of the house of bondage, and giving them these pledges of unfailing rest and deliverance for the day when judgment falls on the inhabited earth. But Israel shall have the kingdom under the whole heavens under the Son of man: an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed.

Yet it is a great mistake to confound this coming day of blessing for His earthly people with the secret hid in God, and thus from ages and generations, for Christ's glory in the heavens and the joint-heirs with Him, His heavenly bride. Restitution of all things now ruined here below is quite different from that glory which is above the world, wherein all distinction between Jew and Gentile disappears; because Christ is “the all” for all on high, in the faith of which the Christian and the church are called now to walk. In the world to come, whatever the blessing to every family on earth, the daughter of Zion shall have the first dominion; for great will be the Holy One of Israel in the midst of her. The glorified above as one with Christ shall with Him share the universe. He is given head over all things to the church, His body.

Meanwhile on the side of man failure is anticipated and provided for; and here is contemplated the first case of loss through poverty, the form which failure must take in this type; and which we know in a still deeper way.

“If thy brother grow poor and sell of his possession, then shall his nearest of kin come and redeem what his brother sold. And if the man have no one having right of redemption, and his hand hath attained and found sufficiency for its redemption, then shall he reckon the years since his sale, and restore the overplus to the man to whom he sold it; and so return to his possession. And if his hand, have not found what sufficeth to restore it to him, then that which is sold shall remain in the hand of the buyer until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.”

“If” is a serious word for man. No doubt it is righteous; but the fact is that the first man breaks down and fails in his responsibility. He is fallen and a sinner; and of this Israel in the past is the constant witness. Every help that mercy could furnish, while law governed, Israel enjoyed, priesthood, offering, sacrifice. But the failure was ever more and more; and the rejection of their own Messiah, added to their previous idolatry, made their tenure of Jehovah's land impossible, and their scattering over the earth complete, till the repentance of a godly remnant and return to their Messiah in heart. This will be of Jehovah's mercy enduring forever, and through the atonement which grace applies to Israel in that great day. For Jesus will then be owned as the Kinsman Redeemer. And He will indeed come to redeem. The right is His, and He will not fail to recognize and apply it, in everlasting mercy.

But Israel must be made willing. And so it shall be in the day of His power. They refused Him to their own sin and shame and loss in the day of His humiliation, proud as man is so often of his poverty, and blind to his need of grace. Kin otherwise will have failed, and their own hand will have attained to no sufficiency. But grace will count that the time of suffering is accomplished, and that iniquity is pardoned through Him that loved His people and suffered for their sins. It is quite a mistake that mankind is here in question, however wide the gospel call. But redemption, whether for forgiveness of sins, or deliverance of the body, is of believers only. The theologians forget relationship, or vaguely misapply it. We hear of a brother who had his possession lost through unfaithfulness, and restored through grace triumphant over all difficulties. And Israel will be the standing and public witness, both of the loss through evil, and of the gain through grace. Yet the merit is not theirs in any way but only of Jesus, as the grace here and in every case is of God delighting in good of His own nature and of His own will, which rises above creature weakness and worthlessness, whatever the fruits of His Spirit in any.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:14-17, Jubilee the Standard of Value

The position of Israel on earth was unique. They were the only people over whom Jehovah's name was called. “Ye are my witnesses, saith Jehovah, and my servant whom I have chosen: in order that ye may know and believe that I am He; before Me was no god formed, and none will be after Me.” So the apostle, instead of depreciating their privileges, says in Rom. 9:4, “Whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever.” It was they who in their blind unbelief stumbled at the stumbling-stone, the infinite grace of His humiliation, and His obedience unto death—the death of the cross, which shut out from the eyes of their heart the height of His glory far beyond that of the Messiah.

But even in the matter of the land allotted to each Israelite, we see a standard of valuation which was meant to keep before them their peculiar relation to Jehovah, as well as their bright prospect, whatever the failure or the chastening, whatever the change even to exile. For a restitution of all things awaits them on earth under the Messiah, the ground of all their blessings.

“And if thou sell aught to thy neighbor, or buy of thy neighbor's hand, ye shall not overreach one another. According to the number of years since the jubilee thou shalt buy of thy neighbor; according to the number of years of the crops he shall sell to thee. According to the greater number of the years thou shalt increase the price thereof; and according to the fewness of years thou shalt diminish the price thereof; for it is the number of the crops that he selleth to thee. And ye shall not overreach one another; but thou shalt fear thy God; for I [am] Jehovah your God” (vers. 14-17).

But like everything else here below committed to man's responsibility, the polity of the theocracy broke down through the rebellion of Israel. Those who were nationally set apart to Jehovah sought to be like the nations, that they might have not only a king but other and false gods. Thus the warnings given in His ordinances were trampled under foot. Has therefore the word of Jehovah failed? Far from it. Israel, having gone astray, has borne the chastisement and has yet more and worse to bear before the blessing. But the word of God shall stand forever: even while the ruin is complete, and before the manifested blessing comes for Israel and the land, we have it for our profit by faith.

To the Jew it ought to have been a precious resource that underneath such regulations as these the principle stood that the land belonged to Jehovah. This secures inalienable title for Israel in the long run. The Gentiles have trodden down the land and its capital for many centuries; but their times shall be fulfilled. The last empire is doubtless to revive in a portentous way, and shall be destroyed, not by conquest or decay, but by divine judgment. So shall be destroyed the Antichrist, the lawless king in the land; the Assyrian, or King of the North; and later his gigantic patron, Gog, Prince of Rosh, Meshech, and Tubal: these, with their allies and followers too, constitute all the nations of the earth. Their downfall in the day of Jehovah will make way for Jacob to take root. Israel shall blossom and bud; and they shall fill the face of the world with fruit. In that day shall be a root of Jesse, standing as a banner of the peoples: the nations shall seek to it; and his resting-place shall be glory.

How obvious the comfort thus rendered to the believing Israelite, who would enjoy the blessed assurance of Jehovah's loving interest in His people! Thus He secures the restoration of the property assigned, in spite of all their errors and imprudence, or the over-reaching of others meanwhile. We know that, among Gentiles who know not God, reigns a general anxiety as to both persons and property. To Israel only was there the divine guarantee at every half-century. But what when this beneficent pledge is incomparably exceeded in the great Jubilee? Then “Behold, these shall come from afar; and, behold, these from the north and from the west; and these from the land of Sinim. Shout, ye heavens; and be joyful, thou earth; and break forth, ye mountains, into singing; for Jehovah comforteth his people, and will have mercy on his afflicted ones” (Isa. 49:12, 13). No loss of liberty or land more; “for as the new heavens and the new earth which I will make shall remain before me, saith Jehovah, so shall your seed and your name remain” (Isa. 66:22).

But before that day, and as long or far as there was fidelity to Jehovah and His word, they were bound in selling or buying the land, or rather the lease of it, by the jubilee as instituted by divine command. Personal equity was not all, but Jehovah's valuation of the worth of its produce till the jubilee. A regularly recurring miracle accompanied subjection to His law. It was not, as for the Christian and the church, a constant hope of Christ's coming suited to the heavenly people; but the earthly people had their times and seasons, and the value of their sales according to the distance or the nearness of the jubilee. We are not of the world, and should always wait expectantly.

The Israelites were not to overreach one another; and, if obedient, had a free insurance of life, liberty, and land from Jehovah. “Thou shalt fear thy God; for I [am] Jehovah your God.” What could be more simple and sure for an earthly people? If rebellious, how could they expect it? God is not mocked.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:8-13, Year of Jubilee

Deeply impressive as the sabbath year is in ushering in this chapter, more outward and imposing and thorough-going is the jubilee when seven sabbaths of years were fulfilled, or forty-nine years. This therefore is next introduced in a general way with details to the end of the chapter.

“And thou shalt count to thee seven sabbaths of years, seven years seven times; and the days of the seven sabbaths of years shall be to thee forty and nine years. And thou shalt cause a sound of the trumpet to go forth in the seventh month on the tenth [day] of the month; on the day of atonement shall ye sound the trumpet throughout all your land. And ye shall hallow the year of the fiftieth year, and proclaim liberty in the land to all the inhabitants thereof: a jubilee shall it be to you, and ye shall return [every] man to his possession, and ye shall return [every] man to his family. A jubilee this fiftieth year [shall] be to you: ye shall not sow, nor reap its after-growth, nor gather one of its separations. For it [is] the jubilee; it shall be holy to you; out of the field ye shall eat its produce. In this year of jubilee shall ye return [every] man to his possession” (8-13).

As there was a sabbath day and month, so also a sabbatical year and one after seven times that year; this last being the jubilee, when the cycle of seven sabbatical years was completed. The first two referred to the people with Jehovah; the last two to the land. So it is with us now that the Spirit of God carefully brings out the individual's true and full relation to God, before our corporate privilege is unfolded, as we may read in the Epistle to the Ephesian saints. So here, after days of sin, sorrow, and ruin, it is the day anticipated in these pledges by the way whereon Jehovah who chose Israel will remember His people, even to the joy of the nations long envious and scornful; when He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land, to His people. The land is prominent in the sabbatical year, still more completely in the jubilee.

Hence the explicit care to base the jubilee on the offering and acceptance of the atonement-day, the most solemn sacrifice of the year. The cornet which was to sound so loud and bring in the proclamation of liberty throughout the land to all the inhabitants thereof was not on the first of the seventh month but on the tenth. The first was a sabbath too, and distinguished by a memorial of blessing the cornet. It too was a holy convocation: no servile work was to be done, and a fire-offering made to Jehovah. But the tenth was the fast when no work was to be

done, with the most peremptory warning that every soul not afflicted on that same day should be cut off from among his peoples, and that every soul doing any manner of work on that same day Jehovah would destroy from among His people. Christ's atonement alone accounts for this. Therefore the repentance in dust and ashes; therefore too the exclusion of any manner of work. His work, His suffering for sin, explains it all.

The “liberty” which immediately follows is the answer to that work of atonement completed and accepted. It is quite a different liberty from that deliverance from the law of sin and death which we know as Christians as traced in Rom. 8, 2 Cor. 3 and Gal. 5 The jubilee is in no way the type of what pertains to the Christian or the church, but of Israel for the land when Jehovah's people shall be brought into their full promised blessing. Pentecost typifies what we now enjoy by the gift of the Spirit, consequent on Christ our passover sacrificed for us, and His resurrection shown in its wave-sheaf and the wave-loaves, till at an untold moment the heavenly saints are changed and caught up to meet Him for the Father's house. Only this was a mystery not yet revealed in scripture but hid in God. After that, when time begins again to be counted, in the seventh month comes a new series of divine dealings to apply the already accomplished work of atonement to Israel, awaked from their long slumber of death on the first of the month, then brought by self-judgment and humiliation under the atoning sacrifice in power of truth, at length the feast of glory for time and even eternity.

It is here too that the jubilee finds its just place and true application; for it has its peculiar place for Israel so marked that it is treated here distinctly from the greater cycle of the Feasts of Leviticus. It has nothing whatever to say to any joy for us in the resurrection when the last trumpet sounds for our joining Christ on high to be with Him above. It concerns characteristically the people and the land; for Christ is to have glory everywhere, and a suited people for the earth as well as the heavens. Here the theologians are sadly astray and short of the truth. And the N. T. is as clear about it, as the O. T. is full of it. The fiftieth year the Israelites were to hallow, and proclaim in the land for all the inhabitants thereof. It is the era when all Israel shall be saved too, when all Zion's children shall be taught of Jehovah, and great shall be their peace. They shall be all righteous, and possess the land forever as the branch of Jehovah's planting, the work of His hands, that He may be glorified. The type was but the shadow of a greater antitype. But it is of Israel's blessedness here below when Messiah reigns.

“A jubilee shall it be to you, and ye shall return every man to his possession, and ye shall return every man to his family.” We can readily perceive how appropriate such consolation is to poor distressed Israel. They had a vested interest there, and from Jehovah, but by their own self-confidence held on the tenure of law, that is, of their own righteousness. Alas! they violated their law in every way. They were as mad as Babylon on their idols, and the Jews were exiled to Babylon, as the rest had been to Assyria. And when a remnant of Jews returned in God's goodness for the coming of Messiah in due time, it was but to reject and have Him crucified by lawless hands; as they also refused the Spirit's call in the gospel, and especially rose up against it for the Gentiles. For all that Jehovah waits to be gracious; and when the Gentiles, instead of standing by faith and continuing in goodness, claim all for themselves in pride and denial of Israel, they too shall become objects of judgment. Then God's mercy shall flow like a river on Israel repentant and believing; and the jubilee shall sound for the long distant and deaf, the atoning sacrifice being received in faith and true affliction of heart to the denial of self and all manner of work. Liberty shall be proclaimed, and a return shall be for every man, and for every man to his family. As the land shall mourn, every family apart and their wives apart in self-judgment, so all will be united in joy when the restitution of all things arrives. “A jubilee this fiftieth year shall be to you.”

Such language has a force to Israel as it has to no other people, because Jehovah gave them the land of His choice for them, as for none else. Still less can the words have fitness for the Christian or the church, chosen out of every family, and brought into union with Christ, so that henceforth as Christians we know no man according to flesh. We belong even now to a dead and risen Christ and are a new and heavenly family, not man's but God's for glory on high. And what is the possession to which every Christian returns? The notion becomes an absurdity. We had nothing in our natural estate as children of wrath; we had only sins and sin. There was no earthly paradise for fallen man to return to, nor yet possession in the land of Israel for a Gentile. To us all our portion as Christians is above nature and heavenly; and it is what sovereign grace gives us in and with Christ. Only thus could heavenly glory be ours, and all we enjoy as members of His body and shall inherit in that day.

So also the provision that follows, like that of the sabbatical year in vers. 11, 12. “Ye shall not sow, nor reap its aftergrowth, nor gather in its separations (i. e. the fruit of its undressed vines). For it is the jubilee; it shall be holy to you: out of the field ye shall eat its produce.” It is a little testimony to the great change when the land shall be no more barren or reluctant, but yield its increase with all fullness, to honor the great King and greet His people no longer small of mighty and exalted and blest. “Instead of the thorn shall come up the cypress, and instead of the nettle shall come up the myrtle; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.” How apply such words to the Christian and the church, save to drag us down from heaven to earth, and to deny Israel's hopes under Messiah and the new covenant? No, it is for them, not about us, that we read, “In this year of jubilee ye shall return every man to his possession.”

Closing Types of Leviticus: Leviticus 24-27, Leviticus 25:1-7, The Land and Jehovah's Earthly Pur the Sabbath Year

The Feasts had given the entire circle of divine purpose and ways leading up to its effectuation, etc. (chap. 23). Chap. 24 presents, in a remarkable and concise twofold, the unfailing priestly light in the Sanctuary, whatever the darkness of Israel might be temporarily to their shame because of their rebellion and blasphemy of His Name. This is vividly set forth in the fruit of a mixed marriage in the same chapter and its unsparing doom. Now follows, in a seventh sabbatic year, and the jubilee when seven sevens of years pass, Jehovah's pledge that His mercy endures forever, and this for His land, for His people; as it is written in Deut. 32:43, “For He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land, to His people.”

Jehovah means to bless all families of the earth in Abraham, and in his seed, the true (not the figurative) Son dead and risen; and so the apostle could justify, by its first clause, the gospel to every creature, and those that believe of the Gentiles, rejoicing with the Israel of God, all such fleshly distinction gone in the church. But the fulfillment for Israel, and the nations as a whole awaits the day of Jehovah; when after overwhelming judgments on both, and on apostate Christendom most of all, the Crucified, Jah the Savior, shall reign over all the earth. In that day shall there be one Jehovah, and His name one, all idols consigned to the moles and to the bats. Yet though mercy will surely bless the nations, even Egypt the old oppressor and Assyria that punished them for their idolatry, Israel shall still be expressly Jehovah's inheritance. No other is holy and pleasant here below. By the Christians, during Israel's night, as for the faithful elders, is seen a better land, that is, a

heavenly, and not as by them afar off, but themselves brought nigh and lit up with the light of Christ, their life, known far more fully by sovereign grace. How can any, with the N. T. and the Holy Spirit as now given, doubt it for a moment? No wonder that such children are gloomy, under notions so defective (to say the least), and occupied overmuch with creature evil, to the loss of the spiritual good to be enjoyed; for whatever the reproach and the suffering, we more than conquer through Him that loved us.

The Jews are exiles again, and far longer the time required for their blind hatred of their, of Jehovah's, Messiah. But they shall yet sing, “His foundation is in the mountains of holiness. Jehovah loveth the gates of Zion more than all the tabernacles of Jacob. Glorious things are spoken of thee, O city of God.” At that very time God will have visited the judgments of saints and apostles and prophets on the corrupt city of confusion, which has so long dazzled the eyes of the superstitious as the false eternal, doomed to God's burning, the smoke of which is to go up to the ages of ages, when the earth as well as the heavens rejoice. Neither London nor Paris, neither Berlin nor Vienna nor yet Moscow, has the smallest claim to a sacred title. It is quite easy to understand that successful merchants, soldiers, and scientists think otherwise; but what is the worth of any opinion of man? The grass withers, the flower fades; but the word of our God abides forever. And the Christian can say so with an emphasis and joy unknown as yet to the Jew, if he but know his calling upwards, waiting for the Lord to receive him to Himself for heavenly glory as well as reigning over the earth in that day.

“And Jehovah spoke to Moses in mount Sinai, saying, Speak to the children of Israel, and say to them, When ye come into the land that I will give you, the land shall keep a sabbath to Jehovah. Six years thou shalt sow thy field, and six years shalt thou prune thy vineyard, and gather in the produce thereof; but in the seventh year shall be a sabbath of rest for the land, a sabbath to Jehovah. Thy field thou shalt not sow, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thine undressed vines thou shalt not gather: a year of rest shall it be for the land. And the sabbath of the land shall be for food for you; for thee, and for thy bondman, and for thy handmaid, and for thy hired servant, and for him that dwelleth as a sojourner with thee, and for thy cattle, and for the beasts that [are] in thy land: all the produce thereof, it shall be for your food.”

Now here was to worldly ears the strangest edict ever imposed on a people. Nebuchadnezzar, despotic as he was, could not dare to issue it; nor Cyrus the Persian, nor Alexander. Julius Caesar or his imperial nephew would have counted it stark madness. Jehovah laid it down as a matter of course for a people separated to Himself; and this early in their wilderness history. For it is intimated that He spoke it to Moses in mount Sinai, whence they moved early in the second year; as then He told them of their coming to the promised land, though many years through their sinful folly must pass till the rebellious generation was followed by another one. He knew the end from the beginning, and has communicated to His own what was good for them to know, let the miscalled higher critics revile as they may. Nor did Jehovah ever fail to make good the extraordinary means He adopted, as explained in vers. 21, 22. He gave them, while Israel obeyed, the produce of three years on every sixth year, to carry over not that year only but the sabbatic and the eighth, when they sowed and waited for its harvest. It was therefore a constant exertion of divine power and goodness to a people whom He thus encouraged to trust and honor Him. But Israel soon became restive under His control and authority, and contrived to be “like all the nations,” growing mad on strange gods beyond any. Retrograding they violated the Covenant, and made it impossible for Jehovah to perform His wondrous part, unless He consented to His own dishonor.

The Sabbath had a great and holy interest from the beginning. It was God's rest from creating to make; but man sinned and failed to enter. It reappeared in His dealings of grace before Israel reached Sinai, when it was marked out after the manna was given, type of rest after the living bread from heaven. But Israel liked not that bread of God, and lusted after flesh, confiding in human ability to keep the law which embodied the Sabbath as a divine command. It became a sign to Israel, a sign of God: rest to faith, when God introduced any new principle in the great book of redemption, Exodus. But Israel despised and ignored His sabbaths, though every week closed with one, and the first month had an added one to which Messiah's death lent a most solemn import, with the sevens till Pentecost; and the seventh month more openly still, with its Day of Atonement, and its Feast of Booths, with its first day and eighth extraordinarily. But the sabbath year was the same writ large to be read and seen by all men. It brought into prominence the land: “a year of rest for the land,” of which Jehovah was landlord, and Israel His tenants at will.

O that His people had hearkened, and Israel had walked in His ways! But they would none of Him to their own ruin, to this day even worse than of old, but not forever. No: the land is His, and He will give it again to them, no longer on the condition of their faithfulness to Him but of His to them in mercy; when they are brought down truly to feel that mercy alone suits either their sin and ruin, or His grace and truth as their Savior God. God's rights remain to faith when man, yea the chosen nation, sinned away all pretension to right on their part. It is true that an unparalleled tribulation must be the last chapter of the Jew without the true God and His Anointed, alas! under the antichrist, the man of sin, “the time of Jacob's trouble; but he shall be saved out of it” (Jer. 30:7). Yes, Jehovah will be merciful to His land, to His people.

The sabbath year was also marked by the liberation of a brother who had become a bondman to an Israelite; for what anomalies might not be till Messiah come and reign over them? But even during the day of evil through one man's weakness or fault, and another man's availing himself of it for his selfishness, in that land only was the sign of the good time coming, and of Him who is competent to put down all enemies. But even now Jehovah insisted on all that heeded this law, that after six years of bondage the Hebrew slave could claim liberty. “In the seventh year thou shalt let him go free from thee” (Ex. 21, Deut. 15:12); and when sent free, he was not to “go away empty.” The law made nothing perfect; but it was a righteous, good, and holy check on man. It was not Christ and redemption, or the Spirit and the new man; so that neo-critics, who complain of things then as not on the Christian level, only betray their ill will and ignorance.

Again, the seventh or sabbath year was Jehovah's release for the insolvent Hebrew (Deut. 15:1-15), It is beautiful and affecting, how the lawgiver was inspired to appeal to the hearts of those who had, on behalf of the poor brother that had not. But the divine mind was clear and express in this beneficent obliteration of debts in the year when His own bounty was so conspicuous to His people, spite of sad faults.

There was the further care of His wisdom, that “at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before Jehovah, thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing” (Deut. 31:10, 11). Thus admirably was it provided, unless rebellious wickedness hindered, that every Israelite, men, women, and children, ay, “and thy stranger that is within thy gates, should hear and observe to do all the words of this law.”

But as unbelief led to idolatry, so even before this, to profane the sabbaths of every kind, of days and years, as we find predicted in Lev. 26:14, 15, and accomplished in the carrying away to Babylon for seventy years (2 Chron. 36:20, 21). Alas! it is the old, old story of man's

failure in every duty, and from the earliest; for what meant the setting up the calf of gold which Aaron made to the people's mandate, before the tables on which Jehovah deigned to write His law were brought down by Moses? These however are only the wretched ways of man; but days come, when all will be recovered by a poor and afflicted and repentant people under Messiah and the new covenant. Then will be fulfilled all the pledges of the sabbath year, and incomparably more every promise and every prediction to God's glory and the blessing of Israel and all the nations; as the heavenly saints will enjoy still higher and richer blessings with Christ above.

Here again note the testimony to Jehovah's beneficence to the humble and the needy and the stranger that sojourned with the Israelite, to their cattle, and to the very beasts in their land: none forgotten, all provided; though in the sabbath year not a field was sown nor a vineyard pruned, not a field reaped nor the grapes gathered. What a witness for God, if Israel had obeyed! But they disobeyed here as elsewhere; and were it not that Jehovah changes not, the sons of Jacob had been destroyed hopelessly. But He looked on to Messiah and His sacrificial work awaiting in the latter day their repentance in His grace. Then will He blot out their transgressions for His own sake, and will not remember their sins. Then the deaf shall hear, and the blind see. Then shall the lame leap as a hart, and the tongue sing; for in the wilderness shall waters break forth, and torrents in the desert. And the mirage shall become a pool, and the thirsty land springs of water; in the habitations of wild dogs where they lay, grass with reeds and rushes. In short, sorrow and sighing shall flee away.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 24:10-23, Blasphemy Judged With Other Evil

In marked contrast with the provision for the full light of Christ to shine uninterruptedly in the sanctuary, till the morning without clouds, during the night, and in connection with the pledge of blessing for all Israel, stands the public insult to Jehovah, which is here recounted with His judgment on it.

“And the son of an Israelitish woman, but who [was] son of an Egyptian man, went forth among the children of Israel; and this son of the Israelitish [woman] quarreled with an Israelitish man together in the camp. And the Israelitish woman's son blasphemed the Name, and cursed; and they brought him to Moses (and his mother's name [was] Shelomith, daughter of Dibri of the tribe of Dan). And they placed him in ward, that they might decide at the mouth of Jehovah. And Jehovah spoke to Moses, saying, Lead the blasphemer outside the camp; and all that heard shall lay their hands upon his head, and the whole assembly shall stone him. And thou shalt speak to the children of Israel, saying, Every one when he curseth his God shall bear his sin. And he that blasphemeth the name of Jehovah shall certainly be put to death: all the assembly shall certainly stone him; as well the stranger as the homeborn, when he blasphemeth the Name, shall be put to death. And he that smiteth any man mortally shall certainly be put to death. And he that smiteth any beast mortally shall make it good, life for life. And if a man cause a blemish in his neighbor as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him. And he that smiteth a beast [mortally] shall make it good; and he that smiteth a man [mortally] shall be put to death. Ye shall have one law; as the stranger, so the homeborn; for I [am] Jehovah your God. And Moses spoke to the children of Israel; and they led the blasphemer outside the camp, and stoned him with stones. And the children of Israel did as Jehovah commanded Moses” (vers. 10-23).

The first portion of the chapter is the clear type of Christ, not only as the light of the heavenlies during the dark night for Israel on earth, but as the pledge by-and-by of their twelve-tribed fullness through the grace of Christ. Here we have not the shadows of good things to come, but the sad fact of Jehovah's name blasphemed meanwhile on the earth, where the responsibility lies to be His witness in reverence and righteousness and truth. Here is the sample, alas! in this one man of Israel after the flesh, the son of an Israelitess and an Egyptian father: an unhallowed union, the fruit of which reviles the holy Name. No doubt all flesh is as grass; but Israel was to be holy to Jehovah. And surely this is the most weighty step a woman (symbol of a state) takes in this life naturally. But Shelomith married an Egyptian, one of that oppressing world out of which Israel was brought with a high hand by Jehovah.

It is not that sin of idolatry for which they were to be swept off the land into Assyria; and especially even the royal tribe, when it apostatized, into Babylon. Here it is defiance, cursing the true God, or blaspheming Jehovah. This became emphatically true, when, weaned meanwhile from idols, they disdained and blasphemed the Name in the Messiah, Himself also Jehovah their God. Therefore are they given up nationally to a worse than Babylonish captivity. They are under the curse of Him they reviled, and the wrath is come upon them to the uttermost (1 Thess. 2:16).

Therefore also, as they despised Him who suffered for sins, all their other sins, as in the verses that follow, come up against them. They have not even the temporary relief in the blood of calves and goats offered for their transgressions. They have in God's righteous judgment neither king nor prince, sacrifice nor statue, ephod nor teraphim. But the heavenly reality, the dead but now risen Christ, in the tabernacle not made with hands, is the sure token that more than all they lost they will find provided by Jehovah in the mercy that endures forever, when they shall say, Blessed He that cometh in the Name of Jehovah. For repent they surely will, as it is the promise of divine grace, and turn again, that their sins may be blotted out; so that there may come seasons of refreshing from the presence of Jehovah, and that He may send the Messiah that has been fore-appointed to them. He is now in the Sanctuary above, where the heavens received Him, after His atoning work was done, till times of restoring all things, of which God spoke by His prophets since the world began. The security is on high where only faith's eye can reach; but it is unfailing before God, and awaits the moment when the gathering out of every nation as well as out of Israel is complete to join the Lord in the air. Then renewed dealings follow on, to form a godly remnant of Jews, His missionaries to preach the gospel of the kingdom to all the nations before the end come, when the day of Jehovah ensues for the judgment of the quick throughout all the habitable earth.

Closing Types of Leviticus: Leviticus 24-27, Leviticus 24:1-9, The Duties of the Sanctuary

After the Feasts comes a new section of this third book of Moses, which we now propose to consider. It consists of a rather miscellaneous group of particulars not yet laid down in the book.

The first words treat of the provision for the candlestick and the table before Jehovah continually.

“And Jehovah spoke to Moses, saying, Command the children of Israel that they take unto thee pure beaten olive oil for the light to light the lamp continually. Outside the veil of the testimony, in the tent of meeting, shall Aaron dress it from evening to morning before Jehovah continually: an everlasting statute throughout your generations. Upon the pure candlestick shall he arrange the lamps before Jehovah continually.”

“And thou shalt take fine wheaten flour, and bake twelve cakes thereof; each cake shall be of two tenths. And thou shalt set them in two rows, six in a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon [each] row; and it shall be a bread of remembrance, an offering to Jehovah. Every sabbath day he shall arrange it before Jehovah continually on the part of the children of Israel: an everlasting covenant. And it shall be Aaron's, and his sons'; and they shall eat it in a holy place; for it [is] most holy unto him of Jehovah's fire-offerings: an everlasting statute” (vers. 1-9).

It is important for us to feel the part which God devolves on His children and expects from them, unless He be indifferent to His honor or their blessing. So it is here with His people. What a privilege and responsibility for the sons of Israel! They could not enter the holy place: the covering or curtain forbade it save for the priests. But on all the children of Israel lay the charge of providing pure olive oil beaten for the light of the sanctuary outside the veil of the testimony to cause the lamps to burn continually.

The meaning of the type is plain, That light was the exhibition of God in Christ who is the True Light. Light He was on coming into the world which lay in darkness; He was the light of men; He sheds His light on every man. There the Fathers are as dark as the Friends; for nothing can be more preposterous than that every man is lighted. On the contrary, every one, as man, is still darkness: so the apostle declares even of the elect in their natural state. And so terrible is this spiritual darkness that even the presence of the divine light did not dispel it, as darkness yields to light naturally: the darkness in that case did not apprehend the light. Nor is it without moment to see that it is on His coming into the world that the light so manifests every man. The common rendering, as in the A.V., is both grammatically and dogmatically false. It would require the article to mean “that” cometh. As anarthrous, it must mean “on coming.” But “on coming” has no distinctive force here, save as said of the true Light; but as predicated of Him, it is full of interest and instruction. Said of man, it not only adds nothing beyond that he is a man, who must therefore have already come into the world; but it might impart the strange notion that man is thus enlightened on his coming into the world, which yields no good sense.

Here however it is the same Light, yet not as when on earth He was “the light of the world.” He is the light shining in the sanctuary, the light of God for those who have priestly title to enter there during the darkness which rests on the Christ-rejecting people. For as we are told in the detail of ver. 3, “in the tent of meeting Aaron shall order it from evening to morning before Jehovah continually.” It is the function of the high priest (and we know Who He is that thus acts in heaven itself), not in the hand-made holies, the figures, but in the true. We know also what the oil denotes which caused the light to burn. It was the Holy Spirit given without measure. It was in that Spirit that the Lord met the tempter; in that Spirit that He was anointed for His service of every kind; in that Spirit that He offered Himself spotless to God. So was He raised from among the dead; so when risen did He charge the apostles whom He had chosen; so the Revelation speaks of Him as having the seven Spirits of God, not only in dealing with the churches, but in view of the crisis of judgment that follows to bring in and rule the world-kingdom. It was His perfection as Incarnate never to speak or act otherwise where we who have the same Spirit so often and sadly fail. Here we have Him under the figure of the candlestick displaying the light on high.

Again, the pure table with its twelve loaves of fine flour represents Him as the heavenly food of the priests, Him Who was also the manna that came down for the people on earth. And as the spiritual fullness was aptly couched under the seven lamps of the candlesticks, so the twelve loaves pointed to the human or administrative fullness of Christ. We readily see the same principle in Israel, in the twelve apostles, in the complement of Israel and of Judah, in the Revelation, in the gates &c., of the holy city Jerusalem coming down out of heaven from God. Jesus was also the bread of life as man; and if Israel see this not yet, any more than the light of heaven, we whom by grace He made priests delight in both. For what nourishment is there not in that glorified Man whom we henceforth know and feed on (2 Cor. 5:16, 17)?

Nor must we omit to take into account the pure frankincense upon earth now, for a memorial, our acceptance in all the grace of Christ, the fragrance before God. We see the sabbath too here, as it followed the manna, as historically shown in Ex. 16. It is on Christ that rest for its depends, not on the Spirit in us, which is our help and power; but He, Christ, is our peace before God. Only the priests eat of Him thus, and they only in a holy place. “For it is most holy unto him of the fire-offerings of Jehovah:” a statute forever, as was the ordering of the candlestick, both figures of Christ in God's presence.

Bible Witness and Review: Volume 1, Feast of Trumpets, The: The Feasts of Jehovah

Having given this brief summary of what was before us in the central portion of the chapter, we find ourselves in presence of an entirely new scene from verse 24: " Speak unto the children of Israel, saying, In the seventh month in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets." So far from the gospel being a continuous work to the end of the world, as many suppose, we see here that the Lord will begin a fresh testimony with a suited instrumentality for this new work when the church is gone. Observe that it is said here " in the seventh month: " this was the last month in which Jehovah instituted a feast. He brings to a completion the circle of His ways on the earth and for Israel.

In the very beginning then of this closing period of God's dealings, we have what? " A memorial of blowing of trumpets." God then is inaugurating a fresh testimony. The trumpet is always a figure of God's intervention to bring in some signal change. It may be for judgment, as we find in some cases; or it may be a distinct testimony in grace, as we know in other cases. It is clearly a loud summons from God to people on the earth. And here we find it is not merely a blowing of trumpets, but " a memorial " of blowing of trumpets. It is a recall of what had long passed out of memory. It is God calling to mind what had once been before Him, but long dead and gone. What can this be? It is the recall of His ancient people on the earth. The Jew is again brought into remembrance before God. No wonder that there should be such "a memorial of blowing of trumpets!" Hundreds, one might say thousands, of years had passed since they had stood before Him as His people. The return from Babylon was only a partial work:, as a whole, Israel never returned but were dispersed all over the world. Where was the bulk of them? They were lost among the °Gentiles; and so to this day they have remained in a peculiar condition, unlike any other since the world began. They are in all countries without possessing their own, and yet a people; they are without a king, and yet a people; without a prince,

and yet a people; without the true God, without a false god, and yet a people; a standing rebuke to the infidel, yet largely, deeply infidel themselves!

But that very people are yet to return to their land, and seek Jehovah their Lord and David their king; and shall fear Jehovah and His goodness in the latter days. But what does God do in the first place? He awakens them. The day of shadows is gone forever. The cross of Christ has closed unrealities. By the power of His resurrection the Christian is introduced into the new creation. The old is gone, the new come; and before God we have our place in Christ. When this work is finished, grace will begin to act in Israel, and they will be awakened.

Nothing more distinctly proves that God will have done with the Christian; for the gospel goes out to the Gentiles (though to the Jew first), and in the church, as in Christ, there is neither Jew nor Greek. The Feast of Trumpets is God's taking up Israel afresh to awaken them. Undeniably then this feast is after and quite distinct from Passover and Pentecost in which we have our interest; and the first thing disclosed in it is God's loud summons to a people who once had a place before Him and again come into remembrance for mercy, not judgment. It is evident that this could not consistently apply to the gospel that has been going out since Christ's death and resurrection. We have had our sacrifice and call to practical holiness and the gift of the Spirit long ago. But when God has done with our blessing, the chapter reveals that in the seventh month dead Israel is to be raised from the grave by God's trumpet, as Ezekiel predicted long after (chap. 37). As this is clearly a new work, let us trace what light other scriptures throw upon it.

Let me take you to the Psalms. There you will find how truly they and the prophets agree with this figure in the law. See Psalm-81. There is a plain enough testimony as to its force: " Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm: and bring hither the timbre], the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." If men were not prejudiced, none would deny the application to Israel. The moon, that luminary which wanes and loses her brightness, once more renews her light. How strikingly is this to be verified in the Jew! You could not say it of the church or Christendom. The apostasy of the Gentile is fatal. Take Babylon; and what does Scripture teach as to this? Babylon never recovers the old light; Babylon is the corrupt woman that assumes the credit of being the bride whilst false to Christ, a mere harlot with the kings of the earth; and her end will be judgment and destruction: no renovation for her; no new moon shining out in fresh strength and brightness. Babylon will never rise again. Destruction is determined, and determined from the Lord God, but by the hand of the revived Roman empire and its satellite kings, avenging those she had corrupted too long. It is quite different with Israel, which never had the. privileges of the church. The Jew was under the law: what did he know of being under grace as we are? By and by Israel will be put under the new covenant, but this cannot take place till the trumpets have blown once more, and the new moon is shining, as we hear in the Psalm, the new moon at the time appointed. The language is suited for Israel, and not for the church. They sing and make a joyful noise to the God of Jacob. Why confound this with the God and Father of our Lord Jesus Christ? Why deny their hope of mercy?

It is a mischievous perversion to apply everything of the sort (the blessing at least, not the curse) to the church. Are we not blessed in heavenly places? We are entitled to take delight in these promises, but then it is not truly to enjoy them if we appropriate them to ourselves. Let us rejoice to know them as yet in store for other people, even Israel, in the latter days.

If I know any converted, am I to be jealous of their. blessing? Am I not to rejoice that the grace of God that visited me is thus going out to many others? that it will embrace a larger circle by and by? So here, when we see in the Scriptures that poor guilty Israel is to emerge from the grave, from their long lasting and dense darkness of unbelief, why wish it to be for the church? Indeed it is to lower our character of blessing from -heaven to earth. Let us rather rejoice that at length. God will awaken His people and accomplish all His purpose in them here below.

And here let me briefly call your attention to a passage on this subject very poorly rendered in our translation. It is Luke 2:32,. "A light to lighten the Gentiles, and the glory of Thy people Israel." It should be really "A light for revelation of [the] Gentiles." I understand this to mean that Christ is a light for bringing Gentiles into divine view, and that it is accomplishing now, besides His being the glory of Israel by and by. The Gentiles, instead of being in darkness as they once were in the ways of God, have, as privilege and responsibility, the true testimony of God. Not before the millennium will He be the glory of Israel. The Gentiles were once in the dark as the Jew is now; ere long the Lord will come for the glory of His people Israel. Luke's is the only Gospel where we have the as well as to save, in Christ thus viewed present light for revealing the Gentiles and as future glory for Israel. I conceive this to be the true interpretation of the passage, and, when saying so, I do not mean in a half sort of way. It is important we should seize the intended real bearing of the word of God. We must not be too hasty in assuming it; but when we know that we have got it, let us hold it fast and use it for the Lord:

The eighty-first Psalm then speaks of the blowing of trumpets distinctly in connection with Israel. No one doubts there is the figure of a trumpet for ourselves-in general as in 1 Cor. 14., or precisely as in 1 Cor. 15; but then it is never in our case a memorial of blowing of trumpets. Thus the " last trump " is a blessed and solemn word as to us. What is its connection? It was a figure taken from the military usages of the Romans, then familiar to everybody. We must remember that the Romans were at that time masters of the world, and that people knew too well what their legions were. Few and distant were the places where men did not feel the grinding iron bondage of that imperial power. I think it is Josephus who gives an account of their encampment, and lets us know the various and successive signals given for the different movements of the army. But finally there was the "last trump;" and, the moment this sounded, they all moved off. This may serve to explain the Spirit's application of the phrase to the final summons of His people for meeting the Lord in the air.

It may be well to look at another Scripture, Isa. 27:12: "And it shall come to pass on that day, that Jehovah shall beat off from the channel of the river into the stream of Egypt, and ye shall be gathered one by one, 0 ye children of Israel." This is the gathering not of believers to heaven, but of the children of Israel to their land. " And it shall come to pass in that day, that the great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of. Egypt, and shall worship Jehovah in the holy mount at Jerusalem." Is not the application evident and sure? "Ready to perish" would not apply to the gathering of the church to heaven. We will be glorified in that day-a very different thing from their being ready to perish. It is clear that, just before God interferes, the people are to be in the last extremity of trial, being set upon by all their enemies.

As long as Israel is unnoticed or chastised by God, the Gentiles can be peaceable; but directly there is any movement for good going on, and God is working to make Israel the head and not the tail, the old enmity will soon follow. In that day, then, they shall be gathered by God to Jerusalem. It is not-Jerusalem above, where our portion is by grace; but Jerusalem on earth, where Jehovah in due time shall reign according to

His goodness and promises many. This awakening of Israel then is clearly what answers to the feast of Trumpets.

It is written in Matt. 24:29, " Immediately after the tribulation of these days"-this may illustrate their being ready to perish-" shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the earth to the other." The context proves that His elect here are of Israel, not elect Christians. This remark may not satisfy some, who, whenever they see any good. thing held out in Scripture, instantly assume that it must be for the church. But we can afford to rejoice in the future gathering of Israel. Have our brethren learned the " parable of the fig tree"? What means the fig tree? Not more surely is the rose the emblem of one part of our land and the thistle of another I could name, than the fig tree was similarly used of Israel. " When its branch is yet tender and putteth forth leaves, ye know that summer is nigh." They have had their long winter, and now the Sun of righteousness is rising with healing on His wings. TM's' may suffice to confirm the meaning of the Feast of Trumpets.

Bible Witness and Review: Volume 1, Feasts of the Future, The: The Feasts of Jehovah

EV 23: 23–23:44{)THE last portion of the chapter which occupied us was (save verse 22) the feast of weeks, a distinct type of God's dealings with the Christian calling. It is hardly possible that any man possessing the slightest claim to the name of believer should question the fact. That is, the feast tallied to the very day with God's sending down the Holy Spirit, and beginning to gather together His children. No doubt they all were Jews at first, but along with it went this remarkable peculiarity: they were Jews that spoke every language under heaven; Jews that spoke not only the language of Canaan, but the tongues of the Gentile world. Surely this was a most significant fact! But more than that: not only were such brought in, but Jews of Palestine, yea of Galilee, were employed by the power of the Holy Ghost to address them in all sorts of languages never before learned. The miracle showed the widely-flowing grace of God that was coming and to come out. It was not as yet that all creation, groaning in bondage, was to be delivered, but the whole of it under heaven was to hear the gospel. Hence the power of the Holy Ghost enabled the unlettered fishermen of Galilee thus to address their fellow-men in the language of every land into which the judgment of God had scattered them. Besides a gathering power to Christ as a center, grace was meeting men in the variety of tongues to which the judgment of God had doomed them at Babel. For it needs no reasoning to prove that God's work at Pentecost was not merely to save sinners. Those who say so have a most superficial idea of the great work done that day. Undoubtedly salvation was going on, and it was a new fact. Salvation before this was only held out in promise. Now the promise was accomplished. Clearly then those who suppose salvation to be no more than promised do not understand the immense step God has taken in His ways. It is really because of the low estimate they have, not perhaps of Christ, but of His work. The root of the mischief lies there; it may seem a distant point, but, when approached, it will always be found to be an inadequate view of redemption. There is not the reception of God's testimony within. Of course I am speaking here of soul-salvation, as we hear in I. Pet. 1.: "Receiving the end of your faith, even the salvation of your souls." The salvation of the body is not come yet; the salvation of the soul is as complete as it ever can be. This is Christianity, in fact; which comes in after the work of Christ was done, to save the soul before He again comes to save the body. It is exactly within that interval that we find ourselves now.

But there is another thing besides salvation, and that is the kingdom of God in mystery, for it is not yet manifested. The Lord Jesus is exalted, but not in a public manner. He is not yet on His own throne, but on His Father's. Thus, while there is now a kingdom of God, it is of course in a mysterious way with its own distinctive principles accordingly. None who bear His name can escape the responsibility of such a place of privilege; while those who are in the secret by the Spirit suffer with Him now, as they walk in grace and will be glorified together.

Besides salvation and the kingdom, there is a still more wondrous work going on at the same time-the calling of the church. Let me warn you against confounding these things. This confusion has been one of the early causes of the ruin of Christendom, and essentially characterizes popery, which could not subsist without it. Papists abuse the idea of the kingdom to get earthly power. But it is gross ignorance of the word of God. The Lord Jesus always draws a marked distinction between the church and the kingdom, as in Matt. 16:18.

These three things then go on now: first, the salvation of the soul; secondly, the kingdom of God, or of heaven, as the case may be, which differ somewhat but are substantially the same great fact; and thirdly also, the church, the body of Christ. This last was in a general way intimated in the portion of the chapter we had before us under the figure of the two wave-loaves.

We saw, further, that in the corner of the field corn was to be left. I do not mean by this that members of Christ will be left behind by the Lord when He comes for His own, but that God's Spirit will work and that believers will be called after the church is gone. They will be found in that little interval that follows in the last or seventieth week of Daniel.

If any one wishes to trace the history of this transitional space, the details of it will be found in the central parts of the Revelation and the latter half of Daniel. There may be read the full answer to the question of the corn which is to be left in the corners of the field.

Bible Witness and Review: Volume 1, Wave-Sheaf, The: The Feasts of Jehovah

But now we come to another principle. It was not merely that God was at the cross as the Judge of sin. What was shown at Christ's resurrection? We all know, as it is written, that God, the very One who smote Jesus, raised Him from the dead. Sin was condemned, not for every one, but for those who believed. For those who do not believe there will only be the greater condemnation, for their sins are aggravated by the fact that, in the face of God, they have despised and rejected the Son of God; and, more than that, the Son of God dying as a propitiation for sins. Thus the divine judgment of sin on the cross makes the case of the unbeliever incomparably graver; for he is not only' a sinner, but refuses the grace of God that would save him.

Here we come to a new section, and indeed a new utterance of Jehovah to Moses, not precisely a new feast, but at any rate introductory to a new feast and indeed the whole pivot on which it turns. " Speak unto the children of Israel, and say unto them, When ye be come into the land

which I give unto

you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest" (v. 10). What is the bearing of this? I am addressing those who, it may be taken for granted, believe that every word of God has a meaning, and a most important meaning. You do not require to be reminded that God's word before Christ is just as truly inspired as the New Testament.

The wave-sheaf then is introduced as quite separate from the passover and accompanying feast of unleavened bread. But in point of fact the wave-sheaf was waved on the first day of the week that followed the passover. So the Lord was crucified on Friday, lay in the grave on the Sabbath or last day of the week, and rose on the first day or Sunday as the Gentiles called it. He was raised from the dead on the very day the wave-sheaf was waved before Jehovah. Little did the priest who waved it conceive the power and character of the truth 'set forth in the first-fruits he was thus presenting before the God of Israel. But the Risen One and Raiser of the dead had left the grave and broken its power for the believer, whether they knew it or not; and if the Jew refused to listen, the Gentiles. by grace would hear. Indeed there is no apter figure of resurrection in the Bible than that of the grain falling into the ground and dying, and then springing up. It is the Lord's own illustration in John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Of whom was it spoken? Of His own death and resurrection, with its mighty consequences. If He is not raised, vain is apostolic preaching, and vain the Christian's faith. But Christ is raised from among the dead, first-fruits of those fallen asleep.

So here it is said, "And he shall wave the sheaf before Jehovah, to be accepted for you" (v. 11).

Nor is salvation ever known without it though souls may be born again. For it is the light of His resurrection which chases away all gloom and dries every tear of anxious sorrow. It is the resurrection of the Lord which brings out the acceptance of the believer without question before God. In His death our evil was dealt with atoningly, the sole righteous basis for the forgiveness of sinful man; but Christ's resurrection declares that the sins are forever gone for those who believe. " He was delivered for our offenses, and raised for our justification." " On the morrow after the sabbath the priest shall wave it." The type is fully confirmed by the striking coincidence of the facts.

This then is what we have prefigured in the wave-sheaf: Christ raised by God's power and the Father's glory; by His power entering the grave of the Lord Jesus, after all that He felt and could do against sin was exhausted in the cross. Therein was God glorified so, that it was His right to raise up Jesus from the dead, never ceasing till He set Him at His own right hand in heaven, and gave Him a name which is above every name. As man He died; as man He is raised up and exalted. As a divine person, the Son has everything; but He became a man, and humbled Himself, yea, to death of the cross; and now, in resurrection, He is taken up as man by the power of God, who raised Him from the dead and gave Him glory, that our faith and hope might be in God.

With the wave-sheaf there was to be no offering for sin. This is a remarkable exception. If Israel or the Christian had been meant, there must have been a sin or trespass offering. Here it is Christ, and as fittingly there was no sin-offering. When it was a question of bringing Israel out of Egypt, blood was put on every door-post. The passover was thus a striking type of blood shed and sprinkled to stay divine judgment, with holiness following. Here is a fresh thing in the wave-sheaf. For there are two great principles: one displayed in the death of Christ; the other in His resurrection; and they are so distinct that God. employs two different types to show them forth in our chapter.

It is certain that this typifies Christ's resurrection, and none but His; for we see there was no offering for sin connected with it. He was the only man since the world began who could be presented to God without blood. An offering for sin was needed, even for the high priest, " as for the people, so also for himself;" but not so for Christ, who died for our sins. Ver. 12: " And ye shall offer that day when ye wave the sheaf an he-lamb, without blemish, of the first year, for a burnt-offering unto Jehovah: and the meat-offering thereof shall be two tenth-deals of fine flour, mingled with oil; an offering made by fire unto Jehovah for a sweet savor." It is clearly then a question of Christ only. For here we have the two great offerings of sweet savor: the burnt-offering and the meat-offering, both speaking of accept- arm personally in His perfection; and of a double perfection- perfection of life lived. in the meat-offering, and perfection of life given up, or death, in the burnt-offering. As usual, there was of course the accompanying drink-offering, but not a trace of anything inconsistent with the savor of rest that God found in Christ; for it is of Him, and of Him alone, that the Spirit here speaks prophetically.

I would direct your attention for a little to the next verse, and for this reason:-It helps to explain an expression in Luke 6:1, about which I dare say some here present have found difficulty, as certainly most people elsewhere. "And it came to pass on the se( and sabbath after the first that He went through the corn-fields; and His disciples plucked the ears of corn and did eat, rubbing them in their hands." What is the force of " the second sabbath after the first "? For this I fear it is of little use to send you to the commentators, for they are all at sea about it as about most real difficulties for which you want their help. Some have had recourse to a very harsh way of getting out of the difficulty, and that is cutting out the word (for in Greek it is only a single word) : a very dangerous principle where the Bible is concerned. One celebrated critic thus guilty repented, virtually confessing the fault by replacing it. But it is no bad moral lesson for us to have to say, " I do not know." This at least is true and lowly; and if one looks up for light, it is well, for then God can give what is lacking.

Without saying more at this time about the critics, let us look at verse 14, for it is important, and helps to clear up a phrase otherwise dark. Now it is a vital claim of piety all through Scripture that God must have His portion first, before the believer can becomingly take and enjoy his. One feels how right it is that God should be considered in the first place; it is due to Him, and true in everything; and if we do not render it, we must suffer the bitter consequence. So distinctly was this impressed on the statutes and ways of Israel, that no godly person there would have attempted to touch his corn before the first sheaf had been waved before Jehovah. How blessedly this applies to Christ, we all feel! Once Christ is the waved first- fruits, what may not follow?

For remember that Christ is a man (not only the eternal Son of God), but One who having become a man has accomplished redemption. To His resurrection the wave-sheaf pointed in type, and this for our acceptance. As man risen from the dead He goes up to heaven. He was not taken up in a merely exceptional way, as an individual like Enoch or Elijah; He was head of the new family whose sins He had borne, going up into the glory of God, accepted for man, that is, for those who believe. By man, when He was here below, we know how He was rejected and crucified; but God raised Him up from the dead, and gave Him glory, that our faith and hope might be in God.

And now the disciples were going with their Master through the corn-fields; and, being hungry, on that Sabbath according to the gracious permission of Jehovah they plucked and ate the ears of corn. Now it is said here that this particular Sabbath was " the second after the first," or second-first. How striking that this should be the first Sabbath on which it was allowable! It was of no use to show this to unbelieving

Pharisees. For what did they care for the truth? Their only wish was through the disciples to damage the Lord, being blind instruments in the hand of Satan. But the Lord vindicates amply His guiltless followers. On this I need not enter, but will just explain the force of the term in question. The first Sabbath of the paschal feast was emphatically said to be a high or great day (John 19:31). And no wonder when we take in what God foresaw. But so it was also in Jewish estimate. Alas for man! It was the very day in which Christ lay in the grave, the only day, Sabbath as it was, marked by that awful crime throughout its entire evening and morning. It was only a part of the other two days, out of the three, which was reckoned day and night. On that first Sabbath, immediately before the wave-sheaf as it was, no Jew would have partaken of the corn. The day after it was the first day of the week, when the wave-sheaf was offered. The following Sabbath was "the second-first "immediately after the wave-sheaf. The one was the first, the next the second-first; because associated with it.

But why do I mention all this? Just to show how precious is Scripture to explain Scripture. Nothing else, as a general rule, can: but we need the Holy Spirit to give us it aright. The word " second-first " occurs nowhere but in this verse of Luke. We see the value of the Old Testament to understand the New, not only the New to understand the Old. Holy Scripture is inspired and profitable; yet it is a fact, as singular as it is sure, that we only begin to appreciate intelligently the Old when we are at home in the New They both go together for faith and blessing, as they ought; and the key to both is found in Christ the Savior alone, but Christ, King of Israel as well as Head of the Church and of all nations too, for we must not limit or confound His glories.

Bible Witness and Review: Volume 1, Wave-Sheaf and the Wave-Loaves, The: The Feasts of Jehovah

EV 23: 9-22: 44{)I HAVE already shown the character of the Sabbath, and how God introduced it in a manner altogether peculiar. He presented it at the very beginning of the feasts, though in fact its accomplishment, viewed now as a type, will be at the end. It is the great purpose to which all lead. As a present witness to this God attached such importance to the Sabbath, that, differing from all the other feasts, it was to be repeated at the end of every week.

Further, it is a mistake to suppose the Sabbath is done with, for it is to be in force throughout the millennium. I am not speaking of the Lord's day, when we very properly meet together as Christians; and I believe, so far from its being a mere question of man or churches appointing that day, that it has the very highest divine sanction. So true is this, that a Christian losing sight of the import, object, and character of the Lord's day would be more guilty than a Jew that dishonored the Sabbath day. But as the Lord's day came in by the resurrection of Christ for the Christian and the church meanwhile, it will be the Sabbath and not the Lord's day when the Lord God establishes the kingdom and our Lord Jesus Christ reigns manifestly; when idolatry shall be abolished, superstition swept away, and every kind of iniquity that now raises its head will have met its end; when every creature in this world will be restored. For I pity the man who thinks the world was only made to be spoiled: certainly he who does not believe it is spoiled must be more lamentably wrong; but it is a gloomy and false thought that God made creation only to be ruined. As surely as the first Adam was the means of universal ruin for the creature, so the Second Adam will be the great Deliverer not only of us but of it. He will reconcile to God all that He made, that is, all things: I say not all persons, for this is fatal error. In Scripture you never read of all persons being reconciled.

One little word makes all the difference between blessed truth and hateful error. What can be more false than the infidel dream of universal restoration? God will judge all whose sins have not been borne away by faith in Christ and His cross.

There is a day coming when all creation will rejoice, when the heavens and the earth and all in them will sing together. God has taken particular pains to express the earth's joy also, and it is a singular proof of the infatuation of man that he can-not see it though clearly revealed. This will be the rest of God; and, when it comes, the Sabbath and not the Lord's day will again be the distinctive sign of God, which He will have observed and honored through the whole earth. You will judge then from this that I am anything but an anti-Sabbatarian. Yet it is an indisputable fact now that all is changed. We do not keep the last but the first day of the week. And what principle lies at the bottom of the change? That the Lord is risen indeed, and not only so, but is gone to heaven, and the first day of the week shines from the person of the risen Lord Jesus in the heavens, now opened, on a heavenly people who are as yet here, but going to be with the Lord Jesus there. Hence it will always follow that, when men confound the Sabbath and the Lord's day, they are earthly-minded. As the Sabbath is bound up exclusively with the earth and an earthly people, so is the Lord's day with those who are heavenly.

The next feast, indeed the first of the feasts proper as here begun, is the passover. " In the fourteenth day of the first month at even is Jehovah's passover." The foundation of all the ways of God for a fallen people is laid not in grace only but righteousness; it is the death, the efficacy of the blood, of the Lamb. Theology would have ordered otherwise, and made it the law or Christ's obedience of it. But mark it well: the first feast is not even a witness of the incarnation, nor of the Lord's path on earth; but His blood staying divine judgment. God begins with Christ's death: and no wonder; He could not overlook our sins; and there they were for the first time righteously met, and one may add, as far as the type goes, for the last time as well as first. They were perfectly met for us by Him. It made no difference to the revealing Spirit whether the facts were present or future, so far as the communication of God's mind was concerned. All was before His eyes, though in Christ and after redemption the truth comes out with deeper and infinite fullness. But every scripture is divinely inspired, and it was just as impossible that God could lie before His atoning work was accomplished as when it was; and that is in part my reason for taking this chapter to speak on. It is high time for every Christian to stand for the word of God, and for every written word of His. The difficult times of the last days are come. Those that hesitate their dislike, or openly declare it, against what they call verbal inspiration, are apt to lose all right sense of God's word. It might be profitable, for such as shrink from the inspiration of the word, to say what remains for themselves to depend on. If you give up to the infidel the words of Scripture, he will not leave you the thoughts of God. You may try to separate the truth from the words of God; but truth is communicated by words; and the apostle claims to speak " in words which the Holy Ghost teacheth." The Bible is the only book which possesses such a character; and the Christian who is led by the Spirit in searching the word of God will learn how worthy of all confidence is the only and absolutely perfect communication of the mind of God.

On the paschal night God acted as Judge. This was necessary and righteous. And let me remark here how dangerous it is when people talk about His love, where they ought to think and bow before His solemn judgment of sin.

I do not deny love for an instant; but even the boundless love of God cannot treat with sin, except by His own judgment of it. If sin were to be judged in our persons, we must be lost forever. But then grace provided an offering, the only adequate one, in Christ on the cross; and,

accordingly, all the holy unsparing force of God's judgment fell on the head of the Lord Jesus there and then. It is not merely that He died in love in order to meet our. need-this He did most surely, but far more and of deeper import, for He met the judgment of God. He suffered what sin deserved at the hand of God. And this is so essential to truth that one could not call a true believer in the atonement the man who only sees Christ dying in love to man, and so only takes in the outward fact and human side of the cross.

It is plain fact that those who that day only saw Christ crucified were none the better, but rather worse. They were hardened at the sight, and afterward more careless than ever. Those whom grace gave to believe what God wrought therein were saved from wrath. It was shadowed in the blood of the slain lamb.

Thereon immediately (and there is nothing morally more remarkable in these feasts) follows the feast of unleavened bread. Indeed, as may be seen elsewhere, the two are so bound up together that they are both sometimes called the Passover. Not one day is allowed to separate them; and this because God will not allow that the remission of our sins brought in by the blood of the Lamb shall be forever so little separated from our responsibility to holiness. The moment the Israelite was under the shelter of the blood of the lamb, he was forbidden to eat leavened bread, or have leaven in any shape within his house.

Bible Witness and Review: Volume 1, Feast of Unleavened Bread, The: The Feasts of Jehovah

But there is another feature to be noticed. The Passover was followed immediately by the feast of unleavened bread. There was not a single day that intervened.

Now, as an ordinary rule, there was a space between these different feasts; but here is an exception to the rule. And let me ask you, who could, save by God's power, have appreciated the force of this beforehand? Now that it is revealed, we may follow. Like Moses from the cleft of the rock, one can see Him as He passes before us; but who can go before Him? The Passover was followed immediately by the feast of unleavened bread. There was not the lapse of a day between them-one being on the fourteenth, the other on the fifteenth, day of the same month. Indeed, as the feast of unleavened bread in the New Testament is treated as beginning with the killing of the paschal lamb, the immediate response of the Christian to Christ's blood is to walk in holiness. God will not have him to take a single day to himself. At once he is called by the grace of God to own himself responsible to put away all leaven. We know from 1 Cor. 5 that leaven is symbolic of corruption. Ver. 7: " For even Christ, our Passover, is sacrificed for us; therefore let us keep the feast." What feast? The Passover? No; the feast of unleavened bread.

This feast, again, we see, is not like the Passover; for one day was to be kept in the latter case, seven days in the former. I may assume that all here who have read their Bibles know the force of "seven days." It was a complete cycle of time, and also doubtless in connection with God's people on the earth. "Day" might be used of heavenly or eternal things, not "seven days."

We may get important instruction in God's ways from all this. There are in Scripture several applications of leaven. The Lord speaks of the leaven of the Pharisees, of the Sadducees, and of Herod. The Holy Ghost uses the expression " a little leaven" twice in the Epistles of Paul; but from this we do not well to allow the thought that they are parallel passages. Each has its own force, though there is of course a common character. But I feel very strongly, as to all such passages apt to be loosely huddled together and called parallel, that we should seek to discriminate. True wisdom is not manifested, as the sages say, in trying to see resemblances in things which differ, but in discerning the real difference among those which resemble one another.

What you need to cultivate is a sound judgment, and you will never get it by hunting up so-called parallel passages. The habit is, on the contrary, destructive to intelligence in the word of God. Hence I believe it would be far better if such references were left out of our Bible, and the readers had to learn it thoroughly for themselves. I do not mean you should not have a concordance or kindred help; but the Bible should be printed alone, and is incomparably richer without than with these additions, which habitually mislead by confounding the distinctions which lie under phrases more or less verbally similar. The headings of the chapters and at the top of the columns are often worse than useless, conveying at best the mere views of men, and encumbering the page which should give Only what is divine.

It is written then that " a little leaven leaveneth the whole lump." Hence to many, as the same words appear in two different passages, the too rapid inference is that they point to just the same thing. So far is this from being true that the application is wholly different. What then is the bearing of each? Let me call your attention to the general principle, that, if you wish to understand any verse of Scripture, you must always interpret it by its context.. In 1 Cor. 5 leaven represents what is unclean and corrupting, and manifestly immoral. They were not to allow "the wicked person " in their midst, for evil spreads, and ever so little leaven, if allowed, sours and taints the whole lump. In Galatia evil was taking what we may call a religious or legal form (Gal. 5:9). The Christians were observing days, months, times, and years. 'They were crying up circumcision as a desirable supplement to faith. This was the Pharisaic leaven, as the other was the Sadducees. The leaven of the Sadducees was the evil of free thought and licentious action. The leaven of the Pharisees was that of rigorous legalism and human tradition.

Keeping the feast of " unleavened bread " typifies the maintenance of personal holiness. So Scripture insists: Rom. 6:12,13.; 1 Cor. 5:6.; Gal. 5:6.; Eph. 4:5.; 1 Thess. 4:1-8; Heb. 12:14, etc. If we do lift up our hands to the Lord, let it be piously, without wrath or doubting; let the walk and ways be under the sense of responsibility, as separate to the Lord; let love be without dissimulation and with incorruptness.

But is the person all? Not so. Leaven was to be banished from the house as well as from the individual. You will often find people careful and jealous as to personal walk, and to the last degree lax as to ecclesiastical impurity. The Lord calls on us here to beware of the allowance of leaven anywhere. Corporate purity is worthless without due regard to personal holiness. Some bring their horror of clericalism or of the sects into shame and contempt by their carelessness about their spirit and ordinary walk. We are bound to eschew all evil, whether collective or individual. In short, what God has at heart is this-that we should please Him in every relation, in what is collective as well as individual walk. The feast of " unleavened bread" takes in the entire pilgrimage, our whole course public as well as private. Thus we may see that if the feast was to begin on the first day after the Passover, the greatest care is taken to show that it was to be continued throughout our entire life here below. To keep this feast is ever our calling while on earth.

Bible Witness and Review: Volume 1, Passover, The: The Feasts of Jehovah

But now we come to another thing: God laying the foundation of it all; and mark first, He does not effect it hastily. There are many who think it would have been exceedingly good if God had at the beginning given His Son to die for sinners. Instead of this He waited for 4000 years. Why so? In the word we get the key to the difficulty. " When the fullness of the time was come, God sent forth His Son," etc. It was not on the first day of the first month that the Passover was instituted, that great standing type of Christ slain for sinners, but on the fourteenth day. Was not God in this delay signifying the fullness of time?

First, He leaves man to his own way; and then, lest man should complain that he had gone astray because abandoned to himself, God took him in hand and tried him under law. So Israel, as the center of mankind, was placed under His government. What was the result? After all possible pains the bad tree bore more bad fruit. Israel at the close was worse than at the beginning. The end of man was the Cross of Christ. They hated the Son and the Father. Therefore do we hear of, Christ's death at the consummation of the ages. It is not a chronological expression; but God had tried man in various ways, which ended in nothing but wickedness and ruin. What does God do then? He displaces man's religion and his failure by the infinite work of redemption; and this is what we have in the Passover.

Verse 5, "In the fourteenth day of the first month, at even, is Jehovah's passover." What was the great principle of this feast? God had come down to deliver His people from the house of bondage. It was not because of any good in them, for the children of Israel at that time were worshipping false gods, and were utterly indifferent to the glory of the True. But next, if God delivers them, He must deliver them righteously. Pay particular attention to this. It is not simply a question of mercy in forgiving those who are wicked, but He will have them before Him on a foundation of right. He is a just God and a Savior. Hence on that night He sent through the land a destroying angel to avenge sin. It was judgment of evil, and the first thing done. He came down by that angel to deal with whatever was offensive to His character. And there was but one thing which stayed the hand of the destroying angel. What was it? The blood of the slain lamb. Wherever it was not on the doorposts or upper lintel, death reigned. Not that God was yet judging all mankind. It was a sample, which testified what sin deserved, and what alone could screen from God's judgment. God declared, in that blood on the sprinkled doorposts of the children of Israel, that death only could stay judgment.

It was in the last degree solemn-the lamb judged for sin. But what wondrous grace! Judgment falling on the lamb; not on the guilty, but on their substitute! It was the judgment of God because of our sins which Christ had to endure, the spotless Lamb of God. What was it made the Lord Jesus sweat, as it were, great drops of blood? Was it the mere act of dying? This would lower the Lord below yourself if you are a believer. Why, a Christian rejoices in the thought of departing to be with Christ, who alone suffered and died for our sins.

What was the meaning of that cry, "My God, my God, why hast Thou forsaken me?" It was the judgment of sin which then fell on Christ. It was not what the Jews did, nor Pontius Pilate, nor Herod, nor man in general laid on Him. I know the popular hymn says, "I lay my sins on Jesus." But the truth is far better than that: God laid them there. If it had been you or I that must bring our sins for expiation, we might have forgotten many; but Jehovah laid our burden on Him. And hence the Lord suffered on the Cross as never did before either any other or Himself. For if He had been bearing sins all His life, as some say, either He must have been forsaken of God all His life, or God must have acted as if sin was tolerable till then. Is either thought true? Neither; indeed, without even an appearance of truth. Christ suffered once for sins.

This judgment of God falling on the Lamb alone explains what sin is and deserves; and the sprinkling of the blood on the doors answers to the believer's application of Christ's' blood by faith to his own case. In this and this alone was seen that which has made it a righteous thing to put away sin. God's judgment fell on His Son, because He is His Lamb, who was able to bear it. The blood of the Lamb is the witness of the judgment, but in richest fullest grace because it was on His Son it fell. This was God's view of it; and you must remember that in these types we are considering not what Moses or others understood, but what God said and faith receives in and through our Lord Jesus. Do you ask my authority for all this? Turn to 1 Cor. 5:7, "For even Christ, our Passover, is sacrificed for us." Is not this ample authority? And God says this to those who had been Gentiles and now were His church; for He was looking far beyond the Jew on to another day, and this is the day in which we find ourselves. Christ's death is the groundwork of all our blessing, the blood of the slain Lamb, the Lamb of God that beareth away the sin of the world. We may see too, that it was not a question of continuous or repeated offering; as the apostle argues in Heb. 9:26, "For now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Further, " He bore," as Peter says, " our sins in His own body on the tree." The consequence of His work is perfect peace to the believer. If it were continually going on, one could, one ought, never to have settled peace. The perfect efficacy goes with the singleness of Christ's offering, through righteousness as the apostle teaches in Rom. 5

Bible Witness and Review: Volume 1, Sabbath, The: The Feasts of Jehovah

The first thing I would draw your attention to is this, that the Sabbath is introduced in an altogether peculiar manner.

This is no mere idea of mine, nor of any one else. It is marked very clearly in the opening of the chapter before us.

"And Jehovah spice unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of Jehovah, which ye shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath. of Jehovah in all your dwellings." Thus the feasts open; but let us notice that the fourth verse begins again, "These are the feasts of Jehovah." Hence we see that in the beginning of the chapter, where the feasts are introduced generally, the Sabbath is named in particular; next, in verse fourth, there is a fresh beginning, which excludes the Sabbath. Now there is nothing in vain in Scripture; not a word from Genesis to Revelation which God wrote could be changed but for the worse. I know certain minds find this difficult to believe; and the reason is because they judge of God by themselves. If you or I had written it, there would have been many a word to change for the better; and we are apt to attribute our infirmities to God's word. No man can rightly reason on God's word from himself; nor is it sound to reason from nature up to nature's God. We must begin with God, and reason from Him, or His word, down to His works. If we begin with what we find in reason or things here below, we begin with what is frail, feeble, inconstant; and how can we reason soundly when we start from that which breaks at the touch? When we begin with God and His word, we are guided by that which judges all around. But the tendency of men is to take on them to judge the word of God: did they believe that the word of God judges

them, it would be safer and more becoming.

Now if God has given a revelation of His mind, that revelation must be worthy of Himself; and He has taken particular pains to call it His word. Undoubtedly He wrought by various means; but He never calls it the word of Moses, or David, or John, or Paul, but the word of God. Let us never forget this. It may be said that there is here a difficulty, and what appears even to be an irregularity. The Sabbath is introduced first as the beginning of the feasts; and then, secondly, we begin again, when the Sabbath is left out. Why? Because the Sabbath has a character altogether peculiar to itself. Evidently as a matter of fact, and merely looking at it from a literal point of view, all the other feasts were celebrated but once a year, the Sabbath every week. There is therefore a distinct line of demarcation; and so the second beginning is justified. But still the Sabbath has the character of a feast, and with a most important aim, if in a way that marks no other; for that feast, and that alone, was to be continually repeated, as the end of the week came round.

And here let us not fail to notice the difference between this and what Scripture calls " the Lord's day." Those who would and do confound the two understand neither. The Sabbath day was historically and originally at the end of the week, when man had accomplished his ordinary round of toil. The end he gave to God. He had labored Himself for six days, on the seventh He rested. According to God's law, it was not merely a seventh, but the seventh day. No other day of the week would have done so well, or at all, if one looked at it as truly fearing God. From an utilitarian point of view, one day was as good as another; and that is man's way of dealing with things. But God knows that man is prone to forget Him even in creation, and above all to forget the gracious purposes of God pledged in the Sabbath.

What is it that God means to bring in? A rest for His own, a rest worthy of Himself, and a rest which He will share with His people. When will this be? Not till the end of all things. I am far from meaning that every man will enjoy that rest. No one can think or say so who believes what sin is, or that God will judge the world by the Man risen from the dead and ordained for it. But while acknowledging that God must show His deep resentment against evil, we believe also that He has brought in a Deliverer and a deliverance for us; in due time a full and a perfect deliverance for creation. This is precisely what God will make good in the day of Christ's coming; and His rest it will be.

Let me refer here to the great New Testament Scripture on the rest of God. In Heb. 3 and 4. you find the Spirit of God (after pointing to Christ on high, Son of God, and Son of man, who had died atoningly), introducing this rest. What gave occasion to it was the evident danger for the Hebrew believers of taking their ease now, and thus forgetting they were only passing through the wilderness. They were so accustomed to connect with the coming of Messiah a present rest, that they could hardly understand that they were ushered into a scene of trial answering to His who suffered without the gate, and called to count it their privilege. They were in danger of seeking to make themselves at ease and comfortable here. The first Epistle to the Corinthians shows that they were not alone in this. It is a very natural snare to the heart of man, even to those who have found the Savior. After there has been doubt and anxiety, the soul knowing what the judgment of God on sin is, and its own utter guilt and condemnation, when deliverance in the Lord Jesus is once found, there is often danger of reaction. The soul is apt to settle down, thinking that the campaign is over, because the great battle has been fought, and the victory is given through the Lord Jesus Christ. They flatter themselves that there can be no more trouble, because the deep soul-distress is past. It is sufficiently plain that these Hebrews were in some such state, and the apostle not only reminds them how joyfully they took their early spoliation and sufferings, but here instructs them that they are not yet after the pattern of Israel settled in the land, but like Israel passing through the wilderness. Accordingly we find that the whole argument of the epistle supposes not the temple, but the tabernacle, from first to last; and thus hails from the camp, not from the throne or kingdom set up after the conquest of Canaan. Hence he says, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it ", (ch. 4: 1). We see at once that the apostle is not speaking of believing in the Lord Jesus for present rest of conscience. Had this been the point before him, he would have boldly assured them there was no need to fear.

If we speak of the blood of Christ, and then should exhort to fear, it would be the denial of Christianity. The gospel is the declaration of full remission, yea, of more than this, of justification, of reconciliation with God through the Lord Jesus. If forgiveness through Christ’s blood was the question, he would rather call on them to vanquish every fear; for, as the apostle John says, in discussing that point, "Perfect love casteth out fear," not "perfect love " on our part the law asked for that, and never could get it); but the perfect love of God, which is only revealed in and through the Lord Jesus Christ. What are we to be afraid of then? Not of the blood of Christ failing, not of losing the remission 'of sins through any change of mind or at any moment from grace in God. But be afraid of settling down this world, and coming short of the true outlook of pilgrims and strangers on the way to a better land. To have rested in the wilderness would have been fatal to an Israelite; and so we have to remember that this is not our home, and that to settle down would be virtually to deny ourselves the rest of heaven.

In passing let me remark that this epistle was written by the apostle Paul and no one else. Men may question, as they do everything now-a-days, but there is no real ground of doubting it. For Peter proves it in his second epistle, where he says (chap. 3: 15)-" Even as our beloved brother Paul also, according to the wisdom given unto him, bath written unto you." Now, as we know, he was then addressing believing Jews; so that Paul must have written to them also, and this can be only the epistle to the Heb. 1 refer to it now, simply because Satan is trying to undermine everything, and it becomes of growing consequence to meet lesser questions, as well as daring attacks on the word of God. It is high time that every man who is by grace a believer should declare plainly what he is. Does His goodness not claim it at our hands to be confessors if not martyrs?

I say then, that in this epistle the Spirit of God brings before us the necessity of going forward to the rest of God; and I press this as the only genuine meaning, because it is often applied to soul rest, which it rather tends to enfeeble or destroy. That it is not within the scope of the passage in the text, we may see from verse 11, where it says, "Let us labor, therefore, to enter into that rest." What sort of a gospel would it be to tell people they must labor for rest of conscience? Evidently it would be to upset the grace of God; for it means no other than salvation by works. On the face of it, all can see that the apostle here is addressing such Jews as professed Christ, and that they then were in danger of slipping into present ease, instead of pressing through the wilderness world on their way to that rest of God, the rest of His glory.

Do not suppose that I deny for a moment that there is in Christ a present rest for faith. The Scriptures speak of it plainly:-" Come unto Me, all ye that labor and are heavy laden, and I will give you rest." This is the rest of grace now, not of glory. Then there is something farther too:-" 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." First, He gives rest unconditionally, in pure sovereign favor, to all the weary that come; and then, when walking in the path of submission to Him and obedience, the faithful find rest. For if one is disobedient, one must have (as John says) the heart ill at ease-it condemns one; and, then, how can there be rest? But there remains a third thing: not only rest given by Christ as a present relief to the conscience, and, again, true rest of heart found in

the path of obedience and learning of Him; but, thirdly, the rest of God when it is no longer a question of man and sin and self-will and misery, but all the checkered scene of toil and suffering will be over, when God will rest in the satisfaction of His own love and glory, having brought His sons and people into His everlasting rest.

Doubtless, as the apostle argues, God gave the Sabbath at the beginning; but this was not His rest, for sin spoiled creation, and He says afterward, "If they shall enter into my rest." " If " implies that they had not entered it, and might fail also. So again, after Joshua (or " Jesus") had put down the Canaanites (he never completely conquered them), after Israel had settled themselves in the land, was that the rest of God? By no means; for the Psalm which speaks of that rest was written long after Adam and Joshua. The conclusion, then, is that "there remaineth therefore a rest (, a keeping of sabbath) to the people of God." Consequently it has not yet come. The apostle strengthens this from another principle, namely, that one cannot be both working and resting, in the same sense, at the same time. If one has entered into rest, one has done with works, even as is said of God Himself (ver. 10). But the bright day when we shall rest is not yet arrived. So that he is exhorting the saints to labor. Now is the time for work; and every one that has the love of Christ in such a world as this must feel it, for the simple reason that there is sin and wretchedness in the world. Divine love, whether in God or in His people, refuses to rest in the midst of evil. After Christ comes this will not be so. "There remaineth therefore a rest to the people of God."

It is not the same principle which we find in the Lord's day, for this is the intervention of divine power in the resurrection of the Lord Jesus, after He had gone down into death to make propitiation for our sins and reconcile us and all things to God. Consequently the Lord's day is an excellent day for spiritual toil, for the work of faith and the labor of love; and no one acquainted with Christ would think it wrong, if able, to preach a dozen sermons on that day, nor to take a dozen Sabbath-days' journeys to preach them. Were it the Sabbath-day, he could not do so lightly. Thus they have a wholly different character. The source, nature, and end of the Lord's day is marked out by grace in the resurrection of Christ from the dead, as the Sabbath is by creation and the law of God.

It seemed good to the Lord then, and it is necessary for man, that there should be first the great truth of the Sabbath set forth before we enter on the ways of God. Before He accomplished the mighty work, He hung out clearly and distinctly this initiatory pledge of rest at the end. I am coming to have my rest, He says, but not to have it alone: you shall share it in glory with Me. The Sabbath is to be fulfilled in a day yet to come; and that both for heaven and earth. But the rest is after all work is done, whether in type or anti-type.

Bible Witness and Review: Volume 1, Sabbath, the Passover, and the Unleavened Bread, The: The Feasts of Jehovah

EV 23: 1-5–5: 44{)IT is my hope to bring before you, in the Scripture we have entered on to-night, the whole outline of the dealings of God with His people on earth, not of course in detail, but, first, the original purpose as before God; next, the foundation which He laid in order to accomplish this purpose; then, again, the ways of God in the application which He made of the mighty work thus accomplished; and, finally, the direct and full result.

It will be proved in the course of these remarks that God did really look forward far beyond His ancient people. These feasts had a simple and primary application, as no one doubts, to the Jewish people; they, at any rate the chief of them, served the purpose of gathering Israel around Himself where He had placed His name. But it is impossible to limit Scripture to such an application. I hope to give you what the Holy Ghost contemplates in the types; for God was looking on to other things, and far greater than men are apt to allow. All was future in this point of view; and even now we may see what will be, as well as that which is, and what has been accomplished. He has anticipated that which would have an entirely different and superior character, indeed what we commonly call Christianity; He removes the veil from the age to come when He will establish the kingdom in glory. Thus we shall be able to trace the dealings of God, first, not merely in letter but in grace, and then, when it will be no longer grace but glory, and

that not only for heaven, but mainly for the earth. It is quite a mistake to suppose that His glory is connected only with heaven. Undoubtedly He has allowed Satan to do his worst, but He has already won the victory morally in Christ, and efficaciously in His death and resurrection; and He will prove it before every eye in a day fast approaching. But now we walk by faith, not by sight, and I trust that the Scripture thus brought before us may contribute to strengthen the faith of those who believe, as well as to rebuke those who dare to disbelieve, the word of God.

The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Feast of Tabernacles, The

Then begins the last feast in verse 34: “Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto Jehovah.” For seven days! It is to be remarked that we have had nothing about seven days since the Feast of Unleavened Bread, and this, as I showed, signified our walking in sincerity and truth, in Christian holiness, the true import of that feast, because Christ our Passover was sacrificed for us. It is the whole course of those who are under the pilgrimage of grace. Now here are seven other days for a different purpose; and what are they? Seven days of glory on the earth. This may startle some; for there are very many Christians who, when they think of glory, always connect it with heaven. So they speak of souls having gone to glory at death. Now I am very far from denying that the Christian is destined to heavenly glory. We do belong distinctly to Christ on high; we depart at death to be with Him.

But I am far from thinking, with a valued countryman of yours,1 that the glorified church is to live and reign on the earth. It is not in a likeness of heaven we are to dwell forever; we are going to heaven itself. The Father's house does not mean the earth, however sublimated or etherealized, but heaven, and the brightest part of heaven. It is not some distant corner or outskirt of glory; it is where the Son abides, where the Father's love satisfied itself in receiving the Son. There shall we be with Him, in the Father's house of many mansions. “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” It is where He is. The portion of the Christian is Christ in the Father's house; so we shall be ever with the Lord. He would not tell us so if it would raise our hopes too high. He did so tell us that He might inspire us with the same expectation that filled His own breast. The bride is to be with the Bridegroom. I reject the notion therefore, as unfounded, that the scene of our glory is to be on the earth; and, no matter what the piety of men who have such low

views, I reject them as doubly injurious. They deny the church's glory to be distinctively heavenly, and they do not leave room for Israel's future glory according to promise on the earth. It is really therefore a mistake of grave consequence, which affects our interpretation of all the Bible, and confuses the entire scheme of God's ways. Hear what the New Testament teaches: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” We are blessed there in title already in Christ, as we shall be there in fact with Him after His coming for us.

But in the portion before us we have another thing brought out. Here it cannot mean our going to heaven, for we do not speak of “days” there. It is one eternal day in that sphere of unchanging light and blessedness; and by a figure it may be called very well the “day of eternity.” Indeed this is the way the apostle Peter does speak in the last verse of his Second Epistle “To Him be glory, both now and to the day of eternity.” But glory will assuredly come to the earth. Thus: “Arise, shine; for thy light is come,” etc. Where is that to be? In heaven? No; Zion is here on the earth; really it was that mountain on which the king's palace was built, and how significant of grace yet to build up the broken house and realm of Israel, when God will give them the true David!

Let me draw your attention here to two schools of theology, as the truth in question is of practical moment as well as doctrinal. It may be instructive to see how both fail and come short of what the Holy Spirit reveals for the glory of God. As to this then we find each of these schools in opposition. One says that the scene of future glory is to be the earth, where Christ died and God has wrought so graciously, and as to which He has promised such glorious things. Fully do I admit this; but their inference as to our being glorified there is unsound. The other school holds that heaven will be the only scene of glory, and this so exclusively as almost, if not quite, to forget the body and its future resurrection from the grave. They are in danger of thinking only of the soul, and of heaven as a place of pure spirit, which, I submit, is a poor substitute for the Christian’s hope, and not at all what the word of God teaches. It is quite true and blessed that even now the separated spirit goes to be with Christ; and no believer should seek to weaken this truth. The recently converted robber was to be with Him in paradise. It is lamentable to know how little this is believed by modern theologians; and I doubt not that their feebleness here is due to their scanty knowledge of Christ and redemption. But this intermediate blessedness is not resurrection; though departed saints, when risen, shall be, as now, in the “paradise of God.” As the paradise of Adam was the brightest spot on earth, so the “paradise of God” is the brightest region of heaven. Sinful man was cast out of the one; believing man is received into the other. Christ was the first-fruits, as was due to Him, the Son and Savior; afterward those that are Christ's at His coming.

But there is another thing, the kingdom of God, which has “earthly things"; and for these man needs new birth (John 3), as well as for “heavenly things.” So it will neither be heaven alone, nor the earth alone, but both (com. Eph. 1:10 and Col. 1:20). In scripture faith finds no real difficulty, though it be far larger than theology, which is invariably short of the truth of God. Theology is an attempt on the part of man to reduce the word of God to a science, and a science for man, converted or not, to learn. No wonder that this is always a total failure, as it deserves to be. You cannot squeeze what has life into this iron vice of theirs without destroying its strength and tissues and beauties. Both heaven and earth are to be under Christ, the distinct but united spheres of His reign to God's glory. In the fullness of the times God is going to gather “all things” under Christ; not all persons, for this will never be. Alas! those who despise the Lord Jesus will, at the end, be cast into the lake of fire. But “all things,” the groaning creation, guilty of no sin but suffering from the sin of man, will be delivered through the victory of the Second Man. For this we and it are waiting.

It is not true, therefore, that the earth is the only scene of glory, but also heaven. I might prove this from other scriptures besides Ephesians and Colossians. But I would remind you that it is no good sign to require many passages. One, if plain, is conclusive. Who would admire the state of soul that, when one scripture is given, asks for another? Even if you had only to do with a man's word, do you wish him to repeat the same thing half-a-dozen times over? In fact, if he were to do so, it, ought to arouse suspicion. Bit, if such is the case with man, is it not most dishonoring to God to look forever so many assurances from Him? I grant that in certain cases He may present the same thing in various forms; but this is only pure grace in consideration of the weakness of man.

But I direct you to Psa. 73:24, and I do so in order to clear out a singular mistake of our translators. There we read these words, a favorite text with many: “Thou shalt guide me with Thy counsel, and afterward receive me to glory:” very good Christian doctrine; but is it the object of the Psalm to teach anything of the sort? Let us be subject to scripture. You see the word “to” is inserted.2 And what is the reason for it? “To” or “with” would require authority, for it cannot be inserted or left out in this sort of way. The truth is that our translators could not understand the meaning of the words as they stand, especially as it was taken for granted that the Psalm was speaking of what we Christians want for our comfort; and so they thought it must mean, “Thou shalt guide me with Thy counsel, and afterward receive me, [to] glory.” They never thought of the peculiar hopes of Israel, and so they could not find out the bearing. It is confusion if you apply these words to the Christian. But then they did not know anything worth mentioning of God's ways for the future, when Christ shall reign over the earth.

Now, let me tell you, people are learning to translate accurately, whether they understand the meaning or not. This may not be pleasant, still it is more honest; and thus grace may the sooner use the some one else to help them to the meaning. But, further, I may say that one of our American kinsmen has lately brought out a new translation of the Psalms. The late Dr. J. A. Alexander, of Princeton, was a man not to be despised. His book on the Psalms, as a version, is respectable, though some of us would think its exegesis rather dark. He did not understand what he was writing about; yet he was a scholar, and translates uprightly his text. But let me add, that being a scholar will never enable one to understand the scripture. The one and only means of understanding it is by the Holy Ghost, Who gives us God's mind in it. If it is the church in the New Testament, I must see it in its relation to the Head; if it is Israel in the law or the Psa. 1 must see them as they are related to their Messiah.

Now the late Dr. Alexander never saw the true distinction between Israel and the church, but being honest and competent, though he did not know what the passage meant, he translated it as it really stands, “In (or by) Thy counsel Thou wilt guide me, and after glory Thou wilt take me.” Now what is the meaning of this? The last clause is obscure, he says; and no wonder: he had no notion of the special hopes of the ancient people of God.

The Christian, no doubt, is received now, and will go up at the coming of Christ to heavenly glory; but His dealings with Israel are quite different. He will come in glory to the destruction of their enemies, and bring them in deep penitence to Himself; and then they will be received as His people before the universe. This will only be “after glory.” The glory will have shone first. Take Saul of Tarsus for instance, though he was a pattern not only of the Jew but for the Gentile. All will remember that he had a vision of the Lord in glory, and after that he was brought into acceptance before God.

When we see this, it helps us to understand how the children of Israel will be brought into their blessedness. There were to be seven days of suffering, as we have now (that is quite a distinct thing), and seven days of glory in the age to come. This will be the Feast of Tabernacles in its ordinary character for Israel on earth.

Then, further, verse 39: “Also on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Jehovah seven days.” When they had gathered in the fruit of the land, when the harvest was past, and the vintage over; what is the meaning of this? God's judgment will have taken its course. The harvest is that character of judgment where the Lord discriminates the good from the bad. The vintage is where He will trample down wicked religion unsparingly. It is the infliction of divine judgment, and, mark, it is of the living: the judgment of the dead is at the end of the kingdom, which is not spoken of here. This is the judgment of the quick at the beginning of the Lord's reign.

Now we get something further (verse 32): “Ye shall keep a feast unto Jehovah seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.”

It is not only that there is a complete term of glory as we are now going through a complete term of grace. In one feature, we may see, the Feast of Tabernacles stands distinct from all the others; and what is that? The eighth day. There has been no mention of this in the other feasts. The seven days we saw were glory for the earth; but there is the “eighth day too.” This is heavenly and eternal glory! So it is not “days” now, but this one “day,” “the eighth day;” and therefore it has a beginning, but it will never have an end.

We have seen then in this chapter—first, the purpose of God generally sketched; next, the mighty work of the Lord Jesus, with the holy call it involves for all blessed by it, and the witness to Christ's resurrection for those risen with Him. But the application of that work is first to the Gentiles now called in. By and by, too, Israel will be awakened and confess their sins, when the days of glory dawn on earth, and not only this but with a glance at that which is heavenly and eternal in the eighth day.

May the Lord bless His own word, so that you may be simple and clear and wise in the truth unto salvation! And may you have your faith strengthened as you see how God has given a complete cycle of His ways in one of the most ancient books of the Bible. When the theological professors of our day are misusing their position to give currency to the cavils of unbelief, which have lost much of their acceptance even in free-thinking Germany, it is time for men whose fathers valued revealed truth to wake up to these insidious efforts at undermining their faith under the pretentious claim of learning and science. The best of all answers to Satan is a deepening entrance by the Holy Spirit into the truth, and an enlarged sense of that divine wisdom and grace in the word, which is as much superior to Elohistic and Jehovistic theories, or such like vanities and speculations, as the Second man is above the first. “Sanctify them by Thy word: Thy word is truth.”

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The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Day of Atonement, The

Next, we come to a still more solemn feast, the great Day of Atonement, from verse 27: “Also on the tenth day of the seventh month there shall be a day of atonement.” And it is well that we should observe how events are crowding on during this eventful month. God is finishing His work on the earth. He is going to put out the evil that had so long ravaged among men, and to bring His ancient people into fullness of blessing.

On this day Israel are to be brought under the atonement of Christ. For first let me remind you how impossible it is to think that this day can be for us in the chronological scheme of the Feasts. We have seen Christ as our sacrifice in the Passover long ago, and do not want it a second time here: to repeat the work for us would be to impeach its everlasting value. It is really here the work of Christ applied to Israel. They had the testimony to the Lamb; but they refused it. We meanwhile by grace have been brought into the blessing. Are they to be left out? Assuredly for a time only. The day of Atonement in the seventh month, so long following the Passover, indicates, not that the work is to be done over again, but that there is to be a second application of that work, and of course to a different people. Do you ask me for scripture proof of this? My answer is John 11:51: “And this spoke he not of himself; but, being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.” In this passage then we have most clearly put this double aspect of the work of Christ; but “that nation,” the Jews, refused it, for it was to the Jew first that the offer was made. Next, you notice, it is not only for this but to gather in one the children of God, who are both saved and also gathered into one. It is the church baptized by the Holy Spirit. But then there remains for Israel their blessing by and by. It is suspended for the present; but the precious blood, the death, of the Lord Jesus in all its efficacy cannot fail for them also—for the very people who of old refused it. How patient, yet powerful, the grace of God!

On the tenth of the seventh month, in God's time, the day will surely come; and you may find the most sensible difference in the language employed here from that which is used of us: “And ye shall afflict your souls, and offer an offering made by fire unto Jehovah.” You do not find such words as these under the paschal lamb; and no wonder. God will make them specially feel their sins, as He could not be unobservant of their long unbelief; and when their day of blessing comes, do you think they will be insensible? Is it conceivable that Israel will regard themselves as other sinners? Certainly not. They will say, We are the guiltiest people on earth: the Messiah, the Christ of God, was sent to us, and we refused Him; He was not yours, yet you bowed to Him. It is the Messiah rejected by Israel Who is become the suffering yet exalted Son of man, and the Gentiles do hear Him, as Israel will another day.

Joseph rejected by his brethren was in another land exalted to the throne; and there too he had a bride unknown to his brethren, while next to the one who set him in the highest place. And when the true Joseph presents Himself to the sons of Israel, will they not afflict their souls as Joseph's brethren did when the house of Pharaoh heard? There never was so genuine a mourning as this for the seed of Jacob. And so yet more, yea incomparably, will it be in the day that is hastening. And it could not he otherwise, if God wrought real repentance as He will in Israel. The day of atonement bears the distinct mark of what will only, or at least most fully, apply to His people in that fixture day, when God's plans for the earth are being completed.

But this is not all. In verse 28 we read, “And ye shall do no work in that same day; for it is a day of atonement to make an atonement for you before Jehovah your God.” Could this be said so fittingly and emphatically to any other people? Were they not the people of all others who boasted of their works, and so, going about to establish their own righteousness, “stumbled at the stumbling-stone"? Acceptable works are found only in believers. We know that those who have the Spirit of God working in them really show forth the fruits of the Spirit and do not boast. Where all is felt to be of grace, how could they boast? Others who slight faith and consequently talk of the law do in fact nothing. The Jew boasted but stumbled over the lowly Nazarene, the crucified Savior; but it will not be so in that day, when. the reality of faith will not only work repentance but exclude pretension to work. Not that works will not follow, but the day of atonement will shut out everything, if I may so say, but Christ, their propitiation and substitute; so that their self-loathing will be as complete as their abandonment of their own works. The very fact of their now believing what God had done for them in Christ makes them ashamed of the least reference to any works of their own.

There are the two effects: on the one hand, affliction of soul in the confession of their sins; and, on the other hand, no mingling any work of their own with that which Christ suffered for them before God. In verse 28 you see the same sentiment repeated: “For whatsoever soul it shall be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.” Again, in verse 32, “It shall be unto you a sabbath of rest, and ye shall afflict your souls.” The two things, no work and affliction of soul, mark this day of atonement.

How blessed when Israel know and feel this! And here again I may appeal to other parts of Scripture. Let me refer you now to one of the prophets in connection with this day of atonement, Zech. 12:9: “And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.” You see the nations are now jealous of and hostile to Israel. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications.” Is not this the day of atonement “And they shall look upon Me whom they have pierced, and they shall mourn for Him.” It is a day of afflicting their souls: “As one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.” “In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, and their wives apart.” Conscience leads one to be alone with God, that confession may be true and deep. Such is the effect of real Spirit-wrought sorrow; for the conscience, when it is thus really reached by the Spirit of God, always isolates itself—it makes the soul desire to go alone to God. To whom alas! could I tell out honestly all I am? What good would it do any one else? It might do harm. It is to God then we must go, and to God we must confess. And it is good for the soul; for God wants sterling honesty; He wants guile to be taken away; and this is accomplished by His own grace. It is the day of atonement, when Israel hide not like Adam, but their sins are poured out into the bosom of God.

“Every family apart.” So close, so real, is the work that it is said, even “their wives apart:” the nearest and closest relationships are apart, that there may be now, for the first time, “truth in the inward parts.” And what are the families named? “The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart.” Why David and why Nathan? Once there was a time when the king trembled as he stood thoroughly convicted, and the faithful prophet was strengthened of God to convict him: “Thou art the man.” Now what a change! It is no humbled king nor convicting prophet. All are convicted, and so profoundly filled with the sense each of his own sins, that they feel thoroughly the need to be alone with God. It is not only real but deep work; it is not the mere effect of feeling or sympathy fed by a weeping crowd. They go alone, each before God, that all may be out and clear And surely this should be a word of warning as to the danger in these days of multitudinous meetings, revivals, etc. I do not say it to weaken any one's confidence, but that all may see how momentous it is for souls to get alone with God as to their sins.

Nor is this the only picture; we have two others to complete the scene. “The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart.” The margin gives “Symeon” as the alternative, and so does the oldest version, the Septuagint. Of course there is a difference of opinion as to this as in all things; but it is a common thing in Scripture to find two names for the same person, as, for instance, Paul and Saul, Silas and Silvanus, Jude and Thaddeus. But if we accept the view of the Greek translators, they were two sons of Jacob painfully notorious in their earliest history. It was revenge then brought them together. No doubt the Gentile was guilty of gross wrong, and dishonored their sister; but their wrath was cruel, and their revenge as deceitful, as outrageous, and Jacob also full of shame at his unworthy sons, who had been united in deadly purpose under the guise of religion. But now they have found the Savior, or rather the Savior has found them, and they are confessing each his own sins. Thousands of years had passed over; but here are the descendants of these two fathers in Israel bowing down before the Lord who died for them.

This I do not doubt to be the true meaning of the Day of Atonement as applicable here to Israel; and let us rejoice that God will extend thus His grace, through our blessed Savior, even to guilty Israel, kept for this and other great ends of God.

The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Feasts of the Future and the Feast of Trum, The

The Feasts of the Future. (Leviticus 23:23-end.)

The last portion of the chapter which occupied us was (save verse 22) the feast of weeks, a distinct type of God's dealings with the Christian calling. It is hardly possible that any man possessing the slightest claim to the name of believer should question the fact. That is, the feast tallied to the very day with God's sending down the Holy Spirit, and beginning to gather together His children. No doubt they all were Jews at first, but along with it went this remarkable peculiarity: they were Jews that spoke every language under heaven; Jews that spoke not only the language of Canaan, but the tongues of the Gentile world. Surely this was a most significant fact! But more than that: not only were such brought in, but Jews of Palestine, yea of Galilee, were employed by the power of the Holy Ghost to address them in all sorts of languages never before learned. The miracle showed the widely-flowing grace of God that was coming and to come out. It was not as yet that all creation, groaning in bondage; was to be delivered, bit the whole of it under heaven was to hear the gospel. Hence the power of the Holy Ghost enabled the unlettered fishermen of Galilee thus to address their fellow-men in the language of every land into which the judgment of God had scattered them. Besides a gathering power to Christ as a center, grace was meeting men in the variety of tongues to which the judgment of God had doomed them at Babel. For it needs no reasoning to prove that God's work at Pentecost was not merely to save sinners. Those who say so have a most superficial idea of the great work done that day. Undoubtedly salvation was going on, and it was a new fact. Salvation before this was only held out in promise. Now the promise was accomplished. Clearly then those who suppose salvation to be no

more than promised do not understand the immense step God has taken in His ways. It is really because of the low estimate they have, not perhaps of Christ, but of His work. The root of the mischief lies there; it may seem a distant point, but, when approached, it will always be found to be an inadequate view of redemption. There is not the reception of God's testimony within. Of course I am speaking here of soul-salvation, as we hear in 1 Peter 1: “Receiving the end of your faith, even the salvation of your souls.” The salvation of the body is not come yet; the salvation of the soul is as complete as it ever can be. This is Christianity, in fact; which comes in after the work of Christ was done, to save the soul before He again comes to save the body. It is exactly within that interval that we find ourselves now.

But there is another thing besides salvation, and that is the kingdom of God in mystery, for it is not yet manifested. The Lord Jesus is exalted, but not in a public manner. He is not yet on His own throne, but on His Father's. Thus, while there is now a kingdom of God, it is of course in a mysterious way with its own distinctive principles accordingly. None who bear His name can escape the responsibility of such a place of privilege; while those who are in the secret by the Spirit suffer with Him now, as they walk in grace and will be glorified together.

Besides salvation and the kingdom, there is a still more wondrous work going on at the same time—the calling of the church. Let me warn you against confounding these things. This confusion has been one of the early causes of the ruin of Christendom, and essentially characterizes popery, which could not subsist without it. Papists abuse the idea of the kingdom to get earthly power. But it is gross ignorance of the word of God. The Lord Jesus always draws a marked distinction between the church and the kingdom, as in Matt. 16, 18.

These three things then go on now: first, the salvation of the soul; secondly, the kingdom of God, or of heaven, as the case may be, which differ somewhat but are substantially the same great fact; and thirdly also, the church, the body of Christ. This last was in a general way intimated in the portion of the chapter we had before us ender the figure of the two wave-loaves.

We saw, further, that in the corner of the field corn was to be left. I do not mean by this that members of Christ will be left behind by the Lord when He comes for His own, but that God's Spirit will work and that believers will be called after the church is gone. They will be found in that little interval that follows in the last or seventieth week of Daniel.

If any one wishes to trace the history of this transitional space, the details of it will be found in the central parts of the Revelation and the latter half of Daniel. There may be read the full answer to the question of the corn which is to be left in the corners of the field.

The Feast of Trumpets.

Having given this brief summary of what was before us in the central portion of the chapter, we find ourselves in presence of an entirely new scene from verse 24: “Speak unto the children of Israel, saying, In the seventh month in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets.” So far from the gospel being a continuous work to the end of the world, as many suppose, we see here that the Lord will begin a fresh testimony with a suited instrumentality for this new work when the church is gone. Observe that it is said here “in the seventh month:” this was the last month in which Jehovah instituted a feast. He brings to a completion the circle of His ways on the earth and for Israel.

In the very beginning then of this closing period of God's dealings, we have what? “A memorial of blowing of trumpets.” God then is inaugurating a fresh testimony. The trumpet is always a figure of God's intervention to bring in some signal change. It may be for judgment, as we find in some cases; or it may be a distinct testimony in grace, as we know in other cases. It is clearly a loud summons from God to people on the earth. And here we find it is not merely a blowing of trumpets, but “a memorial” of blowing of trumpets. It is a recall of what had long passed out of memory. It is God calling to mind what had once been before Him, but long dead and gone. What can this be? It is the recall of His ancient people on the earth. The Jew is again brought into remembrance before God. No wonder that there should be such “a memorial of blowing of trumpets!” Hundreds, one might say thousands, of years had passed since they had stood before Him as His people. The return from Babylon was only a partial work: as a whole, Israel never returned but were dispersed all over the world. Where was the bulk of them? They were lost among the Gentiles; and so to this day they have remained in a peculiar condition, unlike any other since the world began. They are in all countries without possessing their own, and yet a people; they are without a king, and yet a people; without a prince, and yet a people; without the true God, without a false God, and yet a people; a standing rebuke to the infidel, yet largely, deeply infidel themselves!

But that very people are yet to return to their land, and seek Jehovah their Lord and David their king; and shall fear Jehovah and His goodness in the latter days. But what does God do in the first place? He awakens them. The day of shadows is gone forever. The cross of Christ has closed unrealities. By the power of His resurrection the Christian is introduced into the new creation. The old is gone, the new come; and before God we have our place in Christ. When this work is finished, grace will begin to act in Israel, and they will be awakened.

Nothing more distinctly proves that God will have done with the Christian; for the gospel goes out to the Gentiles (though to the Jew first), and in the church, as in Christ, there is neither Jew nor Greek. The Feast of Trumpets is God's taking up Israel afresh to awaken them. Undeniably then this feast is after and quite distinct from Passover and Pentecost in which we have our interest; and the first thing disclosed in it is God's loud summons to a people who once had a place before Him and again come into remembrance for mercy, not judgment. It is evident that this could not consistently apply to the gospel that has been going out since Christ's death and resurrection. We have had our sacrifice and call to practical holiness and the gift of the Spirit long ago. But when God has done with our blessing, the chapter reveals that in the seventh month dead Israel is to be raised from the grave by God's trumpet, as Ezekiel predicted long after (chap. 37.). As this is clearly a new work, let us trace what light other scriptures throw upon it.

Let me take you to the Psalms. There you will find how truly they and the prophets agree with this figure in the law. See Psa. 81 There is a plain enough testimony as to its force: “Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.” If men were not prejudiced, none would deny the application to Israel. The moon, that luminary which wanes and loses her brightness, once more renews her light. How strikingly is this to be verified in the Jew! You could not say it of the church of Christendom. The apostasy of the Gentile is fatal. Take Babylon; and what does Scripture teach as to this? Babylon never recovers her old light; Babylon is the corrupt woman that assumes the credit of being the bride whilst false to Christ, a mere harlot with the kings of the earth; and her end will be judgment and destruction: no renovation for her; no new moon shining out in fresh strength and brightness. Babylon will never rise again. Destruction is determined, and determined from the Lord God, but by the hand of the revived Roman empire and its satellite kings, avenging

those she had corrupted too long. It is quite different with Israel, which never had the privileges of the church. The Jew was under the law: what did he know of being under grace as we are? By and by Israel will be put under the new covenant, but this cannot take place till the trumpets have blown once more, and the new moon is shining, as we hear in the Psalm, the new moon at the time appointed. The language is suited for Israel, and not for the church. They sing and make a. joyful noise to the God of Jacob. Why confound this with the God and Father of our Lord Jesus Christ? Why deny their hope of mercy?

It is a mischievous perversion to apply everything of the sort (the blessing at least, not the curse) to the church. Are we not blessed in heavenly places? We are entitled to take delight in these promises, but then it is not truly to enjoy them if we appropriate them to ourselves. Let us rejoice to know them as yet in store for other people, even Israel, in the latter days.

If I know any converted, am I to be jealous of their blessing? Am I not to rejoice that the grace of God that visited me is thus going out to many others? that it will embrace a larger circle by and by? So here, when we see in the, Scriptures that poor guilty Israel is to emerge from the grave, from their long lasting and dense darkness of unbelief, why wish it to be for the church? Indeed it is to lower our character of blessing from heaven to earth. Let us rather rejoice that at length God will awaken His people and accomplish all His purpose in them here below.

And here let me briefly call your attention to a passage on this subject very poorly rendered in our translation. It is Luke 2 “A light to lighten the Gentiles, and the glory of Thy people Israel.” It should be really “A light for revelation of [the] Gentiles.” I understand this to mean that Christ is a light for bringing Gentiles into divine view, and that it is accomplishing now, besides His being the glory of Israel by and by. The Gentiles instead of being in darkness as they once were in the ways of God, have, as privilege and responsibility, the true testimony of God. Not before the millennium will He be the glory of Israel. The Gentiles were once in the dark as the Jew is now; ere long the Lord will come for the glory of His people Israel. Luke's is the only Gospel where we have the coming of Christ thus viewed as present light for revealing the Gentiles and as future glory for Israel. I conceive this to be the true interpretation of the passage, and, when saying so, I do not mean in a half sort of way. It is important we should seize the intended real bearing of the word of God. We must not be too hasty in assuming it; but when we know that we have got it, let us hold it fast and use it for the Lord.

The eighty-first Psalm then speaks of the blowing of trumpets distinctly in connection with Israel. No one doubts there is the figure of a trumpet for ourselves—in general as in 1 Cor. 14, or precisely as in 1 Cor. 15; but then it is never in our case a memorial of blowing of trumpets. Thus the “last trump” is a blessed and solemn word as to us. What is its connection? It was a figure taken from the military usages of the Romans, then familiar to everybody. We must remember that the Romans were at that time masters of the world, and that people knew too well what their legions were. Few and distant were the places where men did not feel the grinding iron bondage of that imperial power. I think it is Josephus who gives an account of their encampment, and lets us know the various and successive signals given for the different movements of the army. But finally there was the “last trump;” and, the moment this sounded, they all moved off. This may serve to explain the Spirit's application of the phrase to the final summons of His people for meeting the Lord in the air.

It may be well to look at another Scripture, Isa. 27:12: “And it shall come to pass on that day, that Jehovah shall beat off from the channel of the river into the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.” This is the gathering not of believers to heaven, but of the children of Israel to their land. “And it shall come to pass in that day, that the great trumpet shall be blown; and they shall come which were ready to perish in the land, of Assyria and the outcasts in the land of Egypt, and shall worship Jehovah in the holy mount at Jerusalem.” Is not the application evident and sure? “Ready to perish” would not apply to the gathering of the church to heaven. We will be glorified in that day—a very different thing from their being ready to perish. It is clear that, just before God interferes, the people are to be in the last extremity of trial, being set upon by all their enemies.

As long as Israel is unnoticed or chastised by God, the Gentiles can be peaceable; but directly, there is any movement for good going on, and God is working to make Israel the head and not the tail, the old enmity will soon follow. In that day, then, they shall be gathered by God to Jerusalem. It is not Jerusalem above, where our portion is by grace; but Jerusalem on earth, where Jehovah in due time shall reign according to His goodness and promises many. This awakening of Israel then is clearly what answers to the feast of Trumpets.

It is written in Matt. 24:29, “Immediately after the tribulation of these days” —this may illustrate their being ready to perish— “shell the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great, sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the earth to the other.” The context proves that His elect here are of Israel, not elect Christians. This remark may not satisfy some, who, whenever they see any good thing held out in Scripture, instantly assume that it must be for the church. But we can afford to rejoice in the future gathering of Israel. Have our brethren learned the parable of the “fig tree"? What means the fig tree? Not more surely is the rose the emblem of one part of our land and the thistle of another I could name, than the fig tree was similarly used of Israel. “When its branch is yet tender and putteth forth leaves, ye know that summer is nigh.” They have had their long winter, and now the Sun of righteousness is rising with healing on His wings. This may suffice to confirm the meaning of the Feast of Trumpets.

The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Wave Loaves or Feasts of Weeks, The

Next let us turn to the feast of verses 15 et seqq.: “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be complete.” There is the peculiar expression of fullness here, such as we hear of nowhere else. This feast only is marked out by seven sabbaths intervening. It is the feast of weeks, but among the Hellenists, or Greek-speaking Jews, the number fifty, as is well known, has given the name to this feast, which is therefore called “Pentecost.” What then was fulfilled when the day of Pentecost was fully come? The Father made good His promise, that incomparable promise of which the Lord Himself had said, “It is expedient for you that I go away.” What could outweigh the blessedness of His presence with His disciples on earth? The gift of the Comforter, not merely gifts but Himself baptizing them, no longer in hope but accomplished in fact.

Therefore they were told on that day to offer a new meat-offering. I daresay you are all familiar with the repugnance that many, believers even, have, to looking at the church as a new thing. They like to think of it as that which has always been and which shall always go on till eternity. Yet it is remarkable that not only does Paul give it the name of the “one new man,” but Moses here calls it a “new meat-offering?” There was a meat-offering before, unambiguously shadowing Christ, as on the day of Pentecost. What did “the new meat-offering” mean? I leave it to yourselves, to your own conscience and intelligence: the answer is so certain that one need not say, more about it. At that day began here below a thing so new that it was entirely without precedent.

Again, in verse 17, we hear of “two wave-loaves.” Mark the association with Christ. He was the wave-sheaf, and He alone: these were wave-loaves, and there were to be two. Do you ask if it be not said that the church was a mystery hid for ages and generations? How then can it be thus typified here? My answer is, God took care, though giving this type, not to reveal the mystery. He did show some important truths that meet in the mystery, but never disclosed itself. For instance, if He had meant to reveal it in this type, He would (as it appears to me, if I may reverently so speak,) have spoken of “one loaf.” Certainly, when the mystery was revealed, it was marked as “one new man,” “one body,” etc.; and in the sign of the Lord's Supper we have, not two loaves, but one bread or one loaf as one body. The time then had not come to reveal the mystery, for Christ had not been rejected nor redemption as yet wrought. Consequently the Spirit of God has only given us here the witness of our association with Him; what may be called a shadow, not the very image. The symbol was plain in the one loaf when the church began.

I am aware that some excellent men have supposed the two loaves to be the Jew and the Gentile; but it seems to me to be incorrect. No doubt ecclesiastical history will tell you as much; but I do not believe men but God. Ecclesiastical history may assure us that Peter and Paul founded two churches at Rome; but we know that the church at Rome was founded by neither apostle, and indeed by no apostle. It is perfectly certain from scripture that the saints in Rome were gathered long before an apostle went there; and it is very hard to learn on what ground they ever went there, except as prisoners of the Lord. Peter may have been crucified there; Paul may have gone to prison and to death there; but as to founding the Roman church, they never did, and no claim is put in for any other apostle.

Further, in the Book of the Acts, so called, we have the fullest evidence of the care then taken to avoid having two churches anywhere. When Philip went down to Samaria, though people were converted and baptized, there was no church formed till the apostles Peter and John went down. Thus the link was kept up with the church in Jerusalem in the most careful manner. Of laying on of hands we hear not in Jerusalem, there being no necessity for it that day: in Samaria there was, or there might have been ground taken for an independent church, of which there is no trace in scripture. Geographically there may be ever so many churches, but there is only one church of God, only one communion recognized on earth. I know there are persons exceedingly sore as to that point: it is usual when people feel their weakness. What they need to see is that it is no question of opinion or will, but of submission to God and His word.

I say then, the two wave-loaves do not mean two churches, a Jewish and a Gentile: the very worst notion possible, one may add, as it kept up the old distinction; while the very essence of the Gospel, as well as of the one body, is to break all this down forever, as well as to save, in Christ.

When God gives a witness, His regular way is by at least “two.” So we read “that in the mouth of two or three witnesses every word may be established.” When there was to be a full witness, and not a barely valid or sufficient testimony, there were three. So the Lord was three days in the grave; there was the fullest witness to His death. Two witnesses were necessary. And so it will be by-and by, when things come to a serious pass for the Lord in Jerusalem. There will be “His two witnesses:” not that I understand this to be said numerically, but according to the figure of adequacy. Here Christ was risen—the wave-sheaf. What witness was given next of the power of His resurrection? Ourselves, as the two wave-loaves. The Christian company are witnesses, not to the law of God like Israel, but to His grace in Christ risen from the dead. Such is the contrast that Paul brings out in 2 Cor. 3, where he speaks of our having Christ written on us. He takes particular pains to show that it is not on tables of stone. He leaves this to the Jew, who, without doubt, was called to be a witness to the law of God, as the Christian is to a dead and risen Christ in the power of the Spirit.

The wave-loaves, we see, were to be of fine flour baken with leaven. Here are two constituents in the types, so opposed to each other that one who knew their use elsewhere might wonder what to think of them here. Fine flour!—why, that is like Christ, pure, without sin: and leaven!—that is like ourselves, naturally corrupt and corrupting; and is not this just what scripture teaches? Yet there is where so many find a difficulty about the two natures; but really I am unable to find an excuse for their want of light as to both scripture and themselves. I do not think that Christians ever so young in truth should find it hard to believe that they have two natures within them, one craving after what is evil, and old habits of self, the other delighting in the will of God and loving what is of Christ. We do not need to go to Epistles, like those to the Romans, Corinthians, or Galatians: here we have the type wrought out that the wayfarer may not err. I know that a short time ago some zealous folk came over from America to preach up that the Christian might be a perfect being without any sin. Moses refutes it all. Here we have two seemingly contradictory things mingled in what typifies Christians—fine flour and leaven. Experience tallies with it. Not that there is the least excuse for sin; but sin is there, set out by leaven, not at work but baked in the bread.

Thus we see how truth all hangs together, and from first to last God only speaks perfect truth; and man, without Him, can only find out and utter what is not true in spiritual things. Our part in the things of God is not to theorize, but to believe. But the Spirit is as necessary to the understanding of the word, as the word is the necessary material for the Spirit to use. Yet I am sure that one safely finds the truth not as a student, but as a believer. God is dealing with the heart and conscience. You cannot separate real growth in the truth from the moral state of the soul: if we essay it, we may appear to get on very fast in learning the Bible, but it is to be feared that the next step will be a fall.

Again, in ver. 18, we read, “And ye shall offer with the bread seven lambs, without blemish, of the first year; and one young bullock, and ten rams: they shall be for a burnt-offering unto Jehovah.” The Christian should have the sense of complete acceptance before our God and Father; and even this is not all. In verse 19, “Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.” In the case of the wave-sheaf, as we saw, there was enjoined a burnt-offering and a meat-offering. It is just the same here: the church by grace has the same acceptance as Christ had in Himself. The object of redemption was that we might be even now as completely free from charge of sin before God as the blessed Savior; but He in His own perfection, we in virtue of His work for us. Nothing can be plainer than the type, unless it be the divine explanation in the New Testament. Consequently we have the same figures and similar language used; but now we come to a different thing, for there is a most striking difference. With the wave-loaf there was to be a peace-offering and also a sin-offering; there was none in the case of Christ. In Him was no sin. It is not merely that Christ never sinned, but in

Him was no sin; and I particularly press this. He never had a sinful nature, else He must have required a sin-offering for Himself. But it was absolutely needful that an offering for sin should be essentially sinless. And again, when it was a question of Him or of His person, peace-offerings have no place. The peace-offering was when communion was restored, or in communion; but it followed the sin-offering of course. The application is to us and not to Christ.

On another word of the Spirit I must be brief. It is verse 22: “And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field.” What is the meaning of this? Does it not seem rather singular that, after the two wave-loaves have disappeared from the scene, good corn should be found still in “thy field?” The wave-loaves, we all agree, mean the Christian body. Some may go farther back than others, but none deny that they are Christians at any rate. How comes it, when these are gone, that we hear of grain left in the corners of the field? Can the wave-loaves typify all saints? Do you not see that such an instance as this proves that there will be true believers on the earth after the church has disappeared? There will be here below good corn. Of course they are not members of the one body; but God has other purposes, and purposes both for the Jew and Gentile; as here some corn was to be left for the poor and the stranger. The Apocalyptic saints may illustrate this—saints during the last week of Daniel's seventy, after we see the elders in heaven.

Tomorrow, if the Lord will, I hope to enter on the revelation of what is entirely future. We have had the past, and the present too, before us. This last verse touches on the cut-off week in the future, but it does not develop the great and distinct plans which God has unrolled that we may learn in the closing feasts.

The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Wave-Sheaf and the Wave Loaves, The

I have already shown the character of the sabbath, and how God introduced it in a manner altogether peculiar. He presented it at the very beginning of the feasts, though in fact its accomplishment, viewed now as a type, will be at the end. It is the great purpose to which all lead. As a present witness to this God attached such importance to the sabbath, that, differing from all the other feasts, it was to be repeated at the end of every week.

Further, it is a mistake to suppose the sabbath is done with, for it is to be in force throughout the millennium. I am not speaking of the Lord's day, when we very properly meet together as Christians; and I believe, so far from its being a mere question of man or churches appointing that day, that it has the very highest divine sanction. So true is this, that a Christian in losing sight of the import, object, and character of the Lord's day, would be more guilty than a Jew that dishonored the sabbath day. But as the Lord's day came in by the resurrection of Christ for the Christian and the church meanwhile, it will be the sabbath, and not the Lord's day, when the Lord God establishes the kingdom and our Lord Jesus Christ reigns manifestly; when idolatry shall be abolished, superstition swept away, and every kind of iniquity that now raises its head will have met its end; when every creature in this world will be restored. For I pity the man who thinks the world was only made to be spoiled; certainly he who does not believe it is spoiled must be more lamentably wrong; but it is a gloomy and false thought that God made creation only to be ruined. As surely as the first Adam was the means of universal ruin for the creature, so the Second Man will be the great Deliverer not only of us but of it. He will reconcile to God all that He made, that is, all “things:” I say not all persons, for this is fatal error. In Scripture you never read of all persons being reconciled.

One little word makes all the difference between blessed truth and hateful error. What can be more false than the infidel dream of universal restoration? God will judge all whose sins have not been borne away to faith in Christ and His cross.

There is a day coming when all creation will rejoice, when the heavens and the earth and all in them will sing together. God has taken particular pains to express the earth's joy also, and it is a singular proof of the infatuation of man that he cannot see it though clearly revealed. This will be the rest of God; and, when it comes, the sabbath and not the Lord's day will again be the distinctive sign of God, which He will have observed and honored through the whole earth. You will judge then from this that I am anything but an anti-sabbatarian. Yet it is an indisputable fact now that all is changed. We do not keep the last but the first day of the week. And what principle lies at the bottom of the change? That the Lord is risen indeed, and not only so, but is gone to heaven; and the first day of the week shines from the person of the risen Lord Jesus in the heavens, now opened, on a heavenly people who are as yet here, but going to be with the Lord Jesus there. Hence it will always follow that, when men confound the sabbath and the Lord's day, they are earthly-minded. As the sabbath is bound up exclusively with the earth and an earthly people, so is the Lord's day with those who are heavenly.

The next feast, indeed the first of the feasts proper as here begun, is the passover. “In the fourteenth day of the first month at even is Jehovah's passover.” The foundation of all the ways of God for a fallen people is laid not in grace only but righteousness; it is the death, the efficacy of the blood, of the Lamb. Theology would have ordered otherwise, and made it the law or Christ's obedience of it. But mark it well: the first feast is not even a witness of the incarnation, nor of the Lord's path on earth; but His blood staying divine judgment. God begins with Christ's death: and no wonder; He could not overlook our sins; and there they were for the first time righteously met, and one may add, as far as the type goes, for the last time as well as the first. They were perfectly met for us by Him. It made no difference to the revealing Spirit whether the facts were present or future, so far as the communication of God's mind was concerned. All was before His eyes, though in Christ and after redemption the truth comes out with deeper and infinite fullness. But every scripture is divinely inspired, and it was just as impossible that God could lie before His atoning work was accomplished as when it was; and that is in part my reason for taking this chapter to speak on. It is high time for every Christian to stand for the word of God, and for every written word of His. The difficult times of the last days are come. Those that hesitate their dislike, or openly declare it, against what they call “verbal” inspiration, are apt to lose all right sense of God's word. It might be profitable, for such as shrink from the inspiration of the word, to say what remains for themselves to depend on. If you give up to the infidel the words of scripture, he will not leave you the thoughts of God. You may try to separate the truth from the words of God; but truth is communicated by words; and the apostle claims to speak “in words which the Holy Ghost teacheth.” The Bible is the only book which possesses such a character; and the Christian who is led by the Spirit in searching the word of God will learn how worthy of all confidence is the only and absolutely perfect communication of the mind of God.

On the paschal night God acted as Judge. This was necessary and righteous. And let me remark here how dangerous it is when people talk about His love, where they ought to think of their guilt and bow before His solemn judgment of sin.

I do not deny love for an instant; but even the boundless love of God cannot treat with sin, except by His own judgment of it. If sin were to be judged in our persons, we must be lost forever. But then grace provided an offering, the only adequate one, in Christ on the cross; and, accordingly, all the holy unsparing force of God's judgment fell on the head of the Lord Jesus there and then. It is not merely that He died in love in order to meet our need—this He did most surely; but there was far more and of deeper import, for He met the judgment of God. He suffered what sin deserved at the hand of God. And this is so essential to truth that one could not call a true believer in the atonement him who only sees Christ dying in love to man, and so only takes at the outward fact and human side of the cross.

It is patent to all that those who that day only saw Christ crucified were none the better, but rather worse. They were hardened at the sight, and afterward more careless than ever. Those whom grace gave to believe what God wrought therein were saved from wrath. Shelter from judgment was shadowed in the blood of the slain lamb.

Thereon immediately (and there is nothing morally more remarkable in these feasts) follows the feast of unleavened bread. Indeed, as may be seen elsewhere the two are so bound up together that they are both sometimes called the passover. Not one day is allowed to separate them; and this because God will not allow that the remission of our sins brought in by the blood of the Lamb shall be forever so little separated from our responsibility to holiness. The moment the Israelite was under the shelter of the blood of the lamb, he was forbidden to eat leavened bread, or to have leaven in any shape within his house.

The Wave-Sheaf.

But now we come to another principle. It was not merely that God was at the cross as the Judge of sin. What was shown at Christ's resurrection? Without doubt, as it is written, that God, the very One Who smote Jesus, raised Him from the dead. Sin was condemned, not for every one, but for those who believed. For those who do not believe there will only be the greater condemnation; for their sins are aggravated by the fact that, in the face of God, they have despised and rejected the Son of God; and, more than that, the Son of God dying as a propitiation for sins. Thus the divine judgment of sin on the cross makes the case of the unbeliever incomparably graver; for he is not only a sinner, but refuses the grace of God that would save him.

Here we come to a new section, and indeed a new utterance of Jehovah to Moses, not precisely a new feast, but at any rate introductory to a new feast and indeed the whole pivot on which it turns. “Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest” (ver. 10). What is the bearing of this? I am addressing those who, it may be taken for granted, believe that every word of God has a meaning, and a most important meaning. You do not require to be reminded that God's word before Christ is just as truly inspired as the New Testament.

The wave-sheaf then is introduced as quite separate from the passover and accompanying feast of unleavened bread. But in point of fact the wave-sheaf was waved on the first day of the week that followed the passover. So the Lord was crucified on Friday, lay in the grave on the sabbath or last day of the week, and rose on the first day or Sunday as the Gentiles called it. He was raised from the dead on the very day the wave-sheaf was waved before Jehovah. Little did the priest who waved it conceive the power and character of the truth set forth in the first-fruits he was thus presenting before the God of Israel. But the Risen One and Raiser of the dead had left the grave and broken its power for believers, whether they knew it or not; and if the Jews refused to listen, the Gentiles by grace would hear. Indeed there is no apter figure of resurrection in the Bible than that of the grain falling into the ground and dying, and then springing up. It is the Lord's own illustration in John 19: 24: “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” Of whom was it spoken? Of His own death and resurrection, with its mighty consequences. If He is not raised, vain is apostolic preaching, and vain the Christian's faith. But Christ is raised from among the dead, first-fruits of those fallen asleep. So here it is said, “And he shall wave the sheaf before Jehovah, to be accepted for you” (ver. 11). Nor is salvation ever known without it, though souls may be born again. For it is the light of His resurrection which chases away all gloom and every tear of anxious sorrow. It is the resurrection of the Lord which brings out the acceptance of the believer without question before God. In His death our evil was dealt with atoningly, the sole righteous basis for the forgiveness of sinful man; but Christ's resurrection declares that the sins are forever gone for those who believe. “He was delivered for our offenses, and raised for our justification.” “On the morrow after the sabbath the priest shall wave it.” The type is fully confirmed by the striking coincidence of the facts.

This then is what we have prefigured in the wave-sheaf: Christ raised by God's power and the Father's glory. For His power entered the grave of the Lord Jesus, after all that He felt and could do against sin was exhausted in the cross. Therein was God glorified so, that it was His right to raise up Jesus from the dead, never ceasing till He set Him at His own right hand in heaven; and gave Him a name which is above every name. As man He died; as than He is raised up and exalted. As a divine person, the Son has everything; but He became a man, and humbled Himself, yea, to death on the cross; and now, in resurrection, He is taken up as man by the power of God, who raised Him from the dead and gave Him glory, that our faith and hope might be in God.

With the wave-sheaf there was to be no offering for sin. This is a remarkable exception. If Israel or the Christian had been meant, there must have been a sin or trespass offering. Here it is Christ, and as fittingly there was no such offering. When it was a question of bringing Israel out of Egypt, blood was put on every door-post. The passover was thus a striking type of blood shed and sprinkled to stay divine judgment, with holiness following. Here is a fresh truth in the wave-sheaf. For there are two great principles: one displayed in the death of Christ; the other in His resurrection and they are so distinct that God employs two different types to show them forth in our chapter.

It is certain that this typifies Christ's resurrection and none but His; for we see there was no offering for sin connected with it. He was the only man since the world began Who could be presented to God without blood. An offering for sin was needed, even for the high priest, “as for the people, so also for himself;” but not so for Christ, Who died for our sins. Ver. 12: “And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt offering unto Jehovah: and the meat-offering thereof shall be two tenth-deals of fine flour, mingled with oil; an offering made by fire unto Jehovah for a sweet savor.” It is clearly then a question of Christ only. For here we have the two great offerings of sweet savor: the burnt-offering and the meat-offering, both speaking of acceptance personally in His perfection; and of a double perfection—perfection of life, lived in the meat-offering, and perfection of life given up, or of death, in the burnt-offering. As usual, there was of course the accompanying drink-offering, but not a trace of anything inconsistent with the savor of rest that God found in Christ; for it is of Him, and of Him alone, that the Spirit here speaks prophetically.

I would direct your attention for a little to the next verse, and for this reason. It helps to explain an expression in Luke 6:1, about which I dare say some here present have found difficulty, as certainly most people elsewhere. “And it came to pass on the second sabbath after the first that He went through the corn-fields; and His disciples plucked the ears of corn and did eat, rubbing them in their hands.” What is the force of “the second sabbath after the first"? For this I fear it is of little use to send you to the commentators; for they are all at sea about it as about most real difficulties for which you want their help. Some have had recourse to a very harsh way of getting out of the difficulty, and that is cutting out the word (for in Greek it is only a single word) : a very dangerous principle where the Bible is concerned. One celebrated critic thus guilty repented, virtually confessing the fault by replacing it. But it is no bad moral lesson for us to have to say, “I do not know.” This at least is true and, lowly; and if one looks up for light, it is well, for then God can give what is lacking.

Without saying more at this time about the critics, let us look at verse 14, for it is important, and helps to clear up a phrase otherwise dark. Now it is a vital claim of piety all through scripture that God must have His portion first, before the believer can becomingly take and enjoy his. One feels how right it is that God should be considered in the first place; it is due to Him, and true in everything; and if we do not render it, we must suffer the bitter consequence. So distinctly was this impressed on the statutes and ways of Israel, that no godly person there would have attempted to touch his corn before the first sheaf had been waved before Jehovah. How blessedly this applies to Christ, we all feel! Once Christ is the waved first-fruits, what may not follow?

For remember that Christ is a man (not only the eternal Son of God), but One Who having become man has accomplished redemption. To His resurrection the wave-sheaf pointed in type, and this for our acceptance. As man risen from the dead He goes up to heaven. He was not taken up in a merely exceptional way, as an individual, like Enoch or Elijah; He was head of the new family whose sins He had borne, going up into the glory of God, accepted for man, that is, for those who believe. By man, when He was here below, we know how He was rejected and crucified; but God raised Him up from the dead, and gave Him glory, that our faith and hope might be in God.

And now the disciples were going with their Master through the corn-fields; and, being hungry, on that sabbath according to the gracious permission of Jehovah they plucked and ate the ears of corn. Now it is said here that this particular sabbath was “the second after the first,” or second-first. How striking that this should be the first sabbath on which it was allowable! It was of no use to show this to unbelieving Pharisees. For what did they care for the truth? Their only wish was through the disciples to damage the Lord, being blind instruments in the hand of Satan. But the Lord vindicates amply His guiltless followers. On this I need not enter, but will just explain the force of the term in question. The first sabbath of the paschal feast was emphatically said to be a high or great day (John 19:31). And no wonder when we take in what God foresaw. But so it was in Jewish estimate. Alas for man! It was the very day in which Christ lay in the grave, the only day, sabbath as it was, marked by that awful crime throughout its entire evening and morning. There was only a part of the other two days, out of the three, which was reckoned day and night. On that first sabbath, immediately before the wave-sheaf, as it was, no Jew would have partaken of the corn. The day after it was the first day of the week, when the wave-sheaf was offered. The following sabbath was “the second-first” immediately after the wave-sheaf. The one was the first, the next the second-first, because associated with it.

But why do I mention all this? Just to show how precious is scripture to explain scripture. Nothing else, as a general rule, can: but we need the Holy Spirit to give us it aright. The word “second-first” occurs nowhere but in this verse of Luke. We see the value of the Old Testament to understand the New, not only of the New to understand the Old. Holy scripture is inspired and profitable; yet it is a fact, as singular as it is sure, that we only begin to appreciate intelligently the Old when we are at home in the New. They both go together for faith and blessing, as they ought; and the key to both is found in Christ the Savior alone, but Christ, King of Israel, as well as Head of the church and of all nations too, for we must not limit or confound His glories.

The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Passover and the Unleavened Bread, The

But now we come to another thing: God laying the foundation of it all; and mark first, He does not effect it hastily. There are many who think it would have been exceedingly good if God had at the beginning given His Son to die for sinners. Instead of this He waited for 4000 years. Why so? In the word we get the key to the difficulty. “When the fullness of the time was come, God sent forth His Son,” etc. It was not on the first day of the first month that the Passover was instituted, that great standing type of Christ slain for sinners, but on the fourteenth day. Was not God in this delay signifying the fullness of time?

First, He leaves man to his own way; and then, lest man should complain that he had gone astray because abandoned to himself, God took him in hand and tried him under law. So Israel, as the center of mankind, was placed under His government. What was the result? After all possible pains the bad tree bore more bad fruit. Israel at the close was worse than at the beginning. The end of man was the cross of Christ. They hated the Son and flit, Father. Therefore do we hear of Christ's death at the consummation of the ages. It is not a chronological expression; but God had tried man in various ways, which ended in nothing but wickedness and ruin. What does God do then? He displaces man's religion and his failure by the infinite work of redemption; and this is what we have in the Passover.

Verse 5, “In the fourteenth day of the first month, at even, is Jehovah's passover.” What was the great principle of this feast? God had come down to deliver His people from the house of bondage. It was not because of any good in them, for the children of Israel at that time were worshipping false gods, and were utterly indifferent to the glory of the True. But next, if God delivers them, He must deliver them righteously. Pay particular attention to this. It is not simply a question of mercy in forgiving those who are wicked, but He will have them before Him on a foundation of right. He is a just God and a Savior. Hence on that night He sent through the land a destroying angel to avenge sin. It was judgment of evil, and the first thing done. He came down by that angel to deal with whatever was offensive to His character. And there was but one thing which stayed the hand of the destroying angel. What was it? The blood of the slain lamb. Wherever it was not on the doorposts and upper lintel, death reigned. Not that God was yet judging all mankind. It was a sample, which testified what sin deserved, and what alone could screen from God's judgment. God declared, in that blood on the sprinkled doorposts of the children of Israel, that the death of a suited substitute only could stay judgment.

It was in the last degree solemn—the lamb judged for sin. But what wondrous grace! Judgment falling on the lamb; not on the guilty, but on their substitute! It was the judgment of God because of our sins which Christ had to endure, the spotless Lamb of God. What was it made the Lord Jesus sweat, as it were, great drops of blood? Was it the mere act of dying? This would lower the Lord below yourself, if you are a

believer. Why, a Christian rejoices in the thought of departing to be with Christ, Who alone suffered and died for our sins.

What was the meaning of that cry, “My God, my God, why hast Thou forsaken me?” It was the judgment of sin which then fell on Christ. It was not what the Jews did, nor Pontius Pilate, nor Herod, nor what man in general laid on Him. I know the popular hymn says, “I lay my sins on Jesus.” But the truth is far better than that: God laid them there. If it had been you or I that must bring our sins for expiation, we might have forgotten many; but Jehovah laid our burden on Him. And hence the Lord suffered on the cross as never did before either any other or Himself. For if He had been bearing sins all His life, as some say, either He must have been forsaken of God all His life, or God must have acted as if sin was tolerable till then. Is either thought true? Neither; indeed, without even an appearance of truth. Christ suffered once for sins.

This judgment of God falling on the Lamb alone explains what sin is and deserves; and the sprinkling of the blood on the doors answers to the believer's application of Christ's blood by faith to his own case. In this and this alone was seen that which has made it a righteous thing to put away sin. God’s judgment fell on His Son, because He is His Lamb, Who was able to bear it. The blood of the Lamb is the witness of the judgment, but in richest fullest grace because it was on His Son it fell. This was God's view of it; and you must remember that in these types we are considering not what Moses or others understood, but what God said and faith receives in and through our Lord Jesus.

Do you ask my authority for all this? Turn to 1 Cor. 5:7, “For even Christ, our passover, was sacrificed for us.” Is not this ample authority? And God says this to those who had been Gentiles and now were His church; for He was looking far beyond the Jew on to another day, and this is the day in which we find ourselves. Christ's death is the groundwork of all our blessing, the blood of the slain Lamb, the Lamb of God that beareth away the sin of the world. We may see too, that it was not a question of continuous or repeated offering; as is argued in Heb. 9:26, “For now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Further, “He bore,” as Peter says, “our sins in His own body on1 the tree.” The consequence of His work is perfect peace to the believer. If it were continually going on, one could not, one ought never to, have settled peace. The perfect efficacy goes with the singleness of Christ's offering, through righteousness as the apostle teaches in Rom. 5.

3.-The Feast of Unleavened Bread.

But there is another feature to be noticed. The Passover was followed immediately by the feast of Unleavened Bread. Not a single day was allowed to intervene.

Now, as an ordinary rule, there was a space between these different feasts; but here is an exception to the rule: And let me ask you, who could, save by God's power, have appreciated the force of this beforehand? Now that it is revealed, we may follow. Like Moses from the cleft of the rock, one can see Him as He passes before us; but who can go before Him? The Passover was followed immediately by the feast of unleavened bread. There was not the lapse of a day between them—one being on the fourteenth, the other on the fifteenth, day of the same month. Indeed, as the feast of unleavened bread in the New Testament is treated as beginning with the killing of the paschal lamb, the immediate response of the Christian to Christ's blood is to walk in holiness. God will not have him to take a single day to himself. At once he is called by the give of God to own himself responsible to put away all leaven. We know from 1 Cor. 5 that leaven is symbolic of corruption. Ver. 7: For even Christ, our Passover, is sacrificed for us; therefore let us keep the feast.” What feast? The Passover? No; but the feast of unleavened bread.

This feast again, we see, is not like the Passover; for one day was to be kept in the latter case, seven days in the former. I may assume that all here who have read their Bibles know the force of “seven. days.” It was a complete cycle of time, and also doubtless in connection with God's people on the earth. “Day” might be used of heavenly or earthly things, not “seven days.”

We may get important instruction in God's ways from all this. There are in scripture several applications of leaven. The Lord speaks of the leaven of the Pharisees, of the Sadducees, and of Herod. The Holy Ghost uses the expression “a little leaven” twice in the Epistles of Paul; but from this we do not well to allow the thought that they are parallel passages. Each has its own force, though there is of course a common character. But I feel very strongly, as to all such passages apt to be loosely huddled together and called parallel, that we should seek to discriminate. True wisdom is not manifested, as the sages say, in trying to see resemblances in things which differ, but in discerning the real difference among those which resemble one another. What you need to cultivate is a sound judgment, and you will never get it by hunting up so-called parallel passages. The habit is, on the contrary, destructive to intelligence in the word of God. Hence I believe it would be far better if such references were left out of our Bible, and the readers had to learn it thoroughly for themselves. I do not mean you should not have a concordance or kindred help; but the Bible should be printed alone, and is incomparably richer without than with these additions, which habitually mislead by confounding the distinctions which lie under phrases more or less verbally similar. The headings of the chapters and at the top of the columns are often worse than useless, conveying at best the mere views of men, and encumbering the pages which should give only what is divine.

It is written then that “a little leaven leaveneth the whole lump.” Hence to many, as the same words appear in two different passages, the too rapid inference is that they point to just the same thing. So far is this from being true that the application is wholly different. What then is the bearing of each? Let me call your attention to the general principle, that, if you wish to understand any verse of scripture, you must always interpret it by its context. In 1 Cor. 5 leaven represents what is unclean and corrupting, and manifestly immoral. They were not to allow “the wicked person” in their midst, for evil spreads, and ever so little leaven, if allowed, sours and defiles the whole lump. In Galatia evil was taking what we may call a religious or legal form (Gal. 5:9). The Christians were observing days, months, times, and years. They were crying up circumcision as a desirable supplement to faith. This was the Pharisaic leaven, as the other was the Sadducean. The leaven of the Sadducees was the evil of free thought and licentious action. The leaven of the Pharisees was that of rigorous legalism and human tradition.

Keeping the feast of “unleavened bread” typifies the maintenance of personal holiness. So scripture insists: Rom. 6, 12, 13; 1 Cor. 5, 6; Gal. 5, 6; Eph. 4, 5; 1 Thess. 4:1-8; Heb. 12:14, etc. If we do lift up our hands to the Lord, let it be piously, without wrath or doubting; let the walk and ways be under the sense of responsibility, as separate to the Lord; let love be without dissimulation and with incorruptness.

But is the person all? Not so. Leaven was to be banished from the house as well as from the individual. You will often find people careful and jealous as to personal walk, and to the last degree lax as to ecclesiastical impurity. The Lord calls us to beware of the allowance of leaven anywhere. Corporate purity is worthless without due regard to personal holiness. Others bring their horror of clericalism or of the sects into

shame and contempt by their carelessness about their spirit and ordinary walk. We are bound to eschew all evil, whether collective or individual. In short, what God has at heart is this—that we should please Him in every relation, in what is collective as well as in individual walk. The feast of “Unleavened Bread” takes in the entire pilgrimage, our whole course public as well as private. Thus we may see that if the feast was to begin on the first day after the Passover, the greatest care is taken to show that it was to be continued throughout our entire life here below. To keep this feast is ever our calling while, on earth.

The Feasts of Jehovah: Leviticus 23, Feasts of Jehovah: the Sabbath, The

It is my hope to bring before you, in the scripture we have entered on to-night, the whole outline of the dealings of God with His people on earth, not of course in detail, but, first, the original purpose as before God; next, the foundation which He laid in order to accomplish this purpose; then, again, the ways of God in the application which He made of the mighty work thus accomplished; and, finally, the direct and full result.

It will be proved in the course of these remarks that God did really look forward far beyond His ancient people. These feasts had a simple and primary application, as no one doubts, to the Jewish people; they, at any rate the chief of them, served the purpose of gathering Israel around Himself where He had placed His name. But it is impossible to limit scripture to such an application. I hope to give you what the Holy Ghost contemplates in the types; for God was looking on to other things, and far greater than men are apt to allow. All was future in this point of view; and even now we may see what will be, as well as that which is, and what has been accomplished. He has anticipated that which would have an entirely different and superior character, indeed what we commonly call Christianity; He removes the veil from the age to come when He will establish the kingdom in glory. Thus we shall be able to trace the dealings of God, first, not merely in letter but in grace, and then, when it will be no longer grace but glory, and that not only for heaven, but mainly for the earth. It is quite a mistake to suppose that His glory is connected only with heaven. Undoubtedly He has allowed Satan to do his worst, but He has already won the victory morally in Christ, and efficaciously in His death and resurrection; and He will prove it before every eye in a day fast approaching. But now we walk by faith, not by sight; and I trust. that the scripture thus brought before us may contribute to strengthen the faith of those who believe, as well as to rebuke those who dare to disbelieve, the word of God.

I. The Sabbath.

The first thing I would draw your attention to is this, that the Sabbath is introduced in an altogether peculiar manner.

This is no mere idea of mine, nor of any one else. It is marked very clearly in the opening of the chapter before us.

“And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of Jehovah, which ye shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of Jehovah in all your dwellings.” Thus the feasts open; but let us notice that the fourth verse begins again, “These are the feasts of Jehovah.” Hence we see that in the beginning of the chapter, where the feasts are introduced generally, the Sabbath is named in particular; next, in verse fourth, there is a fresh beginning, which excludes the Sabbath. Now there is nothing in vain in Scripture; not a word from Genesis to Revelation which God wrote could be changed but for the worse. I know certain minds find this difficult to believe; and the reason is because they judge of God by themselves. If you or I had written it, there would have been many a word to change for the better; and we are apt to attribute our infirmities to God's word. No man can rightly reason on God's word from himself; nor is it sound to reason from nature up to nature's God. We must begin with God, and reason from Him, or His word, down to His works. If we begin with what we find in reason or things here below, we begin with what is frail, feeble, inconstant; and how can we reason soundly when we start from that which breaks at a touch? When we begin with God and His word, we are guided by that which judges all around. But the tendency of men is to take on them to judge the word of God; did they believe that the word of God judges them, it would be safer and more becoming.

Now if God has given a revelation of His mind, that revelation must be worthy of Himself; and He has taken particular pains to call it His word. Undoubtedly He wrought by various means; but He never calls it the word of Moses, of David, of John, or Paul's, but the word of God. Let us never forget this. It may be said that there is here a difficulty, and what appears even to be an irregularity. The Sabbath is introduced first as the beginning of the feasts; and then, secondly, we begin again, when the sabbath is left out. Why? Because the sabbath has a character altogether peculiar to itself. Evidently as a matter of fact, and merely looking at it from a literal point of view, all the other feasts were celebrated but once a year, the sabbath every week. There is therefore a distinct line of demarcation; and so the second beginning is justified. But still the sabbath has the character of a feast, and with a most important aim, if in a way that marks no other; for this feast, and this alone, was to be continually repeated, as the end of the week came round.

And here let us not fail to notice the difference between this and what scripture calls “the Lord's day.” Those who would and do confound the two understand neither. The sabbath day was historically and originally at the end of the week, when man had accomplished his ordinary round of toil. The end he gave to God. He had labored himself for six days, on the seventh He rested. According to God's law, it was not merely a seventh, but the seventh day. No other day of the week would have done so well, or at all, if one looked at it as truly fearing God. From an utilitarian point of view, one day was as good as another; and this is man's way of dealing with things. But. God knows that man is prone to forget Him even in creation, and above all to forget the gracious purposes of God pledged in the sabbath.

What is it that God means to bring in? A rest for His own, a rest worthy of Himself, and a rest which He will share with His people. When will this be? Not till the end of all things. I am far from meaning that every man will enjoy that rest. No one can think or say so who believes what sin is, or that God will judge the world by the Man risen from the dead and ordained for it. But while acknowledging that God must show His deep resentment against evil, we believe also that He has brought in a Deliverer and a deliverance for us; in due time a full and perfect deliverance for creation. This is precisely what God will make good in the day of Christ's coming; and His rest it will be.

Let me refer here to the great New Testament scripture on the rest of God. In Heb. 3 and 4 you find the Spirit of God (after pointing to Christ on high, Son of God, and Son of man, Who had died atoningly). introducing this rest. What gave occasion to it was the evident danger for the

Hebrew believers of taking their ease now, and thus forgetting they were only passing through the wilderness. They were so accustomed to connect with the coming of Messiah a present rest, that they could hardly understand that they were ushered into a scene of trial answering to His Who suffered without the gate, and were called to count it their privilege. They were in danger of seeking to make themselves at ease and comfortable here. The first Epistle to the Corinthians shows that they were not alone in this. It is a very natural snare to the heart of man, even to those who have found the Savior. After there has been doubt and anxiety, the soul knowing what the judgment of God on sin is, and its own utter guilt and condemnation, when deliverance in the Lord Jesus is once found, there is often danger of reaction. The soul is apt to settle down, thinking that the campaign is over, because the great battle has been fought, and the victory is given through the Lord Jesus Christ. They flatter themselves that there can be no trouble, because the deep soul-distress is past. It is sufficiently plain that these Hebrews were in some such state, and the apostle not only reminds them how joyfully they took their early spoliation and sufferings, but here instructs them that they are not yet after the pattern of Israel settled in the land, but like Israel passing through the wilderness. Accordingly we find that the whole argument of the Epistle supposes not the temple, but the tabernacle, from first to last; and thus hails from the camp, not from the throne or kingdom set up after the conquest of Canaan. Hence he says, “Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it” (ch. 4: 1). We see at once that the apostle is not speaking of believing in the Lord Jesus for present rest of conscience. Had this been the point before him, he would have boldly assured them that there was no need to fear.

If we speak of the blood of Christ, and then should exhort to fear, it would be the denial of Christianity. The gospel is the declaration of full remission, yea, of more than this, of justification, of salvation of souls (1 Peter 1) through the Lord Jesus. If forgiveness through Christ's blood was the question he would rather call on them to vanquish every fear; for, as the apostle John says, in discussing the point, “Perfect love casteth out fear,” not “perfect love” on our part (the law asked for that, and never could get it), but the perfect love of God, which is only revealed in and through the Lord Jesus Christ. What are we to be afraid of then? Not of the blood of Christ failing, nor of losing the remission of sins through any change of mind or at any moment from grace in God. But be afraid of settling down in this world, and coming short of the true outlook of pilgrims and strangers on the way to a better land. To have rested in the wilderness would have been fatal to an Israelite; and so we have to remember that this is not our home, and that to settle down would be virtually to deny ourselves the rest of heaven.

In passing let me remark that this epistle was written by the apostle Paul and no one else. Men may question, as they do everything now-a-days, but there is no real ground for doubting it. For Peter

proves it in his second epistle, where he says (chap. 15), “Even as our beloved Paul also, according to the wisdom given unto him, hath written unto you.” Now, as we know, he was then addressing believing Jews; so that Paul must have written to them also, and this can be only the epistle to the Heb. 1 refer to it now, simply because Satan is trying to undermine everything, and it becomes of growing consequence to meet lesser questions, as well as daring attacks on the word of God. It is high time that every man who is by grace a believer should declare plainly what he is. Does His goodness not claim it at our hands to be confessors if not martyrs?

I say then, that in this Epistle the Spirit of God brings before us the necessity of going forward to the rest of God; and I press this as the only genuine meaning, because it is often applied to soul rest, which it rather tends to enfeeble or destroy. That it is not within the scope of the passage in the text, we may see from verse 11, where it says, “Let us labor, therefore, to enter into that rest.” What sort of a gospel would it be to tell people they must labor for rest of conscience? Evidently it would be to upset the grace of God; for it means no other than salvation by works. On the face of it, all can see that the apostle here is addressing such Jews as professed Christ, and that they were then in danger of slipping into present ease, instead of pressing through the wilderness world on their way to that rest of God, the rest of His glory.

Do not suppose that I deny for a moment that there is in Christ a present rest for faith. The scriptures speak of it plainly Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” This is the rest of grace now, not of glory. Then there is something farther too—“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.” First, He gives rest unconditionally, in pure sovereign favor, to all the weary that come; and then, when walking in the path of submission to Him and obedience, the faithful find rest. For if one is disobedient; one tenet have (as John says) the heart ill at ease—it condemns one; and, then, how can there be rest? But there remains a third thing; not only rest given—by Christ as a present relief to the conscience, and, again, true rest of heart found in the path of Obedience and learning of Him; but, thirdly, the rest of God when it is no longer a question of man and sin and self-will and misery, but all the checkered scene of toil and suffering will be over, when God will rest in the satisfaction of His own love and glory, having brought His sons and people into His everlasting rest.

Doubtless, as the apostle argues, God gave the Sabbath at the beginning; but this was not His rest, for sin spoiled creation, and He says afterward, “If they shall enter into My rest.” “If” implies that they had not entered it, and might fail also. So again, after Joshua (the “Jesus” here) had put down, the Canaanites (he never completely conquered them), after Israel had settled themselves in the land, was this the rest of God? By no means; for the Psalm which speaks of that rest was written lone after Adam and Joshua. The conclusion, then, is that “there remaineth therefore a rest (, a keeping of sabbath) to the people of God.” Consequently it has not yet come. The apostle strengthens this from another principle, namely, that one cannot be both working and resting, in the same sense, at the same time. If one has entered into rest, one has done with works, even as is said of God Himself (ver. 10). But the bright day when we shall rest is not yet arrived. So that he is exhorting the saints to labor. Now is the time for work; and every one that has the love of Christ in such a world as this must feel it, for the simple reason that there is sin and wretchedness in the world. Divine love, whether in God or in His people, refuses to rest in the midst of evil. After Christ comes, this will not be so. “There remaineth therefore a rest to the people of God.”

It is not the same principle which we find in the Lord's day, for this is the intervention of divine power in the resurrection of the Lord Jesus, after He had gone down into death to make propitiation for, our sins and reconcile us and all things to God. Consequently the Lord's day is an excellent day for spiritual toil, for the work of faith and the labor of love and no one acquainted with Christ, would think it wrong, if able, to preach a dozen sermons on that day, nor to take a dozen sabbath-day's journeys to preach them. Were it the sabbath-day, he could not do so lightly. Thus they have a wholly different character. The source, nature, and end of the Lord's day is marked out by grace in the resurrection of Christ from the dead, as the Sabbath is by, creation and the law of God.

It seemed good to the Lord then, and it is necessary for man, that there should be first the great truth of the sabbath set forth before we enter on the ways of God. Before He accomplished the mighty work, He hung out clearly and distinctly this initiatory pledge of rest at the end. I am coming to have My rest, He says, but not to have it alone; you shall share it in glory with Me. The sabbath is to be fulfilled in a day yet to come; and that both for heaven and earth. But the rest is after all work is done, whether in type or in anti-type.

These are communications of Jehovah with a supplement of a general kind, and therefore spoken to Moses simply, not to the sons of Aaron as well as Aaron as in 1-16, and to Aaron and his sons, as well as to the sons of Israel as in 17-25. High priest and priests must beware of uncleanness on them in approaching to the holy things, on pain of being cut off from before Jehovah, for He it is that hallows them. But the offerers of any offering, vow or voluntary, must beware of defect in what they present. It is wholly unacceptable. To these rules is now added a final word.

“26 And Jehovah spake to Moses, saying, 27 An ox, or a sheep, or a goat, when it is brought forth, shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted as a fire offering to Jehovah. 28 A cow or sheep—it and its young—shall ye not slaughter in one day. 29 And when ye sacrifice a sacrifice of thanksgiving to Jehovah, ye shall sacrifice for your acceptance. 30 On that day shall it be eaten; ye shall leave none of it until morning: I [am] Jehovah.

31 And ye shall observe my commandments and do them: I [am] Jehovah. 32 And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I [am] Jehovah that hallow you, 33 that brought you out of the land of Egypt to be your God: I [am] Jehovah” (vers. 26-33).

“To everything is a season, and a time for every purpose under the heavens.” Man, Israelite, Christian, is apt to mistake. Besides, his true place is subjection and obedience. God Himself has an aim before Him which He puts before us. He would glorify the Second man whom the first is so prone to forget, even when he intends to honor God, who alone can judge infallibly of what pleases Him, and graciously lets us know it for our acquiescence.

Here the animal, when brought forth, must be seven days under its dam. It was otherwise in nature. The Jews say a sabbath must pass over it. Jehovah says from the eighth day and thenceforth it shall be accepted. It is not the test of creation or of the law which is the grand point, important as both are, but the witness of the all-important resurrection day, when He rose who is the Beginning, not the first but the Last Adam, Firstborn from among the dead, that He might have in all things the foremost place. Is it not His due?

Another injunction follows: “a cow or a sheep—it, and its young—shall ye not slaughter in one day.” Jehovah cultivates seemliness in His people. If He commanded sacrifice strictly and reverently, it was both to make guilt and self-will felt and confessed, and yet more the One Savior and only sacrifice of efficacy for sin before Him. But He also would have delicacy of feeling, even when a dumb or dead beast was concerned, as when He forbade seething a kid in the milk of its dam. All scripture is against coarse brutality.

Further, a sacrifice of thanksgiving, as involving right feelings and human sympathy, must be eaten on the same day; it must not be longer severed from the altar, and offering up, and Jehovah Himself: “I am Jehovah.” It is the salt that keeps pure. There must be faith, yet more than feeling.

How solemn, too, the repeated seal impressed on observing and doing His commands, “I am Jehovah.” Obedience is thus demanded, as profaning His holy name is quite forbidden, that He might be hallowed in His people. For indeed it was Jehovah hallowing them, He that brought them out of the land of Egypt to be their God: I am Jehovah. Such was their place as His people here below on the earth, a witness to the nations.

But our place is deliverance out of this present evil age for association with Christ, not merely to reign with Him, but to be with Him where He is in the Father's house. It is heavenly.

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Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 14. Sanctification Required of Priests and Pe

These verses join the sons of Aaron with the children of Israel in the injunctions of Jehovah the Mediator.

“17 And Jehovah spoke to Moses, saying, 18 Speak to Aaron and to his sons, and to all the children of Israel, and say to them, If there be any man of the house of Israel, or of the sojourners in Israel, that presenteth his gift (corbon) for any of his voluntary offerings which they present to Jehovah as a burnt offering, 19 it shall be accepted for you without blemish, a male of the oxen, of the sheep, and of the goats. 20 Whatsoever hath a blemish shall ye not offer, for it shall not be acceptable for you. 21 And when a man offereth a sacrifice of peace offerings to Jehovah as a vow or an offering of the herds or of the flocks, it shall be without blemish to be accepted: no defect shall be therein. 22 Blind or broken or maimed or ulcerous or scurvy or scabbed, ye shall not offer these to Jehovah; and a fire offering shall ye not make of these on the altar to Jehovah. 23 A bullock and a sheep (or goat) that hath any limb superfluous or lacking that mayest thou offer as a voluntary offering; but as a vow it shall not be accepted. 24 That which is bruised or crushed or broken or cut shall ye not present to Jehovah; neither in your land shall ye do (so). 25 And from a stranger's hand shall ye not offer the bread of your God from any of these; because their corruption [is] in them; a blemish [is] in them: they shall not be accepted for you” (vers. 17-25).

We can readily understand how prone the people were to forget His honor and all-seeing eye in presenting as an offering for His altar what was damaged or defective; and how disposed the priest would be to wink at such artifices. It was really a heinous transgression, and in effect denied His being the living God. Was the God of Israel such a one as His selfish and professed worshippers? This is indeed what sin implies; and especially in divine things.

But let us remember how much more wicked it is in a Christian whose very profession is to walk in the light as God is in the light. The true light already shines, Though not under law like Israel, we, once darkness, are made light in the Lord and are called to appear luminaries in a

squalid world, holding forth the word of life. Surely we ought not to be in our relationship less careful than a Jew in his: the least that became either was to be honest before God and man. If not, the less we speak of grace, the better; nothing condemns looseness so much as the true grace of God.

Yet even the law tolerated a lower note in a voluntary peace offering, because man was there allowed an unusual place. Leavened bread, besides the unleavened cakes mingled with oil, was presented with the sacrifice of his peace offering of thanksgiving. But for a vow it was forbidden, as being strictly to Jehovah. Yet neither in wilderness nor in promised land was anything abnormal permissible for acceptance. An unblemished male was imperative, as representing the Holy one of God. And a stranger had no more license than an Israelite.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 13. Priestly Privilege and Responsibility

This chapter continues, as in the preceding, the like strain of imperative sanctification in the priestly family to Jehovah. Here it is not indelible disqualifications, as in the last section, but passing defilements. But no defilement was to be treated as a light thing. Reverence was due to Him who is a consuming fire. His will and word ruled all, and especially such as drew near to Him.

1” And Jehovah spoke to Moses, saying, 2 Speak to Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in] what they hallow to me: I [am] Jehovah. 3 Say to them, Whosoever of all your seed among your generations that goeth unto the holy things which the children of Israel hallow to Jehovah, having his uncleanness upon him, that person shall be cut off from my presence: I [am] Jehovah. 4 Whatsoever man of the seed of Aaron [is] a leper, or hath a running of the reins, shall not eat of the holy things, until he be clean; and whosoever toucheth anything unclean of the dead, or a man whose seed passeth from him; 5 or whosoever toucheth any reptile whereby he may be made unclean, or a man from whom he may take uncleanness whatsoever uncleanness he hath; 6 the person that hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. 7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it [is] his food. 8 That which dieth of itself, or is torn, he shall not eat to defile himself with it: I [am] Jehovah. 9 They shall therefore keep mine ordinance lest they bear sin for it, and die therefore, if they profane it: I Jehovah sanctify them. 10 No stranger shall eat the holy thing: a sojourner of the priest, or a hired servant shall not eat the holy thing. 11 But if the priest buy a person with his money, he shall eat of it, and he that is born in his house; they shall at of his meat. 12 If the priest's daughter also belong to a strange man, she may not eat of an offering of the holy things. 13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned to her father's house, as in her youth, she shall eat of her father's meat; but no stranger shall eat of it. 14 And if a man eat the holy thing unwittingly, then he shall put the fifth thereof to it, and shall offer [it] to the priest with the holy thing. 15 And they shall not profane the holy things of the children of Israel, which they offer to Jehovah; 16 or suffer them to bear the iniquity of trespass when they eat their holy things; for I Jehovah sanctify them” (chap. 22:1-16).

The care with which Moses was charged by Jehovah, and the sons of Aaron through him, is most impressive (1, 2). Compromise in divine things is hateful to God. It is the boast of men, and especially in these days where liberalism is the popular idol, in opposition to the old idol of man's tradition and sacerdotalism, which theoretically is unbending but in practice accommodating enough for a tariff of sin. The priests of Jehovah were bound under the strictest obligation not to profane His holy name in the holy things of Israel.

There might be uncleanness from day to day known only to each priest himself. Conscience was thus tested, and the fear of God. He might easily hide his uncleanness from his fellows, and from the children of Israel; but he could only do so at the peril of being cut off from Jehovah's presence (3). His being of Aaron's seed gave him no sanctuary shelter; but the contrary, whether he suffered from leprosy, or an issue from the reins, or even from the touch of the dead, or of one under an unclean infirmity, or of a defiling reptile, or the like. The variety or the degree might differ; but Jehovah tolerates no uncleanness in those that draw nigh. He must at least be unclean till evening, and not eat of the holy things till he wash his flesh with water. After that he was free to eat of them; for the Holy One is merciful and gracious (4-8).

Jehovah is the living God. Death is sin's wages; not all indeed, for judgment remains as every Christian should know, Christ revealing the whole truth. Hence the touch of death defiled anyone; much more the priest. No Israelite was free to eat even what was torn of beasts of the field, but called to cast it to the dogs (Ex. 22:31). “I [am] Jehovah” debarred the sons of Aaron beyond all. They were therefore to keep His ordinance, lest they should bear sin and die in their profanation. He sanctified them pre-eminently (9).

But the inverse was equally binding and expressed. No stranger was to eat the holy thing. He who separated Israel to Himself separated the priest by a closer severance. A sojourner of the priest even had no license, nor a hired servant however at home or valued. But one that belonged to the priest, bought or born in his house, was allowed that privilege: they might eat of his meat (10, 11).

Then we have modified cases distinctly provided for. Were the priest's daughter married to a strange man (i.e. outside the Aaronic family), she forfeited for the while her title to eat of an offering of the holy things. But if she became a widow, or divorced, without a child, back in her father's house as in her youth, she resumed her title, and might eat of her father's meat; she was no longer a forbidden stranger (12, 13).

Again (14), a man might eat the holy thing unwittingly, and in this case he was enjoined to add the fifth of it, and to give it to the priest with the holy thing, as a double tithe of trespass. There was no superstition or human exaggeration. The true God must of necessity be a jealous God; yet He weighed all considerately.

But as we began with the responsibility attached to the priests, so this section ends. They in particular were not to profane the holy things of the children of Israel which they offered to Jehovah, nor to lade themselves with the iniquity of trespass in eating their holy things, remembering that Jehovah it was that sanctified. Alas! it was just here they failed, not only as we have seen before their consecration was complete, but more and more till they became leaders, not only in profanation but in the grossest impurity (Sam. 2:12-22). And the prophetic word through a man of God came that the high priest's sons should both die in one day, and that Jehovah would raise up a faithful priest to do according to what was in His heart and in His mind, for whom He would build a sure house, Himself as King before His anointed forever. Messiah is the only full answer to both Priest and King.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 12. Defective Priest

The law made nothing perfect. Priests and people were alike liable to blemish of all kinds. Hence, even if of Aaron's line, such might be forbidden to serve in the sanctuary.

16 And Jehovah spoke to Moses, saying, 17 Speak to Aaron, saying, Whoever of thy seed throughout their generations that hath a defect, he shall not approach to present the bread of his God. 18 For whatever man hath a defect, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or one limb longer than the other; 19 or a man that is broken-footed, or broken-handed; 20 or humpbacked, or a dwarf, or that hath a spot in his eye, or is scurvy or scabbed, or hath his testicles broken. 21 No man of the seed of Aaron the priest that hath defect shall come near to present Jehovah's fire-offerings: he hath a defect;. he shall not come near to present the bread of his God. 22 He shall eat the bread of his God, [both] of the most holy and of the holy. 23 Only he shall not come in unto the veil, nor shall he draw near unto the altar, for he hath a defect; that he profane not my holy things (or sanctuaries); for I Jehovah sanctify them. 24 And Moses told [it] to Aaron, and to his sons, and to all the sons of Israel" (vers. 16-24).

The sons of Aaron were thus compelled to take note of that which became the presence and service of their God. They had no immunity from the effects of sin over a ruined world and in a ruined race. Their descent from Aaron or Abram availed not against the rights of Jehovah. They shared the consequences of the fall with the Gentiles, even the most debased and idolatrous. Some defects might be life-long; others only for a season; but while these defects lasted, they were bound not to approach, and their brethren not to suffer it, if themselves were impious enough to presume.

But the N. T. brings before us an incomparably higher standard. Aaron himself (however free from the specified defects, and if he had never been compromised in the molten calf which he had fashioned with a chisel from the gold the people gave him to make them a god, yea, if he had never been guilty of a single fault) was wholly beneath the Anointed Priest whom God had in view, the great High priest passed as He has through the heavens, Jesus the Son of God, who sits on the throne of grace, that we approaching with boldness may receive mercy, and find grace for seasonable help. In Heb. 5 the distinction is pointed out with a firm and precise hand. "For every high priest being taken from among men is constituted for men in things relating to God, that he may offer both gifts and sacrifices for sins; being able to exercise forbearance toward the ignorant and erring, since he himself also is compassed with infirmity; and on account of this he is bound, as for the people, so also for himself, to offer for sins. And no one taketh this honor to himself, but one called by God even as Aaron also."

Think of the blind temerity in reputed Christians of great learning and ability, who applied this to the Lord Jesus, instead of perceiving that it is the contrast of the Jewish high priest, who was only man and needed to offer a sin-offering for himself quite as much as for the people. Whatever the analogy, here as elsewhere, the express aim is to mark His blessed superiority. Even He did not glorify Himself to be made a high priest, but after His worth was saluted by God as such forever according to the order of Melchizedek (Psa. 110), as He was owned to be His Son when begotten in time (Psa. 2:7, 12), being Son in the Godhead eternally as shown in the Gospel and Epistles of John. His priesthood was founded on His Person, born here, as Son of God; as Psa. 110 declares His office as addressed to Him with the oath of God, and connected with His sitting at God's right hand. Here it may be observed that His being man is, as before in chap. 2:17, 18, introduced most touchingly to show how eminently fitted He is from His experience in the days of His flesh to feel for His tried and needy ones whom He is not ashamed to call His brethren. No one fathomed the anguish as He who never spared Himself but glorified God at all cost; He who as a Divine Person spoke and it was done, commanded and it stood fast, learned (how new a thing to Him!) obedience, and in the deepest way, from the things which He suffered, and, having been perfected, became author of eternal salvation to all those that obey Him.

Nor is it different now with those that are His, notwithstanding their old nature of enmity against God, aggravated by wicked works, and having still that old man which never improves and needs to be mortified as it was also crucified with Him. Yet this same Epistle testifies that both He that sanctifies (Christ) and those sanctified (Christians) are all of one; as other epistles develop, in varied terms appropriate to the bearing of each, the abundant grace in which we stand by Him, having had it by faith and still having it. For we received not a spirit of bondage again (as once) to fear, but a spirit of sonship whereby we cry, Abba, Father. The Spirit Himself, that convinced us of our guilt and of indwelling sin, bears witness with our spirit, that we are children of God; and if children, then heirs, heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Hence, through His redemption and a new creation in Him, we are entitled to say, The old things are passed; behold, new things are come in; and all things are of the God that reconciled us to Himself through Christ. The same death of Christ has rent the veil, which, instead of keeping us without, is to the Christian a new and living way in. We have therefore boldness for entering into the sanctuary in perfect peace, which even Aaron never possessed typically, having to take the utmost care on rare occasion lest he should die.

Nor is it only the Epistle to the Hebrews which thus affirms for Christ an incomparably better priesthood, and implies our own priestly access in chap. 10. The apostle Peter also in the second chapter of his First Epistle distinctly says that, coming to the Lord, the true and living Stone, we as living stones are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Christ. Indeed the N. T. now acknowledges no other priesthood besides. Gentile priesthood never had a divine sanction; and Jewish priesthood now has emphatically His curse, through despising that blood which has blotted out our manifold defects. For whatever we were (and we were, each in His own way, all far from God, hateful and hating, false and foul), we are now washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God.

Indeed the Epistles of Paul as a whole, from one to the Roman saints to that for the Hebrews, are explicit that every Christian has a far better title of nearness to God than the sons of Aaron, or Aaron himself. But it is spiritual yet most real; whereas the Jewish was type and shadow, and has now lost all value in God's sight. Ignorance and unbelief set up a vain imitation in Christendom.

Our last surviving apostle attests the same priestly privilege for the believer now. "To him that loveth us, and washed us from our sins in his blood, and made us a kingdom, priests to his God and Father: to him be the glory and the might unto the ages of the ages. Amen" (Rev. 1:5, 6). Christ is the High priest; Christians the priests. Any priesthood besides is now grievous sin and mere imposture. By one offering Christ has perfected continuously the sanctified. There is no defective or blemished person in the Christian priesthood. He was ever perfect morally; we are perfected by His one offering. It is not a question of flaws in walk.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 11. The High Priest to Be Unsullied

HERE it is not the general sanctity of the Aaronic line, but the holy character incumbent on their chief because of the anointing of his God.

“10 And the priest that is greater than his brethren, upon whose head the anointing oil was poured, and who is consecrated to put on the garments, shall not uncover his head (or let the hair of his head go loose), nor rend his garments. 11 Neither shall he come near any person dead, nor make himself unclean for his father nor for his mother. 12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration (or crown) of the anointing oil of his God [is] upon him: I [am] Jehovah. 13 And he shall take a wife in her virginity. 14 A widow or a divorced woman or one dishonored, a harlot, these shall he not take; but he shall take as wife a virgin from among his peoples. 15 And he shall not profane his seed among his peoples; for I Jehovah sanctify him” (vers. 10-15).

It is not merely as the highest of the sacerdotal that these injunctions were bid. The Spirit of God does not fail to keep before us, even in the O.T. when the first man was being put to the test, that He ever looks on to the Second. Thereby the believing reader, who believes in spirit while the letter is seen, was also taught to look for Him. So we saw in the early part of Lev. 4 as compared with the rest. Again, a similar principle is observable in chap. viii., not in a negative way but more positive, in the anointing itself. Further, though in a still more different manner, we may discern in the singular place of the great priest on the atonement day (Lev. 16). And so is it here also.

Literally the anointed priest must not yield to the exigencies of mourning or the defilement of death, no, not for his father or for his mother, whose honor is so specially maintained in the Ten Words. In Christ as Priest we have superiority to death made most conspicuous. Nor is it only in the striking type of Melchizedek and his “order,” as we see it applied in Heb. 7 for which the mode of notifying the royal priest of Salem gave occasion: “without father, without mother, without genealogy, having neither beginning of days nor end of life.” Even when the exercise of priesthood is introduced according to the Aaronic pattern, the priesthood that does not pass to another is pressed, as constituting Him able to save completely those that draw near to God through Him, seeing He ever liveth to make intercession for them: an element as foreign to Melchizedek as offering sacrifice or burning incense.

Next he was not to go out of the sanctuary, nor profane the sanctuary of his God. This was as absolutely true of the Lord in every respect, as it could not be of any other. For He was the Heavenly One; yea even on earth, He could be, and He describes Himself as, the Son of Man who is in heaven; “was” or “will be” falls quite short of this reality as a divine person. He was indeed the Holy One of God: so even unclean spirits could not but own, as this was to them the source of their deepest awe and alarm.

Then he was restricted as to the choice of a wife. A widow or divorced woman, or one dishonored, a harlot, was expressly forbidden. He was to take as wife a virgin from his peoples. Need one say how God provides for the nuptials of the Lamb above the church which He loved? Her He will present to Himself glorious, not having spot or wrinkle or any such thing. It is true that she had nothing but sins. But He gave Himself for her, that He might sanctify her, having cleansed her by the washing of water with the word. It was all His suffering, and doing, and giving, in a love with which nothing can compare. It is as sure by His work for redemption as His blood has infinite value in God's eyes, Who had this purpose of grace before the world's foundation, as He has accomplished the deepest and most wondrous part and made it known for the blessing and joy of faith, and is about to fulfill all that remains for the body and the inheritance in due time, a time that hastens.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 10. Sanctity in the Priests

Here are given injunctions for securing holiness in the Aaronic priesthood. They are of course of a fleshly sort like the priests themselves; but as usual they shadow better things, when Christ came the High priest of good things to come; then the priesthood being changed, there was made of necessity a change also of the law.

“1 And Jehovah said to Moses, Speak to the priests, the sons of Aaron, and say to them, There shall none defile himself for a dead one (soul) among his peoples, 2 except for his kin that is near to him—for his mother, and for his father, and for his son, and for his daughter, and for his brother; 3 and for his sister a virgin, that is near to him, who hath had no husband, for her he may defile himself. 4 He shall not make himself unclean, [being] a chief among his peoples, to profane himself. 5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. 6 They shall be holy to their God and not profane the name of their God; for they offer the fire-offerings of Jehovah, the bread of their God; therefore shall they be holy. They shall not take to wife a harlot or one dishonored; neither shall they take a woman put away from her husband; for he is holy to his God. 8 And thou shalt sanctify him; for the bread of thy God he offereth; he shall be holy to thee; for I, Jehovah, who sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father; she shall be burnt with fire” (vers. 1-9).

As duties flow from relationships, so do the first rise according to the second. It was because the sons of Aaron were priests and entered into the sanctuary as no ordinary Israelite could, that these ordinances were imposed on the sacerdotal family. For the first of all obligations is to God, who gives added weight to all the rest. Hence as God was unknown to the heathen, their ethics (and they are the moral code of philosophers to this day) were fundamentally defective. Israel too, being under law, might pursue but could not attain, just because it was “a law” of righteousness they pursued. It was of works, not of faith. Law works out, not love, but wrath. Therefore says the apostle, unlike those of faith, such as are of law-works are under the curse, instead of being blessed with the faithful Abraham. But the Christian has now (as the same apostle intimates in Rom. 4) the great advantage over even him, that Abraham did not go beyond promise, for no more then could be. He was fully persuaded that what God had promised, He was able also to perform; wherefore also it was accounted to him for righteousness. But we believe on Him that raised from out of the dead Jesus our Lord, who was delivered for our offenses and was raised for our justification. The gospel is not mere promise but accomplishment, which much enhances the grace that is now enjoyed by faith.

We see then that the priest must not defile himself by approach to death, save for the near of kin which were carefully defined. Others might incur the effect; lint it was not compatible with such as drew near to Gods presence, the living God. For his immediate relation, he might defile himself: this the law suffered (2-4), for it made nothing perfect. But they must not, like the heathen, make baldness upon their head, nor

shave off the corner of the beard, nor cut into their flesh, as those did who had no hope. God was in none of their thoughts which were ruled by demons, and these last excesses were forbidden to Israelites in general. They profaned the name of their God, and were intolerable in those who presented the fire-offerings of Jehovah, the bread of their God as He graciously called them.

But some living ones were also forbidden to the priests: a harlot, a dishonored woman under a cloud, or one put away. Whatever wives might be for others, the priest was holy to his God. And Moses was charged to sanctify him, as the highest authority in Israel: so his estimation was required in Lev. 27:2, 4. His fellows might be too flexible in such exigencies.

There was another possibility provided against: the priest's daughter might profane not herself only but her father by playing the harlot. This drew out the terrible doom of burning her with fire. Jehovah is not mocked but sanctified in those that are near Him. It is divine government for those under law.

Now the only priests Christianity recognizes are the confessors of Christ. They are a holy and a royal priesthood. The Epistle to the Hebrews exhorts them in the use of more than Aaronic privilege, as do the apostles John and Peter. It is the unbelieving pride of theology to apply priesthood to the gifts of Christ or to local charges as elders. Not once do we find this in the N. T. which in spirit and letter so designates every Christian. There is no such application to ministers in the word. Their function from God is to preach to the world, or to teach the saints. Priests have the wholly distinct place of drawing near to God in prayer and praise, offering up “spiritual sacrifices acceptable to God through Jesus Christ.” They are therefore bound to keep clear of spiritual death, and leave the dead to bury their dead. They are to reckon themselves dead to sin but alive to God in Christ Jesus, their consciences purified from dead works for religious service of a living God. Christ is now their life who by His death and resurrection gives them the victory. All things are theirs, not life only but death, things present and things to come. Even Christ's judgment-seat has no terror for them, but awakens earnest pity and zeal to persuade the perishing for whom they know how awful it will be, unless they repent and believe the gospel.

But the Jewish priests of old, the sons of Aaron, were the enemies of the Lord beyond the infatuated people; they and the voices of the chief priests prevailed against the less hardened and heathen Pilate. They are now broken off the olive tree and have lost their standing till mercy work their revival at the close. Hence as there is the setting aside of the commandment going before for its weakness and unprofitableness, the way lay open for the introduction of a better hope, through which we draw nigh to God. Christians exclusively are priests now by virtue of Christ's work and God's call. To make ministers such, and even of a higher grade, is ominously like the gainsaying of Korah: the presumption of the Levite to take the place of the Great Priest. As priests are we called of God, not to uncleanness in any way or degree, but in sanctification as the condition that characterizes the partakers of a heavenly calling.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 9. Israel's Practical Sanctification

As the preceding chapter insisted on what was good and comely as became the people of Jehovah and in His name, the solemn and sufficient authority for every requirement, so in our chapter it is chiefly a guard against the evils, often enormous and unnatural, to which Israel was exposed through contact with their idolatrous neighbors. The cruel rites of infanticide is the first to be, denounced; it was practiced by the Ammonites on this side and by the Phoenicians on that, and so by the Carthaginians and others too, who boasted loudly of their civilization.

“'And Jehovah spoke to Moses, saying, 2 Thou shalt say also to the children of Israel, Every one of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed to Molech shall certainly be put to death: the people of the land shall stone him with stones. 3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed to Molech, so as to make my sanctuary unclean and to profane my holy name. 4 And if the people of the land in any way hide their eyes from that man, when he giveth of his seed to Molech, that they kill him not, 5 Then I will set my face against that man, and against his family, and will cut him off, and all that go whoring after him, to commit whoredom with Molech, from among their people. 6 And the soul that turneth to necromancers and to soothsayers, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people. 7 Sanctify yourselves therefore, and be holy; for I [am] Jehovah, your God. 8 And ye shall observe my statutes and do them: I [am] Jehovah who sanctify you” (vers. 1-8).

Nothing more profoundly marks the difference between God's word and men's thoughts in all ages than their levity as to idols and strange gods, and His abhorrence of it, especially in His own people. It may not be any deliberate intention to abandon His worship; it may only be, what they count a venial thing, occasional conformity to idolatry while still professing His name. But God rejects absolutely any such unhallowed compromise, quite apart from the danger, for those who allow it, of utter revolt from Him. It strikes at His majesty, at holiness and truth, and is intolerable in His eyes.

The Israelite ought to have known that it was from out of this abomination that Abraham. was chosen and called as a separate witness, he and his seed, to the one true and living God (Josh. 24:3). Every child of his was bound at all cost to be faithful on pain of forfeiting, not only all his privileges, but his life. Not Israel only was bound: the strangers that sojourned in their midst were under the same obligation. Whoever devoted his offspring to Molech must die by the ignominious death of stoning; and this to make the people of the land take their active part in personally executing the sentence. In this and no other way was the idolater to be put to death, that all around might share His horror and clear themselves of the evil.

Still more impressive is the repeated intimation in vers. 3 and 5 that Jehovah sets His face against that man and will cut him off, because such wickedness defiles His sanctuary and profanes His holy Name. It is not the cruel barbarity toward their own children, or the children of others, into which Satan loved to draw those who worshipped false gods that were no God. But God must abdicate His own glory and being if such a sin could be passed over without His avenging the insult by the hands of Israel. Even such as shut their eyes to spare the guilty exposed themselves to the like doom (4, 5).

No doubt the Christian is entirely apart from the legal system and is called to the relationship of a son with the Father in entire separation from the world. He belongs to the Lord Jesus who laid the foundation of Christianity in the cross whereon He bore our sins and suffered, Just for unjust. He is united to Him, rejected by Jew and Gentile, and glorified above on the Father's throne, and has thus the characteristic stamp

of heavenly grace, as he waits for His coming to take him there. But when the Lord returns (and all His saints with Him in power and glory) to be King over all the earth, He will execute judgment on. every evil, and destroy the wicked from before Him; while man universally consigns every idol to the moles and to the bats. They shall be utterly abolished, and false gods (real demons) lead astray no more forever, even though Satan may still remain (restrained for a thousand years from mischief) to be finally punished at the end. But Jesus shall reign in righteousness and peace; and we shall reign with Him over the earth where we suffered with Him.

Nor is it only such an enormity as that of Molech. Turning after necromancers or such as had familiar spirits, and soothsayers or wizards, came under the same unsparing judgment of Jehovah (ver. 6): “I will set my face against that soul, and will cut him off from his people.” How awful for professing Christians to tamper with such profanity! If Israel as an earthly people had thus to sanctify themselves and be holy, as under law, how much more have Christians under grace, who have Christ and all the written word their standard, with the Holy Spirit dwelling in them, to obey and please their God and Father!

The Offerings of Leviticus: Leviticus 1-7, Chapter 3. The Burnt Offering: Leviticus 1:10-13

Leviticus 1:10-13.

It is observable that not only in the holocaust but in all the offerings of sweet savor, variety within prescribed limits was left to the offeror. In the sin-offerings it was not so: the offering was fixed by the ordinance of Jehovah, save that a slight degree of license was permitted to one of the people of the land (Leviticus 4). Where sin was not the urgent question, grace exercised the heart which gave according to its means. And special consideration was had of the poor that they should not be debarred from an offering which rose up to God acceptably, the shadow of the infinite excellency which He was in due time to provide as well as find, in the Son giving Himself to death for His glory. For it was to meet Him from the place and race where sin reigned by death, and this could only be in such a sacrifice as presented Christ in His death of entire and acceptable self-surrender.

Two things were thus made evident, and each of them most precious. If the several forms of the offering represent the differing degrees of faith in the offerors, as we may suppose, Jehovah as truly accepted the least measure of the burnt-offering, as the greatest; His eye beheld the same perfect sacrifice in all. The acceptance of the offeror did not vary, because the offering did that typified Christ. The offering of Christ's body was one and the same perfect value for all that are His.

“And if his offering be of the flock, of the sheep, or of the goats, for a burnt-offering, he shall present it a male perfect. And he shall slay it on the side of the altar northward before Jehovah; and Aaron's sons the priests shall sprinkle its blood on the altar round about. And he shall cut it into its pieces, and its head, and its fat. And the priest shall lay them in order on the wood that is on the fire on the altar; but the inwards and the legs shall be washed with water. And the priest shall present all and burn on the altar; it is a burnt-offering, a fire-offering of sweet savor to Jehovah” (Lev. 1:10-13).

But faith, be it ever so real, is not equally simple or strong in those that believe. And our estimate of Christ is as our faith. It varies in the saints, as their faith does. Happy they who rest on God's estimate of Him and His work.

Where this is the childlike yet unwavering conviction by the word and Spirit of God, rest and liberty, and the deepest enjoyment follow. We know, as the Apostle Peter wrote, that we were redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ as a lamb without blemish and without spot, foreknown as He was before the world's foundation, but manifested at the end of the times for our sakes, that through Him believe in God Who raised Him from the dead and gave Him glory that our faith and hope should be in God. Scripture is clear and conclusive, as the Apostle Paul preached without reserve, that in (or, in virtue of) Christ every believer is justified from all things from which they could not be justified by the law of Moses.

But feebleness of faith has its effect nevertheless in proportionately impairing the soul's present happiness and power. How many saints, instead of looking for peace outside themselves in Christ and His work for them, occupy themselves with searching within for signs of the Spirit's work in them as born anew! Peace is thus an impossibility; for it was only made by the blood of Christ's cross. Thus only have we peace with God as justified by faith. Where one sees new birth on the contrary the Spirit gives one to see and abhor, not only past sins, but this evil and willful nature, the old man, which gave them being.

No doubt the Christian is called to prove himself, and thus to partake of the Lord's supper; and if we scrutinized ourselves, instead of walking carelessly, we should not fall under His faithful discipline, that we may not be condemned with the world. But peace with God by the faith of Christ, is intended to strengthen salutary self-judgment, which in itself, if thorough, could only produce misery or despair. For it would then rest on the mistaken basis of our state, and therefore must fluctuate as we see fruits of the Spirit or the lack of them. The more upright in this case, the less could we be satisfied with what we find, and should be therefore exposed to any illusive nostrum which ministered self-complacency under the name of holiness.

It is obvious in the second and third alternatives that there is no such declaration of acceptance before Jehovah, and of atonement made for the offeror as in verses 3 and 4. The rest is pretty much the same. Faith in every case is blessed; but the fully known result is according to the fuller estimate of Christ and His work.

The Offerings of Leviticus: Leviticus 1-7, Chapter 4. Burnt Offering: Leviticus 1:14-17

Leviticus 1:14-17

The least form of this offering is mentioned naturally in the last place. How gracious of God not only to accept it as distinctly as the greatest, but to give the offerors the express assurance that so it was!

“And if his offering to Jehovah be a burnt-offering of fowls, then he shall present his offering of turtle-doves or of young pigeons. And the priest shall bring it near to the altar, and wring [or, pinch] off its head, and burn it on the altar; and its blood shall be drained [or, pressed] out at the side of the altar. And he shall take away its crop with its feathers [or, refuse] and cast it beside the altar on the east into the place of the ashes; and he shall split it at its wings, [but] not divide [it] asunder; and the priest shall burn it on the altar on the wood that is on the fire: it is a burnt-offering, a fire-offering of sweet savor to Jehovah” (Lev. 1:14-17).

Jehovah would give the poorest of His people the means of presenting to Himself the shadow of what was most precious in Christ's offering of Himself to God. For among the ordinary sacrifices the burnt-offering had an unequaled place. All the others were partaken of more or less by man; the meal-offering was largely for the use of the priests; of course also the peace-offering, which pre-eminently expressed the privilege of fellowship; and even of the sin-offering or of the trespass-offering, unless in the special form when the blood was put within the veil, every male among the priests was enjoined to eat in a holy place, as they ate of the meal-offering. But in no case did a soul of man, not even the high priest, eat of the burnt-offering. It was offered to God, assuredly on behalf of His people for their acceptance, but only to God.

But if the offering of turtle-doves or of young pigeons, as truly brought before the eyes of Jehovah the efficacious death of His Son as that of the bullock or of the sheep, it is the more remarkable that part, not of the larger, but of the smallest burnt-offering, was thrown away. It was to be split, not divided; but the offeror was to take away the crop with the feathers, or, refuse, and cast it beside the altar on the east into the place of the ashes.

Thus there is a marked falling short of the complete idea of the burnt-offering where all rose up to God as a savor of rest. Poverty of faith has its effect now at any rate. Christ is the same perfect Savior of all that are His. The acceptance of each is according to all that God appreciated in Him and His work. All have been and are not only sanctified as a settled fact through the offering of the body of Jesus Christ once for all, but He has thereby perfected the sanctified without even a break, not forever merely but continuously. Their standing is secured uninterruptedly.

How is it then that feebleness of faith works? It fails to give adequate glory to God. It detracts from the soul's fullness of enjoyment of Christ and His work. Part of the fowls was “cast away,” and “into the place of the ashes.” Weak faith does not undo the perfecting of the saints before God. The acceptance which Christ's work confers on the believer abides untouched. God sees all that are His according to Christ, His standard; but the weaker the faith, the more the believer mingles the sense of drawback because of his failures with the blessedness to which the Holy Spirit bears His testimony. Hence the distinctness of what the burnt-offering means is impaired, In the soul's apprehension it is made to approach an offering for sin. Of God glorified in Christ's death, and ourselves identified with Christ thereby, such an one enters into little if at all. One is content then to look at no more than His bearing our sins in His own body on the tree: in itself a most necessary blessing, but assuredly short of appropriating the distinctive truth of the burnt-offering.

Deterioration as well as difference of degree appears in others of these types as may be shown in due time. This tends to confirm the thought here. But, however this may be judged, the fact is certain among believers; and the result of not entering into the various aspects and relations of Christ's sacrifice is that souls lose not a little in clear and bright perception of the truth, and of their own blessing consequently. Hence the importance of heeding every divine intimation of the revealed mind of Christ, that we may thus grow in and by the knowledge of God.

The Offerings of Leviticus: Leviticus 1-7, Chapter 2. The Burnt Offering: Leviticus 1:1-9

Leviticus 1:1-9

Let it be noticed that Leviticus 1-3 are one utterance of Jehovah. They are the three offerings of a sweet odor to Him, though differing in other respects. They are the positive side of Christ as a fire offering, a savor of rest to Jehovah. They are not for inadvertent sin against any of His commandments, or for guilt where His name and ritual may enter, or for reparation in His holy things, or in neighborly wrongs. The first were God's appointed ground and means of approach to Him Who had come down to dwell in their midst, but in His sanctuary, the tent of meeting for His people. From chapter 4 to 6:7, are sin and guilt offerings to remove hindrances or restore interrupted communion with Him Who on the day of atonement established the title of His people to draw near Him.

The most important of the sweet savor gifts or presentations was the Burnt Offering. With this the olah or holocaust, Jehovah began.

“And Jehovah called unto Moses and spoke to him out of the tent of meeting, saying, Speak unto the children of Israel and say unto them, When a man of you presenteth an offering to Jehovah, ye shall present your offering of the cattle, of the herd and of the flock. If his offering [be] a burnt offering of the herd, he shall present it a male, perfect; at the entrance of the tent of meeting he shall present it for his acceptance before Jehovah. And he shall lay his hand on the head of the burnt offering; and it shall be accepted for him to atone for him. And he shall slay the bullock before Jehovah; and Aaron's sons, the priests, shall present the blood and sprinkle the blood round about on the altar that [is at] the entrance of the tent of meeting. And he shall flay the burnt offering and cut it up into its pieces. And the sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; and Aaron's sons, the priests shall lay the parts, the head, and the fat, in order on the wood that [is] on the fire which [is] on the altar. But its inwards and its legs shall he wash in water; and the priest shall burn all on the altar, a burnt offering, a fire-offering of sweet odor to Jehovah” (Lev. 1:1-9).

Had there been no sin in man, or death through it, we could scarce conceive of a burnt offering. Yet it is an offering neither for sin nor for guilt, but God glorified where sin was by a victim, the blood of which covered it from God's eyes, as the fire consumed it and brought out nothing but sweet savor. The steer, which the offerer brought near as an offering, presented in type the perfectness of Christ in giving Himself up to death in love and for the glory of God, unreservedly surrendering His life yet in obedience, the plainest contrast with Adam forfeiting his by disobedience. It was for the offerer's acceptance, and it made atonement for him; which could not be without death and the shedding of blood, and the fire-testing of divine judgment which consumed all with no other consequence than a savor of rest to Him.

A sinful man can approach God on this ground only. It foreshadowed Christ, Who through the Spirit eternal offered Himself spotless to God; or as He said beforehand, Therefore doth the Father love Me, because I lay down My life that I may take it up again. No one taketh it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again: this commandment I received of My Father. So

in Hebrews 10 quoting Psalm 40, He says, Lo! I am come to do Thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. He came thus to replace what the first man wrought in wronging God, by His perfect giving Himself up to death and judgment that God might be glorified in Him, now man, and thus clothe with His own acceptance those who believed in Him. Now the Son of Man is glorified, and God is glorified in Him. Great as was Adam's sin, infinitely greater is the Second man's obedience unto death; and who can sum up the immense and countless results in blessing for faith now, as forever and for the universe when power will act publicly to God's glory!

It was not the priest's part but the offeror's to present the victim at the entrance of the tent of meeting, or at the brazen altar (v. 3). It was he too, who laid his hand on the head of the burnt offering (v. 4). This signified identification by grace with the offering. The acceptance of the holocaust was transferred to the offeror. As the Son emptied Himself to become not man only but a bondman, and, when so found, humbled Himself in obedience as far as death on a cross, God answered, not by reconciling and forgiving only but, by setting man in His person and through His work in His glory. Only none share the blessedness but those who believe, certainly not such as despise Himself and God's call by unbelief. After the animal was slain, the proper priestly work began in sprinkling the blood round about on the altar (v. 5); as it was theirs to put fire on and lay wood to feed it (vss. 7-8). The washing in water accomplished for the offering inwardly and outwardly the purity which was intrinsically true only of Christ. And this went up to God under His absolutely searching judgment an odor of rest (v. 9). It has been justly remarked that the word for "burn" here, not in the offerings for sin or trespass, is the same as for burning the incense: a striking if minute proof of their essential difference, though both coalesce in setting forth fully the wondrous death of Christ.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 8. Israel's Holiness

It is remarkable that here they are called to observe Jehovah's statutes, when three prohibitions are laid on Israel of a seemingly minor importance, not moral like that which follows.

19 "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with two kinds of seed; nor shall there come upon thee a garment of two kinds of stuff mingled together. 20 And whosoever lieth carnally with a woman that is a bondmaid bethrothed to a husband, and not at all redeemed, nor freedom given her: there shall be punishment; they shall not be put to death, because she was not free. 21 And he shall bring his guilt-offering unto Jehovah to the door of the tent of meeting, a ram for a guilt-offering. 22 And the priest shall make atonement for him with the ram of the guilt-offering before Jehovah for his sin which he hath sinned, and he shall be forgiven for his sin which he hath sinned. "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised to you; it shall not be eaten. 24 But in the fourth year all the fruit thereof shall be holy for giving praise unto Jehovah. 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield to you the increase thereof: I [am] Jehovah your God. 26 Ye shall not eat [anything] with the blood: neither shall ye use enchantments, nor practice augury. 27 Ye shall not round the corners of your heads, nor shalt thou mar the corners of thy beard. 28 Ye shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I [am] Jehovah. 29 Profane not thy daughter to make her a harlot; lest the land fall to whoredom, and the land become full of enormity. 30 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] Jehovah. 31 Turn ye not to those that have familiar spirits, nor to the wizards; seek them not to be defiled by them: I [am] Jehovah, your God. 32 Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I [am] Jehovah. 33 And if a stranger sojourn with thee in your land, ye shall not do him wrong. 34 The stranger that sojourneth with you shall be to you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] Jehovah your God. "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. "Just balances, just weights, a just ephah, and a just hin, shall ye have: I [am] Jehovah your God that brought you out of the land of Egypt. 37 And ye shall observe all my statutes, and all my judgments, and do them: I [am] Jehovah" (vers. 19-37).

Peremptorily, but in wisdom, was divine order impressed, and mixture of different kinds forbidden. He is a faithful Creator, and gave to each creature its species. Hence as it was sin to separate what He joined, it was not less to join what He separated. Their cattle must gender according to the respective kind; their field must not be sown with different kinds of seed; nor was a garment woven of two materials to come on the Israelite. To the Christian the words are full of importance. It was Satan that sowed darnel with the wheat; and the Spirit warns against every incongruous communion (2 Cor. 6). There must be no diverse yoking with unbelievers, no touching what is unclean, no compromise of truth by mixed principles. In matters of this life compromise is amiable and right; but where God's will is in question, it is a ruse of the devil.

The case that is next provided for (vers. 20-22) supposes the imperfect state which the law contemplates; for if she had been free, death was the penalty. But being a bondwoman and espoused, she was scourged, and he brought a guilt or trespass-offering; by which ram the priest made atonement, and the sin was forgiven. Jew or Greek, bond or free, is all gone now: Christ abides for faith.

Again, it was the day of earthly things; but Jehovah would have His people bear in mind the ruin of the earth through man's sin. A full time must pass during which the fruit of their planted trees lay "as uncircumcised unto them "; the fourth year "all the fruit thereof shall be holy to praise Jehovah "; after which they are free to eat, "that it may increase to you its produce." It is the right principle of the first-fruits for Jehovah (vers. 23-25). God's rights have the first place.

Then not only is the eating of anything with the blood forbidden, but enchantments and auguries, and heathenish ways in trimming of heads and beards, cutting of the flesh and tattooing, as opposed to Jehovah. So too the devoting of a daughter to whoredom, as not immoral only but "profane." So as His sabbaths were to be kept, and His sanctuary reverenced, they were to shun necromancers and soothsayers as polluting (vers. 26-31). The same authority of Jehovah, which proscribed those heathen enormities, calls for honor to the hoary head and the face of the old man, coupling them with the fear of "thy God" (32). And what strikingly cuts off by anticipation the narrow and base pride of the Talmud, "a stranger" that might sojourn in their land was, not only to be allowed there unmolested, but to be loved as one born among them. "Thou shalt love him as thyself; for ye were strangers in the land of Egypt: I [am] Jehovah your God" (33, 34). How touching to remember their oppression in Egypt, not for resentment but for compassion!

Lastly, strict equity is enjoined in all dealings of trade and commerce. "Ye shall do no un-righteousness in judgment, in measure of length, in weight, and in measure of capacity: just balances, just weights, a just ephah, and a just hin shall ye have: I [am] Jehovah your God, that

brought you out of the land of Egypt" (36). It is a great aggravation, because it is not transient but deliberate wrong, when the scales and weights are unfair, when solids and liquids have a falsified criterion. "Therefore shall ye observe all my statutes and all my judgments, and do them: I [am] Jehovah" (37). The least things of daily life fall under His eye.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 7. Israel's Practical Holiness

Another duty is here urged, considerateness for such as through natural infirmity are liable not only to err but to have advantage taken of them by the light-minded or the malicious. Other warnings are given that an Israelite might behave to his brother as became the people of Jehovah. His fear was to govern all the life, individually or together. Righteousness in judgment is insisted on, irrespective of low or high. Tale-bearing is frowned on: who could tell the mischief that might result? Hatred in the heart is the deep wrong against a brother; but it is immediately urged earnestly to rebuke one's neighbor that one bear not sin on his account (or, bring not sin on them).. In short, no allowance of grudge, or self-vengeance, but to love one's neighbor as oneself.

"14 Thou shalt not curse (or, revile) a deaf [person] nor put a stumbling-block before a blind one, but thou shalt fear thy God: I [am] Jehovah. 15 Ye shall do no unrighteousness in judgment: thou shall not respect the person of the lowly, nor honor the person of the mighty; in righteousness shalt thou judge thy neighbor. 16 Thou shalt not go about a tale-bearer among thy people; nor shalt thou stand against the blood (or life) of thy neighbor: I [am] Jehovah. 17 Thou shalt not hate thy brother in thy heart; thou shalt earnestly rebuke thy neighbor, lest thou bear sin on account of him. 18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I [am] Jehovah" (vers 14-18).

We may view these injunctions as a class, and even from ver. 11. But it is well to observe that moral and ceremonial are expressly flowing together side by side, both founded on the revealed name of Jehovah, whose honor is at the head of all, and whose dishonor was more deadly and detestable than any other sin. It must and ought to be so, if He, the living God chose Israel to be His people, and Israel gladly owned Jehovah as their God, the one true God. And beautiful it is to note how He deigns to guide them in all the details of life, civil as well as religious, as their moral Governor: for so it really was.

Israel was in obvious contrast with the long abnormal time which stretched from man driven out of paradise till the deluge was sent on the race left to its self, and his so-called free-will ended in corruption and violence, greatly aggravated by the fallen angels, as Gen. 6 tells us, interpreted if we needed it by 2 Peter and Jude. It was now in Israel, apart from all nations, brought out of Egypt led through the wilderness, and established in Canaan under a divine government which comprehended all the people in their relation with Jehovah and with one another, and strangers too, with the utmost minuteness. Love would delight in it as showing His deep interest in them; self-knowledge would gratefully own His wisdom and their need. Insubjection to Him could only if distinct and unjudged bring death, as obedience was met by His manifested blessings.

Yet we must never forget that it necessarily and wholly differs from Christianity, which sprung from the sovereign grace of God in honor of His Son, after the Jew scornfully and with hatred refused Him, the end of their wicked history as a responsible people. So Isaiah had prophesied, disclosing first their captivity in Babylon for their idolatry (chaps. 40-48); next, the irretrievable ruin as far as they were concerned by the rejection of their Messiah (chaps. 49-57). But his last chaps. (58-66.) prove no less certainly, that divine mercy will restore them to better unfailing blessing for the elect remnant, who will become His strong and honored and holy people, when the Lord appears in power and glory for His world-kingdom (Rev. 11:15).

Christianity, and the church of which Christ is the glorified head, come in after His cross and ascension and before He comes to receive the saints destined for the heavenly places. Christ as revealed in the written word is their rule of life, and the Holy Spirit sent forth is their power, in faith working by love, on the ground of Christ's redemption and their deliverance by His death and resurrection. Hence, while taught to appreciate the faith and walk, the service and the worship of saints from Abel all through the O.T., there is in Christ a quite new standard of walk and worship. Also we are called to suffer for righteousness and Christ's name, to love our enemies, and to lay down our lives for the brethren, as no Jew was. Hence the N.T., which not only confirms the Old but reveals God's secrets, that were not then revealed to the fathers or their children, as they are now by the Spirit to the glory of the Father and the Son.

It could not but be that these wondrous counsels of God, when the cross of Christ and His exaltation furnished the fit moment for making them known to His children, introduced wholly new ways both in the individual Christian and in the church as a whole. Alas as they were the last to be revealed, they were the first to evaporate when the apostles departed to be with Christ. The Fathers so styled, the sub-apostolic Fathers, as far as we have their remains, are the clearest proof of their fall from the grace and truth which came through our Lord Jesus. The heavenly things are thereby eclipsed. The very righteousness of God as revealed in the gospel is ignored, clouded, or debased. What could be expected of their knowledge in the mystery of Christ and of the church? of its standing, or of its hope?

It thus appears that time is a vast parenthesis between eternity before it and eternity to follow, in which the earth and Israel with the other nations fill the scene as in the O. T. Within that parenthesis comes another, turning on Christ's rejection and exaltation on high, and the revelation of the great mystery concerning Christ, and concerning the church united to Him by the Spirit already, but awaiting His coming for heavenly glory and their reign with Him over the earth. Restored Israel will be blessed, at the head of all the nations here below, under the new covenant and the Messiah till eternity begins.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 6. Israel's Practical Righteousness

Our chapter begins a varied application of the law to Israel, both Godward and manward. This was divine wisdom. It was excellent to have His will as to the earthly people as a whole summary; not less valuable was it for them to have its several parts in suitable connection. There is no vain repetition anywhere, though those who count themselves able to sit in judgment of His word are necessarily incapable of entering into the truth. For man only learns it through his need and in a spirit of faith, dependence, and obedience. Indeed it would deny God and His

majesty if it could be in any other way.

“1 And Jehovah spoke to Moses, saying, 2 Speak to all the assembly of the children of Israel, and say to them, Ye shall be holy, for I Jehovah your God [am] holy. 3 Ye shall reverence every man his mother, and his father, and ye shall keep my sabbaths: I [am] Jehovah your God. 4 Ye shall not turn to idols, and ye shall not make to yourselves molten gods: I [am] Jehovah your God. 5 And if ye offer a sacrifice of peace-offerings to Jehovah, ye shall offer it for your acceptance. 6 It shall be eaten on the day when ye sacrifice it, and on the morrow; and that which remaineth to the third day shall be burned with fire. 7 And if it be eaten at all on the third day, it is an unclean thing, (an abomination,) it shall not be accepted. 8 And he that eateth it shall bear his iniquity, for he hath profaned the holy thing of Jehovah; and that soul shall be cut off from among his peoples. 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field; and the gleaning of thy harvest thou shalt not gather. 10 And thy vineyard shalt thou not glean, neither shalt thou gather the scattered grapes of thy vineyard; thou shalt leave them for the poor and the stranger: I [am] Jehovah your God. 11 e shall not steal, and ye shall not deal falsely, and ye shall not lie one to another. 12 And ye shall not swear by my name falsely and profane the name of thy God; I [am] Jehovah. 13 Thou shalt not oppress thy neighbor, nor rob him. The wages of the hired servant shall not abide with thee all night until the morning” (vers. 1-13).

It is not the abominable and evil against which they were warned, but the good inculcated because of their relation to Jehovah: what they should do, rather than what they should not, though this continues here and there to have its place still. So the chapter begins with a word and principle applied by the apostle Peter to the Christian Jews he addressed, as it is far more deeply true in Christianity; “be ye holy, for I am holy.” As woman so largely figured through the corrupt lusts of fallen nature in the chapter before, and even to unnatural vileness, it is striking that here we begin with, “Ye shall reverence every man his mother, and his father, and my sabbaths ye shall keep: I am Jehovah your God.” The mother has the first place in singular contrast with the slight of woman and the pride of man characteristic of the Talmud and modern Judaism. Of course the father is in no way forgotten, and if remembered would have his place of just authority. It is worthy of note that Jehovah adds here, “and my sabbaths shall ye keep.” The sabbath was not a moral duty, but of divine authority; and hence of all moment as a question of relationship with Jehovah and therefore the sign of His people Israel. If we as Christians own the Lord's day, Israel will truly honor the sabbath in the age to come when Jehovah reigns. How pithily contempt is poured on “molten gods” in ver. 4.

Peace-offerings are next guarded; for man there had a large place, and danger was nigh. It is well when holiness guards our joy; but it is evanescent. Hence it could not be eaten on the third day without iniquity, and profanation (5-8). Man's eating must be kept near the offering to God.

Jehovah would also train His people in gracious feeling. If He would bless their harvest and their vintage, He inculcates kindness to the needy, and instructs them to leave a margin of their good crop, and the scattered or fallen grapes, for the poor and the stranger. Such had once been their own lot in the land of Egypt; but the ground. is Himself, Jehovah their God (9, 10).

Dishonesty and untruthfulness He prohibits, especially with the profanation of His name; and He denounces oppression of one's neighbor, were it but in delaying for a single night to pay what was due to a poor laborer. Wealthy Jews were guilty in this way: is it confined to men of Israel? Vers. 11-13 are of great weight.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 5. Other Abominations Forbidden

But there is uncleanness through other causes, and viler abominations contrary to nature, against which Jehovah warns. It may be painful to read; but it is wholesome to learn of what human nature fell into among heathen races so civilized as in Egypt and Canaan; and God knew that His people, when slighting His word, might follow them both.

“19 And thou shalt not approach a woman, in the separation of her uncleanness to uncover her nakedness. 20 And thou shalt not lie carnally with thy neighbor's wife to become unclean with her. 21 And thou shalt not give of thy seed to let them pass through [the fire] to Molech, nor shalt thou profane the name of thy God: I [am] Jehovah. 22 And thou shalt not lie with mankind as one lieth with womankind: it [is] abomination. 23 And thou shalt not lie with any beast to become unclean therewith; and a woman shall not stand before a beast to lie down therewith: it [is] con fusion. 24 Make not yourselves unclean in any of these things; for in all these have made themselves unclean the nations which I cast out from before you. 25 And the land hath become unclean: and I visit the iniquity thereof upon it, and the land vomiteth out its inhabitants. 26 But ye shall observe my statutes and my judgments, and shall not do any of all these abominations, —the homeborn and the stranger that sojourneth among you 27 (for all these abominations have the men of the land done, who [were] before you, and the land hath been made unclean); 28 that the land vomit not you out also, when ye make it unclean, as it vomited out the nation that was before you. 29 For whosoever shall do any of these abominations, the souls that do [them] shall be cut off from among their people. 30 Therefore shall ye observe my charge, that ye do not [any] of these abominable customs which were done before you; and ye shall not make yourselves unclean therein: I [am] Jehovah your God” (19-30).

Here is a somewhat different character of defilement, but leading on to still viler abominations, on none of which need one dwell, though assured God is wise and holy in every word He lays down. Indeed the Epistle to the Hebrews (13:4) calls the Christian Jews, and in principle all concerned, to take heed, in terms which take in verses 19, 20 of our chapter. Marriage is to be honorable in all respects, as well as among all of course. Christian light and love is meant to pervade even the most intimate of relationships, and cleanse from every defilement of flesh and spirit; of Jews and of Gentiles we need to be reminded that the Lord is the avenger of all such wrongs.

Then we have a transition from wives to children, and that most inhuman rite in which parents were so blinded of Satan as to devote their offspring sacrificially to Molech or Moloch, and probably Malcham and Milcom. It was the tutelary God of the Ammonites; and Chemosh, the deity of the Moabites, differed little from it, Furst making the name signify “fire,” as Molech, etc., mean “King.” From Jer. 19:5 it appears that Baal was worshipped thus. It was widespread under various idols over the earth; and how awful the fact that Solomon yielded to his heathen wives, and went after Ashtoreth, the licentious goddess of the Zidonians, and after Milcom or Molech the abomination of the Ammonites, and built a high place for Chemosh, that of Moab! The greatest science and learning, the highest civilization and luxury, in no way hindered this, if they did not help it on; and the day hastens, when the Jews, now so staunch apparently against every idol, will fall under strange gods, and

set up a man as God in His temple, drawing apostate Christendom into this fatal revolt, all the more guilty on the part of those called to worship the Father and the Son in Spirit.

This verse 21 is but one of many solemn prohibitions of a horror, which prevailed down to Josiah's days, as Ahaz was a notable patron of it long before. Some have reasoned on “passing through the fire,” as here and elsewhere, to deny the burning of their seed: but this seems a kindly effort to soften the reality of the wickedness. It was the fullest, though not the only, profanation of the name of Israel's God. Jehovah accepted a sheep or an ox, or even a much smaller sacrifice; Satan under these names demanded their sons.

The unnatural brutalities of verses 22, 23, are plain enough; but it may not be known how unblushingly they were perpetrated among the heathen, even the Greeks and the Romans. What abomination! It is confusion, says Jehovah. Israel were not to render themselves unclean in any of these things, as in all these did the nations of Canaan which He cast out before them. How much guiltier, if so, would Israel be I The very land was made unclean. Therefore had He visited the iniquity on it. Earth vomited out its inhabitants; so that Israel must beware, not only for themselves, but for any stranger sojourning among them, lest the land should vomit them out, as it had the nations that dwelt there before Israel. For such evil was intolerable in His eyes, and yet more offensive in His own people than in any other a truth forgotten soon among the Jews, as later in Christendom. “Therefore shall ye observe my charge that ye do not [any] of the abominable customs which were done before you, and that ye make not yourselves unclean therein: I [am] Jehovah your God.” It is by receiving the good that is from God, His word and above all His Christ, that souls are kept from evil.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 4. Abhorrent Mixtures of Relation

The divine prohibition in this portion of our chapter refers to near relations and rests simply on the divine will and authority: “I am Jehovah.” Marriage was not, save at the beginning, to unite “one's own flesh,” naturally united or near already.

“6 None of you shall approach to all (or, any) flesh of his flesh to uncover nakedness: I [am] Jehovah. 7 The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover (she [is] thy mother); thou shalt not uncover her nakedness. 8 The nakedness of thy father's wife shalt thou not uncover: it [is] thy father's nakedness. 9 The nakedness of thy sister, daughter of thy father, or daughter of thy mother, born at home or born abroad, their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter or of thy daughter's daughter, their nakedness thou shalt not uncover; for theirs [is] thy nakedness. 11 The nakedness of thy father's wife's daughter, begotten of thy father (she [is] thy sister), thou shalt not uncover her nakedness. 12 The nakedness of thy father's sister shalt thou not uncover; she [is] thy father's own flesh. 13 The nakedness of thy mother's sister shalt thou not uncover; for she [is] thy mother's own flesh. 14 The nakedness of thy father's brother shalt thou not uncover; thou shalt not approach his wife: she [is] thine aunt. 15 The nakedness of thy daughter-in-law shalt thou not uncover (she [is] thy son's wife); thou shalt not uncover her nakedness. 16 The nakedness of thy brother's wife shalt thou not uncover; it [is] thy brother's nakedness. 17 The nakedness of a woman and her daughter shalt thou not uncover; thou shalt not take her son's daughter, nor her daughter's daughter, to uncover her nakedness (they [are] her own flesh): it [is] wickedness. 18 And thou shalt not take a wife to her sister, to vex [her] (or, be a rival), to uncover her nakedness, beside her during her life” (vers. 6-18).

The opening is singularly emphatic, “Man, man, &c.” This the Septuagint follows closely. Man's attention is called for. Marriage is only honorable where God's will is observed. Heb. 13:4 in no way sanctions or sanctifies a forbidden union. The true rendering is, Let marriage be honorable (not “among all” as the Revisers say, but) “in all things,” and the bed be undefiled. The construction is alike before and after. It is an injunction, not an affirmation as in the A.V. with Wiclif, Cranmer, and the Geneva translators. The Rhemish is an ungrammatical evasion, meant to correspond with the Vulgate, which would seem to take the Greek like the Peschito, Wiclif, &c. Tyndale alone was right. Against unions or licenses, such as are here indicated, Jehovah sets His face. His name from beginning to end of the chapter is the solemn warrant against them all. If an Israelite allowed passion to carry him away, it was rebellion against Jehovah and at his own peril.

But in these near relationships marriage was unnatural and dishonorable in the measure of the nearness. And that intercourse which was proper to the married tie, forbidden in every case outside it, was here sinful and shameful in the highest degree, whether in the superior place of father or mother, and the nearest on either side, or in the equal one of sister howsoever born, or in the inferior one of daughter-in-law. And who would be bold enough to deny that the corresponding ones, not here specified, are not really implied? It is the man who is here prohibited: surely the woman is so no less. Further, the prohibition goes beyond blood-relations and extends in like degree to those by marriage connection. Of great moment it was to cultivate the warmest affection between all that stood together in near kin or connection. But still more was it essential that their mutual love should be ordered in all purity.

There was a marked exception requisite to keep up tribal inheritance in Israel, which though existing elsewhere applied to no other people as to them, still less to a Christian; a Levirate or brother-in-law marriage. It was when a man died childless, and his brother or next of kin was called to raise up seed to the deceased, the aim being to bind up the family line and the inheritance; so much this, that if the nearer kinsman refused, the widow was entitled publicly to loose his shoe and spit in his face.

Verse 17 shows that the prohibition goes beyond this to the incongruous and unnatural intercourse with a woman and her daughter, or her son's daughter or her daughter's daughter, though all strangers to him. And verse 18 forbids an Israelite to have two sisters together, for the reason assigned. Christianity goes to the root of the matter by recalling, as our Lord did, to what was at the beginning when God made one man and one woman.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 3. Israel's Duty in Natural Relations

Here Aaron and his sons appear. Jehovah communicated to Moses what he was to charge on the people in general. They had left the house of bondage behind with its idols and impurities; they were to enter Canaan where and when the cup of the iniquity of the Amorites was full. They were a people redeemed externally at least, sheltered from divine judgment even in Egypt by the blood of the paschal lamb, and delivered by divine power through the Red Sea which swallowed up the world's adverse power. Yet were they meanwhile in the wilderness, but with

Jehovah their leader on march, and dwelling in their midst where-ever they sojourned.

His dealings up to Sinai were in pure grace (spite of constant unbelief and complaint). If they murmured at the bitter water, after three days of thirst, Jehovah smote none but showed Moses that which made them sweet. When they murmured for hunger, Jehovah gave them bread from heaven and in double measure on the sixth day to mark the sabbath of rest. When again they murmured for water, Moses at Jehovah's call struck the rock on Horeb, and water flowed abundantly. Then Amalek came and Joshua fought, but Israel, however assured, prevailed only while the hands of Moses were held up. The beautiful pledge of the Kingdom closes in righteous order. All changes in Ex. 19; for Israel, instead of owning their utter weakness and pleading the promises of grace, boldly undertake to stand on their obedience of the law, i.e. on their own righteousness, the sure proof that they knew aright neither God nor themselves, the sad token of ruin ever to grow worse and worse.

Still there they were His people as no other nation was. His choice and their redemption were as plain facts as the judgment He had executed for their deliverance on the greatest of the then kingdoms of the earth. As such Jehovah had brought Israel to Himself; but confiding in themselves; they had accepted the condition of keeping His covenant for their standing and blessing. This became the basis of their obligations. They were in relationship with Him as His people on earth, with His law as the rule which bound them in all respects. Obedience is a duty; but to rest life or blessing on it was fatal. Law thus became for sinful man a ministry of death and condemnation.

“1 And Jehovah spoke to Moses, saying, 2 Speak to the children of Israel, and say to them, I [am] Jehovah your God. 3 After the doings of the land of Egypt wherein ye dwelt, ye shall not do; and after the doings of the land of Canaan whither I bring you, ye shall not do; neither shall ye walk in their customs. 4 Mine ordinances shall ye do and my statutes shall ye observe to walk therein: I [am] Jehovah your God. 5 And ye shall observe my statutes and my judgments, by which the man that doeth them shall live: I [am] Jehovah” (vers. 1-5).

It is of all moment to apprehend that on this ground no sinner can live: he needs to be justified by faith in Jesus the only Savior. For this reason the apostle in Gal. 3:11, 12 quotes the last of these verses to set the position under law in contrast with faith. “But that no man is justified by the law in the sight of God is evident; for the just shall live by faith. And the law is not of faith; but he that doeth them shall live by (or, in virtue of) them.” Indeed he had already in ver. 10 laid down the still more sweeping sentence that “as many as are by (or, on the principle of) works of law are under curse,” founding it on Deut. 27:26. Let the reader weigh the striking fact here recorded. Silence is kept as to the blessings declared on mount Gerizim: all these were in vain. But the curses on mount Ebal stand in all their solemnity.

The law was given, not for sinful man to gain life thereby, but to learn that in such a way it was impossible. Law can only curse sinners, and sinners Israel and all men are. By faith the elders, like ourselves, obtained witness of being righteous; for faith ever rests, not on self but Christ, as Abel did and every saint that followed him. Before the law God gave promises of unconditional favor to the fathers; but the children forgot them, and boldly undertook to live by obeying the law, and so, when they transgressed and rebelled as they did, increasingly incurred the curse. Such as looked on to the coming Messiah, renouncing self-confidence, and owning their sins, were justified by God's grace, even as the fathers. For when man fell, God revealed the Seed of woman as Satan's destroyer, the resource and object of faith.

The law was as absolutely right, as man and favored Israel were thoroughly wrong. On the ground of law sinful man could only meet with death and condemnation. But man is blind both as to God and as to himself, and having no confidence in His grace, willingly accepts earning life by his well-doing. As he did not believe, he must learn to his cost that in the things of God he is as weak as he is ungodly (Rom. 5:9). Through law is not acquirement of righteousness but knowledge of sin (Rom. 3:20). The law also works out wrath, and thereby the offense abounds. As the sting of death is the law, so is the law the power of sin. But Christ only is the Savior whom God made sin for us in His atoning death; which glorified God even as to sin, and left him free to display His grace to the uttermost for all that believe on His Son.

Hence the Christian rests in a new righteousness, not man's as Israel pretended to and are now suffering the consequence of their failure, and yet more for rejecting their own Messiah. It is now God's righteousness apart from law that is manifested, God's righteousness through faith of Jesus Christ unto all (Gentile no less than Jew), and upon all that believe (whoever they be and whatever they may have been); for there is no difference, let the unbelieving pride of man conceive what it will on its own behalf. For all sinned and do come short of God's glory: being justified freely by His grace through the redemption that is in Christ Jesus whom God set forth a propitiatory through faith in His blood, unto showing forth His righteousness because of the passing over (or, praetermission of) the sins that had been before in His forbearance; for showing His righteousness in the present time that He might be just and justifier of him that is of faith in Jesus (Rom. 3:21-26). Thus was boasting excluded. The Christian confesses his ruin by sin and his own sins, but has faith in Him Who suffered once for sins that He might bring us to God (1 Peter 3:18).

Hence too Christian responsibility is not less real than the Israelite's, but is wholly different. He has life eternal in Christ Who gives it to him; he comes not into judgment which Christ bore for him; and he has passed from death into life. The blood of Christ has cleansed him from every sin, so that he knows himself white as snow in God's sight. He is God's son through faith in Christ Jesus, and sealed with the Holy Spirit given to him, crying, Abba, Father. He is a member of Christ's body in union with the heavenly Head. All this and more create a responsibility not only altogether distinct from that of Israel, but far beyond what the saints had before Christ's redemption and the gift of the indwelling Spirit. For duties, depend on relationship; and as the Christian is by grace brought into an entirely new place in Christ, so are we expressly regarded (Eph. 2:10) as created in Him for good works, prepared before that we should walk in them. The measure and character of Israel's place, excellent as it was, is wholly short of and quite different from ours.

But we may notice in the prefatory words of our chapter how Israel were warned against the doings of both Egypt and Canaan. Jehovah's ordinances and statutes they were to observe and walk in: the man that did these should live. That in fact they turned away in disobedience of those both the evil ways was their utter ruin.

Israel Holy to Jehovah: Leviticus 17-22, Israel Holy to Jehovah: 2. Eating Blood Prohibited

What we have just had before us applies in its fullness only to the wilderness and the tabernacle there, in part even to the strangers that sojourned among them, wholly to the children of Israel as Jehovah's people of possession. The main prohibition of the closing verses (10-16) has a far wider bearing as the N. T. proves.

“10 And every one of the house of Israel, or of the strangers who sojourn among them, that eateth any manner of blood—I will set my face against the soul that eateth the blood, and I will cut him off from among his people, 11 for the life (or, soul) of the flesh is in the blood; and I have given it to you upon the altar to atone for your souls, for it is the blood that maketh atonement for the soul. 12 Therefore have I said to the children of Israel, No soul of you shall eat blood, neither shall the stranger who sojourneth among you eat blood. 13 And every one of the children of Israel, and of the strangers that sojourn among them, that catcheth in the hunt a beast or fowl which may be eaten, he shall pour out the blood thereof, and cover it with earth; 14 for as to the life of all flesh, its blood is the life in it (or, for its life): and I have said to the children of Israel, Of the blood of no manner of flesh shall ye eat, for the life of all flesh is its blood: whosoever eateth it shall be cut off. 15 And every soul that eateth that which died [of itself] or that which was torn [by beasts, whether he be] home-born or a stranger, shall both wash his clothes, and bathe in water, and be unclean until the even; then he shall be clean. 16 But if he wash them not nor bathe his flesh, he shall also bear his iniquity” (vers. 10-16).

Thus did Jehovah impress on the heedless heart of man, that as human life was forfeited to God through sin, so He forbids the profane levity of turning the blood which is the natural life of earthly creatures into food. So had He enjoined after the deluge when liberty was first given to partake of flesh. The blood was strictly reserved for Himself. Even with natural animals, born to be taken and destroyed, and suitable for food, the claims of God must be maintained. This was long before the law, or even the fathers who had the promises. It was for those rescued from destruction, and standing on what Jehovah saw in the holocaust Noah offered on the altar. But when God thereon blessed Noah and his sons, who began the world that now is, while every moving thing that lived was now given for food as the green herb previously, “flesh with the life, or blood, ye shall not eat.” Man's life has a value attached to it never before declared; and the more because now for the first time it was for government responsible to God to vindicate. “And surely your blood, [the blood] of your lives, will I require.” Even if a mere animal with no reasonable soul slew a human creature, this was no reason to pass it by. “At the hand of every animal will I require it; at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man” (Gen. 9:3-6).

These Noahic precepts were carried out further for the children in the law; but they were divinely made known for the post-diluvian world. And when the judaizing party in the early days of the church strove to bring the Gentiles under the law, God took care to maintain liberty from the law of Moses for such. The effort was made at Antioch, where the very name of Christian was first heard, by certain men who came down from Judea, and taught that none could be saved, unless circumcised. Paul and Barnabas after no small discussion failed to settle the question, which was carried to the source of the dispute; and all came out before the apostles and elders in Jerusalem. There Peter, giving a witness with no uncertain sound, asks why they tempted God by putting a yoke on the disciples “which neither our fathers nor we were able to bear. But we believe that through the grace of the Lord we shall be saved in like manner as they also,” not merely shall they be saved even as we. Then Barnabas and Paul rehearsed what signs and wonders God had wrought among the Gentiles by them; and James summed up that which became the decree of the apostles and the elders with the whole assembly, nay of the Holy Spirit Himself, to lay upon the Gentile confessors no other burden than these necessary things “that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, it shall be well with you” (Acts 15:28, 29).

It surprises not a few that non-complicity with idols, and personal purity should be set with abstaining from eating blood and things strangled. The apostles did not reason on the ground of man's conscience; for grave a monitor as it is, it was then and it might be at any time darkened by public opinion and habits, which among Gentiles made as little of idolatry and personal purity as of using blood and strangled things for food. The revealed will of God is absolute for the believer; and as a fact His face was set against all these indulgences, entirely apart from the peculiar institutions of Israel. They have the full weight of apostolic authority as “necessary things “: what can abrogate this expressly for those of the Gentiles that believe? and in pointed distinction from Levitical ordinances? God's honor is inviolate, and His sanction of marriage, not of fornication. God insists on the recognition that life belongs to Himself; so that, as He gives to eat of flesh, He reserves the blood and forbids eating of things strangled similarly; and the Christian is in no way to be indifferent even to these last injunctions, but bound to honor Him in both.

In Israel, as we see in these verses, to eat blood was to provoke Jehovah's jealousy to the cutting off of the offender: Israelites or strangers sojourning among them made no difference. It denied man's obligation to own the forfeit of life to God: for God was to be owned solemnly, if not on the altar, at least by pouring out the blood on the earth as due to Him, instead of appropriating it to one's own gratification. Death was a serious thing; and Jehovah would not have it slighted, even when He allowed His people to partake of flesh that had been killed for their food. But He would have them, on penalty of their own death, honor His claim of the blood as the sign of life given up to God, and in no way for man to make his food.

Yet there is marked distinction as ver. 15 shows between eating that which died of itself, or what was torn by beasts, “Whether he be home-born or a stranger, he shall both wash his clothes and bathe in water, and be unclean till even; then he shall be clean.” Here it was not the defiance of Jehovah's rights, as in deliberately planning to eat the blood which was forbidden; yet was it a want of zeal for God's word, and of adequate sense of relationship to Him, and uncleanness was incurred, with the command to purge oneself and one's surroundings before Him in the manner prescribed. If the defiled soul was indifferent to these mild terms of humiliation in the ease, Jehovah was not mocked, and the soul which so despised Him, “shall bear his iniquity.”

Who that weighs these words can wonder at the shock given to Jewish feeling by our Lord's words in John 6:28? “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves. He that eateth my flesh and drinketh my blood hath life eternal; and I will raise him up at the last day; for my flesh is truly food and my blood is truly drink.” Granted, that His words were symbolical, as so often in this Gospel. Yet what symbol could be more startling? His person, His work, is the key to the truth. To eat blood under the law was to rebel against one's forfeited place, and to deal with the life that reverts and only belongs to God. But God now gives eternal life in His Son to every believer, and sent Him to die as propitiation for our sins. Grace changes all; and we despise the truth too, if we do not appropriate His death as the food of faith for our souls. But this in no way abrogates the fact that, in the full blaze of the N. T., the apostles under the Spirit's guidance call us to respect the outward token that life given up belongs to God.

The great day of atonement occupies the entire chap. xvi. of this book. We see its relation to the feasts of Jehovah in chap. 23:26-32. But it also claims a distinct place, as Jehovah gave a special revelation with ample detail because of its independent importance, not more central in the book of Leviticus than in the ways of God, as shadowing that work of Christ on which, for a lost world as well as a people, all blessing depends, for Jews or Greeks or the church of God, for earth and heaven, for time and eternity.

Having already sought to expound that chapter by itself, however imperfectly but at least with simplicity and for practical use, I may now turn to the scriptures which follow, up to chap. 23., which may well call for a separate but briefer treatment. Each of these six chapters is devoted to divinely given regulations, to preserve the priests and the people of Israel from defilements to which they were exposed. It is not the offerings, as in Lev. 1-7, nor the priests duly established and failing (Lev. 8-10), or discharging their duties as to food, and the natural defilements and purification (xi.-xv.), ending with the day of atonement (xvi.). Here it is to guard priests and people from other defilements.

Let us now look into the portion before us.

“1And Jehovah spoke to Moses, saying, 2 Speak to Aaron, and to his sons, and to all the children of Israel and say to them, This [is] the thing which Jehovah hath commanded, saying, 3 Every one of the house of Israel that slaughtereth an ox or sheep or goat in the camp, or that slaughtereth [it] out of the camp, 4 and doth not bring it to the entrance of the tent of meeting, to offer [it] as an oblation to Jehovah before the tabernacle of Jehovah, blood shall be reckoned to that man: he hath shed blood; and that man shall be cut off from among his people, 5 to the end that the children of Israel bring their sacrifices which they sacrifice in the open field, that they bring them to Jehovah, to the entrance of the tent of meeting, to the priest, and sacrifice them as sacrifices of peace-offerings to Jehovah. 6 And the priest shall sprinkle the blood upon the altar of Jehovah, at the entrance of the tent of meeting, and burn the fat for a sweet savor to Jehovah. 7 And they shall no more sacrifice their sacrifices to demons (or hairy ones, satyrs) after whom they go a whoring. This shall be an everlasting statute to them for their generations. 8 And thou shalt say to them, Every one of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice, 9 and bringeth it not to the entrance of the tent of meeting, to offer it to Jehovah; that man shall be out off from his peoples” (vers. 1-9).

When God set the world that now is after the flood on the new condition of responsible government in man's hand, it was preceded by sacrifice; and the sweet savor was so acceptable, that Jehovah said in His heart, I will not again curse the ground any more for man's sake, for the thought of man's heart is evil from his youth. The very evil of man is the occasion of grace shown by Him, the unchanging God, Who used man's evil to bring out what He is in Himself, and is therefore incomprehensible save to faith. God thereon laid down that life belonged to God, and that man was bound to own His claim by not eating the blood. This principle was acknowledged by the apostles, elders, and brethren in Jerusalem, at the very assembly which vindicated the liberty of Gentile believers, but insisted on the restriction under Noah.

Here however it is not God dealing with man, but Jehovah instructing His priests and people in their peculiar relationship to Himself. It is the thing which Jehovah commanded every man of the house of Israel and no others; and it is here imposed on their wilderness estate. Whoever there slaughtered an animal for food without the camp must bring it to the entrance of the tent of meeting to offer it as an offering to Jehovah before His tabernacle. If not, blood was imputed to him; and because he shed blood without thus acknowledging Jehovah, his own life was forfeited: “that man shall be cut off from his people.” It was an abandonment of Jehovah, and a denial of the ground on which he stood before Him. If he partook of animal food, he was bound to own, what the Gentiles that know not God had forgotten, that life belonged to Jehovah; He demanded the confession of the truth every time one took an animal's flesh for his food. Nor this only; but as He enjoined, solemnly before His tabernacle. Though for food, it was their duty to bring such to Jehovah and the priest as sacrifices; not of course as a sin-offering, but as expressive of communion with Him, sacrifices of peace-offerings to Jehovah.

Nor was the priest to fail on his side, but to sprinkle the blood upon the altar of Jehovah at the appointed place, and burn the fat for a sweet savor to Jehovah. Hence the profane and selfish wickedness of Eli's sons at a later day in the land, not only morally but in contempt of the law, even in the formal sacrifices and that which was exclusively Jehovah's right (1 Sam. 2:12-25). As the people were not to count their part irksome but a privilege as Jehovah's people, so the priests were called cheerfully to sprinkle the blood and burn the fat on the altar. How due to Him! how happy and good for His people

It was a needed safe-guard against idolatry too. For so inveterate a snare for man is it to turn aside to strange gods, that even here Jehovah deigns to notice the danger for His erring people. “And they shall no more sacrifice their sacrifices to the goats (or, satyrs), after whom they go a whoring. This shall be a statute forever to them throughout their generations.” So now that we as Christians rest on the one perfecting offering of Christ, it is our place and joy, whether we eat or drink or whatsoever we do, to do all to God's glory, to do all in the name of the Lord Jesus, giving thanks to the Father through Him. It is not only in offering up a sacrifice of praise to God, but as not forgetting to do good and communicate (i.e., to share our goods with others); for with such sacrifices God is well pleased.

Verses 8 and 9 take in also the strangers that sojourned among the Israelites and denounce the evil of offering a Burnt Offering or a sacrifice except at the one divinely assigned meeting-place with Jehovah. How sad for any in professing to own Jehovah with an offering to disregard His goodness in giving a place, and but one place, of outward access to Himself How active and wily is the unseen foe in everything, and not least in the ostensible worship of God to put scorn on the good and acceptable and perfect will of God! So it was in Israel then: so it has ever been, and with not less dismal success, in the church from near the first till our day.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:8,10,26, The Scapegoat

It is generally known that the Hebrew word so translated in the Authorized Version, but left by the Revisers untranslated, has been the occasion of keen debate among men of learning, Jews as well as Christians, though chiefly rationalists. Symrnachus gives , and Aquila (or, as Montfaucon reads, ); and the Vulgate follows, as did Luther in his day. Theodoret in his comment on the passage seems to have had no question but that the Seventy meant as . But the learned S. Bochart (Hieroz. II. liv.) objected that their rendering is by a term in classical authors appropriated to the active sense of averting or turning away evils, answering to the Latin averruncus, though he for his part suggests quite a different version of the Hebrew. One of his arguments repeated by moderns, that “ez” is a she goat, not a male, Gesenius confesses is not so certain. Indeed the remark in the Thesaurus, as anyone may verify from Hebrew usage, is “prius caprum quam capram significasse

videtur.” It is really an epicene, and so capable of application to either sex. Besides, Azazel is a compound, or which the more general designation sufficed with another word to define. This allowed, the natural formation of the word is obvious: Azazel means goat of departure. Nor is there real difficulty in identifying the people's lot with it: as the slain goat was for Jehovah, so the living one for a scapegoat. This is the express distinction of scripture in each case.

People are easily stumbled who for such reasons abandon the intrinsically simple, suitable, and holy sense, for alternatives of the most equivocal nature, if not absurd and profane. Thus not a few suggest that it is the name of a place, of which nobody ever heard; whereas the context supposes a meaning which all could understand at once. This is true only of the ancient and commonly held view. The advocates for place cannot settle among themselves whether Azazel signifies a precipitous mountain, to which the goat is supposed to be led, or a lonely valley which Deut. 21 probably suggested, though the case was wholly different. Besides, we have the place of consignment already and distinctly specified in ver. 10, which puts this sense of Azazel out of court as intolerable tautology; so Gesenius rightly argues on the latter supposition. “To a desert place, into the desert,” cannot stand; any more than the former supposition of casting the goat down a precipice, instead of letting him go free as ver. 22 requires. Tholuck, Winer, &c., contended for such a manipulation of Azazel as would mean “for a complete removal.” which Gesenius condemned very properly, both for its rigid character and for its incoherence with ver. 8; and therefore he preferred with many others the abominable sense of a demon or Satan! Hence the Septuagint has been cited as if must mean some evil genius of the wilderness, who had to be propitiated by the sacrifice of the dismissed goat! One can understand the apostate emperor Julian so sneering at scripture; but Cyril of Alexandria found no difficulty in understanding the Greek translation, as the plain English reader does the A.V.

For on the face of the chapter the two goats were taken “for a sin-offering” (ver. 5); and Aaron presented not one only but both before Jehovah at the door of the tabernacle (ver. 7); and lots were cast (ver. 8) that the whole disposal of each might be of Jehovah. Is it not blasphemy then to find such sentiments insinuated as would involve an unholy compact between Jehovah and Satan, not merely in the face of the entire law which forbade giving His sacred honor to His adversary, but this on the most solemn day of sacrifice and confession of sins in the Jewish year? Now ver. 10 is conclusive proof that the Seventy had no such profanity in their minds, any more than they convey it in their words. For though the word in heathen mouths had no better connection, the LXX show that they simply employed it to mean the God-appointed dismisser of the sins charged on its head by varying the rendering in ver. 10. There, instead of saying , as would have been the natural form after their translation of ver. 8, they seem to go out of their way to guard themselves and the scripture in hand by changing the phrase to , “to send away for the dismissal” (not “the dismisser”). Symmaclius has here (Origenis Hexapla, Field, ii. 194). It is certain from this comparison that the Seventy meant by the goat that was sent away; which demonstrates therefore, notwithstanding their use of the word, that the notion of a caco-daemon did not even occur to their thoughts. To crown the evidence, weigh their version of ver. 26, “And he that sends forth the goat that has been set apart to be let go,” as Sir L. C. L. Brenton translates . Who can doubt that there was no unworthy superstition of an Averruncus, but just simply the second goat of departure? It may be added that Mr. Chas. Thompson, the American Translator (Philad. 1808), did not differ as to this from Brenton, save in being less correct, “And he that letteth go the he-goat which was sent away to be set at liberty,” &c., as he had rendered 1-azazel in vers. 8, 10, simply “for escape.” Neither of them allows the idea of the heathen daemon in any case.

The notion of Witsius, &c., is less offensive, as might be expected in pious men. It was that the goat sent away to the Averter indicated Christ's relation to the devil, whom He, however tried, did overcome. And Henstenberg sought to purge it so as to express in symbol that he whom God forgives is freed from the devil's power. But it is all an inexcusable departure from the simple truth of the type by an attempt to christen a heathen idea, which has no ground whatever in the original, and only a semblance in the LXX corrected almost immediately by the context. “When He ascended up on high, He led captivity captive.” Such is the noble way in which was displayed, completely and forever, Christ triumphing over the evil powers, which had before seemed to triumph for a while: they were really vanquished and despoiled in His cross.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:23-25, Concluding Remarks, Part 5

But do not overlook danger from legality on the other side. Far am I from meaning that it was not an evil day in Christendom when people first sang, “That day of wrath, that dreadful day,” which the thought of Christ's return then awoke. Was this genuine affliction of the soul? It was little better than a frightful scare: God was unknown. There is a great difference between repentance and dread. Abject terror of soul may have exactly characterized mediaeval Christendom. High and low were frightened, and in their terror they gave up their acres or their labor in order to propitiate the God before Whose judgments they trembled in view of the day of the Lord. It was out of that spirit that many a grand cathedral arose with its truly dim religious light. It was not merely the great lords as well as crowned heads who contributed from their wealth or their spoils, but the poor workmen freely gave their skill and labor: a standing and striking testimony to the power of alarm in unenlightened people's souls. It had been the main weapon of heathenism, the sole moral element in which dark deceit was dread. So it was and is now alas! in fallen Christendom.

Not that one would exclude pious fear from that which works in those that hear God's word. It is right and fitting that the guilty should be alarmed when they hear of their sins, and of God's justice and sure judgment. How blessed to know that after the sins, and before the judgment, God did come down from heaven in the person of His own Son to work His unfailing atonement! Certainly there could have been no perfection in the work, if Christ had not been a divine person. It is all-important that our. Lord Jesus be acknowledged as God unreservedly. If the Word had not been God, if the Son not one with the Father, the Savior must have been incompetent for the work He undertook. But the Son came; the work was done and accepted; and all is changed. Before our Lord became the sacrifice, the righteousness of God might well fill the soul with deep anxiety: judgment must then take its course. But through Christ's blood, God is just and justifies the believer. How blessed that God justifies us!

That God was to judge the world, every Jew acknowledged. This could give no peace to the guilty. There must be resurrection of the dead, both of just and unjust. After judgment the lake of fire awaited the lost. The second death is not ceasing to exist. Indeed death itself is but the severance of soul from body. For the believer it is “to depart and be with Christ.” Even when a wicked man dies, he is in no way annihilated: his soul is severed from the body, and this is death. “All live to God,” if not to men. But when the second death comes, the wicked exist

forever not only in soul but in body. Resurrection is not temporal being, like living in the world that now is; it ushers in what is final and unchanging.

This brings out the deep importance of the true atonement. Let me ask, Are your souls now resting on Christ and His sacrifice? In the gospel God is announcing to you Christ as the propitiation for the whole world. How awful for your own soul and body if you slight His message! Receive it from God, and may this be without the presumption of your works, but with true affliction of soul. If Christ thus suffered for sins, why doubt God's love, guilty though you are? The fact that He reveals Christ's atonement is the fullest testimony to God's mercy as well as justice. Is it not for sinners in their sins, in their transgressions, and in their iniquities? Do not these words of His cover all you have done? Does not Christ's work meet the worst that can be alleged against you? The Atonement-day was Jehovah's doing away man's evil for those that bowed to Him. Make no excuses more.

Rest your soul on the Savior and His propitiation; for there is none other holy, true, or efficacious. It is not merely that He has done the work, but He is the propitiation. John takes particular care thus to identify Him and the work. “He is the propitiation for our sins;” and therefore should we look to Him only for it. God forbid that you should look to yourself or to others! For what can others avail you for sin? What can the Virgin, the angels, or the saints, do for you in this stress? Were the church of God here below in its pristine unity, were the staff Beauty and the staff Bands unbroken (if one may apply figures from Israel), what could all the saints avail for saving your soul? God's church, if not man's, would tell you, by the lips of its members, what His grace in Christ did for each and all of them. But God tells you the truth in His word better than any of the uninspired saints ever preached. His word is intended to give you the sole unfailing decision any can now have on the matter. Here you have all you require in this single chapter, read in the light of Christ. It is admitted that none could make much of it without the New Testament. But have we not both Old Testament and New? Have we not divine light shining on the shadows of the past, so that the truth rises to view in all its unity and holiness, grandeur, simplicity, and with absolute certainty?

What about yourselves, who now hear the truth? May God bring you to Himself and fasten His own blessed word on your conscience. May you acknowledge the folly of your heart and the wickedness of your life. Is there anything really more evil in His sight than, with the scriptures read and heard continually, to be practically living without God and in despite of Christ? Begin then at once to hear God for eternity. Do not put it off for another day. If you never believed in Christ and His salvation before, may God give you to believe in Him that you may be saved now. Remember that with atonement goes true affliction of the soul; but no work of yours can be connected with that which He has wrought. When your soul's deep want is settled with God, there will be ample room and loud call for you to work, and unfailing joy to express. But the atonement is too holy and too solemn for man to be other than abased and prostrate before the God Who sent His Son to suffer for you. Bow to God then with affliction of your soul; and abhor the presumption of adding to it by work on your part. “They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done (it).”

The words just cited are the end of Psa. 22. First Christ most distinctively undergoes the sufferings of atonement, wherein He appeals to God at His necessary desertion, with the blessed results in the latter half. Its opening cry is so applied in the New Testament, as already pointed out. Every other thought deprives it of grace, not to say of meaning, and is altogether unworthy of the suffering Man Who was God. Psa. 40 is more mingled; but beyond dispute, in the light of Heb. 10, it puts forth Christ setting aside, not only sacrifice and offering but burnt-offering and offering for sin, by the oblation of His body once for all on the cross. His willing obedience unto death is the central truth, though in so doing God's will He graciously feels as His own the sins of the ungodly men whose substitute He is. Psa. 69 again points to Messiah on the cross, but in the aspect of His rejection by man, and by the ungodly Jews particularly, with the result of judgment on them, whatever the blessing for Zion. Psa. 88 again indicates Messiah's spirit identified with elect Israel, righteously feeling in grace all the power of darkness and death, yet crying to Jehovah day and night. Psa. 102 is Christ identified with the misery of Zion, and referring to Jehovah, Who owns the humbled One as Jehovah, no less eternal and unchangeable than Himself. Psa. 109 closes these marvelous oracles with Christ suffering from the treachery of the Jews, headed by Judas, and looking on to the son of perdition in the last days, when Jews and Gentiles again unite against Him to their everlasting shame, but the needy shall rejoice in Him forever.

Nor are the Prophets silent, any more than the Law and the Psalm though one need not now go beyond the clear, and deep, and full testimony of Isa. 52, 53. Even the rationalistic Gesenius, though he contends here for the prophetic body personified and rejected by Israel, confesses as the truth, both from the language employed and the habitual thought, not of that nation only but of all others, that an expiatory work runs through it. Yet while allowing the New Testament teaching to be based on it, he (poor man, wise in his own conceit) preferred the expiation should be by the suffering prophets for Israel's deliverance! But if expiation is admitted, none but an unbeliever can fail to see it in Christ alone. The Righteous Servant of Jehovah, Whom the Jews esteemed smitten of God, was really wounded for their transgressions, bruised for their iniquities: the chastisement of their peace was upon Him; and by His stripes are they healed. Jehovah laid on Him the iniquity of them all. For the transgression of His people was He stricken. He had done no violence, nor was any deceit in His mouth. “Yet it pleased Jehovah to bruise Him. He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied. By His knowledge shall My Righteous Servant justify many (or rather, instruct the many in righteousness, cf. Dan. 12:3), and He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.” Argument or even exposition is superfluous: save for men insensible to sin and indifferent to God, the truth of the Holy Sufferer is transparent throughout. It is “Jesus only.” We have seen His sufferings; but His glories are not visible as yet, however great some are in the heavens. The visible are to follow, as they surely will “in that day.”

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:23-25, Concluding Remarks, Part 4

Hence one cannot but feel that the modern fashion of singing the gospel, in an elaborate solo or perhaps a very lively “service of song,” seems singularly unapostolic and a dangerous innovation. The levity of it is most opposed to the whole spirit of the Day of Atonement which suggests the remark. What is the soul being brought to God by the gospel, but the present application of that great Day to such a one? Look at the contrast between the word of God and the prevalent style in our day. Perhaps it may be hitting rather hard some who are near and valued for their work's sake. While wishing to be as far from personality as possible, I yet mean to set aside unsparingly anything which is

contrary to God's word; and if brethren complain of not being let alone, surely so much the worse for them. After all it is much better to try all by the word, lest the truth of God be sacrificed to human zeal and popular ways. How will it stand at the latter end? Surely it is a great boon to be delivered from mistake that we may do the will of God.

The history of this word “gladly” really is that it comes from another part of the Acts of the Apostles (21:17). It is a word occurring but this once in the N. T. and rightly applied to receiving beloved servants of the Lord. This curiously illustrates how a word, sometimes a clause, gets occasionally where it ought not. We can understand how brethren who saw the apostle with other servants of the Lord would gladly receive them. One feels how proper this was for men who were at rest and peace with God. But in Acts 2 souls were first brought face to face with their sins, and this in the presence of God. Did not solemnity become them at the most important epoch of their lives? It is not questioned that, whatever may be the difficulties, the result will be joy and peace; but we are speaking now of the process, and of the proper, legitimate, and desirable effect of the word of God in dealing with souls submitting to it and for the first time taking their stand as confessors of Christ as individuals in the light.

Further, one may notice how one part of the scriptures tallies with another. When the Israelites, with the blood sprinkled on their doors, were eating the body of the lamb, was it with the blowing of trumpets or the striking of cymbals? Do not fancy that they did not sing at other times. Only two chapters afterward we find the song of Moses, and of Miriam, &c., with their timbrels. They sang on the Arabian bank of the Red Sea, but we hear of no song when they first celebrated the Paschal night. They ate the body of the lamb “with bitter herbs.” What does this mean? Certainly not “gladly” receiving His word. They did indeed receive His word, but with deep solemnity and self-judgment. It was in the due sense of their sins; and sin is not a matter to sing, smile, or talk lightly about. No wonder that the fruits of the work, on our modern lines, are so unlike apostolic simplicity and depth.

It seems dangerous to invite souls to gladness not merely for the unconverted, but those ostensibly under conviction of sin and in the process of conversion, souls that you seriously charge to receive God's word. Is it not true then that what answers to one type or another, as well as the plain account of scripture, is the need of solemn dealing with the conscience? For one must be inwardly cleared before God, in order that the heart in due time may go out with freedom of affection. Until the soul is set at large by faith in the work of Christ, it is not rightly fitted for sharing the expression of joy. Still less is it advisable to reason or persuade souls into believing prematurely that they are saved. Thus is the conscience injured, as well as the grace of the Lord. It would make internal dealing quite superfluous, and substitute a call to the affections, instead of ministering Christ's work of atonement to the burdened spirit. The proper thing is that the conscience first be awakened and cleared: then the affections have their suited work and expression afterward.

Thus exactly was the way of the Lord with the woman of Samaria, who was at first without self-judgment. Christ knew that she had no husband, and by His word her sin was laid upon her conscience, and in this way she was truly brought before God. It was the same with the prodigal. There was no gladness till after he met his father, though enough hope in his mercy to draw him on. Not that there was not misery, but conscience was made to work within him. Therefore it may be fittingly pressed, as an urgent duty, that care be taken, not only in preaching but in the service one sanctions, that there be no departure from the plainly revealed will of God. It is for Christians to carry truth out, not merely in this or in that, but in everything. With the atonement God's word insists on the afflicting of the soul. Not that doubt or distrust can be ever right or tolerable. Anything of the kind differs wholly from humiliation before God. To cherish questions or fears is rather to hinder than to help on the afflicting of the soul, which should surely be real; and of this there can scarce be too much where the heart is looking to Christ and His atonement. The more this is rested on, the more can you praise God for the truth which humbles, and for His grace in that precious blood which cleanses from all sin. The name of Jesus for saving the soul ill consorts with levity of spirit or fleshly excitement; and the expression of joy does not surely befit the moment when God is bringing His all-searching word to bear on the heart as well as the life in His sight.

But this is not all. There was another thing which was particularly bound up with the Day of Atonement: not only “ye shall afflict your souls,” put also “do no work at all.” Is not this injunction remarkable at such a time? It was not a question whether it was the usual sabbath or not. The Day of Atonement peremptorily excluded man's works in that connection. It is impossible to deny that work is a most weighty part of a Christian's duty. Our Lord was always doing the work that the Father gave Him to do; as every Christian is called to do the good works which God afore prepared that he should walk in them. The Christian is not made to be only a meditative being with heart and mind pondering the truth. This is all-important in its place; but he is called to dependence yet diligence, to obedience and even energy in serving the Lord. But the energy should always follow the meditation. Let the activity flow out of that which passes between himself and God. It is a dangerous thing, when God is showing the evil of sin and His atonement by Christ for all who believe Him to turn aside into merriness of heart. The soul at such a moment should be afflicted, instead of being transported by music and singing, by a solo, or a choir, or any form whatever of exhilaration.

When one can rest in faith, rejoicing cannot but be. The singing of saints is quite another matter. What more proper when filled with the Spirit than to speak to one another in psalms, and hymns, and spiritual songs? This wholly differs from introducing music to soothe or stimulate; the soul whom the Spirit would exercise in self-judgment. Among happy saints it is a question perfectly settled: the outbursts of thanksgiving and praise may well fill up the ordinary life of the Christian. But the first injunction to which God calls in the presence of the Day of Atonement is grief of heart because of our sins, though God is covering them with the blood of propitiation.

Connected with this is this second call to no work of man on that day. Had our works been as good as alas we had to own them bad, how suitable for us to rest before the infinite work of the Savior in atoning for sinners! “Lo, I come, to do Thy will, O God.” “By which will we have been sanctified through the offering of the body of Jesus Christ once for all.” What has God's will not done? In the perfection of His sacrifice it has not only blotted out our sins, but set us apart to God as a settled fact. Sacrifice and offering, holocaust and sacrifice for sin, are all swallowed up in that one offering. By one offering He has perfected forever them that are sanctified. What more is needed by man? What more could God do rightly for us in our present pilgrimage on earth? Therefore, as the just mark of recognizing that it was all His work, unmixed with anything on our part, His people, and even the stranger sojourning among them, were forbidden all manner of work on that day. “It is a sabbath of solemn rest among you, and ye shall afflict your souls; it is a sabbath forever” (ver. 31). No levity of heart on the one hand, and on the other no presumptuous adding of their works to the great atoning work which was then wrought and made known to the people of God.

Look at the apostle Paul. There we have a man who afflicted his soul, and eschewed all merit on his part, though found blameless as to righteousness that is in law. His was a case of deeply wrought conversion; he was so, absorbed that he neither ate nor drank for three days

and nights; so filled was he with the sense of utter sinfulness as well as with the truth of God's atonement in Christ. Blinded with excess of light, he had no room for another person or other works. Self was profoundly judged. He was completely shut up to Christ's glorious Person and the triumph of grace reigning through righteousness, which God had revealed to his once proud but now afflicted soul.

It is allowed that conversion may be real where every trait is feebler. The jailor in the prison at Philippi was one who soon emerged from his overwhelming horror after he received the Lord Jesus. We may hope he got well through the perils of the wilderness, and have no reason to doubt it. But still his was a case very different from the apostle's; and it is not hard to discern a considerable difference in the way in which people are brought to God, as a general rule. There was affliction, but ere long rejoicing on the jailor's part and his whole house. Not that he did not truly repent, for we may be sure he did. In every true case there is the afflicting of the soul; but if there be not a deep searching of heart, the affliction soon passes. Ordinarily the heart rebounds, and one gets ere long occupied far more with the joy of the good things grace has given. A deeper self-judgment casts one on Christ, yet more than on the deliverance from evil, however truly this may be felt before God.

Passingly we may notice that some are charged with not enough valuing the Old Testament; but assuredly this can scarcely apply to such as give it the importance we here claim and enforce. We believe it to be of God, no less divinely inspired than the New. It is true you have in the Levitical institutions only the shadows, but also most instructive dealings of God, promises, and prophecies, besides examples for good and warnings of evil, all fruitful indeed. You cannot safely and profitably read Exodus or Leviticus without the full light of the New Testament; but the believer accepts the word as a whole. The sacred letters (2 Tim. 3:15) throughout were written by the Holy Ghost. Thankfully, humbly, one accepts all as good for teaching, for conviction, for correction, for instruction in righteousness, as also for comfort and admonition. So what has been brought before us at this time is not without holy and serious import, as in an important way it bears on the habits growing up during this degenerate day in Christendom.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:23-25, Concluding Remarks, Part 3

The cross of Christ brought in a complete contrast with these two most marked circumstances in the position of Israel. On the one hand the Christian is invited and emboldened, as sprinkled by blood from an evil conscience and washed with pure water, to draw near into the holiest of all; on the other, the Christian is equally exhorted to go forth unto Christ without the camp, bearing His reproach. The two extremes now meet in the believer—I do not mean as Christians walk, or as they say; but as Christians ought to believe. The meeting is solemn. If you are a Christian in deed and in truth, you are washed or loosed from your sins in the blood of Christ. You will not be one whit cleaner in the eyes of God when you reach heaven than now; for Christ is dead, risen, and glorified. This is a matter of unsophisticated faith; there is nothing which can possibly add to what Christ has done and God has accepted on your behalf. If you look at this or that brother, you may see your own faults, exaggerated perhaps in your eyes. This ought not to be so; we ought rather to count them better than ourselves. But alas! the same flesh, which makes us indulgent to our own faults, makes us sharp on the faults of our dear brethren: so little do we walk in the power of grace by faith. Falsehood we are bound to abhor.

If God's word governs our thoughts, we find ourselves, in this Epistle, among the holy brethren partakers of a heavenly calling. We are of the true house of God, the family of the High Priest, and later on are invited to draw near into the holiest of all. On what ground could any soul possibly enter within, if his sins were not completely gone? If they are not so now, what is to blot them out another day? Christ would not take His seat on high till all was settled for everyone who should believe (1:3). From this the apostle reasons and appeals. If repetition were needed, Christ must often have suffered: whereas the whole force of the doctrine is His work and death once for all. Indeed the same emphasis appears in the First Epistle of Peter. He “suffered once for sins” (chap. 3:18). Nor is it only that He once for all suffered, but that we are cleansed once for all. We are purified in conscience according to the power of that one sacrifice, by which He dedicated a new and living way through the veil. The unity of the sacrifice is true only for us in Christ. I speak of such alone now, of those who draw not back to perdition but believe to the saving of the soul.

But along with the drawing near into the holiest goes the call to go forth to Christ without the camp. Let us seek no place of honor on this earth, no means of reputation, no seat of ease, no outward distinction. The Jews might fairly once have looked for all these; through unfaithfulness they have lost all. But Christians, instead of being promoted in their stead, are called to join Him Who suffered without the gate. They were not called to take the place of “the camp” when the Jews forfeited their standing. Before the Jews lost their place and nation openly, those of them who by grace became Christians were exhorted to draw near within, even if they had been Jews; and now, being sanctified by Christ's blood which makes them free of the sanctuary, they are also called to go without the camp. His reproach is glorious.

The Christian is a man who is not of the world; he is of Christ for heaven, now called to draw near where He is. The two truths flow together; and what God has thus joined, let no man sunder. What right is there given to any one of access into the holiest of all, unless along with it there be God's call to follow Jesus Who suffered without the gate? If you value your title to draw near within the sanctuary, shrink not from going forth to Him without the camp. Is it not in both respects your place, and your only right place, with Him? Let us be in our faith with Christ, both inside the veil and outside the camp.

Christendom has reversed all this. In theological eyes it is rank presumption to draw near into the holiest while we are here on earth. Is not this really the unbelief of Christendom? But Christ gives us entrance into the sanctuary as the common privilege of His own. It is open to every Christian whether Calvinist, Arminian, or Episcopalian, if orthodox. Yet it is well to avoid all such parties, for they lead their votaries into shortsighted views of God; and there is precious truth which in these disputes is apt to be overlooked. The word of God looks far beyond man's disputations. We may well be suspicious of ecclesiastical cliques, no matter what or where they are; and my experience is that those who know much are no better in their spirit and objects, if not worse, than those who know less. Surely, brethren, we ought to be above quarrels, if we have got the truth of God. And have we not Christ so known as to put shame on such manners? He that hath an ear, let him hear. Let Christ's honor and will be our “one thing.”

Let us seek earnestly and humbly and as before God to profit by all this, and guard against every snare by cleaving to Christ and the truth in a spirit of grace. If any prefer controversy and self, let them. One may be grieved thereby; but, as all know, there is nothing so powerful as a good example. As I have often said to some that found us narrow, faulty, or what not, Why do not you by your fidelity show us a more excellent way in carrying out God's truth? Nobody will say that it is acceptable to Him for any merely to criticize, while going on with what is

known to be wrong. If we have walked so very poorly, why not do better yourselves? Why not help instead of carping? Be thou faithful.

Certainly these are great realities—access into the holiest, and companionship with Christ outside the camp, while we are still on earth. If we own these both to be God's call to us, are we to join in language or conduct which denies them? Are we to be dragged down by custom into Levitical worship which leaves the worshipper outside? Are we free before God to forget and forego the truth of Christ every time we worship? Do you ask who do so? Forgive my saying that I should like to see the Christians who do not “serve the tabernacle,” as this Epistle calls it, instead of making good in faith their own proper privileges.

The fault does not only belong to this or that particular denomination; does it not attach to all? I do not wish to be personal; but is it not really the kindest service possible to urge weighing what we say in worship with what God teaches? If you receive His word about it (and it is as plain as it is deep and comforting), cleave to the truth with all your heart. Is this too much to ask of a believer? Why should you, my beloved friends, be playing at see-saw between truth and error, between what you know to be acceptable to God and what people in Christendom have slipped into? Every one naturally likes the camp. To the natural man “the holiest” is one extreme, and “without the camp” is another. To be in the camp, with a priest for the sanctuary, is the via media so pleasant to the eye and to the mind. They are thus in the acceptable place of the world, the religious world, not of course the merely profane. Such was just the position the Jews occupied of old. It was out of this middle place that the apostle called the Christians, not only to draw within the rent veil, but to go forth without the camp; and both apply now as ever since the call was made.

Again, let me ask you, was the cross of Christ a respectable thing? Was it really so regarded when He suffered without the gate? One might rather ask, if ever there were greater scorn put upon anyone. The two robbers that were hanged had far greater consideration than the Lord of all. Ah! beloved of God, your place on earth is this place of scorn. If you truly enjoy the nearness of the sanctuary, it is the obligation of faith to go forth to Christ without the camp. When the blood was brought into the holiest, the bodies were burned without the camp. This is a distinct connection of divine truth. The deduction is that we should have communion with our Savior in both ways. Have Him now for your joy in heaven; where you are to be with Him in eternal joy. Therefore the little while that we are on this earth, be not ashamed of His rejection. Shrink not from the call to be with Christ outside. There is the doctrine, and the practice follows. I do not dwell at greater length on it now, because there are other moral principles of great value to lay before you from this fruitful chapter; and time fails for all.

The next thing that the Spirit of God brings before us is, “And this shall be an everlasting statute unto you (34).” We do not hear this about any subordinate matter. The Day of Atonement stands thus distinctly to itself and separate in dignity from all others; “In the seventh month, on the tenth day of the month, ye shall afflict your souls and do no work at all, whether it be one of your own country, or the stranger that sojourneth among you (29).” The first point insisted on, and most evidently, is the affliction of the soul. Atonement was not to be a matter of mere joy lest it should degenerate into lightness. Where is an act of God so searching.

As we are considering this, let me show you how readily man slips into these errors. In Acts 2:41, we have all read, as the effect of the truth which the apostle was preaching, “Then they that gladly received his word were baptized.” It may be new to some though to many of you more familiar, that the word “gladly” has no sufficient authority to stand there. Reflect for a moment what it means for one newly converted “gladly” to receive the message. Such a word has not the appropriate link with an occasion so solemn as souls brought to God out of darkness. Do not conceive for a moment that there is any wish to cloud the joy of the believer; but our Lord instructs us that it is a bad sign when the first effect of the truth entering the soul is gladness. Deep self-search and humiliation are incomparably better proofs of a true work of God there. Compare Luke 8:13.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:23-25, Concluding Remarks, Part 2

So as sacrifice for sin He was sent, but therefore simply in the likeness, not in the reality, of flesh of sin; though as really man born of woman as He was God. It was in that likeness, because He was born of a woman who, though a virgin of David's house, not less than any other human being had flesh of sin. How then was the difficulty to be solved? By divine grace and power, through His conception by the Holy Spirit, our blessed Lord was, though as truly a man as any other, the sharer neither of human taint, nor, if one may so call it, of that attainder which had fallen on the race through sin. This was effected, as Luke 1 lets us know, by the power of the Highest overshadowing the virgin Mary; wherefore her Son was called the Son of God. Indeed it was absolutely essential. He must derive His flesh and blood really from His mother; but, by that miraculous power which wholly exempted His humanity from all spot or motion of evil, He in the truth of our nature was made like unto us in all things, sin only excepted from which He was clearly void both in His flesh and in His spirit. From that moment when the virgin was declared to be about to conceive and in due time become the mother of our Lord, a total immunity from sin was secured for Him: “A body didst Thou prepare for Me” (Heb. 10). Otherwise the sin-offering could not have been worthy of God, or efficacious for man. “It is most holy,” was the voice even of the law respecting it: how much more was this true of Christ? Still He was in the likeness of flesh of sin, because His mother was certainly of sinful race like others, unless you prefer tradition or superstition to God's word.

Thus is seen how impious is the heterodoxy introduced of late, the so-called immaculate nature of the virgin. Rome predicates of her what is only true of Him, the natural result of the idolatry of the mother so much more prominent and popular, in fact, than worship even of the Father and of the Son, from Whom they stand at a distance and in dread. It is the Bona Dea of heathenism in a christened shape, which exactly suits those who know not God, if not those also who obey not the gospel of our Lord Jesus Christ. To the simple Christian the enemy there betrays his hand. But the Lord Jesus did take blood and flesh, as it behooved Him, when He became a man, in all things made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation (or atonement) for the sins of the people. Clearly this was by His death. What other way could be than by the shedding of His blood? Consequently to suppose that a fresh and subsequent work was in heaven, after death and before resurrection, is to depart from God's word, and expose yourself to danger as well as delusion. Whatever be the ordinary place of the high-priest, it is not so when expiation is made in the raiment of linen. According to its force, it very suitably described our Lord as the Holy Offerer and offering for sin.

Very differently is our Lord viewed when in heaven He was crowned with glory and honor. Aaron exceptionally wore the holy garments of linen in the most holy place. The reason is that propitiation had to be effected on the only day when he could enter the holiest of all; and when he did so enter, he wore the unusual garb that indicated his undertaking the work of atonement, whether for his own family or for the children of

Israel generally. Is not the difficulty some find in the verse happily anticipated by the type? Beware of the one-sidedness that will not hear of our Lord as High Priest in any sense or exceptional purpose, until He went on high for His proper function before God. You must however allow this latitude, unless indeed you deny propitiation on the cross.

Whilst the N. T. is clear that propitiation was by the High-Priest, it excludes all supposition that it was only to be accomplished by our Lord's going to heaven, The work was done and finished, when He was “lifted up.” This may not have been strictly on the earth, but it was before He went to heaven. It was when He was crucified, when man poured on Him the deepest scorn and hatred. Then did God give Him to accomplish that work whereby, from all eternity, His grace had designed to save the guiltiest, making it the ground of His righteousness. Without this sacrifice God must have simply destroyed, or in saving forfeited, His character and word. By the cross of Christ He can love, as He has judged, to the uttermost, and thus maintained all—yea, won a fresh and everlasting glory. For what else could God do for sinners? Or how preserve His rights intact, if He without the cross of Christ simply, forgave sins?

If God had acted on our sins, it could only have been as Judge, and He must have destroyed all the sinners. On the other hand, if God had only acted according to the love of His nature, it must have been giving up that equally in His nature which detests and must punish sin. Thus but for Christ and His cross all had been ruin, and confusion, and dishonor. Without it God's moral glory had been totally undermined, and the salvation of the lost impossible. But in Christ God would neither destroy the sinner nor make light of the sins. Hence He gave His Son to be a propitiation. This propitiation was through His death and blood-shedding. This alone suited either God or lost man. This alone accounts for the prevalence of sacrifice—no doubt debased and corrupted among the heathen; but in itself it pointed to “A sacrifice of nobler name, And richer blood than they.” This Satan endeavored too successfully to falsify, as he loves to seize everything for evil. The meaning of it, however, was never seen fully till the Lord came and died on the cross, wherein was not the mere shadow but the very image. Directly the Lord died atoningly, it was the true propitiation which God had prefigured, and thenceforward has before Him as an accomplished fact in all its value.

After the peculiar work of the day was done, Aaron divests himself of the garments of holiness, puts on his ordinary clothing, and going forth offers his burnt-offering and that for the people. These might have been offered by others on any other day: but on that day the high-priest was, in all that was of moment, the actor exclusively, though it might be no longer a specially characterized offering. It represented the Lord Jesus by the eternal Spirit offering Himself, without spot, unto God. The two Burnt-offerings were for himself as well as for the people (ver. 24). From Lev. 1 as well as here, we find the Burnt-offering was to make atonement; but this of course only in a general way. It did not express the peculiar solemnity of the great Day of Atonement. When an Israelite brought the offering in the fullness of his heart, to express his sense of dependence on the goodness of God, it always had an atoning character. God could not accept an offering without blood to make atonement. Neither faith nor the true God slurs over sin. Hence, where all went up to God, acceptably, as it was invariably offered on the brazen altar—the first point of approach between God and man, the Burnt-offering had an atoning character.

There is another notable fact here: “The fat of the sin-offering shall he burn upon the altar” (ver. 25). This was reserved for the altar of God, though the slain goat and the bullock were offered for sin, The fat of the Sin-offering was not consumed with the carcass outside. The blood, we have seen, was carried into the holiest. What could be a more remarkable indication? It witnessed to the perfect acceptance of Him Who deigned to be a Sin-offering, however cast out by man and judged by God. If the Antitype, the One Whose love identified Himself with bearing our sins, must experience in His person death and judgment—like the goat and the bullock burnt outside the camp—the fat (which, had there been any intrinsic defilement would have been the first to show it) was burnt upon the altar of acceptance. How strikingly this testifies to the inward purity of our Lord Jesus He was altogether righteous and holy, not in acts only but in nature. Then, after mentioning that he who let the goat go must wash his clothes and bathe his flesh in water before returning to the camp (ver. 26), it is laid down that the bullock and the goat, whose blood had been brought into the sanctuary for atonement, were to be carried forth, and burnt in the fire, skin, flesh, and dung, without the camp (ver. 27), whilst he that burnt them must wash his clothes and bathe before coming into the camp (ver. 28). Here we are not left to our conjectures about the meaning. In the Epistle to the Heb. 13:11-13 the apostle gives us invaluable light. “For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.” There can be no question that under this shadow lies a weighty principle and practice too for us. What is the connection with Christ? “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.” The application is as sure as the duty; for there is no call so near the Christian's heart as association with Christ practically.

The Jews were God's chosen people within “the camp,” the ground-plan of the Epistle being the wilderness, and not the holy land. This position characterized them in contrast with the Gentiles, from whom they were separated. What access they had to the sanctuary was merely through the priests and the high-priest: and we have often seen how distant, occasional, and precarious this was; for the law made nothing perfect. Yet they, and they alone had on the earth the title of God's people. This was in the wilderness marked by their having a camp, wherein was the tabernacle where God dwelt in the holiest. But the law kept the people rigorously outside that sanctuary. The way into the holiest was not yet made manifest; now it is by Christ and His work for us, for the veil is rent.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:23-25, Concluding Remarks, Part 1

These then were the special offerings of the great Day of Atonement; and the difference is clearly given by the Spirit of God between the position of those who can enter the sanctuary, and that which Aaron secured for the people outside by the dismissal of the scapegoat.

After both were done, when Aaron came into the tabernacle of the congregation, he “put off the linen garments which he put on when he went into the holy place and left them there.” Then he washed his flesh with water in the (or, a) holy place, and put on his garments, that is, his ordinary attire, and came forth and offered his burnt offering, and the burnt offering of the people, thus making atonement for himself and for the people; when he also burnt on the altar the fat of the sin offering (vers. 23-25).

Now these burnt offerings were in no way a specialty of the Day of Atonement. Hence it is observable that at this point he divested himself of the garments of holiness, which the high priest did not put on except for this single occasion. It has been already adverted to as helping to explain the difficulty some find in Heb. 2:17. They have indeed involved themselves in much needless trouble; for the proper call and salutation of the High Priest was after resurrection and ascension. Then He perfected became to all that obey Him author of everlasting salvation, named or addressed by God as high priest according to the order of Melchisedec. But it is no less plain that the high priest was to

expiate the sins of the people; and, as this clearly was by an atoning sacrifice, the difficulty for some is, how to conciliate a propitiation made by His blood with an office exercised in risen glory above. The answer is, that what the high priest did on the great Day of Atonement was as peculiar as of the deepest moment. Yet he was not acting in his ordinary functions as the high priest. His proper place was in the sanctuary.

It is matter of common knowledge too, that when an Israelite brought a burnt-offering or a peace-offering or a sin-offering, it was the offerer that laid his hand on the head of the victim. In every offering by fire to Jehovah, where death intervened, as the offerer identified himself with the slain victim, so the priest sprinkled the blood afterward. It is a mistake that the priest slew the victim. It was the offerer. The priest's part began when the animal was slain. It was in sprinkling the blood where his functions entered. But Christ deigned to fulfill even this and none less than He.

Now in what special light did the high priest stand on that day? Not at all as the high priest in his habitual glory; not even as an ordinary priest in the sanctuary. The high priest identified himself, first, with the sins of his own house, and subsequently with those of the children of Israel. Thus he stood that day more as a representative, taking upon himself what God directed for the putting away of sins, than according to the dignity of his ordinary duties. This may be illustrated by the distinctive dress during the characteristic acts of that day, as it is stated clearly enough in the text referred to. “Wherefore it behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God to atone for the sins of the people.” For this and more He partook of blood and flesh.

Again the apostle puts it thus in Rom. 8:3, “God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.” This is remarkable phraseology. Adam was not made “in the likeness of sinful flesh.” Adam was certainly made of flesh and blood as to his body, which on his fall became sinful. Our Lord Jesus, on the other hand, was certainly not a fallen man, not a partaker of sinful flesh and blood. Not only would it have ruined His person, but thus He could not have been a due offering for sin. Had there been the smallest taint of evil, He would not have been “the Holy One of God,” nor could He have offered the most holy sacrifice for sin, nor could He have borne our sins. He must have died for His own condition; He could not have suffered vicariously for others. The necessity for the expression of the Spirit is apparent. God sent forth “His own Son in the likeness of sinful flesh, and for sin,” &c. There exactly is the truth; and no single-eyed Christian could fail to see and believe it.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:20-22, Azazel or the People's Lot, Part 4

Some of my hearers may remember the teaching founded on the bullock, and perhaps wonder that the scapegoat seems applied to the same purport. Let us look for a few moments how the truth is told us. We all begin standing without, just like Israel; we who believe were no less guilty of sins and iniquities. The bullock is seen when we come to the knowledge that we are made free of entrance into the sanctuary, and so can as priests draw near where God is. This is very far from being our apprehension when first, however truly, awakened. The soul then feels itself without the sanctuary, and cries for mercy, while owning itself a just object of divine judgment. Such is the state to which the two goats apply. Not only do we plead the blood as vindicating God on the one hand, but need the remission of our sins on the other to give us assurance that they are gone.

But are we left there? Not so. Christ is gone into the holiest of all. Are we, now like Israel, waiting for Christ to come out? This is the type strictly for them. The second goat depends on the high priest come out of the sanctuary, to the unspeakable relief of the people who cannot in any sense enter within. When any one presses the literal accomplishment of the scapegoat, it must be Israel. They are outside now, and will be so up to that day. But the Lord Jesus will leave the heavenly sanctuary and will come with power, glory, and blessing. Are we in any such position as Christians? Certainly not, when we bow to the full efficacy of His blood. The gospel brings us far more than the comfort of the second goat to the people without. We give thanks to the Father Who made us meet for sharing the portion of the saints in light (Col. 1:12). Through Christ we have access, whether Jew or Gentile who believe, by one Spirit unto the Father (Eph. 2:18). Even those who were once afar off are become nigh by the blood of Christ (13).

The Holy Ghost, as already come out of the sanctuary, makes us know this while Christ is within; so that we may await Christ's coming, not to announce remission of sins, but to change our bodies into conformity with His own, and to present the church to Himself glorious. Such, beyond controversy, is Christianity, and the Christian hope. Through the Holy Ghost now come we draw near within, where Christ is. When Christ quits heaven and appears to bless His people, the Holy Ghost will be shed on all flesh at the same, and a second, time. The blessing of Christianity is that we know Christ while He is in the heavens. This is where the application of the bullock applies to us in all its force; though one must always begin as poor sinners, where Israel ends, with the two goats.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:20-22, Azazel or the People's Lot, Part 3

Still the message goes forth to all, for in verse 23 it is written, “Even the righteousness of God which is by faith of Jesus Christ unto all.” But the moment you come to application it is said, “And upon all those that believe.” These are justified, but the word of grace goes out to every one. Thus the two truths are borne witness to in a remarkable manner throughout the New Testament. There is universal proclamation by virtue of Christ's precious blood; and there is the positive assurance of justification wherever there is faith in Him. So in Rom. 5 we are told, “God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by His blood, we shall be saved from wrath through Him.”

We may observe by the bye, that scripture speaks in three ways of justification as the need of man naturally unrighteous—justified by His grace (Titus 3:7), if we speak of the source; justified by His blood (Rom. 5:9), if we seek the procuring cause in the work of our Lord Jesus Christ; and justified by faith, if we ask the way by which the soul is individually brought into the blessing (Rom. 5:1).

You may have heard possibly that there are those who will have faith to mean the sum and substance of all Christian virtues. This is in principle to annul the gospel of God. Faith means the soul's reception of divine testimony. He who believes is one who sets to his seal that God is true. If God testifies of Jesus as His Son, he who believes receives it heartily. It is for the guilty and lost: how then can it be the sum and

substance of all Christian virtues, when the gospel is expressly for any poor soul as a lost sinner? When we were yet sinners, Christ died for us. Take even a stronger word, “To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness.” Is this the sum and substance of Christian virtues? It is the full contradiction of such unbelief. Yet it is not simply believing God, or receiving His testimony; it is trust in Him and in His grace. Compare 1 Peter 1:21. There is enlarged exercise of faith, through Christ, on God Himself.

Alas! what is thus expressed is the doctrine of men that heard, but do not understand the gospel: though the particular person referred to is the late Dr. Pusey, and indeed men of his school, besides that party in particular. Their heterodoxy or rather misbelief is, that in effect we become our own saviors by the help of the Holy Ghost. Redemption is unknown, little as they suspect it; for outwardly they pay reverence to more than Christ, some seeming to adore the sign of the cross. They believe that Christ died to put every one, especially the baptized, in the way of salvation, and that without baptism nobody in general can be saved. But when it comes to the application, they bring in ordinances and morally the sum of all Christian virtues. So that it is a complete robbing the Lord of His redemption spoil, as it deprives the lost of all possibility of peace with God. How could any upright man say to God, “Now let me have peace with Thee, for I have the sum and substance of all the Christian virtues?” The very thing the Holy Spirit has been proving home is, that the soul has not one good thing as it ought to have; and therefore is it forced to fall back on God's sovereign mercy in Christ. The idea completely nullifies the direct operation of God in quickening souls, as well as in redemption. Yet these are the sentiments of pious men. But withal they are blinded by human tradition. They read the Bible only through deceiving mists, unless when they defend it in some little measure against rationalists; for their ignorance of truth is deplorable.

There is no more fruitful source of darkening the spiritual understanding than the allowance of man between the soul and God, particularly at that solemn moment of a soul's coming for the first time into God's marvelous light, the revealing of the Savior for eternity.

But, passing on, we may see the same truth in the twin Epistles to the Ephesians and Colossians, and with no small precision and brilliancy. It may assume a somewhat different shape. For instance, “In whom we have redemption through His blood, the forgiveness of sins.” Although redemption and atonement are very distinguishable, they are indeed none the less in fact inseparable. You cannot have atonement without redemption, or redemption without atonement. Therefore it appears to be quite lawful to adduce the force of these scriptures into the case. As all is based on the blood of Christ, so it cannot be enjoyed without faith. The “we,” who “have redemption,” are those who believe, those described in a previous verse as the faithful in Christ.

So again we may look at a scripture very distinct indeed in the First Epistle of Peter. I purposely pass over the Epistle to the Hebrews for the moment; but in 1 Peter 2 we have what distinctly refers to Christ making good the day of Atonement. “Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again, when He suffered, threatened not, but committed [Himself] to Him that judgeth righteously; who His own self bare our sins in His body on the tree.” It is not “up to” the tree. The margin, after many others, so gave it; but this was an ignorant and total oversight of the sacrificial language in the Old Testament. There are two forms employed in the LXX., and always distinctly. When it is a question of “up to,” or “to,” another different preposition is compounded. Where the one found here is expressed, it invariably means “upon,” and not “to.” It is allowed that in other connections this may not always hold; but in sacrificial language the distinction is certain and constant. Now it is plain that here the apostle Peter is referring to the sacrificial language of the Old Testament. All his Epistle indeed abounds in allusions of a similar kind. If the world tells us that Peter was an unlearned man, let not believers forget that the Holy Ghost inspired him. There may be no show of human reasoning or rhetoric, no effort to gild the golden truths in what he was given to announce; but the language for all that is divinely accurate. Any unbiased scholar ought to understand it also on the surface of the passage. The believer ought to be sure.

It is sadly plain that there is, at the bottom of all these efforts to mystify, a want of faith in the true inspiration of God's word as well as in the perfect efficacy of Christ's work. But let me refer to another point showing how unfounded is the idea that our Lord was bearing sins all His life. The word “bare” excludes the desired notion. “Bare” () does not convey continuity but a transient act. The aorist is the definite expression of such a fact. It expresses therefore what took place on the cross, certainly not what was in process before, any more than after. Christ's bearing our sins in His body was complete then, and only then. The form of the word excludes anything begun before that solemn epoch, and it implies a completeness on the cross, where it began. Therefore the notion “up to” is false, not perhaps in the form of the word itself, but in its contextual and sacrificial usage.

We may add another thing. When our Lord became a sin-bearer, He was surrounded by a supernatural darkness. It is notorious that, on scientific grounds, there could not have been an eclipse at that time. It was not then a merely natural shadow; it was a supernatural darkness. There were other supernatural tokens which accompanied it. The veil of the temple was rent from top to bottom. The graves were opened. The sun was darkened, and the darkness, we know, was absolutely unique. Thus and then it was that Christ was made sin for us. If Christ had been bearing our sins all His life, there ought to have been these mysterious tokens all the while. If Christ had been made sin before, as such He must also have been throughout forsaken of God. But plainly the forsaking of God was then, and only then. The supernatural darkness, the forsaking of God, and all the other wonderful signs, marked the presence of a crisis unequaled and unfathomable, which stands apart from all before and after. Is it too much, with scripture for our warrant, to say that in all eternity there never can be such a crisis again? How blessed to know that it all points to Christ made sin for us. No doubt it was God's doing for His own glory, whatever the wickedness of the creature in its part about it. The heart is not to be envied which can reason such things away, instead of growing by the truth that what Christ suffered that day constitutes the most important fact that ever was, or can be.

When a soul is awakened, not merely to the deep and outrageous evil done to the Son of God, but to His and the Father's unspeakable grace in achieving infinitely more than creature could either do or suffer, that sin might be judged and put away as well as forgiven, and God be glorified even as to that which in itself is most hateful to His nature, how immense the change and blessed the victory of good over evil! Conscience, in us who believe, feels that God ought to be vindicated. But if we cannot but care for His moral glory, yet more has God set His heart on the blessing of man lost in sin. Therefore has He in the cross of Christ made peace, and given us to have redemption through His blood, rising in the majesty of His love above our hatred where it was vilest against His Son going down to the uttermost to save us out of our miserable selfishness, rebellious works, and foreboding of just wrath and judgment. He therefore gives us to know that the same death of our Lord Jesus Christ was both the complete meeting of His glory as Judge of sin on the one hand, and the blotting out by His blood of our sins on the other. Irreconcilable everywhere else, they are united in the reality of Christ's death; as His person alone afforded the sole Being capable of solving the problem of sin to the sinner's blessing and Gods honor as well as His love.

The sending away of the people's sins, grounded on the sin-offering of Atonement-day, is the meaning of the scape-goat. We have but glanced at certain unhallowed speculations which need not be dwelt on. Suffice it now to say that, from the early days of Christendom's departure from apostolic truth till our own day, not a few learned persons have not been wanting who have dared to conjecture that the scapegoat represents the devil! Plain Christians might think that these men must have lost their senses to broach such defiling notions, as if God's word sanctioned them. But one form of the dream was put forward by a chief champion of orthodoxy as opposed to the neologists of Germany. It was quite common among the Fathers, so called, some of whom went so far as to think that there was even a sacrifice to the devil! Far be it from me to attribute such low heathenism to the learned Dr. Hengstenberg of Berlin, or to the respected Mr. George Stanley Faber of our own country. They were Christians, but slipped into the extraordinary delusion that the scapegoat meant Satan dealing with our Lord Jesus Christ. No! it was the figure which God graciously vouchsafed, as the complement of the sacrificed goat, for the removal of all their sins from the burdened souls of His people. It was God Who, as He found His rest as to sin in the shed blood of Christ on the cross, would also signify His banishment of all dread of judgment from the verily and confessedly guilty that looked to Him who confessed and bore their sins on the tree.

It is almost superfluous to commend the subject as one of urgent and exceeding moment to souls. May the Lord grant, if any now who look to Him be still troubled by their sins, that they may see God's written testimony to the cross, blood, and death of Christ, if one may put it in the largest form. It is not a mere question of their loss through unbelief of scripture; but are they truly doing honor to the atoning work of our Lord Jesus Christ? The Holy Spirit testifies strongly the virtue of Christ's death (Heb. 10:15). It is not the bare fact of His death of course, but God's declaration to and for man of its value in His sight that you are called to weigh—the revealed power of it for your sins. It is the cleansing and peace which God gives the believer by reason of Christ. He wants you to have the settled assurance that all against you is so clean gone that God will never remember it more.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:20-22, Azazel or the People's Lot, Part 2

Now we come to an important difference between the two goats. The first goat, we have seen, was not expressly limited like the second; the bearing of the Antitype assuredly is infinite. It was not only that the first goat was slain, and the blood carried into the holiest, but we hear of it also atoning for the holy place, the tabernacle, and the altar. The application of the blood goes far beyond man. Just in the same way in the New Testament the blood of Christ is not at all limited to His people or that to which it is applied. Its efficacy is also boundless for all those who come at God's call, and believe in Christ.

But the assumption that His blood has no scope beyond the elect is a serious error. Not that to me God's electing love is a doubtful question, but as sure as any other truth of revelation, and a spring of solid comfort to the household of faith, humbling to man's pride and glorifying to the God of all grace. One may be quite willing to allow, therefore, that election is behind the second goat, if such an expression may be allowed. For there limitation comes; but the first goat typically is unlimited in its range. For this reason is grounded upon it the going forth of the gospel to every creature under heaven. What can be less limited, if other truth be safeguarded? Nothing can be conceived more disastrous to the unmeasured width of the gospel than to address the elect merely. The Lord commanded that it be preached to every creature. Therefore you do well to act on His word, and need not fear for God's glory. Be assured that God has found a ransom and is fully vindicated. Do not imagine for a moment that you are in danger of going beyond what the blood of Christ deserves, and what God estimates of His ineffable sacrifice. Were there a thousand worlds to save, were there sinners beyond all that exist to hear God's glad tidings, there is that in the blood of Jesus which would meet every sinner of every world. Such is the unlimited value God finds in the death of His Son.

Yet if God did no more than proclaim the gospel, no person would hearken or could find peace. You may be arrested by the gospel, you may receive the word straightway with joy; but the word so received by nothing deeper than I the affections comes as quickly to naught. The soul requires more than that, and the believer by grace is the object of a deeper work. The truth pierces the conscience under the hand of God's Spirit; and the believer being thus brought to God, in a true self-judgment as well as sense of His grace in the person and work of Christ, is justified from all things. Hence one is not entitled to say to an unconverted person, “your sins are blotted out, and you are justified from all things.” It is going beyond the word of God for a servant of His to tell an unbeliever that by the work of Christ he, and all the world, are saved; so that all they need is to believe it. On the contrary, till you believe God about His Son, you are yet in your sins. “Believe on the Lord Jesus, and thou shalt be saved and thy house.”

In going beyond God's gospel, you are preaching a spurious one of your own. You are bolder than man ought to be, without the word of God and even against it. That the blood of Christ is capable of meeting every needy soul is assuredly true. But you have no warrant to tell a soul, until there is faith in Christ, that his sins are all gone. When he believes the gospel, you are entitled to tell him, in virtue of the truth figured in the second goat, that Christ bore his sins in His own body on the tree, and bore them away forever. The work of propitiation is seen under the first goat. When the sins are confessed and sent away, then is the comfort of knowing that all the heavy burden is clean gone never to reappear. This one cannot say to every soul. Here it is that the limitation to Israel has its importance. The people are concerned in the second goat in a very definite manner. In the former case it was Jehovah's lot; in the second place, it is the people's lot. By the “people” is not meant everybody, but (as far as Leviticus speaks) the chosen nation, and that nation only. But why reason like a Calvinist to limit Jehovah? Would you narrow the glad tidings of God?

No doubt if you believe the gospel, you are one of God's elect, you are one of His children, crying, Abba, Father. Now you know from His word that you were the object of God's love before the world was made; but you had no right t appropriate one word about it until you believed n His Son. Till then all beyond was outside you; the fact is that you were a child of wrath like another. But when the soul confesses Christ, when the blood is owned in its propitiating value, then you have a true title from God to near, “Your sins, which are many, are forgiven.” Then the full truth can apply unhesitatingly to the soul which believes and repents. For there sever is a divinely wrought repentance without a divinely given faith, nor a divinely given faith without a kindred repentance. Be ready to comfort a soul whenever there is either the one or the other apparent. For in some cases the soul is fuller of joy in Jesus as the Savior than in judgment of self; in others it is filled with the anguish of its sins before God, so as to cloud the sense of pardoning love. This should not be, for the gospel is plain. Yet what can be more wholesome for the soul than to pass through a searching self-judgment in the sight of God? Be not uneasy about such a tried one, nor hurry it too much. Do not turn him away prematurely from these profitable exercises of conscience, along with looking to Christ and the cross. Let him bow to an

overwhelming sense of his own evil, while learning what the grace of God has wrought in the Lord Jesus; but do not enfeeble that deep work of unsparing self-judgment before God. You may now say confidently in the Lord's name, “Your sins are completely borne away.” This is for any just the teaching of the scapegoat.

Be it repeated that here you have not the broad truth of the work of expiation effected by His blood that grace is sending out to all the world—the work which has forever vindicated the glory of God where sin had put dishonor on Him, and which leaves Him righteously free to bless according to all that is in His heart. Here we see the witness to what is imperatively needed for the unburdening of the soul. Yet the second goat would be ineffective and vain without the first. If God be not first approached with atoning blood, it is the merest delusion to extract from the scapegoat the shadow of a comfort that your sins are borne away.

But the New Testament speaks so plainly that we may turn profitably to a few scriptures in illustration. Take the earliest that can be in order, the first chapter of Matthew: “Thou shalt call His name Jesus, for it is He that shall save His people from their sins.” “Save His people” does not mean save everybody. By “His people” is not meant those of all the nations. Jesus is shown to be the divine Messiah. Jehovah's people are the persons whom He will save from their sins, and not merely come to govern, as a Jew might have thought. His glory is divine; He is truly Emmanuel, which is, being interpreted, God with us. Yea, if possible, He is more than Emmanuel, He is Jehovah. He was therefore to be called Jesus, which involves the ineffable name of Jehovah, “For He shall save His people from their sins.” Thus all is definite. The Savior accomplishes the gracious purpose of God.

In the same Gospel of Matthew, later on, we have not merely words about the Lord, but His own words. Some have the feeling that when we have the very expressions of our blessed Lord, there is more in them than in any other communications of scripture, though these may ever so forcibly set forth the same truth. There is indeed a majesty and a depth in the utterances of our Savior, which is quite peculiar and characteristic of Himself; but the authority of scripture through—(out is really and precisely the same. The moment you bring in varying degrees of authority, you undermine the essence of its power by introducing uncertainty; and uncertainty as to God's word is deadly. However this be, in Matt. 20:28 it is written, “Even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for” —all? Nay; for “many.”

There is indeed a true sense in which our Lord is ransom for all; and the apostle speaks of it in 1 Tim. 2, “the testimony to be borne in its own seasons.” But a nice difference distinguishes the two texts. When, as in Matthew, it is a ransom for many, we have it clearly defined. The “for” is “instead of” () many. It is strict substitution. When, as in 1 Timothy all are in view, it is simply “on behalf of” () all. “For” has not always the same sense in scripture. It is the more needful to make the remark, because so many are apt to reason, that if “for” means one thing in one place, it must have the same force in another. Now take Rom. 4:25: He “was delivered for our offenses,” and next “raised again for our justification.” The “for” (ado, though it be in Greek the stronger case of the same word, does not mean the same thing in the two clauses. “For our offenses” expresses the reason why He was given up; but His being raised is in order to our justification, not because we were justified, which would contradict the truth, and particularly the words immediately after in chap. 5:1.

Perhaps the prejudices of some may be wounded at hearing this; but let me try to convince you, if indeed open to conviction, that what has been said is true. It would involve the consequence that a man is justified before he believes, which is clearly a falsehood. It is by faith that one is justified, and not before he believes. If this last were allowed, just think of the inevitable consequence. One is a child of God while still a child of wrath! under guilt and condemnation while justified! Can you conceive anything more heinous as well as monstrous, as it might well be, by flying in the face of scripture? None but the believer is justified. Before he believed, he was neither washed, nor sanctified, nor justified. It is here not a question of God's purpose, but of man's faith. Beyond just doubt there was divine purpose before man or the world was made; but what has this to do with the epoch when a man is justified? how absurd to argue that a man is justified before he is born! That God has a purpose of grace about him is another truth; but in order to justification, he must be born again and believe the gospel, receiving Christ at God's word. You cannot have a man justified without knowing Him. Justification is a condition of immunity into which a person is brought by faith. “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.”

Justification, it is allowed, must have an adequate basis, or, according to men's ordinary theological language, rest on a duly meritorious cause. But the antecedent ground before God must not be confounded with the means or principle by which the soul is brought into it. If scripture decide, a man is not justified until he believes in Christ, and has consequently peace with God. Peace with Him is a state of mind that the man cannot have without knowing that he has it. It is dangerous work, and ruinous to the soul, to tell a man that he has peace with God, if he have no enjoyment of it. Peace is that blessed change which possesses the soul when, through believing in Christ, he gives up warfare against God. When he receives not only the Savior but the atoning work which the Savior effected, he rests on Him before God. Then, and not before, having been justified by faith, he has peace with God to the praise of Christ, not of his faith, though without faith it cannot be.

So also, if we appeal to the First Epistle to the Corinthians, we read in chap. 15 how that Christ died for our sins according to the scriptures (ver. 3). Now this is a great truth to lay before an anxious or truly inquiring soul. But you cannot apply it save in a vague and general manner to an unbeliever. You can freely say that He tasted death for every one (perhaps indeed every “thing"), Heb. 2:9. If He had not died as a sacrifice for sin, if He had not shed His blood as propitiation, there could have been no gospel to a guilty world. But it is when the soul believes God as to the efficacy of Christ's death, that the burden of guilt is taken away; for this has the surest warrant of God to every one that believes. Where faith is, we cannot exaggerate the assurance He gives to the soul. Accordingly in Gal. 2:20, if we turn now to the next Epistle after those to the Corinthians, Christ “loved me and gave Himself for me.” Impossible to have language more individual. It is not merely the general truth that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” Here the soul, now believing, is entitled to claim the love of Christ specially, “He loved me and gave Himself for me.” Are you entitled to preach this to an unbeliever? No scripture warrants or admits of such a license.

But we may briefly look back at the third chapter of the Epistle to the Romans too, more cursorily now though it was recently used at greater length: “Whom God set forth as a propitiatory through faith in His blood, for showing of His righteousness, for the passing over of sins that are past through the forbearance of God; for showing, at this present time, of His righteousness, that He might be just and the justifier of him that believeth in Jesus.” Evidently there is no such thing as justifying unless there be also the believing in Jesus. Faith in God's message must exist in order to justification.

The subject-matter calling for present consideration is the detail which God gives us of the scapegoat. This will be made somewhat clearer by recalling, for comparison in a general way, the force of Jehovah's lot or the first goat. For there were, as we have seen, two goats on behalf of Israel. Unquestionably they together constituted the sin-offering (ver. 5), and both were set before Jehovah (ver. 7); but the first goat is of the two the more important in its aim. Its aspect is not toward the people but toward Jehovah. It was strictly and manifestly Godward. This is to be particularly noticed; because the constant danger of the heart when awakened is to think only of what will relieve it of its newly-felt distress. One becomes absorbed with a remedy for the disease which the Spirit of God gives the soul to discern, that utter ruin through sin by which it is then truly burdened, and for which it pours out its groans and lamentations to God for mercy.

Now the first goat or Jehovah's lot takes up quite another necessity—His glory, as being struck at and violated by sin. That one soul should be in fact delivered, Jehovah's lot were essential, and in the first place as it is. Before there could be on any righteous basis the issue of saving sinners, God must be glorified about sin, and here Jehovah's lot finds its place. Therefore it is that by virtue of the blood which was carried within the veil, and put upon the mercy-seat and before it, God has His deep satisfaction in the infinite work of His Son, our Lord Jesus; for it has replaced man's iniquity by His own devotedness exclusively, to the uttermost and at all cost, to God's nature and glory. God found His rest in that blood which spoke of divine love and perfect suffering for sin. The incense was rather the sweet savor under judgment of His personal grace.

But the obedience was perfected in shame and suffering up to a death of judgment on sin itself, and such a death as could never be known by any save the Son of God. The work was done, so that all hindrance from sin is taken away; and God can righteously send out the message of His grace to every creature under heaven. We saw that this could not be revealed while the law had a standing. The law necessarily looked at Israel only. They were the people, they only, under it. All other nations were without and unclean, or, according to the ancient figure, dogs, whatever might be the pitiful affections of God; though God was always plenteous in mercy, and in Himself love, as truly as light. Still, whatever might be not only God's nature but also His purpose, as long as the barrier of the law was before Him, until it was righteously taken down, there could not be as yet the expression of that grace which in the death of 'our Lord Jesus swept away every obstacle between God's love and man in his sins.

We must remember that all this time, while the day of atonement was pre-figured for Israel, the law was in power over them. It would have neutralized the law if the grace had been revealed which treats a Gentile, even who believes, exactly as a Jew. Law in point of fact is the system which insists on the distinction between the chosen seed of Abraham and the nations. That this is now done away is essentially true of the gospel, as well as of the church of God; and both the gospel and the church are the fruit, not of the type but the anti-type, of Christ. The Day of Atonement which Israel observed once a year kept up the difference; but the grace and truth which came by Jesus and shone out in the cross, as well as the light of the glory, have now set aside every shadow of the sort. This entirely accounts for the fact that we bear nothing at all about the Gentiles in the type. At the same time we may notice again how little is said of Israel in the first goat. The reason is plain. God was in the highest degree concerned; He therefore must be glorified; His nature must be vindicated, as must be also His majesty and His truth in atonement.

All this was the object sought in the first goat, as far as a figure could show it. There was Jehovah's lot. But was this all that atonement includes? Far from it. That which far more nearly concerns and immediately contemplates the sinner comes before us in the second goat; and this it is of which we have been reading just now.

“And when he had made an end of reconciling (or, atoning for) the holy place, and the tabernacle of the congregation, and altar, &c.” But this goes along with the first goat. So it was with the bullock, save that it had the special idea of providing for the priestly house. Both in the first goat and in the bullock there was not only the vindication of God as to His own glory in having to do with those who were sinful, but, further, the making good the heavenly places set forth by the sanctuary, and the tabernacle of the congregation, and the altar.

This is not at all left to be interpreted by our imagination. In the first chapter to the Colossians we have the answering truth: “And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself.” What is meant by “all things?” Persons on earth, or those in heaven? Neither. Creation at large is here, “All things.... whether the things on the earth or the things in the heavens.” To prove that such is the meaning, you have only to read on, “And you hath He reconciled.” Nothing can be more exact. The reconciling of “all things,” not of us only, is bound up with the cross of our Lord Jesus Christ. There we hear of God's great future purpose, when peace was made through the blood of His cross, “by Him to reconcile all things unto Himself.” Notably there next follows the application of Christ's reconciling work to those who now believe.

It is the order we have here too: “And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all' the iniquities of the children of Israel, and all their transgressions in all their sins.” Here is given a most lively picture of that which the soul, when awakened, feels to be an intolerable burden. The high priest is seen and heard occupying himself simply and solely with the distressed heart and burdened conscience of Israel, All that which might well have overwhelmed the soul God provides for according to His goodness. “Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins.” One may well repeat the quotation. Can one conceive language more fitted to take up whatever was thus resting heavily as a heart trouble? How deeply affecting that God should testify so strongly His desire, that they should not be charged with undue weight upon their souls! “Aaron.... shall confess over him all the iniquities, etc.”

It has been already pointed out that in the first goat there was no laying on of hands, any more than there was at that time confession of any sins. Nevertheless what was done exceeds in importance; for there is nothing that so completely goes to the root of sin as God's judgment of it in death; nor does anything more testify to the canceling of the defilement of sin than the fact that the blood was put on the mercy-seat and before it. It was God met in what sin deserved, and His witness borne that, if sin cannot escape the presence of God, He has provided that the blood which cleanses from all should penetrate there. Thus, what abides before God is not the sin, but the blood which makes full atonement for the sin. Still the sinners were as yet outside. There was no question at all of putting blood upon them. Therein lies one serious misapprehension, and indeed ruinous mistake, as to atonement.

Men only think of the sinner in the work of our Lord Jesus. But not so: the primary aspect of atonement is toward God. Sin is judged before Him. But the sinner is fully considered in his place; and when he does come before us, we have the utmost minuteness of confession. Is there anything that has a more searching and purging effect than confession? Romanism knows how to avail itself of confession; for the weaker is the faith of any one, the greater the comfort that he takes from pouring out the acknowledgment of his sins into the ear of a fellow-mortal. God is little or nothing in such a case; but the man's own hardened mind feels intense relief from the assumption that the priest to whom he confesses stands authoritatively in the room of God, and is entitled to absolve man in His name.

Now whatever of truth there is in confession comes here before us in its most important form. Not that one in the least would deny that there is confession on the part of the soul. We know from the First Epistle of John, that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” This is an important truth morally, the “cleansing from all unrighteousness.” The desire to hide aught from God is a wrong, and there never is a wrong done to Him but what involves with it loss to the soul that is not delivered from evil. But what is it that opens the heart and gives confidence in confession? The certainty that another has charged Himself with the whole of our sing in all their enormity. Who He is is not doubtful. Jesus is the only Man Who knew, and felt, and owned all the sins. We do not speak of His death only as propitiating, nor of our conscience; for much of true and bumbling grief consists in the feeling that our self-judgment is so shallow. This then could not give rest to the troubled soul. How blessed to have an absolutely full confession by one so competent as the High Priest!

According to the language of the New Testament, the mediator between God and man is a man, Christ Jesus. Were He not God, it were little indeed; but, being God, it is an infinitely essential and comforting truth that He was also the responsible man Who knowing every secret thing of every man, told out all the sins and iniquities of every believer to God in the same perfection as He suffered sacrificially. He became man that there might be an adequate representative for our sins laid, felt, abhorred before God. The same One, Who to judge must search the reins and the hearts of all, does here in grace identify Himself with “innumerable evils,” with our iniquities, as His own, so as to be unable to look up. It is not priestly work within the holies, but the Holy One our substitute in absolute integrity of confession, represented here by the high priest. He it is whose hands are laid upon the head of the goat. The blood was shed and carried into the presence of God, as the groundwork; yet the sins were none the less but the more confessed unsparingly. God was thus furnishing in type the fullness of Christ's work for Israel; for Israel comes up in the most distinct manner when we have the second goat. Then and there the sins are confessed in all their extent and variety of guilt.

The same principle is in what our Lord said to the sinful woman of whom we read in the house of Simon the Pharisee. Grace does not in the least degree extenuate the sins of the saved. This could not be in salvation according to God. Christ makes no excuse for her, whatever the traps that may have been laid for her in her life of folly. She had not always behaved as she did of late; yet had she been long a sinner in the deepest sense, as were those who despised her. But she was now, as alas too few are, at the feet of Jesus. There she was, it is true, without a word; but all she did, and all she felt, were perfectly open to His gaze, though she stood behind Him. He did not need to have her before His face. All was in the light to Him; and if not a word was uttered, her ways, thoughts, feelings, were fully and equally known to Him Who reads the life of every soul. To Him only she looked for the mercy she needed. Therefore, said He, “her sins, which are many, are forgiven.” Yet surely here there was no glossing over her sins.

It was not enough to say, “They are to be all met shortly in the atoning blood;” they are none the less aggravated but the more, because of the grace which gave in Christ the blood that alone can cleanse all away. They are felt every one in all its own heinousness. They were laid upon the head of the live goat; for such was the form which God prescribed to give Israel satisfactory witness that their sins were gone, and, as far as the figure was concerned, gone never to be found again.

No doubt under the law eternity does not strictly appear; but what was yearly to the Jews is forever to the Christian. We are not left to an inference of reasoning in this matter, but have the positive and distinct revelation of God in the Epistle to the Hebrews (10:1, 2). What God then testified was, at least to worshippers once purged, “no more conscience of sins.”

Have you, my dear friends, such a clearance by the blood of Christ as gives you “no more” conscience of sins? How rare a thing it is to find a child of God freed from all burden or doubt! In a mere man there is no sign of hardness more terrible than to have “no” conscience of sins. The quickening work of the Holy Spirit produces the deepest sense of sins before God. But the effect of the work of Christ is that, while the sense of sin is awakened in the highest degree, the soul is delivered from all dread or anxiety, because of the judgment on the cross which our Lord has already borne. Faith rests on this as the word of God for one's own guilt. The soul at first believing on Christ has a deep and divinely given conscience of his sins; but he also believes what God wrought by Christ's cross to blot out sins and give peace with Himself. Thus it is he is so purged as to have no more conscience of sins. To doubt that they are effaced is to dishonor Christ's work, and God's grace.

Let it be observed in this case that there is no vagueness. The live goat is most definite in its application. We hear confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins. It is not mere piece-meal work; not just thus far and no farther; not 999 sins out of a thousand, or even 9999 out of ten thousand. Far be it from our hearts to make light of that which is abhorrent to the very nature of God, of which we now partake, as the apostle Peter lets us know. He that is born of God sinneth not, as says John. But there is on the one hand the fact that we have sin, and we did sin. Any endeavor either to deny sin in us, (1 John 1:8) and that we have sinned (10), or to make an apology for it, is as obnoxious to God as destructive morally. On the other hand, God has brought in Christ to annul sin from the universe finally, as He now does for every one that believes. But sacrifice (prefiguring Christ's) was the way of Abel by faith. It was the way of Cain to offer the fruits of the earth, wholly indifferent to the curse of God, as if He were as oblivious of sin as such an offerer is. Certainly such a one soon betrayed murderous hatred of him who was accepted when himself was refused. No hatred is so deep as against God's light and love.

Alas! it is the too constant history of souls, that when they find themselves and their worship unacceptable to God, they turn away in despair, and seek to bury themselves in the pursuits and hopes and enjoyments of the world. This was “the way of Cain.” If you, on the other hand, have been awakened to feel your sins and your sinfulness, have you now “no more conscience of sins”? This is what the apostle Paul contrasts as a Christian privilege of the first magnitude with an Old Testament worshipper resting on his annual sacrifices. Their effect was temporal; consequently they had to be repeated, whenever the anxious calls of another year arose. This could not perfectly suit either God or man. No adequate sacrifice had yet abolished sin before Him; an inadequate one could not make the comers thereunto perfect. Once the worshippers were divinely purged, they had no more conscience of sins.

This is what alone meets God and the believer, a basis of righteousness, where the Christian is perfectly cleansed. One is not now speaking of his being dead and risen with Christ, which line of truth does not occur in the Epistle to the Hebrews; still less is there any question of being members of Christ. A more fundamental need is met by the sacrifice of Christ, which none can overlook without loss and danger, not to speak of the fresh and deep interest with which it invests the Old Testament. In Heb. 2 we are “all of one;” but we are nowhere there exactly said to be one spirit with the Lord. The body of Christ and the baptism of the Spirit are not revealed there. It never rises up to the revelation that we are one with Christ—members of the body of which He is the Head on high. Indeed to have introduced that truth in the Epistle to the Hebrews would have been wholly out of harmony; because the Spirit here occupies us with the divine idea of the sacrifices and the priesthood. Such are the two pillars of the Epistle to the Hebrews, resting on the personal glory of our Lord, Son of God and Son of man in one person. Hence, instead of learning that we are one with Him glorified, we are taught in all its force that He died for our sins, and that He now appears before the face of God for us. “For us” and “head of the body” are two totally different departments of truth. It would have brought in complete confusion to have mingled them in the same communication.

The same writer, one does not doubt, was inspired by God to make both known; for all should explode the precarious theories, old or new, that Barnabas, or Titus, or Silas or anybody else than the great apostle Paul wrote the Epistle to the Hebrews. It is not a mere question of tradition which is never sure; but holy scripture (2 Peter 3) intimates it clearly. However differing in style as being addressed to Christian Israelites, below the surface it bears the intrinsic marks of Paul most thoroughly in its depth, height, and comprehensive sweep. For instance we see from the very beginning Christ in heaven in the full rights of His work on earth. There He is seated at the right hand of the majesty on high. It is not that He is traced up to heaven merely as by Peter; but there He is found throughout the whole Epistle. It was thus that Paul was converted; he only saw Christ in heaven. Therefore it is that he calls the good news the gospel of Christ's glory—the glory of God in Christ's face. It was so that it pleased God to reveal His Son in Paul who learned that to persecute His saints was to persecute Him. The Epistle to the Hebrews bears the imprint just as strongly as any other, though in a remarkably different form, as from the apostle of the uncircumcision writing to the circumcision.

What we gather from Hebrews then—returning to the great truth before us—is, that God would give the Christian the distinct knowledge that all his sins are so completely gone that he is already free to draw near habitually into the holiest of all. How could the witness to that clearance be represented so well as in a figure of a live animal—the second goat—charged with all the iniquities and transgressions and sins confessed upon its head, and, by a man appointed, or in readiness, to be sent into a solitary land, i.e. let go in the wilderness?

You must drop from your mind all thoughts of resurrection here. It is well known that some are disposed to see the resurrection in the type. It seems rather a taking thought that, as with the two birds in the cleansing of the leper (Lev. 14), so as we have had in the first goat death, resurrection should follow in the live goat. But when the matter is looked into somewhat more closely, it will be found that the interpretation will not really hold. When Christ rose from the dead, it was in view of His going to heaven, whereas the live goat here is sent into the wilderness. But the wilderness cannot represent a scene of glory: heaven is anything but a land that is not inhabited. No; resurrection has no place whatever in this type; which is just God giving a lively figure of the dismissal of the sins that were confessed, to where they could never be found again.

It is beyond controversy that in the New Testament the resurrection of Christ is treated as the blessed proof that our sins are remitted: as it is said, “He was delivered for our offenses, and raised again for our justification.” But we must be content with the type that God has given us here. We must not interweave truths that are really distinct by a forced connection of our own. It is quite enough to say that, as the sequel of Jehovah's lot, we have here the people's lot; and that in this case the sins, confessed by the high priest and laid on the head of the scape-goat, are by this most significant action sent away never to be found more. If this be really what is intended by it, certainly it cannot be denied to be of the deepest moment to souls. (continued)

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:11-19, The Incense and the Bullock, Part 3

How is it with the Christian? Liberty of access he has, not merely into the holy place but into the holiest of all. By Christ's blood is now given boldness at all times for all saints; whilst Aaron entered tremblingly but once a year, with incense and blood ever renewed, into that which was but the figure of the true sanctuary. So greatly does the gospel exceed the highest privilege of not only priesthood but the highest of the priests. Yet it would ill become one to suppose for a moment that Christians are high priests: God forbid! One would no more think of claiming to be high priest than of calling Christ our elder brother, as do Moravians and the like. It is one thing for Christ to call us brethren, quite another for us to call Him brother. It is gracious for the King to show some condescension to you or to me, but altogether an impropriety for us therefore to forget his majesty and to slight his royal place. Reverence becomes us, and especially in the presence of not only unmerited favor, but of the infinite personal glory, of the Savior, which make the blessing so immense to such as we are.

It is no question of words, but of the momentous fact by divine grace, that, when a man receives the gospel of God by faith, he is entitled to know from that moment that in virtue of Christ's cross he is brought nigh to God. Now if thus reconciled and nigh, can you tell me of any privilege more truly precious? Was it not on the face of things that only priests could enter the sanctuary? The people were without praying, and the priest came within to burn incense. As long as the temple and the law had a standing, the people could only be outside. Is this, according to the gospel, the actual position of a Christian? Time was, no doubt, when we stood without; and it was a rich and needed mercy to come under the truth of the second goat as well as the first. But when we entered on the near and proper ground of Christian privilege, what then? We find ourselves in evident and weighty contrast with Israel, who have not yet the blessing. They abide in unbelief outside, and only outside. Is this then where we are now? Is it not true that grace calls us in faith to follow Christ within the veil? It is not only that there we have a hope sure and steadfast, and that which enters within the veil; we have also full assurance of faith, and so are emboldened to enter into the holiest by His blood.

There is a new and living way consecrated (or, dedicated) for us—for all who believe on Him. All who are associated with Him are not more called to bear His reproach from the world than they are to draw near where He is glorified in the presence of God. This is not and never will be the portion of the Jew. Christ will come and reign over Israel here below. Believing now we become heavenly. The moment a Jew does receive Christ as His portion, he ceases to be a Jew, he becomes a Christian. And Christ in heaven is the common portion of all Christians,

whether they be Jews or not. They thus acquire a title of access into the holiest of all by the blood of Jesus. Hence what believers want, in order to have the force of Christian worship and walk, is not a negation but the positive truth, as here that Christians now are priests of God. They are God's house, and Christ is the anti-typical Aaron, to say nothing of John 4:23.

This, our priestly place, is the unquestionable doctrine of the New Testament. It is not merely where the word “priest” is used, or the sanctuary is in view. Nearness of access to God, by the faith of Christ through His blood, is everywhere the truth of the gospel, from the fundamental Epistle to the Romans right through the whole extent of the New Testament. Is there any part of it (unless it be the Epistle of James, which, without taking up redemption, rather looks to new birth in those begotten of God), which does not present the substance of the truth now lying before us?—that we come under the bullock as well as the incense, to speak Levitically? We have therefore special privileges adumbrated by Aaron and his priestly house, and indeed a vast deal more.

Mark this difference: though the blood of the goat entered within the veil, Israel never got beyond the brasen altar; we, on the other hand, draw near into the holies before the mercy-seat. We come even boldly unto the throne of God. We are entitled to behold the glory of God there in the face of Jesus Christ. You may perceive that other scriptures are here mingled along with this type which comes before us; but it is scarcely desirable too straitly to sever one truth from another. These are only used in order to show the fullness of the Christian roll of blessing. How comes it to pass that we have our privileges shadowed not only by the sons of Aaron but by Aaron himself? that they really can only be measured by Christ on high? It is because, as we know from other parts of scripture, we are made one with Christ. Yet union is not the doctrine of the Epistle to the Hebrews simply, because it is not God's object there. But he that wrote to the Hebrews is none other than the apostle who brought out the mystery concerning Christ and concerning the church, as no man ever could before or ever did since.

It was enough here to set out the peculiar and heavenly status of the Christian in virtue of Christ's work and priesthood. He is associated with Christ in perfect nearness to God. For who could think of Christ as one that separates from God? He is the very One that brings us nigh. Because of His own person, all the more acceptable to God because displayed in the dependence and holiness of man here below, Christ was entitled to the presence of God. But He would not go alone, He loved His master, He loved His wife, He loved His children; He was the true Hebrew servant, and would serve forever and ever. He laid down His life, that. He might take it again in resurrection. He was the corn of wheat which, having fallen into the ground, died bearing much fruit. He gave Himself for us, and Whom He loved He loved to the end.

Very different were we, apart from that life which was laid down for us that we too might live of His life. We had belonged to the first man, as now to the Second, the last Adam, forever. What does this import? It is what God teaches His children, even you. It is what we are meant to enjoy here as given to Christ. As is the Heavenly, such are they also who are heavenly. It stamps His whole character, His own associations, His proper relationships, as far as possible, upon the Christian. Is it then the lot or attainment of some only? His grace confers it upon all. There is no Christian save in this near position. It is in no case left us to choose our own place before God. It is God that has chosen us, having given Christ for us; and God will have nothing less as a measure and character of blessing to us than the measure of His own beloved Son, the First-born among many brethren. Here again one may observe another expression of it according to the scope of the Epistle to the Romans. But almost everywhere is presented the same blessed association with Christ.

This, in short, is just the truth which the Spirit presses habitually (Col. 3:11): “Christ is all and in all.” Do we desire to know, not merely where Christ will be by and by, but where Christ is now? Then, according to the mind of God, He is not only “all,” but “in all,” i.e. in all Christians. Himself is the whole spring and character of Christian conduct. He is our life. It is in vain to look for Christian ways, unless you are in, and believe in, your relationship to Christ. Our ways are according to the relationships we fill. Our duties flow from what we are thus. It is not merely a question of right and wrong, of what we ought to do or be. This was law. But now it is a question of being consistent with Christ Who to us is all and in all. This is what we have as Christians. And what then is the standard of our consistency? Christ, and Christ as He is in the presence of God.

Everything thus supports and carries out more and more manifestly the meaning of this instructive type—the blessing figured by the incense and the bullock, for those that belong to the Lord, while He is now within on high. Mark the force of this. Are we not brought into association with Christ while He is in the sanctuary? Properly speaking, there was no Christian until Christ entered the sanctuary. There were disciples before. A disciple might be a Christian or he might not. For we read of disciples not merely in the Gospels but even in the prophecy of Isaiah (chap. 8). Thus there were disciples who merged in the church of God, as we see in the Acts of the Apostles, as there were disciples long before the church began. A disciple therefore is not necessarily or properly a Christian.

Even when the church began, a disciple might not have the full Christian character, though he ought of course. Those who still went up to the temple to offer sacrifices under the law should have left the Jewish condition for the Christian. On what ground? Christ's death on the cross, known intelligently to faith, and the gift of the Holy Ghost consequent upon His blood-shedding. It is Christ on high that stamps the full and proper Christian character upon us. But this evidently falls in with our relationship to Christ as God's house; indeed all our characteristic blessing now depends upon His being there in virtue of His atoning work. We could not of course have title to be there but through His death. Therefore we must all come in through the narrow door of His cross. And no soul will stoop so low save by being born again, as there is no means of reconciliation with God, still less of being His family, unless our sins are borne away. But the goat of substitution, supplementing that of propitiation (for they constitute the atonement for the people), does not give the full measure of the Christian. It is the necessary foundation for guilt outside. Without it there could be no remission of sins, not to speak of the full privileges of Christianity. But there are privileges beyond it, figured by the bullock and the incense.

Take as an illustration the initiatory sign of Christian faith. We all know that baptism is this, without going into controverted points of mode and subject. What does baptism mean? Is it a sign of life? The Romanists will tell you so, and others who are like them, which they ought not to be. Baptism, contrariwise, is a sign of Christ's death. Hence the Lord instituted proper Christian baptism after, and not before, He rose from the dead. What then is really taught in that initiatory institution? That one is buried with Christ. Is this life? Is it not plainly to be put into the place of death with Christ? Where also would be the propriety of being buried with Him through baptism unto “life"? Were it a sign of life-giving to a soul destitute of it previously, one could understand the figure of the womb or the breast of the mother church; but how incongruous with the death of Christ, and with burial? The ordinary doctrine that connects baptism with new birth is unmitigated Popish error, or rather the delusion of the Fathers before Popery. Baptism is not even the sign (still less the means) of life, but of death and burial with Christ. The Old Testament saints had life, ages before baptism or even circumcision. Christian baptism is the sign of a new and distinctively Christian privilege which none could enjoy before our Lord died and rose.

The Old Testament saints hung on God's promise; and perhaps some believers may be “grasping at the promises” now. Would to God all knew better! Do not suppose that anything is meant disrespectful to the ancients, or unkind to anybody here or elsewhere. Would to God you might be aroused from clinging only to what was then of faith, true and right according to God when there was nothing more! But now that an incomparably “better thing” is revealed, why do you saints so obstinately cleave to that which fails to express the full grace of God toward your soul? It is not merely a promised Messiah, but the rejected and crucified Son of man, Who was dead, and is risen and now glorified in heaven. Has all that He wrought made no difference? The atoning work is done. It is no longer promise, but accomplishment. This has made a vast difference for God; surely it ought to make at least as great a difference for you, and it would if you by faith understood the gospel. We are brought into proportionately greater privileges.

The work the Father gave the Son to do is accomplished to His glory, Who has therefore glorified the Son and is now giving every blessing short of our resurrection for His heavenly kingdom. We are even seated in heavenly places in Christ, though not yet taken in person to be seated with Him in heaven. How strong and holy is the great basis of Christianity as revealed in 2 Cor. 5! Him Who knew no sin He made sin for us, that we might become the righteousness of God in Him. What a blessed character of righteousness is thus come to us before God! It is what Christ is made to us from God.

When the Holy Ghost was given, it was, as our Lord said, to convince the world of three things—of sin, of righteousness, and of judgment. Of sin, on what ground? Because they violated the law? Not so, nor because they had an accusing conscience, but “because they believe not on Me.” A Gentile only thinks of himself; a Jew perhaps of the law, as some others seem to know no better, though they ought; but scripture puts the true measure. Christ brought in the perfect standard. “The law made nothing perfect.” There is now the introduction of a better hope, and the rejection of Christ therefore becomes the great sin. If He had not come, and spoken, as well as done, beyond all others, they had not had sin; but now they had no excuse for their sin; they had both seen and hated both Him and His Father—yea, hated Him without a cause. The test-sin therefore is the not believing on Him. Whatever people may argue for other things, that is God's present and full standard.

But what is His demonstration in respect of “righteousness”? As the world is by the Spirit proved to be unrighteous, because it rejected the Holy One; so God the Father has proved His righteousness, because He has received the rejected Christ to His own right hand. “Because I go to the Father, and ye behold me no more.” From this point of view Christ is lost to the world. When He comes again, it will not be to present Himself in grace or to preach the kingdom. He will come to judge both quick and dead; He will judge the habitable earth in righteousness. It will not be the day of grace as now, in order that men may believe on Him. This will be all past. The world proved its unrighteousness by crucifying Christ; the Father, by receiving the rejected Son, so that He is thus seen no more. Righteousness is proved in Christ gone to the Father at the right hand of God in heaven: and thereby we who believe are made God's righteousness in Him. We are identified with Christ at the right hand of God. What a high character of righteousness this is! Truly it is the righteousness of God, though infant tongues among the children of God have not yet learned to lisp it aright. But oh! what a blessed privilege! It is not merely a perfect life of obedience under the law on the earth as a whole, nor a making reparation for countless failures of His people in all the isolated details of their lives; but as God showed His righteousness in raising up and glorifying the rejected One, so do we also by grace become God's righteousness in Him. That man in Christ should be in God's glory on high is His righteousness; that, in an unbelieving world, we who believe should be identified with Him in that glory by virtue of His work of redemption is another wondrous result of the same righteousness of God.

This, one can see, is connected in the closest way with the sin-offering, the bullock slain for Aaron and his house. No doubt the believers of Israel looked for the Messiah to come in the due time and bless the people. But when the Son of man comes, He will after solemn judgment reign in Zion expressly, but over the earth (Psa. 2, Zech. 14), where will be a temple, veil, priesthood, etc., once more. Now Christians from among the Jews for themselves merge their earthly expectation in the better and heavenly hope, suitable to knowing Christ as we do on high, instead of in connection with the earth. For indeed there is now but “one body and one Spirit.” Therefore do we (if we understand our calling, though we rightly begin as poor sinners outside) enter within the sanctuary, whence the Spirit is come out, while Christ is there, to unite us to Him. It is where Christ is hidden from man, hidden in God, that we, Jews or Gentiles, now know Him. Instead of His coming forth from the sanctuary to give us remission of sins, as it will be verified by grace to expectant Israel by and by, the Holy Ghost is sent down by the Father and the Son to associate us with Christ in the glory where He sits now. This distinctively is Christianity. Would to God that every one of us entered into this and more as our proper portion It is not now laid before us, as a merely interesting doctrine, but as truth bound up with Christ's glory, and hence of the deepest moment for the Spirit Who blesses our souls in glorifying Him.

Along with it goes the third truth which the Spirit demonstrates already to the world, judgment; “because the prince of this world hath been judged” (John 16:11). It was Satan who united the otherwise irreconcilable enemies, the Jews and the Gentiles, as a God-hating world in crucifying His Son the Lord of glory; being judged himself in that heinous misjudgment, he was shown this world's ruler in such daring rebellion against the Father and the Son. The Holy Spirit is now here, because the rupture is thus full and final, to carry out divine purposes entirely outside and above the world to God's glory.

As the Jew then was in danger of overlooking the relationships, and hence the duties, of Israel, so are we exposed specially to forget our own place and our own responsibility. An active and subtle foe would ever dishonor God by our failure as by theirs. We need, therefore, to be watchful that we neglect not that which most nearly concerns the glory of God by us. And as Christ is objectively the truth, so is He the only one Who works by the Holy Ghost and the word to keep us from all mistakes and guide us into all the truth. We should be wholly unfit for any such call of grace, unless, having life in the Son, we had peace through the blood of Christ's cross. But as believers, we have eternal life in Him, the self-same life of Christ which was shown and tried and proved in all its perfection on the earth. And our consciences are purged by the blood which rent the veil and opened the way into the holies, God in all His moral being and majesty being forever glorified thereby. It is because Christ is in the holiest, and we by faith know Him while there, the Holy Ghost is sent down not only that we may enjoy the blessed fruit of Christ's work, but that we may enter freely, boldly, in spirit where He is. When the Lord comes forth for the people, there will be quite another condition.

But one ought briefly to point out, how before He quits heaven we have in ver. 16 the reconciliation of the holy place and the altar, no man being there but the high priest while He makes atonement for it till He comes out (vers. 17-19). The counterpart of this we read in Heb. 9:23, “The heavenly things themselves, with better sacrifices than these.” Such is God's nice care for His dwelling, to which we allude by the way. No man was to be with the high priest in this unutterably solemn action. He does it all Himself. He was for this purpose alone with God. Nothing mingled with the atonement of Christ. That it should be absolutely fit for the divine glory, the highest perfection for His own to enjoy, He does the work in His own person to the exclusion of every other. This made all sure. How precious to God the Father, and how blessed for

us, whose souls should delight not only in the work, but in Him Who did all, suffered all, perfectly to God's glory, that all might be of grace! (concluded)

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:11-19, The Incense and the Bullock, Part 2

Let us now a little more closely examine the Epistle to the Hebrews, which, as already remarked, is a divine comment on these Levitical types. We need not guess, nor argue at length; it is enough, and best of all, to believe.

In Heb. 2:13 we have Isa. 8:18 applied to the saints now being called. They are the children God has given to Christ. Then in Heb. 3:6 we read, “Whose house are we.” Christ had just been treated as the Apostle and High Priest of our profession. In the beginning of the chapter after His introduction in His high priesthood, we are told that He has a house over which He acts with divine rights, not merely as a servant: “Whose house are we.” The “we” in this Epistle is no doubtful matter. It means not mere Hebrews, but such as were bearing Christ's name, sanctified by His blood, and made free of the holiest of all—the children given to Him. Does any one conceive that this relationship is peculiar to Christian Jews? Is the privilege to be denied to those who now believe generally? Of every Christian it is no less true, though one rejoices to own it was primarily written to believing Hebrews. It is the common but high privilege of every Christian.

Nor can one admire the one-sided rashness which treated the treatise on the Old Testament types (if one does not call it an Epistle), the inspired commentary to these Hebrews, as a child's book. Rather is any such depreciation a childish remark. The Hebrew saints, to whom the Old Testament was expounded, were no doubt children, when they ought for the time to be teachers; but who does not throughout discern the voice of Him that speaks from heaven? The object of the teaching (Hebrews 5, 6) was to bring these Hebrews, out of the word of the beginning of Christ, elementary as this was, into the full growth or “perfection” which flows from knowing Him on high, after He had made purification of sins. Do you call this a picture book of the nursery? So speak if you will of the Old Testament types. They were part of the rudiments of the world to which Israel was in bondage; and they were all but pictures in part.

But the Epistle to the Hebrews, far from being a nursery book, is a profound and most instructive communication of the Holy Spirit to lead on the Christ-professing Jews into the present elevating and heavenly associations with Him glorified; whilst it made no less clear and certain that those who despise, and still more those who give Him up, are forever lost. They have been dull of hearing; and it is always so with men proud of their ancient religion: nothing so much hinders growth in the truth. There is no veil over the eyes so impenetrable as religious habit or tradition. Given two persons converted: one of the mere profane world, the other perhaps respected in the professing church. Which of the two ordinarily goes forward steadily in the truth? Not the man who devoted himself to the study of theology for the last ten or twenty years past. He is generally an unapt scholar when he repairs to scripture, even seriously. Such is the effect of old religious prejudice. He needs to unlearn quite as much as to learn; which makes progress difficult and slow.

The Hebrew confessors are thus seen to be dull in rising to the height of Christianity, as they saw feebly into its depths. They were impeded in learning because they had so much to unlearn.

They are not the only persons now who are thus entangled. As Christendom grows old, the same difficulty repeats itself, though it be less excusable for Christians now than then for the Jews who believed. The truth fully revealed gives meaning to those ancient shadows. They had before them the material; but they needed the teaching of God's Spirit, Who glorifies Christ. Yet the ancient oracles had been used, not only for the conversion, but for the help and blessing, of souls then for some fifteen hundred years, to say nothing of times antecedent. But these were the persons who proved so slow in spiritual understanding. Therefore it is the more incumbent on all bred in religious habits, and accustomed to a groove of set forms and phrases, to watch against this danger, of which scripture gravely warns.

This, the richest specimen the Bible furnishes of expositional teaching (for it is more particularly of this character), was intended to educate the believing Hebrews into the true meaning of the old types. But to restrict the light or the privileges revealed therein to the Hebrews, to say that they, and they only, were the house of Christ, were sheer ignorance and an intolerable wrong. “Whose house are we” is a principle as truly applicable now as then, and to Gentile Christians no less really than Jewish. But it may be presumed that nobody here would have the least difficulty as to this, and that all concede that the truth applies to believers now in all its forms, and will as long as there are Christians waiting for the Son of God from heaven. But if it be granted that we too are the true Aaron's house, the bullock was beyond doubt for them, in contra-distinction from the people; and we shall find that this is as important in doctrine as for practice. For it is to be noticed that the blood of the bullock has exclusively to do with those who enter the holy places, or the sanctuary of God. The blood of the goat was brought there too; for God must be glorified in reconciling Israel or any others. But the first goat cannot be severed from the second. They coalesce and constitute the necessary atonement for the people who await the coming out of the great High Priest. It is not so with those concerned in the bullock. There is no waiting on His appearance for their acceptance. In this case there is no fresh type nor future time that draws one back to the earth, as there is unquestionably in the second goat applied historically. The bullock has to do at once and only with the presence of God for those entitled to enter there by grace.

On the other hand, if we look at the two goats, the counterpart of them both attaches to the earth and the earthly people in an unmistakeable way. In that transaction how much was before the eyes of the people! God ordered it thus for the purpose of giving them the visible token that their sins were gone never to be remembered more. No such thing was necessary for, or suited to, the priestly house.

But understand what is meant. There is a time when souls ever so truly converted are not up to the Christian position. Do you ask, Who are in so anomalous a condition? Why, you and myself have been, if we are not, among them. Time was when it was a question, and a great question to us, to be born of God, yet not knowing our sins forgiven. One grieves to think that many a saint on earth thinks the remission of sins rather a high claim, and a very questionable privilege whether it be his own. Do you think thus? Then let me tell you, that you have scarcely got beyond the portion of a devout Jew or Gentile before redemption. If this be so, are you yet really on Christian ground? One is not denying that you are a Christian; but how many converted are on Jewish ground, so far as their state of mind or experience goes.

He who merely looks to Christ with the hope that he may go to heaven at last and not be lost when he comes into judgment, has but imperfectly learned by faith the Christian's alphabet. Is this the gospel? The sooner he learns more of God in Christ, the better; and even this

chapter is admirably adapted to show, when read in the light of this Epistle, where and how far he has fallen short. The sacrifice of the bullock, teaching us what it omits, gives us precisely enough (though in type) the place into which the young believer is meant and bound to advance. It is likely that the Hebrews at that time were not much beyond what has just been described; and the apostle wrote that they might be Christians in deed and in truth. Therefore one may observe the great stress wherewith the Epistle teaches not merely that Christ has personally gone through the heavens, but that He is in the highest place and in all the virtue of His work for us, that we now by faith may draw near into the holiest. Of course it is but in spirit: we are not personally there; we are still on earth, not yet in heaven. But have we no entrance into the favor of God by faith, beyond where we are? or do we merely look up to heaven as the future home of our hearts? Is the true sanctuary open to us now in spirit, or is it not?

It is a common argument of those who are accepted as soundly evangelical to say that there is but one priest, even Christ on high; and that therefore the sacerdotal pretension of a certain school in Christendom is simply the trash of Popery. To this last we agree with entire cordiality. If the gospel be true, the notion of any on earth being priests for the rest of Christians is evident and pestilent falsehood. It is a revival of Jewish principles, which were in figure nailed to Christ's cross, dead and buried in His grave. But if this be all, you fail to take the full and positive standing of the Christian. Do not content yourself with saying that among Christians there are no priests for others on earth, Christ being the only Great Priest in the presence of God. There is far more than this in what is now revealed. What more, do you ask, is required to supplement it? “Whose house are we?” Why do not evangelical men hold, preach, and practice this? Why do they not tell the saints on earth that they are all and equally priests? It is not merely that such they are to be in heaven. No doubt their title will be perfectly owned there, and we are to be priests of God and of Christ in the resurrection (Rev. 20:6); but have we not from God the self-same title now (Rev. 1:6)? Why not then believe it?

If any scruple to believe the Apocalypse, why overlook the Epistle to the Hebrews? Does not Peter also say that Christians are a royal priesthood, and, what is still more and better, a holy priesthood (1 Peter 2:5-19)? The royal priesthood is to be displayed before the world; the holy priesthood is to draw near into the presence of God. It is the more intimate of the two. If the royal priesthood shines more before men, should it not be dearer to a saintly heart to draw near to God in praise and thanksgiving? John speaks of Him that loveth us and washed (or, loosed) us from our sins by His blood and made us kings and priests unto God. Are you not misinterpreting the word of God when you infer that, whilst Christ loves us now and proved it by His atoning blood, He is only going to make us kings and priests?

My brethren, be not so weak in faith, but so foolhardy in fact, as thus virtually to set about improving Holy Writ. Were it not better simply to believe it? Leave unbelief to dull and dark men of learning, who tell you how hard it is to understand the scriptures. Certainly it is hard to unbelief or the presumption that would mend the perfect word of God. Without faith you will never understand the scriptures. The true way to understand them is simply to believe. Be content to receive them as of God without understanding first. Scriptural understanding follows faith.

Cherish confidence in God that His word cannot but be right. Christ is the key in the hand of the Holy Spirit sent down from heaven. Then the heart opens, and what once seemed difficult becomes an everlasting and increasingly enjoyed privilege.

Why is it then that Christian people have it, and will have it, that Christ alone is priest, and that there are now no true priests at all? Scripture affirms that those, whom Christ is not ashamed to call brethren, are priests, and that they are now called to exercise the highest function of drawing near within the rent veil. It is not at all meant that every Christian is a minister of the word, very far from it indeed; but one must repeat that every Christian man and woman is really and truly a priest of God. The importance of this truth is no less than its sure warrant.

One might well ask, Can you for a moment question what scripture reveals on this head? Nor need one merely go on the tare words, though they are written by Paul, Peter, and John, three witnesses unparalleled even in scripture. It may be added that if the gospel were better known, there would be no hesitation about that which is now urged—that Christians are the priestly house of Christ, the true sons of the true Aaron. They alone answer to that type, which is ignorantly slipped over by most as if it were nothing. What privilege of the priest exceeds Liberty of access to the sanctuary? We have seen that even Aaron of old had it in the scantiest degree. (continued)

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:11-19, The Incense and the Bullock, Part 1

The first acts of Aaron that now claim our consideration is the offering of incense, and the sacrifice of the bullock for the Sin-offering. This was expressly for himself and his house. But it is important here as elsewhere to bear in mind the scope, character, and limits of typical instruction. There is an analogy, because it cannot otherwise be a type; but there are bounds, because it is only a type and “not the very image.” Atonement, according to the full mind and intent of God, could have been but once accomplished, and only by the true High Priest, even Christ. A shadowy form was all that could be of old, for Aaron was sinful as the people were; but for Him whom Aaron represented, as He needed no Sin-offering, so was He Himself to be made sin for us. It is well to seize the difference and in some cases contrast, not merely in what is here so obvious, but because there are other points to be noted which may not seem equally plain, where nevertheless the same principle as really applies. We must not fail to read invariably the type in the light of Christ, instead of reducing Christ to the measure of the type. Great mistakes have been made since (if not in) the first century through neglect of the right use of Christ as He is now fully revealed. So it was, to my own personal knowledge, even among Christians more than usually versed in scripture fifty years ago at least; so it has been since, and may be at any time. Several portions of the word of God seem peculiarly liable to a kindred sort of misconstruction, and one might specify three. The earliest in point of place would be the types of the Levitical economy, and indeed generally. Next come the Psalms, as brining in the heart in all its varied feelings, about either the wants and trials of man or the anticipations given of God; but Christ's Spirit is there, and hence the need of not confounding the first man with the Second. Thirdly, there is the prophetic word, so open to bias and error where Christ is not seen duly, and His kingdom as distinct from the church. In all these three departments of divine truth (and it pretty much comprehends the O. T.), who is sufficient for these things? What need of dependence on God, and of watchfulness against our own thoughts, that we may have divine guidance!

There is here, as everywhere, but one safeguard. Human canons do not preserve, nor certainly is truth due to human tradition but to Christ kept by the Spirit before us. He alone from God is made to us wisdom; and it never can be otherwise. As He is the life of the Christian, so is He the true light that now shines, the only One who ever did enlighten, and does fully. Therefore we are only safe in following Him through God's word, these portions especially which without Him are indeed dark. But as there is “no darkness at all “in God, so there is none Christ does not

graciously dispel, save what unbelief makes for itself in slighting or forcing His word. Reading it hastily we may find peculiar difficulty, where it lies outside our own relationship. For instance, we come in contact with that which is according to the status or measure of the Jew; but we are Christians and ought never to forget our own place. Again, there are depths of grace and glory in Christ, where it becomes us to bow our heads and adore, rather than to rush in familiarly on such holy ground. But there is no danger in keeping behind, yet close to, Christ; there is all possible blessing in hearing His voice. Let us now endeavor to conform to that only just, true, and full rule for interpreting the word of God. At this point it becomes particularly needful, because our theme concerns the utmost nearness to the presence of God.

We have looked a little at Jehovah's lot in the goat that was slain whose blood was also brought in. We are now called to examine the meaning and application of the sacrifice for Aaron and his house. Here the bullock necessarily has a special principle attached to it. Scripture never heaps together things unmeaningly as men sometimes do. The bullock, though it has a general aim in common with the first goat, is also expressly distinct and has marked differences. On the face of the chapter there was but one bullock, though there were two goats. As it was the largest sort of offering, so here it has a higher connection. The bullock was offered only for the priestly house. There was no complementary bullock to be driven away with their sins laid and confessed on its head, like the second goat which followed up the first, after a notable interval. The bullock and the first goat were slain as nearly about the same time as possible, the bullock first (ver. 11), the goat afterward (ver. 15).

But a remarkable type intervenes before the blood of either was carried within. And Aaron “shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring [it] within the veil; and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that [is] upon the testimony, that he die not” (vers. 12, 13). What does this mean? The traditional idea is that incense represents the prayers of the saints: surely an irrelevant interpretation as applied, not only to the type before us, but to what is analogous in the book of Leviticus, and indeed wherever incense is offered under the law. In the special circumstances of Rev. 5 we do find the prayers of the saints symbolized by incense (ver. 8); but in the very same book (chap. 8:3), we read of “much incense” given, in order to impart efficacy to the prayers of all the saints at the golden altar which was before the throne. Here the distinctness of the incense from the prayers is beyond argument.

It is clear from this, sustained by a great deal more elsewhere, the incense cannot be assumed to mean absolutely or only the prayers of the saints. The royal priests in Rev. 5 present the prayers of the saints as incense; the angel high-priest in Rev. 8 puts to the prayers of all the saints much incense, which no creature could do—only Himself. Where would be the sense in adding the prayers of the saints to the prayers of the saints? We must therefore look for a larger truth in explanation; nor really is it far to seek. Early in Leviticus, and specially in Exodus, we may find seasonable help.

Thus in Ex. 30 we have the detailed composition of the holy perfume for Jehovah, which was not for man “to smell thereto” on pain of being cut off. This it was which beaten small was to be put before the testimony in the tabernacle of the congregation. It set forth the fragrant grace of Christ, the more tried so much the more abundantly sweet to God. It was what He peculiarly appreciated in Christ. Here the prayers of saints are out of the question. It prefigures the personal grace of Christ tried to the utmost, but even in the minutest as in the deepest thing agreeable to God Who alone could estimate it fully.

In Lev. 2 we have nothing to do with the prayers of the saints, but Christ livingly acceptable to God. Therefore incense enters as an important element in the “meal (not “meat”) offering.” Fine flour, oil mingled or anointed, or. both, with salt, composed it; so too ears of corn green or full. But the peculiar claim of “all the pure incense” is ever reserved for God. The remnant, after the memorial handful for the burning as a sweet savor to Jehovah, was Aaron's and his sons'; but “all frankincense” was burnt upon the altar. It was the expression of Christ's personal grace in its unspeakable preciousness to God. Our prayers here are clearly out of the question. Do not all these offerings at the beginning of Leviticus speak exclusively of Christ? If none but the presumptuous would dispute the bearing of the Holocaust, of the Peace-offering, and of those for sin and trespass, it ought not to be doubted that the Meal-offering has at least as much of the character of Christ offered up to God as any other oblation. They are all the reflection of Christ and His work, each in a distinctive way.

Surely incense in Lev. 16 has nothing to do with the prayers of the saints. Is it not the fragrant grace of Christ's presence which God alone could appreciate in Him, and in Him only? All went up to God. Elsewhere it was His grace rising up in intercession, when making prayers of saints acceptable to God. Ex. 30:34-38 as seen affords if possible a still clearer proof of the reference to Christ, where our prayers would be quite out of place. But time fails to dwell further on this interesting type, which attests the fragrance of Christ's personal grace to God, and can in no way point to the prayers of saints, whatever be His grace also in making them acceptable.

Before the blood then (not merely of the goat but of the bullock) was brought in and put upon the mercy-seat and before it, the incense rose up before God. Therein was the witness of the exquisite grace of Christ before God, of His personal sweet-savor, when tried by the fire to the uttermost, and this apart from blood-shedding; not apart from fiery judgment, but from that work which was essential to atone for sin. The blood was not yet put there; the incense preceded. But how did the incense rise? Was it not kindled by the holy fire of God? And this fire was closely connected with the Burnt-offering. The fire fell there, and thence was kindled the incense which rose up as a cloud before God and filled the most holy place. It was the fire of His consuming judgment; for this is ever the symbol of that which, testing the Lord in every way and to the fullest possible degree, only brought out the more the fragrance of His grace. The object in atonement was to lay a; ground for divine righteousness; so that God, in blessing to the full, should act consistently with t what was due to Christ and His work, which had glorified Himself even in judging sin. Yet before this basis was laid, there was in the incense the witness of Christ's ineffably fragrant grace God-ward. Such is the meaning of the incense which the high priest burnt in the most holy place.

After this “he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock.” It is not, as if there were two offerings of our blessed Lord Jesus or two acts of sacrifice; but at least two objects of His work were here in the mind of God. In order to complete atonement for the people the second goat must be taken into account for that work, though typically it only appears when the high priest emerges from the sanctuary (vers. 20 and 32, 33). But the foremost shadow before us now is the blood of the bullock put upon and before the mercy-seat, put once upon and seven times before the mercy-seat. Once sufficed for God, where approach to Him was invited; man needed seven times. Alas! how dull has man proved to take in the fullest encouragement on God's part; for He it was Who thus in the figure provided all: He despises not any.

But why the bullock and why the goat? The blood of the bullock was carried in on behalf of the priestly family; in this type Aaron and his house. Here the Epistle to the Hebrews marks a contrast. If Aaron must be atoned for, it could not be so with Christ. It were blasphemy to include the Son of God in any such requirement. You might suppose such a caveat quite uncalled for. Alas! I remember a Canadian ex-clergyman who, getting into the minutiae of these types, and, dull indeed to see the guarded glory of the true High Priest, fell into this horrible snare, and was put away from amongst us because of so deep a dishonor to our Lord Jesus. Those who deem such a thought scarcely possible forget that we have an active, subtle, and deadly foe. Let us learn what it is to distrust ourselves, and to cherish confidence in the living God and His word.

Nevertheless it remains that the blood of the bullock was for the priestly family, as that of the goat was for the people. Is there anything in the New Testament to help here? Much. Take one scripture—and a familiar one—in the Gospel of John (11:49-52). The occasion came through an uncomely mouth; but it was God's giving. Caiaphas spoke wickedly, yet God prophesied through him as of old through Balaam. It is not that his heart who uttered the prophecy was in the truth. But if the unscrupulous high priest here prophesied that it was expedient for one man to die for the people, it is clearly the Spirit of God Who comments that He died not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. There we have the death of our Lord for two distinct objects. One cannot avoid perceiving that the children of God are a higher object than “that nation.” Indeed none so much as John, throughout the whole of his Gospel, shows that nation to be reprobate. Never was a people more unbelieving and rebellious. It is all over with them from the very first chapter: “He came to His own [things], and His own [people] received Him not.” The Jews, the rejecters of the Lord, are seen to be themselves rejected of God from the beginning of the fourth Gospel. The other Gospels gradually come up to the same conclusion, because of Jewish unbelief; but John starts with it. For which reason the Lord is introduced by John purging the temple of these wicked men before His public ministry begins; whereas the Synoptic Gospels give no purging of the temple till we approach the end. What could more than this purifying prove that the Jews were the unclean, notwithstanding their high pretensions? And high pretensions always rise more and more when judgment is at the door. Then are a privileged people most lifted up when they have lost all true sense of communion with God.

Thus the truth comes out plainly that the death of Christ was, not merely for the Jewish people, but to gather together in one the children of God that were scattered abroad. No doubt this purpose of gathering His children in one involved also another truth of all moment; for there could be no such gathering on God's part without a righteous removal of their sins. Thus the propitiation is necessarily implied, although it be not stated in these words. Atonement is the necessary prerequisite for such a blessing as the gathering together of the scattered children of God unless He could overlook His own dishonor or their unremoved guilt. And therein is one main moral reason why the church never had a place on earth, and never could be called to its own heavenly portion before the Lord Jesus. The atonement was not yet accomplished fact before God, Who could not, consistently with His glory, gather in one without it.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:5-10, The Two Goats, Part 3

It is a wonderfully blessed thing to know that God has been pleased to bring us who believe into nothing but favor; if it were not so, even after pardon, we should be lost over and over again. But salvation is a condition that attaches to the believer through his course; and how is this marked? That there is, not only propitiation to meet the character of God, that He may proclaim His love in Christ to every creature; but also substitution to secure an absolute cleansing of all the sins of every believer. The two things are purposely put in juxtaposition to give an adequate view of the difference between propitiation and substitution, which together constitute the atonement set forth by the two goats.

There is a continual tendency in the different classes, even of believers in Christendom, to ignore one or other of these truths. Take for instance those zealous that the gospel go out to every creature. It is notorious that most of these deny God's special favor to the elect. They overlook or pare down any positive difference on God's part toward His own children. They hold that a man throughout his course may be a child of God to-day and not to-morrow. This destroys substitution. They hold propitiation, and there they are right, and quite justified in preaching the gospel unrestrictedly to every creature, as the Lord indeed enjoined. But how their one-sidedness enfeebles the proper portion of the saints! They cannot but reduce to a minimum the rich unfolding of divine love in the settled relationships of faith, as He has revealed in the apostolic Epistles generally, whence they try to cull out appeals to the unconverted, or attenuate what is meant for God's children, if they do not dangerously extend their privileges to the unsaved.

But look now for a moment at the opposite side, which holds that all God has done and reveals is in view of the elect only, that all He has wrought in Christ Jesus is in effect for the church, and that He does not care about the world, except to judge it at the last day. This may be put rather bluntly; for I do not present such grievous narrowness toward man and dishonor of God and His Son in as polished terms as those might desire who cherish notions so unsavory and unsound. But it is true that a certain respectable class around us do see nothing but the elect as the object of God. Their doctrine supposes only the second goat, or the people's lot. They see the all-importance of substitution, but Jehovah's lot has no place as distinct.

How came the two contending parties of religionists not to see both the goats? The word of God reveals both. Why is it that those, who rightly urge that the message of God's grace should freely go out to every creature, fail to hold the security of the believer too? Oh what a blotting-out of Christ's love to the church! Such is the inevitable result of taking up one part of the truth and setting it against another. Thus we see the importance of holding, not merely a truth, but the truth. Here plainly there are two goats. The goat of propitiation is to provide in the fullest manner for the glory of God, even where sin is before Him. In fulfilling it, what was the consequence? Christ was forsaken of God that the believer should never be forsaken. He bore the judgment of sin that God's glory might be immutably established in righteousness. Thus grace in the freest way can and does now go out to every creature here below.

But there is much more. Besides opening the sluices that divine love might flow freely everywhere, we also find another line of truth altogether: the fullest and nicest care that those who are His children should be kept in peace and blessing. They had been guilty or indifferent as others to God. They were children of wrath and served Satan truly as the worst of those who refuse the gospel. And see how God has provided for their evil, when we come to the goat of substitution. “Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquity of the children of Israel, and all their transgressions in all their iniquities.” Language seems almost to fail, in order to express the provision of grace in securing relief to the people, whatever their sins and iniquity. God took care, not only to indicate His

own glory and nature, but to give them knowledge of salvation by the remission of their sins. The sins are all out to be borne away.

Even the type demonstrates, it is evident, that we require these two distinct truths to maintain the balance of God's truth. It is a blessed thing to hold the outgoing of God's grace to every creature, but not at the sacrifice of the security of those who believe. Thus only is manifested in any measure of truth that firm rock on which the elect stand. Their salvation is as sure as the message of grace is free. Supposing one blur the difference between the two goats, and crush them up, so to say, into one indistinguishable mass—the dead and the live goat—and deny any difference between them, what is the effect? Either that you become simply devoted to the gospel that God sends to every sinner under heaven, or that you become shut up to think only of the elect and their salvation. The worst is that each in his shortsight virtually makes out God. to be such a One as himself. It is plain that these two things are each of exceeding importance if not taken up exclusively. But, as parts of the truth, they are admirably held together; they compose God's truth. It is quite true that in the first goat God has secured His majesty, and His righteous title to send forth His message of love to every creature. Again, in the second goat He has equally cared for the assurance of His people, that all their sins, transgressions, and iniquities, are completely borne away. How could the truth of atonement be more admirably shown by types beforehand?

Only let us preserve the order of the subjects as far as possible. Therefore must one point out the way in which the blessed truth of atonement exceeds the type of both goats. It may seem hard for some to admit such a possibility; but it will be a privilege to be shown that there is an advance in truth connected with “the bullock.” This has its own peculiarity for those who are the object of that great offering; and its perfect answer and solution are given in the N. T. But the general distinction between the two goats, I trust, has been sufficiently cleared, and the necessity seen for them both. Let me confirm it by drawing attention to a verse given rightly in the Authorized Version, with a grievous defect in the Revised Version. It is no recondite point, nor open to serious doubt nor of any real difficulty. Being intimately connected with the subject before us, it claims a notice here.

In Rom. 3:22 we read these words, “Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.” There we have the principle of the two goats, or the truth which answers to them. “The righteousness of God unto () all” is what corresponds with Jehovah's lot. God is not the God of Israel only, as the Jews always sought to make out. Is He not the God of Gentiles also? It is exactly what the apostle says in this chapter a little farther on, “Yes, of Gentiles also, seeing God is one, who shall justify the circumcision by faith, and the uncircumcision through their faith.” But here we have it in the form, “The righteousness of God, by faith in Jesus Christ unto all,” after which words there ought to be a comma to make it strictly correct.

Next comes in the answer to the second goat, “and upon () all them that believe.” Here is implied the security of the believer. It is not “unto all them that believe.” “Unto” thus distinguished is a tendency or direction; and, even when meaning more, it may not reach all. This is exactly what the gospel is— “unto all.” The gospel addresses itself to every creature; as also every soul is bound to receive the testimony of God's grace, which puts upon them the responsibility of bowing in their hearts to it as from God. As it is “unto all,” he who does not preach it “unto all” misunderstands his duty as a herald of the gospel. On the other hand, the righteousness of God is not merely “unto all them that believe,” but “upon” them. What does “upon” represent here? The effect produced; which is not upon all mankind, but only “upon all that believe.” We have therefore to distinguish two objects in this verse: the universal aspect of the gospel in going out to every creature; and the positive effect upon all those that believe.

Here the A. V. exactly gives the truth; what of the R. V.? The revisers, oblivious of a mistake common even in ancient copies (of which some of the company seemed almost idolaters), followed the favorites blindly. Wherever a word is followed by the same word, perhaps in the next phrase one of the commonest slips (by writers to-day, as with early scribes) is to skip over the words between the two. The old copies, A B C P, with two juniors and some ancient versions, would ordinarily have the greatest weight; but here they appear by a merely clerical blunder to have passed from the first “all” () to the second with the fatal effect described.

That later copyists could have invented the admirably correct and comprehensive distinction, which the common text intimates, is too much to conceive. The distinction is also especially Pauline; which none of the copyists even understood, any more than some modern commentators. Theodoret may interpret unwisely, but he writes unhesitatingly about two clauses; as indeed they are attested by ancient versions older than any existing MSS. But a real conflation is ever feeble, if not false.

A slip might naturally ruin a nicely poised and fully stated truth, entirely beyond mediaeval mind to construct. The effect of the slip is, “The righteousness of God unto all them that believe.” Such is the form in which it is given in the Revised Version. What is the consequence? That they give us an unscriptural platitude. They unwittingly take from scripture its edge and fullness. “They have taken away my Lord, and I know not where they have laid Him.” They have mixed up the two forms of the truth, so that one cannot get at either. The hotch-potch of both destroys the exact sense of each.

The change means that there is not a word “unto all” sinners as such, whilst all believers receive a mere offer of the gospel. “The righteousness of God is unto all believers,” if they like to accept it. Thus is effaced the effect of the gospel upon all that believe, while the mercy to unbelievers vanishes away, because His righteousness is only “unto all them that believe.” If the words omitted be read, the double truth is given in perfection. This the revisers virtually treat as a blunder of the scribes. But when did mere man ever invent so nice and full a statement of the truth? The change leaves not the smallest ground here for preaching the gospel to the unconverted; while the safety of the believer thereby and equally disappears. Yet this mutilated and emasculated sense is given, as if a perfectly adequate authority sustained it, although any one easily sees, when it is once pointed out, how readily the intervening words might be omitted. The twofold truth of God is marred in the passage, and we are deprived of that which answers in the antitype to both the first goat and the second. (concluded)

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:5-10, The Two Goats, Part 2

The Father brings in quite another range of facts, truths, thoughts, and feelings. It is His gracious relation to the Son, and now by grace to the family of faith (for one does not here dwell on His more general Fatherhood as in Eph. 3:15; 4:6). Hence the watchful discipline and holy chastening, as a father towards his children. But, where full judgment of sin is concerned, all consideration of gracious relationship and its fruit is shut out entirely. God is the judge of sin; and there cannot in this be the least mitigation. What sin deserves ought not to be impaired.

Mercy is here wholly out of place. Sin must be duly punished. All must be out, and the truth, holiness, and righteousness of God be vindicated at all cost in the execution of His judgment on sin. In the cross of Christ not one kindly ray of light from the Father broke the darkness which surrounded Him Who knew no sin, there made sin for us. Yet never was His perfection so precious in God's eyes as when bearing our sins He cried, “My God, My God, why didst Thou forsake me?”

This shows how complete was the change of our Lord's position on the cross. Was He not the eternal Son? This was unalterable: He could no more cease to be the Son in the Father's bosom, than the Father could cease to be His Father, Had it been possible and fact, His atonement had been vain for God or for man; but it could not be otherwise than it is. Was He not God? He Who is God can never cease to be God; just as a man can never become God. All such notions are the dreams of human vanity, and profane folly. He Who had deigned to become man was now on the cross made sin. And Who made Him to be sin? God alone: man never thought of such a marvel. God, the judge of sin, gave His beloved Son that He might in grace become man, not merely to exhibit perfect dependence and obedience throughout “the days of His flesh” in communion with the Father, but above all suffer to the uttermost all that God could expend in His unsparing judgment of sin on the cross.

Therefore it was that darkness supernatural surrounded our Lord so suffering at that moment. Far from ceasing to be the Son, He said “Father” on the cross, not only before He exclaimed “My God,” &c., but afterward, as if expressly to show that the relationship never ceased for a moment. Yet He said “My God” when actually the victim for sin; and it was no make-believe. If anything could be real since the world began, His sin-bearing was. As all had been genuine in the life of our Lord, all must be and was equally so in His suffering and death for sin. How blessed for us! That the blessing might be as righteous as full, it was Jehovah's lot, not for His people in the first place. Such is the force of the first goat. Its distinctive principle is propitiation.

When we come to the second goat, substitution is no less plain. In these two will be found some help toward a just appreciation of the day of atonement, as the truth stands fully revealed in the New Testament. For some time an active body of men pronounce themselves “thinkers,” and would gladly deny both truths. They wish to fritter all down to the manifestation of gracious feeling in our Lord, to a display of love in martyrdom, or to some kindred departure from God's dealing with sin on the Cross. It is the old error long before Socinus, in a new shape, and on the part of men who shrink from professing to be either Gnostics or Socinians. Such theories are utterly short of, and fatally opposed to, what God wrought in the death of our Lord Jesus. They contradict alike the type and the truth; but the New Testament alone gives the full light of God.

A type is like a parable in this, that it rarely runs on all-fours. What is given in either is but a striking analogy (in the type contrast, no less than resemblance) of some grand principle, but never the complete truth (or image, as it is called in Heb. 10). Evidently, and of course, a type is either human material, or what is lower than human, such as a goat, ox, ram, birds, &c. So a parable speaks of a sower, a marriage feast, a tree, or other suitable comparison. But these figures, being of a creature kind, are necessarily limited; what we have in our Lord Jesus is infinite. Had our Lord Jesus been a hair's-breadth less God than the Father, He could not have been an adequate sacrifice for sins before God the Judge; nor could He have fully declared God to man. Only God could perfectly meet what God requires. That the Son did it, in and as Man, was part of His perfection. Do you ask, “How can God meet God?” If all can understand that a man can meet a man, why should any disbelieve God? That there is unity in the Godhead, no Christian denies; while he fully believes three persons in the Godhead, even the Father, and the Son, and the Holy Spirit (Matt. 28:19).

Nor is the truth to be enfeebled in the least degree. He who allows no more in the Godhead than three aspects of one person is not a Christian, but a deceiver and an antichrist. He does not confess the fully revealed and true God, not the Godhead merely in three characters but in three persons; and so distinct that the Father could send the Son, and the Holy Ghost descend on that Son in the presence of the Father, and in the consciousness of the Son, as it was even outwardly before man also. Such is the early and immense fact recorded in the Gospels, a clear witness to “the Trinity.” What sympathy can one have with those who, overlooking such a fact, stumble over the term? Why be so servile to the letter, and so anxious to get rid. of a word because it is not in the Bible? The thing is distinctly there; the truth, not only open in the N.T., but pervading the Bible (in a more veiled form, like the O.T. in general) from the first chapter to the last. One cannot now read the first chapter of Genesis intelligently without seeing that there are more persons than one in the Godhead. Even the first verse of the first chapter yields a positive though gradual preparation for divulging it, at least after it was revealed.

Do you ask, how can this be? “In the beginning God created.” Perhaps all may not have heard, but it is nevertheless true, that in the original Hebrew “God” is in the plural, naturally pointing to more than one person; yet “created” is in the singular, a form not used where it speaks of heathen gods, but of the living God. With the gods of the nations the verb is plural. With the true God, although the subject be in the plural, the verb is often in the singular. Cases like Gen. 20:13, where the verb also is plural, prove that God (Elohim) was known to be a true plural. Could anything prepare better for revealing unity of the nature and plurality of the persons? Granted that none in the O. T. could certainly see the three persons as revealed later; even the believer had to wait for the N. T. for full light and truth. But when it came in Christ and by the Spirit, the peculiar concord where God's name occurs of old could not but strike those who heed every word of holy writ. Men who hold lax views of inspiration may no doubt dispute the force of any word, because their views are unbelieving and pernicious; for these necessarily enfeeble and undermine inspiration as God has revealed it, and as His Spirit reasons on it. No error has consequences more widely spread than limiting inspiration to God's thoughts in general, and denying it to His written words.

Under the law God was not yet manifested; on the contrary He was hidden behind a veil and a curtain. God was dwelling, as He says there, in thick darkness. Is this the case now? When God sent His own Son, it was no longer so, as John bears witness. Far from dwelling in the thick darkness, the true light came in Christ's person. Then the darkness apprehended it not; but there it shone when Christ was here, as it shone out yet more through the rent veil when He died and rose. All that lay concealed behind—incense, priests, shadows, offerings, sacrifices as well as the tabernacle itself, with its different measures of access to God—all was closed as to letter in the death of Christ. The Levitical system is clean gone that the spirit, the truth couched under it all, and more as yet hid in God, might be known clearly. In the incarnate Son God had come to man; but now, by His death, the way lay open for man in faith to come to God; and this the believer sees and knows to be the essence and distinctive privilege of the gospel. For it is the unmistakable truth of Christ that God did come to man in the person of His Son (Emmanuel); but the revealed effect of the atoning work of Christ is that the way is now made manifest into the holies. The veil of the temple was then rent from the top to the bottom.

If the striking type of the Day of Atonement fall short, assuredly it gives no small witness to the truth. Even the blood of the first goat was carried into the holiest of all. It was no emblem of carrying in blood after Christ died on the cross, as the letter would say. Carrying in Christ's

blood! The literal idea must be in the type. There was no way possible but to carry in the blood shed of old; and none but the high priest could carry it in. But to imagine Jesus should have to do some subsequent act, in order to make His blood available before the throne in the heavens, is strange doctrine. The truth is, that the moment the blood was shed, the effect of His atonement was infinitely felt above, before He entered there as the great High Priest in person. The veil of the temple was rent, not from the bottom to the top, as if by any influence from below, but from the top to the bottom. God was glorified in Christ's work of propitiation. It was God, Who signified the consequence of that expiation in His own eyes even then, as He after wards caused the grand results to be proclaimed in the gospel of His grace.

Suppose a Jew to have looked in through the rent veil, what was there to see? The blood upon the mercy-seat, and the blood before the mercy-seat. The blood once sprinkled “upon” the mercy-seat was enough for God. But man requires the utmost means to assure him, and God graciously vouchsafes it: seven times was the blood sprinkled “before” the mercy-seat, giving complete evidence for man that he may safely and surely draw near to God. For God it was simply put on it once. It represented the atoning blood of His Son, Who had so truly taken the place of the victim for sin, that He cried out from the cross, “My God, My God, why didst Thou forsake Me?” Alas! for those who misuse those wondrous words of the Atoning Victim, as an excuse for their own unbelief, and dare to compare their darkness with His. It is false that God ever forsook His saints. Is such unbelief excusable? Assuredly it supposes the densest ignorance of the gospel. But it is also deplorable irreverence to compare your “hours of darkness “1 with that which shrouded the Sin-bearer then, and then only. Search the New Testament through, and the Old too, and you will never find an excuse for the darkness of doubting. He who torments his soul with doubts may be a believer; but he is a believer who dishonors his faith by his unfaithfulness inwardly if not outwardly. Can you conceive God giving His word for one to hesitate about? Is not the doubt of a child of God worse and more shameful than that of an unbeliever?

Look at things according to God; consider what doubting Him means, what an insult to His truth and love in Christ Say not what the child pleads, after doing some bad or foolish thing, “Mother, I never meant it.” Nobody charges the child with wicked intent. But why meddle with what ought not to have been touched? So it is with those who are but babes in faith and spiritual understanding, sadly ignorant of God and of themselves. It is for want of simple rest in His Son and His word. Has not God given us the most ample grounds on which we should confide in Him? What could match the truth now before us—the Son of God taking on Himself the full consequences of sin at the hand of God? What! Was it not that God might be glorified in the Son of man made sin? This may be its most abstract and absolute form; but what is the blessed result for the soul that bows to God in faith? Not only that the believer is saved by grace, but that the gospel can go out to every creature under heaven. What does the gospel declare as its ground and vindication? That He is the propitiation for our sins; and not for ours only, but also for the whole world (1 John 2:2).

Do you observe that certain words, printed in the italics of the Authorized Version, are here left out? The reason is, because they ought never to have been in. It is no pleasure to make such a remark on the common English Version. They are the words of one who values as a whole the plain English Bible beyond any other version in general use. But let God be true Who did not write those words. There is a marked difference in the two clauses. “He was the propitiation for our sins.” Who are the “our?” The family of God, you will answer: as this is the ordinary “we” of scripture: not, as is known, the only “we” there, but beyond just doubt the prevailing usage. For “we,” as a general rule, unless there be modifying circumstances clearly marked, regularly means the family of faith, as “we know,” “we believe, &c.” Does everybody know or believe? Certainly not; but the faithful, or Christians. So in this case Christ is “the propitiation for our sins.”

But is this all? Thank God, He is “also for the whole world,” not “for the [sins of the] whole world.” Had Christ been the propitiation for the sins of the whole world, as He is for the sins of believers, the whole world must be saved. If they were borne away, what remains for judgment? It is not so. There is a marked difference. What then is the preacher of the gospel entitled to proclaim? Life eternal in Christ, and everlasting redemption through His blood. Life eternal He gives; His work is no less valid before God. But for whom is either? For all that repent and believe the gospel. Not a hair's-breadth more does God allow. It is the revealed reply in its simplicity, its distinction, and its fullness. Man is not entitled to tell an unbeliever, “Christ bore your sins in His own body on the tree;” when one believes, God's word assures him of it.

Scripture is most precise as to the difference between propitiation and substitution. Another opportunity of going into substitution with more detail comes in a subsequent lecture; but the present suffices to indicate, in passing, the distinctive truth of each. Propitiation, as being Godwardly Christ's work, takes in not merely what God is toward His people, but what He is toward sinners, wherever and whatever they may be. Would you limit God, as the Jews did? He will not sanction it. The work of Christ's propitiation, being infinite before God, opens the door consequently to God's love in beseeching every creature on earth. Doubtless the type here or anywhere fails to set forth such love as this. No Jew could possibly understand it, nor did God reveal it before. The reason for the reserve was because the law stood in the way. Yet we now see a dim confirmation in the fact that nothing said or done limits the efficacy of Jehovah's lot, as we find in the people's lot. A not insignificant difference lay in the absence at first of express confession of Israel's sins, and of Aaron's laying on of hands. The people might see a shower of blessing for them only; but in God's mind was much more. His nature, word, majesty, and character, were met in the slain offering for sin. The effect of the antitype is that now God delights in sending His glad tidings to every creature. Still the fact remains that some who hear the gospel are, and some are not, saved. Sinners who hear it are the more guilty if they believe not, and must perish everlastingly.

Is it then that the saved are better than the unsaved? Do you presume that your superiority is the ground why you stand in the favor of God? Suffer me to have doubts of you, if such is your plea. You will not find scripture to support but condemn you. Not that one forgets for a moment that there arises the most decided difference in every soul born of God from every other that is not; but does your superior goodness earn the life of Christ, or enter into the remission of your sins? It flatly contradicts His word and nullifies Christ's work. Look only at the effect of such a thought. If true, God's favor must be turned away from every believer the moment he did not fully answer to the character of Christ, Whose advocacy too would be at an end. Is either true? Is justification of works? or is the access into God's presence and grace a fluctuating condition? Does salvation change like the cloudy face of the sky? Is not the believer's nearness stable and constant? According to the Epistle to the Hebrews, approach to God for the believer is as unbroken as the efficacy of the work of Christ for his sins. But, you say, God chastises. Certainly. So you chastise your child when it is needed; but do you love it the less, or is it less your child? On the contrary it is because you are its father, and love it dearly, that you have the rod, and are called to use it. (continued)

“And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before Jehovah at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for the scapegoat. And Aaron shall bring the goat upon which Jehovah's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before Jehovah, to make an atonement with him, and to let him go for a scapegoat into the wilderness” (Lev. 16:5-10).

If we leave for the moment the bullock, the distinction between the two goats claims our consideration. Every one can see on the face of scripture that there is a marked difference between them. It is vain to suppose that God did not intend a definite truth to be taught by each. Notice that they were decided by lot—the disposal in the hand of Jehovah exclusively. This was quite exceptional in the sacrifices. In those of sweet savor the choice of the victim, under expressed conditions, was left to the offerer. For sin or trespass there was no latitude whatever; a positive command was laid down that such or such an animal should be offered in given circumstances. In other cases there is a gracious consideration of the poor in the offering. Poverty is taken into account on the one hand, and ample means, with a large heart, had their full opportunity on the other side. But in this case the choice was specially decided by Jehovah.

Two goats, no other animals, were to be brought by the children of Israel. Even the high priest himself was not allowed to choose which of them should be Jehovah's lot, and which the people's. This was left absolutely with Jehovah. The reason may be that in all the ritual of Israel no offering has a character so Godward as those presented on the great Day of Atonement. It was His dealing with sin; and He accordingly moves in the matter—Jehovah alone. The high priest himself is the only man permitted to appear. On other days he had the sons of his house; the subordinate priests take their suited part. On this day he acted, and he only. The bearing of these things on our Lord Jesus is manifest. Accordingly the high priest appears, not clad in his official robes, but in a garb that spoke of unsullied righteousness, the holy garments. This was not the dress even of the ordinary priest: a priest was marked by wearing an ephod; the high priest distinguished by a rich attire, wherein ornaments of gold, silver, and jewels had their place. But only the holy “linen garments” were worn for this peculiar duty, the high priest having an altogether exceptional function.

Aaron was the high priest, but here seen in a quite exceptional position—a high priest not in what was intercessional, but in a representative function for sin bearing. He identified himself thus for Israel, and not for the people only but for his sons as well as himself. it is clear therefore that the place altogether differs from his regular one in the sanctuary of God. Intercession in no way fulfilled the type of this great day, but rather laying a righteous basis for it.

It was not as a martyr, nor identification in sympathy, to which some would lower the atonement; neither was it any question only of moral government, nor a pure display of love or of absolute pardon. All these features, perhaps, may in a just measure and true light be found in the death of our Lord Jesus. He was indeed the holiest of martyrs, and beyond all comparison, in His death. And therein did He make good God's moral government as it never was nor could be save in His own person, and under God's own hand. His obedience in love was absolutely perfect. Yet had He been tempted as none other was. No temptation common to man had He been spared; but it is never said that the Lord was not tempted far beyond all. Suppose you that any man was tempted as the Lord during the forty days?

The last three temptations of our Lord may be known in measure and spirit by not a few of His followers, as they present the only details of it given us. But what do we know of the forty days? Why are there no particulars? Because none will ever be put in such a position again. A man may, on the one hand, imitate it in part as an impostor, and we may have heard of the like; on the other, we read of Moses sustained as long on high, and of Elijah going as long on earth in the strength of divinely supplied food. How different were these from His, Who alone resisted the enemy in the wilderness, with no companion except the wild beasts, till angels came to minister at the close! The Holy One of God triumphantly resisted, but, in resisting, suffered to the uttermost.

Is it so with what men call “temptation?” How sadly we know that we have too often yielded instead of resisting, and that we gratify ourselves because we do not suffer! We “enter into temptation,” as Peter did, instead of watching and praying, as we ought. Our Lord “suffered being tempted.” He kept the evil outside; yet the spiritual sensibilities of His holy nature were wrung by the temptation which Satan presented. But there was nothing within that answered to the temptation without; and Satan, finding nothing in Him, was thus completely foiled. Was this in vain? It was part of the necessary fitting of our blessed Lord to be the sympathizing High Priest. He learned obedience by the things which He suffered. Before He became man on earth, He knew what it was to command. When glorified in heaven, He was still man able more tenderly and more powerfully to sympathize with the tried and tempted saints than if He had not been tried here below. For we are not to suppose that the love is less because He is risen from the dead. We are indeed assured that He ever lives to intercede for them. His sympathy is ever flowing freely and fully from above. Such is the way in which the Holy Spirit presents it in the Epistle to the Hebrews and elsewhere.

But on the Day of Atonement there was no question of sympathy with the sanctified, but graciously representing men to bear sin's judgment at God's hand. What is wanted for sin is not sympathy, but suffering. Not if a Christian should sin, that he is without a blessed resource; for we have an Advocate with the Father, Jesus Christ the Righteous. And He is the propitiation for our sins. In this lay the answer to the deepest of all need. Sin had put shame on God, and done violence to His will, nature, and majesty. God, therefore, must be vindicated in every respect about sin. He had been glorified as Father in the life here below of His Son, our Lord Jesus; there He found the only Man that perfectly and always met, not His every requirement only but His mind and affection, in an obedience and dependence that never quailed under sorrow and suffering. But a new question arose: would the Holy One of God stoop to be made sin? Would He bow His head under that intolerable burden? Would He, for God's glory, bear sin in all its enormity, and hatefulness, in its dread unutterable consequences to Himself? Would He give Himself up at all cost to put away sin by the sacrifice of Himself?

The judgment of sin entails abandonment on God's part. Would Jesus drink that cup? He that would suffer for sins could only undertake it: how truly in Him was no sin! A man tainted with the least sin must suffer for his own evil. It was therefore a condition indispensable for atonement that the victim should be without spot or blemish. Where was the man who could suffer for sins without question of his own? Man had been challenged to convince Jesus of sin. God had borne witness of complacency in Him. Jesus alone could suffer atoningly; and this is what He did, and what the high priest's action represented on that day. Doubtless any one type is quite insufficient to set forth our Lord. He was both the high priest who offered, and the victim that was offered. Scripture plainly sets forth both in Him. The Epistle to the Hebrews incontrovertibly testifies the truth in full. One might almost equally refer to the witness borne by 1 John (2:2; 4:10): And He is the propitiation () for our sins. There we have the very word which describes the relation of our Lord to the Day of Atonement as the victim. More than this, Rom. 3 declares

that God set Him forth as “the propitiatory,” or mercy seat (). No wonder, though this be not all, scripture says that “Christ is all.” Accordingly the goat on which Jehovah's lot fell was beyond question to meet the exigencies of His character. For this reason the blood was brought, not before man who needed its atoning virtue, but to God where He is. The same truth appears substantially on the Paschal night. When the first Passover was instituted, the blood was put, not within the door but without: that precious blood was not for man to look on, in order to extract comfort from his sight of it. Rich comfort he was entitled to draw from it, but not by his looking. The blood was expressly and only outside; the Israelitish family was to be as expressly within. “When I see the blood, I will pass over,” said Jehovah. Israel could eat the flesh in security, but not without bitter herbs. So the true, deep, and all-important aspect of propitiation is ever that the blood is offered to God. No doubt it is for man; but the essential truth is, that it was put before God. Faith therefore rests on His estimate of the blood, not on one's own.

This is so true that, when the high priest deals with the goat for Jehovah's lot, we have in this the foundation of all for Israel, not a word said of laying his hands on its head, or of confessing Israel's sins. It is not affirmed that he did not, though the Jews say that he did; but we need not mind Jewish tradition more than what men say today. In scripture we have our lesson, and thus from God whom we thank for it, if indeed we know the value and safety of relying on what He says. Woe be to the man who attempts to speak for God without His word! The silence of God is to be respected in the next place to His utterance. What He deigns to utter, of course, has its own supreme place; but reverent faith abstains from filling up the blank that God leaves. We may be assured that He perfectly knew and provided for all the wants of those for whom He meant His revelation.

The offerer laid his hand on a burnt-offering if he brought one: it was his privilege; but here silence reigns about it. Why? Is it inexplicable? In no way. The hand was laid on for identification. In an ordinary sin-offering it was the transfer of the confessed sin to the victim; in the burnt-offering, of the accepted offering to the offerer. Here Jehovah's glory is alone in view. His outraged majesty had to be vindicated, His moral nature satisfied. The clearance of the sinful people was carried out to the full on the same day; but it was on Azazel, the second goat. The first goat is stamped throughout and indelibly with the truth, that not man, not Israel, but God's glory is primarily in question; it must be first, and fully must this be maintained.

For atonement God must be glorified; there is nothing sure, stable, or righteous without this. Scripture forbids the creature's necessity to precede God's moral glory. There was the most comprehensive and thorough confession over the second goat, but not a word of the sort as to the first. Confession is proper and necessary where man's sins are in full view. It is due to God in order to give righteous comfort to man; it is the just expression of self-judgment before God, that he may be forgiven. But there is and must be a far deeper claim—that God's holiness and honor be secured first and foremost in atonement. There is no adequate basis without meeting His glory and character; how and where was this effected? In an offering for sin that speaks to Him of Christ, without reserve devoted to His glory in sacrificial death, giving Himself up absolutely to bear all the consequences of sin in divine unsparing judgment.

Man, though the object of compassion to the uttermost, here disappears. Christ, the sufferer judicially, is alone before God. Alas! man likes not to be left out. The first man is all-important in his own eyes, and even becomes all the more sensitive when he is awakened to his need of forgiveness. He is slow to understand that everything should not be about himself. He needs pardon urgently and profoundly: why should he not have the answer to his own grievous wants in the first goat? God has judged otherwise, and He is wise and holy. God has laid down what is due to His own glory in atonement as the first of all rights, in the clearest and most convincing way, except to the infatuated persons who imagine that they can understand the things of God better than God Himself, and so are as ready to take from scripture as to add to it. Even from the shadow, not the very image, God has excluded human vanity and pride. He has here attested to those who tremble at His word that, while the fullness of His blessing is meant for man, this cannot be but through what the first goat tells us, and not the second alone. Both must be heeded, and in God's order. There is no other way of blessing: the soul receives this by faith, that God has been glorified in Christ's death. In order that it should be so, man bows down, and God deals with the victim his representative brings. Aaron here was just a type; but the anti-type was really the Son of man.

How strikingly this was shown in that the only occasion in which scripture represents our Lord Jesus saying “My God,” was on the cross! When He was here below, He regularly said “Father.” He never thought, He never felt, He never spoke, He never acted, except in the perfect communion of the Son with the Father. No wonder the Father was glorified in the Son. But now a total change ensues, and the Lord prepares us for this, conveyed in His words, “Now is the Son of man glorified, and” —the Father? No!— “God is glorified in Him.” That this is not casual appears beyond dispute from the words that follow. “If God” not the Father as such but God— “be glorified in Him, God shall glorify Him in Himself, and shall glorify Him straightway.” It was a question of His being made sin, and God as God is judge of sin, rather than the Father as such. We all know that the theologians talk about our “reconciled Father” (and I allow they mean the truth of atonement, where all my heart is with them); but no man can justify such language from scripture. God needs atonement. Sin is hateful and intolerable to His nature. If it is expiated, it can only be through a divine and unsparing judgment of an adequate victim.

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:1-4, The Principle, Part 3

The high priest appears not in his official robe, but in the garb that spoke of unsullied righteousness, the special holy garments. These were not his regular or proper apparel. The high priest was distinguished by a rich dress wherein gold and jewels had their place. The holy “linen garments” were required for the atoning work of this day.

We may here observe that this exceptional presentation of the high priest on the Day of Atonement helps to understanding a verse which has been fatal to men otherwise versed in scripture. It is written in Heb. 2:17, “Wherefore in all things it behooved Him to be made like to His brethren, that He might be a merciful and faithful high priest in all things pertaining to God, to make propitiation for the sins of the people.” To reconcile sinners to God is exactly what the gospel proposes; but to make reconciliation for their sins is an unhappy expression. The A. V. did not mean that God can ever be reconciled to sins, or would have us reconciled to them. It is one of those verbal oversights occurring in an otherwise admirable version. Reconciling is not atoning.

In Rom. 5:11 it is commonly known that it should be “the reconciliation,” not “the atonement"; whereas in Heb. 2:17 “atonement,” expiation, or propitiation would be correct, not “reconciliation” which is another word and truth. Atonement implies expiation as to sins, and propitiation as to God, Who is offended at sin, justly indignant at that which directly violates His will on the part of man who resists His authority and

commands. Atonement is God's intervention in His grace by Christ's death to expiate the sins and pardon the guilty who believe; and therefore is it the sole way in which He can righteously bring the sinner into reconciliation with Himself. Therein is God as truly glorified as the repentant soul is brought nigh to Him in peace. By that work the face of God becomes propitious to the sinner, so that his sins being judged on Christ are sent away never to be found again. “To propitiate, or make atonement for the sins of the people” is the right sense.

But here some stumble at the text in Heb. 2:17, because the High Priest is not in His official status on high till after the sacrifice is made. His proper sphere is in heaven. They therefore deny propitiation till after His death He entered the sanctuary above. But this undermines God's general testimony to the death of His Son, for an imaginary work assigned to Him in His disembodied state as if He were the efficacious High Priest in that condition. It effaces the propitiating character of the work finished on the cross for a different work which is not another. It annuls reconciliation by His death, unless it be true that He reconciled us by it before this fancied and strange doctrine of propitiation made in heaven after His going there in the separate state. “You now He reconciled in the body of His flesh through death” says the apostle, not by an after work in heaven. Here He died, lifted up from the earth no doubt, yet not in heaven, though the virtue of His blood was at once infinitely there as here and forever. Can one conceive a more admirable shadow than what God gave to put these two things together? The high priest had to act that day in a manner not more necessary than effectual for making atonement for sins; nevertheless he was not arrayed in his official but exceptional garments.

Does not this instructive type singularly tally with the facts? The Lord entered on the proper functions of His priesthood, after He had been perfected through sufferings and ascended to heaven. But before this the atoning work was effected and accepted. “Having made [by Himself] purification of sins, He sat down on the right hand of the Majesty on high” (Heb. 1:3), nay more, “With His own blood He entered into the holies, having obtained eternal redemption” (Heb. 9:12)—the very text misused to confirm the error that propitiation was only then and there made. He obtained that redemption strictly neither in heaven nor on earth, but “lifted up” on the cross. There did God make sin Him Who knew no sin; but if atonement was thus made, its efficiency penetrated the holiest that very moment. “It is finished” said He Who poured out His soul unto death. The blood was for God in the sanctuary and for man's sins on the earth.

The reality far surpassed every part of the type. To this end was He “lifted up from the earth.” Thus does He draw “all men unto Himself,” not sons of Israel as such exclusively but all; for as the cross closed all hope from a living Messiah, everything for sinful man turned on a crucified Savior. On the cross He bore God's judgment of sin while the virtue of His blood instantly reached the holiest, Only after His ascension and sending down the Spirit was it preached to men on earth. It was in type the high priest alone acting, not in regular intercession, but in the exceptional position of the one great representative in the judgment of sin before God, both for the heavenly family and for the earthly people, not yet saluted of God as entered on His ordinary functions above. Had it been with the garments proper to His heavenly place, one might have thought of a fresh action of Christ in heaven, to make out a succession of stages answering to the various parts of the type.

But even the type, as it stands and we read, is plain enough, that before the high priest assumes his ordinary garments, he executes a work of the deepest moment, clad in the holy linen, and this after He leaves the sanctuary. For only then does He confess sins on the scape-goat which carried them away to be remembered no more. If believers have not to wait for Christ's coming out of the heavens to enjoy this great privilege from His substitution, we must beware of a too technical treatment of the type. Reasons that called for a pledge to Israel at the end of the age rendered this order necessary for the shadow. But the body is of Christ for us already. Aaron had not, Christ had, obtained eternal redemption when He entered the sanctuary. The very image, the truth, has an immediate completeness and unity which the shadow could not possess. For the law made nothing perfect (Heb. 7:19). Aaron was immeasurably below the Savior and His work.

Creature means availed but for the moment, as a mere witness to Christ's everlasting acceptance personally and the efficacy of His blood for us. The offering of our Lord was final and complete. There is no question for us of sacrifice again. There is also in Him life eternal, as well as through Him everlasting redemption. Thereby is the conscience perfectly purged from sin. If He has not purged it by His blood once shed, what can do it? Christ suffers and dies no more.

Do you object that one may go wrong in the course of the day, that one may fall into sin? For this there is divine provision which restores the soul, while humbling it in the dust by the remembrance of what the sin cost Christ. The soul bows to God under the sense of the dishonor done to the grace of such a Savior. The word of God is applied by the Spirit to rebuke and bring the defiled into confession before God. The “washing of water by the word” is the remarkable figure of the apostle answering to the water of separation from defilement in Num. 19. This goes on when needed; but why not the sacrifice? Because it remains absolutely perfect, yea perfecting; which its repetition would deny according to the argument to the Hebrews. Yet something has to be done; and “if any one sin, we have an advocate with the Father, Jesus Christ the Righteous.”

But the central truth before us now is, that Christ's work of atonement, blotting out the believer's sins and cleansing his conscience, abides forever before God, and renewal is excluded because its efficacy is perfect. Such is the unqualified and unhesitating doctrine laid down by inspiration. From this sentence of the Holy Spirit there is no appeal. Every form or degree of presenting sacrifice for our sins to God now is a shameless and blasphemous rival set up against Christ's one offering of Himself. It is the grossest unbelief of its ever abiding efficacy. Not only is it everlasting in value, but also without a break which is much more. Christ sat down for perpetuity at God's right hand, for by one offering He has perfected for perpetuity the sanctified. Ritualism like Romanism is an apostate subversion of the truth of the gospel, and a vain and evil effort to resuscitate earthly priests and creature sacrifice. (concluded)

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:1-4, The Principle, Part 2

Alas! even those who love His name put off the feast which the Father would have us enjoy here till we get to heaven. They think that such joy and gladness cannot be known in the midst of earthly sorrow, and that the gathering together for rejoicing must await the heavenly scene at the close, “forever with the Lord.” Unwittingly they do God's grace great injustice, and defraud themselves now of exceeding joy in the Spirit.

They practically lose the sweetness and the power of His joy which is their strength even here. It is not only that the once guilty son meets his father, and that the father meets the son in nothing but love, without a reproach so much the more to produce self-reproach (oh, the immense

loss for the soul that slightly judges self before God!); but along with this there is the conscious fitting him for the presence of his father in enjoyed communion. The best robe is put upon him. Never had he worn such a robe before levity and self-will induced him to abandon his father's house. Grace goes far beyond restoration.

Adam had not the beauteous robe of Christ when he walked upright in the garden of Eden. Redemption is no mere re-instating of fallen man, as it is sometimes perversely called. The believer puts Christ on and is made whiter than snow by His blood. Nothing less does the Savior undertake than to fit for the Father's presence. It is no question at all of bringing back to the condition of innocence. The Last Adam decides everything; Jesus provides and gives the tone to all. God the Father is the source; Jesus the means and channel of love; and the Holy Spirit takes His blessed part in making the written word living and effectual in the soul. The robe therefore must be the best robe; the calf must be the fatted calf; the shoes, the ring, the feast, each and all are in accordance with Christ's person and with His work. Lastly, and above all, there is the communion of joy; for God Himself must have His own deep enjoyment of the feast, as indeed nothing could be good without Him.

Do Christians in general know what all this means? It is exactly what God intends to be made good now in Christianity. Let us hope that you have now at least a little of that divine spring of communion in joy and liberty. No one doubts the fullness of joy by-and-by; then and on high it will be forever in all perfection. But it is a flagrant mistake that the scene the Lord describes should be put off to heaven. Is it needed to demonstrate why not? In heaven there will be no elder son, nor will the Father go out then to entreat. Ungracious murmurers in heaven! nay; there are many now on earth. It is therefore to be realized now and here, though all the springs of the joy are heavenly and divine.

The reason why people relegate it to the heavens may be because they are not in the secret of its joy themselves. There is a feeling in the nature even of righteous men that they do not relish others having what they have not themselves. Ah! let the lack rather awaken an earnest searching of heart to inquire, “How is it that my soul is not in the love, joy, and liberty here described? How is it that I have not yet realized the best robe? or the fatted calf? How is it that one has overlooked the communion of God's own joy in love with His own?” “The Son of man is come to save that which was lost;” but by that work God was glorified in Him, as God at once glorified Him in Himself, and would have us now to taste its fruit.

Forgiving is not all the gospel told out, nor should it be all for us to know or make known sins' remission. Salvation is immensely misunderstood when it is only held to mean that we are forgiven. God's object is not, nor could be, less than to bring us to the knowledge of the Father and the Son, into the joy and liberty of grace now, while we wait for the glory of God in the hope of which we exult. In this knowledge of our God and Father lies the most effectual power against the worldly snares that encumber us on every side. It is never the gospel order to make us holy in order to be happy before God; an effort that is often made, but always made in vain. In order to be holy in practice, grace makes you happy first. He who alone was the Holy One died for you in your unholiness and evil, in order to give you peace and joy in believing. By His death Christ deserved it for you, and the grace of God righteously blesses you in the faith of Him. This is exactly in unison with God's heart, mind, and word; for His word was written for us that we, believing, might share His joy in love.

Have we wandered from the text and the commentary? From neither. Lev. 16 held up the picture of atonement. Heb. 9 declares that, as Christ is come and His blood shed atoningly, blessing is now for faith, and everlasting. What was forbidden to Aaron, save a little on one day in the year, is now vouchsafed always to every Christian. “The way into the holies has been and is made manifest (71-60.).” Hence in Heb. 10:19 it is written, “Having therefore, brethren, boldness to enter into the holies by the blood of Jesus, the new and living way which He dedicated for us through the veil, that is, His flesh, and having a great priest over the house of God, let us approach with a true heart in full assurance of faith,” &c. We are ever welcome there and thus.

But there is another fruit of Christ's work. His blood is equally efficacious in purging our conscience from dead works to serve religiously (or, worship) the living God (Heb. 9:14). The two privileges go together; if the way is made manifest into the sanctuary, where Christ is, His own are welcomed to draw near now, but only as purged in conscience, not merely from bad but from dead works, to worship the living God. How great the superiority of our privilege over Israel, and Aaron's sons, yea even Aaron himself! It is not only that the way is open, and the sins are borne; but the conscience is purified by the same blood of Christ which did all else. Thus the light of God makes only the clearer what that blood has effected.

Nothing there disturbs the conscience of the believer, who is set in love and liberty to serve the living God. Christ's work, which displaces the dead works of man, ever abides in unchanging value as our ground before God. The same efficacious sacrifice of Christ has achieved these inestimable blessings as a whole. As long as the Jewish tabernacle had its standing, there was not the remission of sins forever but their remembrance, the conscience unpurged before God, and the barrier maintained between God and man. The blood of Christ has changed all for us who believe. And no wonder. The law had for its aim to shut up those under it till faith came; but the accomplishment of God's will by Christ set aside all the lifeless substitutes and vain endeavors of man. Then the believer, purified from sins and in his conscience, comes freely to God in His sanctuary.

This nearness to God appeared distinctly at Christ's death, as the death of the sons of Aaron was the time to restrict even Aaron from God's presence. Why so? Because his sons had been guilty of presumptuous sin. God had caused His fire from heaven to consume the burnt sacrifice, and they had despised it and Him. They thought that any fire would do just as well: common fire could burn incense no less than His fire. Oh, what readiness in man to set at naught the favor of God, however rich! God had affixed that seal of divine approbation; but it only gave Nadab and Abihu the opportunity of proving their hearts to be wholly careless of His glory as well as of His grace. Jehovah had deigned in grace to send the fire from before Him to consume the burnt offering and the fat. Therefore it was for them to keep up the holy fire. But these two sons of Aaron profanely took common fire; and if God had passed this over, He would have been signing and sealing His own dishonor. Could God do so? Impossible. God judged them. They sinned unto death. It is not every sinner that thus sins unto death. There was then, there is now, sin unto death. This supposes sin in special circumstances to His dishonor. God had just brought in a peculiar work of grace, and in it was distinguishing Israel as His people; and immediately the two sons of Aaron put shame on His favor, and died for it at once, solemnly, and before all.

How plain it was to Israel even on the day of atonement, that God's chosen people could not draw near to God in the sanctuary! Even the priest could not go within the veil. Nay, the very high priest Aaron could enter the most holy place on this day alone in the year for brief moments, but only with incense and with blood! What did it all indicate? That the way into the holies had not yet been made manifest. Now it is. Such is the striking contrast since the redemption that is in Christ Jesus. The way into the holies has been made manifest. So, when Christ

died, the veil of the temple was rent from the top to the bottom. Could one conceive a mark more significant? It was plain for those that had eyes to see that the Levitical institution was gone, and that a new thing was come on God's part through Christ's death. This enters into the very core of Christianity. The way into the holiest has been and is made manifest.

Now are you, my brother, in its peaceful enjoyment? Are you in the present conscious possession of this nearness to God? What is the good of knowing that the way into the holies is manifested, if it is not for you to enter in by faith day by day, thereby appropriating the exceeding riches of God's grace toward you? It is for every partaker of the heavenly calling. The veil that God rent was the death-warrant of Judaism. Of course man might repair; but it was only man without God. The veil was by no word from God erected again. For the Christian it is gone forever, as are earthly sacrifice, altar, and priest. This therefore serves to show, in the most open manner, the essential difference between Jewish atonement and that which the Christian has in Christ's death.

In the Jewish institution who can deny that the barrier abode impassable with the slightest exception even for Aaron? It did not matter whether it were a Samuel or a David, an Isaiah or a Daniel, there was no free entrance into the holies. The faith, or holy character, of the high priest made no difference as to this. Jehovah appeared in the cloud upon the mercy-seat, and even Aaron must not come at all times within the veil, that he die not. On that one day there was a special Sin-offering to atone; then only with the most jealous observance of God's injunctions could he come to atone for himself and his house, as well as for the people. The way thither was otherwise and always closed.

What do we find in the birth and life of our blessed Lord Jesus? God came to man in the person of Christ. And what appeared in the Lord's death? That man, believing man, can now come boldly to God. The unbeliever is blind to both these matchless blessings. God in Christ came to man, believing or not; but unbelieving man rose up against Him, cast Him out, and crucified Him. But in the very cross of our Lord Jesus was a new and living way dedicated by God. He who now believes in His name is free to draw near to God with a true heart in full assurance of faith through the rent veil, and has Christ as the great priest over the house of God. In fulfillment of the Levitical types our hearts are sprinkled from a wicked conscience, the body washed with pure water. The Christian has as an abiding settled reality—what the Jew had only in form. The word of God has purified his heart by faith. There is but One Whose death has laid the basis for this title of access to God; and there it remains uncanceled and living, till the last believer in our Lord goes up to be with Him forever. We shall all in person meet Him there where our faith penetrates now. This is Christianity, and our sure hope.

Are you, Christian, resting intelligently on Christ's work of atonement? It is admitted that more is in Him than what we read in the Epistle to the Hebrews. Thus one cannot believe in Christ without receiving life in His name. The believer requires divine life, in order to have affections according to God—affections to hate evil, and to love what is good. Christ is life eternal to every one who believes in Him. He is their life, just as Adam was the head of natural life to mankind at large; and it is well to remark that Adam only became that head and source of life practically when he was a sinner. So Christ becomes the giver of life everlasting after His unbroken work of obedience unto death was complete. Righteousness was an accomplished fact God being glorified in Him to the uttermost.

Christ therefore stands in blessed contrast with Adam. When He rose from the dead, the Lord breathed on His disciples the breath of new life in resurrection power, the distinctive life of the Christian. But this is no more the topic of the Epistle to the Hebrews, than the baptism of the Spirit which forms Christ's body; yet, any one can see the two things were necessary, not His death only but the life which He is, and gives to us. What congruity would there be, if we could conceive the blessed life of Christ given to a man left struggling against his unremoved sins? How suitable that the risen life should be, where the sins were blotted out by His blood! These two privileges of grace are absolutely necessary, and both are given, if one is, to the Christian. Therefore it is that Christ received by faith secures the believer in them both. What a mercy that the gifts of grace should be thus united! For they are given to the simplest through faith in Christ; even to one that could not read and write, to a poor old man or woman, to a little child, if there be the Spirit of God producing subjection of heart to Christ, the Way, the Truth, and the Life. Do you ask, Will it last? the answer is, To all eternity; for “Jesus Christ yesterday and to day is the same, and forever.”

For a Jew there was a round of daily, monthly, yearly, and occasional sacrifices. But one of the characteristic features of Christianity is that there is one offering and one only, the antitype that answers to all but infinitely more than all.

Creature sacrifices could be nothing but shadows; Christ's work is the divine reality. In the sacrifice of Christ God introduced what He could rest on, a perfection wholly impossible in the probationary plan of Old Testament times. Christ not only made the need of this perfection felt, but alone supplied it to God's glory and man's blessedness; and the Holy Ghost is sent personally from heaven to bring in the power and joy of it all into the Christian's heart, ways, worship, and service.

He that receives the gospel is entitled to receive the blessing at once. At least, whatever hindrance may be, it is from human activity of mind, and often from morbid feeling; it is not God who delays the soul. As to these difficulties the Lord is patient and tender; but no difficulty is on His part; it is purely and solely on his side that ill hears the word. Old habits or thoughts, or it may be will, working one way and another—these things may cause an obstacle; but He is faithful and unfailing.

See the beautiful instance of the Syro-Phoenician woman. The Lord was ready for her call as soon as she came, but was she yet ready for the Lord? She had not considered how far off she was; but the Lord brought her down to this point. He was not sent but for the lost sheep of the house of Israel. When her cry became simpler as one deeply needing His help, He threw out the hint that it was not meet to cast the children's bread to the dogs. The light shone into her soul now brought truly low; she sees the need of grace in a moment. Correcting her mistake through His word, she no longer takes the position of being one of the sheep, but virtually calls herself only a little dog. She had no claim, falls back on sovereign grace, and finds far more than she had sought. If not indeed a lost sheep of the house of Israel, she becomes a saved sheep of the Lord Jesus forever. Here was a case, not for a miracle like her daughter's, but for the coming work of sovereign grace. God would justify all the forbearance He had shown in the past; but He was now bringing to view deeper counsels and ways than man had learned or could learn before.

Hence it is that the gospel does not merely set forth God vindicated in the cross of Christ, or, according to the language of the theologians, His “satisfaction.” Surely that God is glorified says a great deal more. “Now is the Son of Man glorified, and God is glorified in Him.” Is not this far beyond the satisfaction aforesaid? Even a man is satisfied when he gets what he wants; but God was glorified in Christ's death; and why? Because God took in all the reality, depth, height, and compass of Christ's work in redemption. All that is in God and man thereby was met and displayed perfectly: majesty and humiliation, grace and righteousness, holiness and suffering for sins, obedience and moral glory. “Now is the Son of Man glorified, and God is glorified in Him. If God is glorified in Him, God shall also glorify Him in Himself, and shall straightway

glorify Him." God as such was glorified in the rejected Christ, the humbled crucified Son of man. Every attribute of the divine nature, every declaration of His word, shines in the cross to God's glory; and therefore did God at once set the risen Son of man on God's throne, not David's, but at His right hand on His own throne.

Throughout Christ's life and service previously the Father had been glorified by the unswerving obedience of the Son at all cost and in all circumstances. Why is it that we now hear of "God" being glorified, rather than "the Father?" Because sin brings forward "God" as the judge of sin; just as sin affects man's conscience and compels him to think of God. For, spite of man's bad habits and hardness, God makes Himself felt in the conscience of a sinner who ordinarily quails at the thought of death or judgment. But if conscience will be heard about sin, what did God feel about the self-sacrificing work of the Lord Jesus under His own judgment of sin, and on behalf of sinners? God is glorified even about sin, by the perfection of Christ's enduring all its consequences at God's hand; and what is the effect of it all? If God was thus, and only thus, glorified as He' could have been by none other person and in no other way, how does He testify His sense of the worth of His Son's atoning death?

It would have been wholly beneath that worth to have accomplished the Old Testament prophecies for the earth and the earthly people, even if willing. The cross proclaimed mankind evil and lost, most of all Israel; and God takes the Son of man "straightway" into His own glory on high as the only adequate answer to the cross (Psa. 8, 110.). The holy hill of Zion is not holy or high enough for the Son of man. The "decree" (Psa. 2) which was declared for it will be assuredly fulfilled another day. But what has God done now? He has set the risen Lord at His own right hand. Man in His person is exalted, and shares the throne of God; the Old and New Testaments declare it.

There had been many kings sitting on David's throne, and God will yet bestow more abundant dignity and honor on that throne when Christ deigns to sit on it, asking for and receiving the heathen for His inheritance, and the uttermost parts of the earth for His possession. But this will be the future Kingdom, and not Christianity. Christianity is founded on Christ dead, risen, and glorified by God's will, as it sheds on the believer the light of heavenly grace and glory in Christ, and puts the soul into living relationship with God the Father on the ground of redemption, according to the efficacy of Christ's blood which shall abide forever. Oh! beloved brethren, that you would only learn your own Christianity. How much more would you then know of Christ, and better estimate His work!

The death of Aaron's profane sons was the occasion of declaring man's unfitness to draw near before Jehovah; even Aaron must not approach at all times within the veil on pain of death (vers. 1, 2). Aaron must come with a young bullock or calf for a sin offering. He had to bring a ram also for a burnt offering (ver. 3). Aaron had to put on the holy linen coat, to have the linen breeches upon his flesh, to be girded with the linen girdle, and to be attired with the linen miter or turban; and he must bathe his flesh in water before putting them on (ver. 4). All this spoke of intrinsic imperfection and uncleanness. He was as he stood in no degree meet for access to God; and when he did get there, it was through incense and blood. (continued).

Lectures on the Day of Atonement: Leviticus 16, Leviticus 16:1-4, The Principle, Part 1

"And Jehovah spoke to Moses after the death of the two sons of Aaron, when they came near before Jehovah and died; and Jehovah said to Moses, Speak to Aaron thy brother, that he come not at all times into the sanctuary within the veil before the mercy-seat which [is] upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the sanctuary, with a young bullock for a sin-offering, and a ram for a burnt-offering. A holy linen coat he shall put on, and linen breeches shall be upon his flesh; and he shall be girded with a linen girdle, and with the linen miter shall he be attired: these [are] holy garments; and he shall bathe his flesh in water, and put them on" (Lev. 16:1-4).

The preliminary verses of Lev. 16 introduce the day of atonement. It is indeed a chapter demonstrably instructive in all its provisions. It shows, in the light of the New Testament (that is, of Christ Himself and the mighty work He has accomplished), what the import of "atonement" truly is. But the distance of the O.T. was kept up.

In due course proofs will appear that in this type God not only had all before His mind (as every one that knows Him must feel), but that He has been pleased to unroll it before us. In a marvelous manner He has contrived, with a wisdom that bespeaks itself as divine, to furnish an earthly people with provisional sacrifices and outward cleansings (or what is called "the purifying of the flesh"); but in these self-same rites grace and truth lay hidden till the light of Christ should shine on them. Then could be perceived, if not the very image, a shadow of the good things to come; some already fulfilled, some not even yet, but no less assuredly so to be according to the word and purpose of God.

Inasmuch then as God has yet plans which have not been carried out to the full, as even this chapter does testify, we may see (what is true of scripture generally) that it is prophetic. Can anything witness to God more than that His word is thus pregnant? Is not prophecy a more enduring and deeper witness than miracle? While the world goes on as usual, a miraculous sign displays God's power and goodness; but prophecy gives living proof of His truth. None but a low-minded or thoughtless man could suppose that power is equal to mind. Yet there is more than this in it. Moral light and love are made known, the maintenance of God's character, will, and grace; which are evidently far beyond not matter only but mind. As a great Frenchman said, the least mind is above all matter, and all mind is below charity or divine love.

Here we find the true source of atonement. The love of God provided it in a way that should conciliate grace and righteousness, guilty man and a holy God, Who thus, and thus only, causes mercy to glory against judgment. Nowhere is God so highly exalted, nowhere man so truly humbled. What speaks so simply and withal so profoundly of sin as the blood of Christ? But this is applied to our utter unworthiness, meeting man as he is, to bring him out of all his iniquities to God as God is. For such, and nothing less, is the design of atonement. Divine righteousness, based on Christ's work, is its character, when man was proved unrighteous; and as it was according to God's grace, so is it of faith, and thus open to every believer, Jew or Greek.

But the day of atonement necessarily had, first of all, a temporal and imperfect character: "the law made nothing perfect." It was, beyond question, the most solemn rite in the whole Jewish year; but its renewal every year is conclusive evidence, as the Epistle to the Hebrews declares, of its inefficacy for man's conscience as well as for God's judgment in view of eternity. It was therefore provisional, as all the institutions of the law were. Is this any impeachment of the law of God? His own word pronounces it. If such be His word, dispute not that God

is a better judge than you or I or all men. If God declares that the law made nothing perfect—and such is His expressed and irrevocable sentence (Heb. 7:19)—who that has the least reverence ought to question it for a moment? The atonement being year by year for Israel disclosed therefore on its face, that it did not rise up to the perfection of God's nature and mind. At best it could be but a type of the grace and truth which came by Jesus Christ. One can understand readily that, only when a perfect being comes, can the result be perfection.

Adam was an admirable creature, if we believe the scriptures, as an innocent man on an unfallen earth. Nevertheless, on the plain surface of fact, the first thing recorded of his doing when tried is that he sinned. There may be perpetual and violent effort to escape the moral inference; honest denial of man's sin there cannot be. The overwhelming fact is out from the beginning. Is sin to be tolerated or ignored because it is universal?

At once God's grace pledges a bruised Vanquisher of the Serpent in the woman's Seed. This ere long decided the difference between the two sons of Adam. Jehovah had respect to Abel and to his offering: why to Abel rather than to Cain? Because “by faith” Abel offered a more excellent sacrifice. Faith submits to, receives, and rests on, the word of God. It was not the mere matter of fact or human feeling; it did not turn on which of the two brought the more valuable offering. By faith Abel offered a more excellent sacrifice than Cain. What made it so? In Cain there was no more than natural religion: he took no account of sin; as duty to Jehovah he offered of the fruit of the ground—the ground under the curse. It was the expression of unbelieving homage, with total insensibility to sin on one side and to grace on the other. Faith always takes account of sin in man, as it more or less rises up to grace in God. Whatever be the sin of man, the grace of God is beyond it. One of the workings of unbelief is despair, another may be the bolder form of rebellion against God in the open rejection of His word. But the soul may not be so impious and yet be guilty by doubting grace in God to forgive its sin, however heinous. Faith owns the sin truly, but reckons on the mercy God reveals.

Man's device ever fails to cover his evil. God clothed fallen Adam and Eve with coats of skins. It was a provision which, as there was sin, spoke of death, yet of mercy to man through it. This would never have entered the human mind. Naturally Cain's was a more reasonable offering in appearance. What man in unbelief would ever have thought of a sacrifice as acceptable to God? Abel brought of the firstlings of the flock, and of the fat thereof. If slain beasts furnished the clothing which God gave his parents, Abel slays a lamb in sacrifice to God. It was an offering in faith; access to God for a sinner can only be through death. That there was more behind it all, deeper than Abel or any saint of old knew, is true. One does not say that Abel contemplated the sacrifice of the woman's Seed; but it was in God's mind, and faith reaped the blessing. Thereby witness was borne to Abel as righteous, “God bearing witness to his gifts; and by it, having died, he yet speaketh.” Abel looked for the One who should crush the power of evil here below; and against and above nature he, by faith, offered sacrifice to God with the expression of its excellency in “the fat.” God blesses according to what He sees in the sacrifice; a principle which comes out plainly in the blood of the paschal lamb (Ex. 12:13).

No doubt all the believers throughout the Old Testament looked for the Kinsman-Redeemer (as we may see in the assurance of Job 19:25-29), the destroyer of death and of him that has the power of death. They did not question that in due time the Messiah would meet both God and man perfectly; but to suppose that they understood how it was to be done is going beyond scripture. Not even the disciples in the days of our Lord could put the two things intelligently together. Did not Christ's personal envoys who accompanied the Master from John's baptism till the ascension—did not the apostles know as much as their predecessors? To doubt this would be doing anything but honor to the teaching of Jehovah's righteous Servant (Isa. 53:11). His enemies being judges, “never man spake like this man;” and never did men on earth receive such a course of holy and perfect instruction as did the twelve from the Son of God.

The grand question then is, not what the saints under the Old Testament understood, but what God set up in word or deed, and what its bearing is on the atonement, now that Christ has come and finished the work given Him to do. The true meaning of the atonement is in question; and here the New Testament comes most powerfully to our aid. What can be conceived clearer than the divine comment given in the Epistle to the Hebrews (or Christian Jews) who needed it, as they ought to have appreciated it best? We sometimes hear of commentaries and commentators; wherein the best men show their prepossessions and prejudices. It is a pity that they do not use the Epistle to the Hebrews a little more and to better purpose. There is the greatest of all commentaries, and the one most immediately bearing on this very truth with which we are now occupied. Not only does the inspired text lie in the chapter before us, but we have also the inspired exegesis in that Epistle. No believer can doubt this who reads Heb. 9. And what does it let us know? That Aaron, the high priest, represents Christ, and that the work He wrought was for no transient purpose but “eternal (or, everlasting) redemption.”

Of old they were but carnal ordinances imposed till a time of setting things right; but Christ being come, High Priest of the good things to come, by the better and more perfect tabernacle not made with hands (that is, not of this creation), nor by blood of goats and calves, but by His own blood entered in once for all into the holies, having found (or, obtained) an eternal redemption. His sacrifice is in the strictest sense of everlasting efficacy. The word “eternal” occurs frequently with peculiar stress in the Epistle to the Hebrews. Why eternal? In contrast with the temporal character of what was akin among the sons of Israel. Thus we find not only eternal redemption, but eternal salvation, eternal inheritance, everlasting or eternal covenant: all of which words have a pointed reference, to lift the believing Hebrews out of familiarity with what was but temporal. Christ dead, risen, and in heaven, puts the believer face to face with the unseen and eternal. Just because as Jews they were accustomed to what was displayed on earth, their eyes needed to be raised above and to see within the veil what can never pass away. If the believing ones slipped into their old thoughts, they would lower the gospel, and perhaps fatally as they are warned in chapter 6 and elsewhere.

Nor did the Hebrews only need this, but we do also. The inspired word has the supreme authority of God, and the deepest value for us all who believe. To faith it is no question of reading the law and of simply concluding that we have only there what is temporal, while of the New Testament we say this is eternal. Such is not the way to read the Bible, nor to profit the soul. What God intends by His precious word is that you should be raised above the clouds of tumult, doubt, and difficulty, especially during these changeful periods through which we are passing; and that you should be established even now in the certainty of a new, everlasting, and heavenly relationship to God through the atonement of our Lord Jesus.

The day of atonement avowedly was to provide for all the sins, transgressions, and iniquities of the children of Israel. What had the work of Christ in view? Not only the entire, present, and everlasting removal before God of all our iniquities, but the glorifying Himself even about sin by virtue of Christ's atoning death. Not only such is the need, but nothing less can avail. God assuredly will never slight the value of the sufferings of His Son, nor forget that He is indebted to His cross for perfectly glorifying Himself. Even if we take a lower but true ground, what

is the value of an atonement which could fall short of a single sin? Supposing such a scheme possible as a man forgiven 999 sins, but not the 1000th, he is as ill off as if he had none; for by that one unforgiven sin he is absolutely unfit for the presence of God. No sin can enter there; and if we have not our portion above, where must we be consigned?

Nor did atonement contemplate a ground to meet the need which will arise only when we die or appear before the judgment-seat of Christ. It will be admitted by the reader of Lev. 16, that a Jew rightly looked for the effectual application of that day's sacrifice to his then wants, to his urgent need, to the iniquities that burdened his spirit and filled him with apprehension of judgment. But the effect was only for the time.

What then has the coming of our Lord done? Has it not brought life, love, and light into the world? It has revealed God in the actual presence of His own Son yet a man, Who suffered for sins once for all, Just for unjust, to bring us to God. To the believer this is Soul-salvation, as the body's salvation awaits Christ's coming again. Certain imperfections were allowed of old, as no saint can deny. Our Lord has ruled it so, “because (or, in view of) the hardness of their hearts.” We find David, Solomon, &c. doing things that no Christian would think of. How comes it then that licenses, which notoriously existed under the law, are now intolerable? Because Christ is come, “the true light now shineth.” No doubt man put it out, as far as he could; but he has not got rid of it. The rejected Christ is in heaven; but the light, far from being withdrawn, shines more brightly than ever. The First Epistle of John is most careful to affirm that the darkness is passing away, and that the true light already shineth (2:8). When He was on earth, the darkness comprehended it not, though shining in the darkness (John 1:5). Now that He is risen and in heaven, the darkness passeth away. It is not exactly true that it “is past “; for plainly the A.V. is therein too strong. But if it be not absolutely gone, it is quite passing away as each believer receives the light. Now that redemption is effected, he who receives the light is made light in the Lord; and every one, to whom Christ is not only the light but the life, is cleansed by His blood, freed from sin to live to God.

What is the effect of redemption even outwardly? That men are ashamed now of what, before Christ came, was thought nothing but natural and to be borne. Few know on the one hand, how much is due to the light of Christ in the gospel exposing all, and so deterring men from their audacious and inexpressible iniquities. For that very reason on the other hand, the sins of every one whose conscience is awakened by the word before God become most hateful and even appalling. The first effect of the light of God in Christ is to make the evil appear worse than ever.

Hence it is that wherever the word of God deals vitally with the soul, repentance toward God ensues, even though there must be faith that the repentance should have any divine character. The soul has no abiding comfort as yet, no settled peace, nor real relief. One may say, the burden becomes through the Holy Spirit's action more felt and more oppressive; and thank God for it! There is nothing more dangerous than to slur over our sins because Christ is preached. How enfeebling to the soul afterward if we bound, so to say, over the grave of our sins, instead of looking down steadily there to judge ourselves for what they are! A man otherwise is startled to find another day the evil which he at first passed over too lightly; and he is in danger of beginning to question whether he can really have, as he calls it, an interest in Christ and His grace. Had he at the start faced his own evil, he had known better, not only what he himself is, but how the Savior took all up and cleansed him from every sin with His precious blood when he believed.

According to the plain testimony of the New Testament, Christ's coming has laid sin bare in its full opposition to God, in its evil against man, in all its secret depths as never known before. No doubt the law acted in an admirable manner; for the commandment is holy, just, and good. But after all the law is not Christ, and Christ revealed God in His grace, instead of merely continuing rites that appealed suitably to fallen man. Yet in the law God had before Himself the evil state of man. At Sinai He commanded “Thou shalt not do this evil; thou shalt not do that.” It was of no use to claim from the sons of Israel, what could only be found in Christ. What the law did was just what man then needed; it forbade doing the evil that was there, it condemned what the evil heart desired. Man was already a sinner before the law was given. No doubt Adam had a law; but this is a very different thing from the law. For the law supposes that man is fallen, and that he is constantly inclined to do the wicked things prohibited and denounced by it. Along with the ten words, the most solemn institution annexed was the day of atonement, among other gracious provisions subsequently added.

But now that Christ is come, He has brought in an incomparably deeper and larger standard of sin. The evil and wretched condition of man is shown beyond comparison more complete and profound, and by nothing so much as by the worth of Christ's redemption. No wonder that the Holy Spirit uses grand words, for none less could set forth truly the character of what is revealed to us in the Epistle to the Hebrews. The law claimed man's works. Christ did in the highest sense the will of God. “Lo, I am come to do thy will, O God.” Atonement is God Himself, by and in Christ, taking up and settling the question of sin in His own grace for His own glory, that believers might now be fully and forever blessed. Present association with heaven is in open view, because the immediate object was to wean the Hebrews from yearning after earthly hopes. Yet the future is not forgotten; for the Christian it is unmistakably “everlasting,” whatever may be the accomplishment of earthly promises by-and-by. But there is more to heed than this. The Spirit's power gives present enjoyment of that eternal character. Its object is to put the believer now, with purged conscience, into God's presence, or, as Peter puts it, “to bring us to God,” as He is and will be known in the light forever.

What a blessed reality this is! Have you or have you not made it yours? The Lord intimates it even in the Gospel of Luke. The prodigal son comes not merely “to himself” but to the father; and the father meets him with not affection only but a vast deal more. He has the best robe put upon him, not when he deserved it (if this ever could be), but before there was the smallest question of aught save his repentant sense of sin. It is his father's love. God acted from and for what He is Himself, and for what He can righteously afford to do for the worst of sinners through the redemption that is in Christ. Such and so efficacious is His love displayed in the atoning work of the Lord Jesus. Luke as usual was led thus to present the grace of God in Christ and by His death, as applied to the most worthless who repent. Matthew (xxii. 2-14) presents grace dispensationally in the well-known parable of the kingdom of heaven; and the professor that despised grace is seen individually judged.

Priesthood: Leviticus 8-15, Leviticus 15:16-33: Priesthood 35. Other Impurities

Leviticus 15:16-33

There remains a still larger portion of these uncleannesses which divine wisdom did not scruple to notice, however humbling to men and women; for as we have had the one sex, so now follows the other. Jehovah would compel His people to feel that He takes account, not merely

of sin as typified in its most destructive shape as well as in the very ushering into the world of a child, male or female, but of such impurities as are of a more ordinary nature and frequent recurrence, proceeding from men and women as they are, and connected with that which is lawful and necessary. If the latter was for the earthly people, Christians are entitled to read these outward ordinances in the spirit. To the pure all things are pure; but to the defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.

“16 And if any man's seed of copulation pass from him, then he shall bathe his whole flesh in water, and be unclean until the even. 17 And all raiment and every skin, wherein the seed of copulation shall be, shall be washed with water, and be unclean until the even. 18 And a woman with whom a man lieth with seed of copulation, they shall bathe in water, and be unclean until the even. 19 And if a woman hath a flux, and her flux in her flesh be blood, she shall be seven days in her separation, and whoever toucheth her shall be unclean until the even. 20 And everything that she lieth upon in her separation shall be unclean; and everything that she sitteth upon shall be unclean. 21 And whoever toucheth her bed shall wash his raiment, and bathe himself in water, and be unclean until the even. 22 And whoever toucheth anything that she sitteth upon shall wash his raiment, and bathe in water, and be unclean until the even. 23 And if it be on the bed or on anything on which she sitteth, when he toucheth it, he shall be unclean until the even. 24 And if a man lie with her at all, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean. 25 And if a woman have her flux of blood many days out of the time of her separation, or if she have the flux beyond the time of her separation, all the days of the flux of her uncleanness shall be as the days of her separation: she is unclean. 26 Every bed whereon she lieth all the days of her flux shall be to her as the bed of her separation; and everything on which she sitteth shall be unclean, according to the uncleanness of her separation. 27 And whoever toucheth these things shall be unclean, and shall wash his raiment, and bathe in water, and be unclean until the even. 28 And if she be cleansed of her flux, then she shall count seven days, and after that she shall be clean. 29 And on the eighth day she shall take to her two turtledoves, or two young pigeons, and bring them to the priest, to the door of the tent of meeting. 30 And the priest shall offer the one as a sin-offering and the other as a burnt-offering; and the priest shall make atonement for her before Jehovah for the flux of her uncleanness. 31 Ye shall separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in their midst. 32This is the law of him that hath a flux, and of him whose seed of copulation goeth from him, whereby he is defiled; 33 and of her who is sick in separation, and of him that hath a flux; of the man and of the woman, and of him that lieth with her that is unclean” (vers. 16-33).

Through law is knowledge, right knowledge, of sin (Rom. 3:20), though Christ and the cross gave us it, as all else, still more and perfectly. And this was intended for Israel's good. No other people had God taking pains to show them where the race is through sin. No doubt it was a burdensome yoke: how could it be otherwise till a Savior was given to save from sins? Those who confided in God, feeling their utter defilement, voluntary and involuntary, looked according to His word for Him who should come, defeat at all cost the enemy, atone for sin before God, and bring in everlasting righteousness. Those meanwhile were objects of His mercy and gracious care. Such as felt only the present and saw no more than their uncleannesses, with sacrifices through the priest, rose not above the purifying of the flesh.

But the profit abides for those who through faith read Christ in what without Him are but ordinances of flesh (Heb. 9:9, 10). They can pity and deplore the unbelief which is shocked that a divine revelation should lay bare Jehovah's notice of the vile and offensive workings of our fallen nature. But here was at least a testimony, though by no means a complete and final one, to man's innate evil. Israel stood in a relationship to Jehovah which required the serious acknowledgment of the sad facts, but with a provision of His direction which cleansed them for the then present time, till grace and truth came in perfection.

How infinite His love and work who bore our sins in His body on the tree! His death has for faith completely effaced the evil and cleared the conscience; and His resurrection has given us a new life and place into which evil cannot come, which the Holy Ghost strengthens as we lean on Christ to walk as He walked, judging as flesh (to which we died with Him) every working of the old nature.

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Priesthood: Leviticus 8-15, Leviticus 15:13-15: Priesthood 34. The Atonement for Flux

Leviticus 15:13-15

It is of great importance and instruction to see how Israel were taught to regard these loathsome experiences according to their relationship with Jehovah. Other nations were occupied with second causes. They were taught that, as God had to do with them in these marks of humiliation, so had they to do with Him. And He condescended to signify His sense of their defiled condition by entering into every little detail of their movements by day and of rest by night, so as to impress them with what sin had brought on the guilty. Their wisdom was to heed these lessons, if strangers to Him despised His word and them also for submission to it.

When the day of Jehovah comes, how will they not rejoice in what grace will give them! Israel will then sing, “Bless Jehovah, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.” As His earthly people they will enjoy the reversal of their old uncleanness, and infirmities, along with soul blessing and external power. As heavenly, the Christian is called to suffer now, yet knowing himself one spirit with the Lord, and awaiting His coming to be with Him in the mansions of the Father's house, as well as to share His exaltation over all things. The contrast is great: God has provided concerning us some better thing, not only than Israel's millennial place, but even than the elders who receive the promise in that day, though they will be perfected together in that day of blessing on all sides.

“"And when he that hath a flux is cleansed of his flux, then he shall count seven days for his cleansing, and wash his raiment, and bathe his flesh in living water, and he shall be clean. “And on the eighth day he shall take two turtle-doves or two young pigeons, and come before Jehovah unto the entrance of the tent of meeting, and give them unto the priest. “And the priest shall offer them, one as a sin-offering and the other as a burnt offering; and the priest shall make atonement for him before Jehovah for his flux” (vers. 13-15).

Still more distinctly does the recognition of Jehovah rise when the flux ceased. A complete term ensued for his cleansing. His clothes were washed, and his flesh bathed in running water. Thus only did he become truly clean. Then on the eighth day he took an offering, expressly in other cases adapted to the poor in Israel, but here for all alike, when any were to be cleared from this defilement. He took to him two turtle-doves or two young pigeons, and came before Jehovah unto the entrance of the tent of meeting, and gave them to the priest. And the priest was directed to offer them, small as they were with all due reverence, the one as a Sin-offering, and the other as a Burnt-offering. Nor was the offerer to doubt of the issue: the priest shall make atonement for him before Jehovah for his flux.

How fitting that the day of resurrection should be the epoch of deliverance! Thenceforward the defilement was a thing of the past. If we need to feel the days of shame over uncleanness, God would have him who rests on Christ both for his own sin and for Christ's acceptance to enter into the joyful assurance that all is clear. But on the face of the ordinance while we have what typifies the washing of water by the word, which only the Holy Spirit makes effectual by recalling Christ to us, nothing avails without the one great sacrifice. And this is both to efface the evil and to impart full acceptance in all the worth of Christ. What grace is in God to turn what is so humiliating into a deepening sense of what His work secures to faith!

Priesthood: Leviticus 8-15, Leviticus 15:1-12: Priesthood 33. Flux in Men and Its Defilement

Leviticus 15:1-12

In 2 Thess. 1:8, when the Lord appears in vengeance on guilty living men, the Gentiles are distinguished as those that know not God, the Jews as those that obey not the gospel of our Lord Jesus. It was the privilege of Jews to have God in the world entering into every need and difficulty, every responsibility and danger, as the Gentiles had not. They had even the visible sign of His glory in the tabernacle till their apostasy. Hence they had Him enjoining what was due to His presence in their midst, although in a way altogether inferior to that enjoyed by the Christian and in the church.

But earthly and temporal as it was, it accounts for such requirements as we read here and elsewhere. We have had its application to human birth (in chap. 12) and (in chap. 13) to sin in the life, as a deadly and defiling thing, a living death, which necessitated exclusion from tent, camp, and worship, and (in 14) the striking means required for cleansing him when cured without telling us how cure could be. Here we have other and lesser sources of defilement on which we may say a little. They indicate the sad and shameful effects of sin.

The principle is a great one. All is judged, even for fallen man, according to His presence who deigned to dwell there. A human standard, if indeed any pretended to have it, was well enough for a heathen. An Israelite was to submit to the God of Israel regulating the entire life, public and private, of His earthly people. Impossible, if Jehovah were their God and they His people, to evade those terms. Piety would welcome them with heart and soul.

So it will be finally under Messiah and the new covenant when He will write His law in their heart; and they shall know Him from the least to the greatest, for He will forgive their iniquity and remember their sin no more. Alas! they, ignorant of their sin, had at Sinai forgotten to plead His promise, and even taken their stand on their own obedience; so that ruin soon befell them, and all went on worse and worse, till there was “no remedy” on that footing. Then came the rejection of their only hope. A brighter day awaits them when their heart turns to the Lord (2 Cor. 3), and He will save them with a divine salvation.

“1 And Jehovah spoke to Moses and to Aaron, saying, 2 Speak to the children of Israel and say to them, If any man hath a flux from his flesh because of his flux, he [is] unclean. 3 And this shall be his uncleanness in his flux: whether his flesh run with his flux, or his flesh be closed from his flux, it [is] his uncleanness. 4 Every bed whereon he that hath the flux lieth shall be unclean; and everything whereon he sitteth shall be unclean. 5 And whosoever toucheth his bed shall wash his raiment, and bathe [himself] in water, and be unclean until the even. 6 And he that sitteth on [anything] whereon he that hath the flux sat shall wash his raiment, and bathe [himself] in water, and be unclean until the even. 7 And he that toucheth the flesh of him that hath the flux shall wash his raiment, and bathe [himself] in water, and be unclean until the even. 8 And if he that hath the flux spit upon him that is clean, then he shall wash his raiment, and bathe [himself] in water, and be unclean until the even. 9 And what carriage (or saddle) soever he that hath the flux rideth upon shall be unclean. 10 And whosoever toucheth anything that was under him shall be unclean until the even; and he that beareth those things shall wash his raiment, and bathe [himself] in water, and be unclean until the even. 11 And whomsoever he that hath the flux toucheth without having rinsed his hands in water, he shall wash his raiment, and bathe [himself] in water, and be unclean until the even. 12 And the earthen vessel that he that hath the flux toucheth shall be broken; and every vessel of wood shall be rinsed in water” (vers. 1-12).

Man is not as God created him; he is fallen: and here we read how God instructed the Israelite of old to judge his state. It was not nature, but nature ruined and unclean; so are its unclean emotions. They are tainted and defile. So Jehovah spoke to Moses and Aaron. The physical uncleanness speaks to us of a deeper evil. So the Lord taught even the multitude: “Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man” (Matt. 15:11). And when Peter, feeling Pharisaic opposition, asked more, the Lord replied, “Do not ye understand that all that entereth into the mouth goeth into the belly and is cast out into a sewer? But those things which proceed out of the mouth come forth out from the heart; and those things defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornication, theft, false witnessing, blasphemies: these are the things which defile the man.” The outside satisfies those who have not faith and count God as themselves. But God will have us take account of the humiliating truth, if the uncleanness flow out, or even if suppressed within by night or by day (3, 4) as to things or persons (5-12). Every case demanded purifying. To the Jew it was water; to us the washing of water by the word, the water that flowed from Christ in death, to which the apostle who saw bears record in Gospel and Epistle.

Our word of confession is due to God; but Christ's word has virtue in it through the Spirit and His own advocacy. Thus is communion maintained. To be born again and forgiven is not enough. We are brought into divine fellowship, and all that is unsuitable in us God will have us to judge. It would be hard if He had not provided all that sustains or restores. It is careless or unholy, now that He is at all the charge for our blessing, if we avail not ourselves of it conscientiously. Vigilance as well as dependence on Him and the heart's submission to His word with confidence of His love in Christ are ever needed. Weak, exposed with such a nature, and a subtle foe to take advantage, we are only kept

by God's power through faith for salvation ready to be revealed in the last time.

Priesthood: Leviticus 8-15, Leviticus 14:54-57: Priesthood 32. Leprosy Summed Up

Leviticus 14:54-57

The subject concludes with a general summary. “This [is] the law for every sore of leprosy, and for the scall; and for leprosy of raiment, and for houses; and for a rising and for a scab, and for a bright spot, to teach in the day of uncleanness, and in the day of cleanness; this [is] the law of leprosy” (vers. 54-57).

God is intimating to us thereby how sin permeates the person, the immediate environment, and the collective or corporate responsibility. It is not only destructive but defiling, so that no earthly cleanness can avail: only Himself according to His word, and through Christ's holy sacrifice. We who believe are bound to spare it not in any degree or in any respect. There is a divine provision of grace to which He calls us to conform. Our own opinion or that of other men is nothing. Having a great High Priest, passed as He hath through the heavens, Jesus the Son of God, we are therefore to hold fast our confession. For we have not a high-priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted likewise, sin excepted. Let us therefore approach with boldness unto the throne of grace, that we may receive mercy, and find grace for seasonable help. But more too, where sin has wrought its evil way, and not infirmities only, there is not only a Savior of the lost; the believer has, we have, an advocate with the Father, Jesus Christ the righteous.

Hence it is unwise as well as unholy and unbelieving to shrink from the humbling truth. For God commends His love to us, in that when we were still sinners Christ died for us. If upright by grace, let us not deceive ourselves, but submit to the light of God in which the true character of all things is exposed: for that which makes everything manifest is light.

But we must not be hasty, nor trust our own thoughts. We have to do with the most accessible of priests. Neither Aaron nor any other was comparable to our Lord Jesus. If willing to judge ourselves thoroughly according to His word, we are all wrong to despair or exaggerate. If there be a common danger of self-love and shirking full self-judgment, there may be an occasional tendency to exaggeration which is not the truth. We need Christ to secure it; and so grace has given Him. And it is ours, whether about ourselves or about others, to confide in the unerring judgment which He knows how to make us feel. For He is not dead but alive again forever more, and ever lives to intercede for us in our weakness. It may not be any sore of leprosy, but the scall. We may err too as to raiment or the house. It may not be more than a rising in the flesh that alarms us, or a scab, or a bright spot; for to judge according to the reality we are not competent without Christ. And if we trusted to our judgment, it might soon prove not only hasty but unrighteous. He works in us by His word and Spirit; so that we can, if dependent on the Lord, look for His grace in the day of uncleanness and in the day of cleanness. The two conditions are found now in the evil day. We still wait for the good day of His manifested presence and power for the world to come, the habitable earth; when at least the dweller in the land shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. Righteousness shall then reign.

Priesthood: Leviticus 8-15, Leviticus 14:33-53: Priesthood 31. Leprosy in the House and Its Cleansing

Leviticus 14:33-53.

What we have seen is leprosy in the man and his raiment, and the cleansing of the leper. There is this further case, rightly reserved for the end, leprosy in the house. The preceding regarded the person, and his immediately surrounding circumstances. Here we have to look at the assembly typified, not of course in its full heavenly aspect in union with Christ, but in that which is formed on earth by the Spirit's indwelling. It therefore fittingly pointed to the land, not to the wilderness. Neither relation could be before Pentecost.

“33 And Jehovah spoke to Moses and to Aaron, saying, 34 When ye come into the land of Canaan, which I give to you for a possession, and I put a leprous plague in a house of the land of your possession, 35 then he whose house it is shall come and tell the priest, saying, It seemeth to me like a plague in the house; 36 and the priest shall command that they empty the house before the priest go to see the plague, that all that [is] in the house be not made unclean; and afterward the priest shall go in to see the house. 37 And he shall look on the plague, and, behold, the plague [is] in the walls of the house, greenish or reddish hollows, and their look [is] deeper than the wall, 38 then the priest shall go out of the house to the entrance of the house, and shut up the house seven days. 39 And the priest shall come again the seventh day, and he shall look, and, behold, the plague hath spread in the walls of the house, 40 then the priest shall command that they take away the stones in which the plague [is], and they shall cast them out of the city in an unclean place. 41And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scraped off, out of the city in an unclean place. 42 And they shall take other stones, and put [them] in the place of those stones: and they shall take other mortar, and shall plaster the house. 43 And if the plague come again and break out in the house, after he hath taken away the stones and after he hath scraped the house and after it is plastered, 44 then the priest shall come, and shall look, and, behold, the plague hath spread in the house, it [is] a corroding leprosy in the house; it [is] unclean. 45 And they shall break down the house, the stones of it, the timber of it and the mortar of the house, and shall carry [them] forth out of the city to an unclean place. 46 And he that goeth into the house as long as it is shut up shall be unclean until the even. 47 And he that sleepeth in the house shall wash his raiment, and he that eateth in the house shall wash his raiment. 48 But if the priest shall come in and look and, behold, the plague hath not spread in the house, after the house hath been plastered, the priest shall pronounce the house clean; for the plague is healed.

49 And he shall take to purge the house the two birds and cedarwood and scarlet and hyssop; 50 and he shall kill one bird in an earthen vessel over living water; 51 and he shall take the cedar-wood and the hyssop and the living bird, and dip them in the blood of the bird that was killed, and in the living water, and shall sprinkle the house seven times; 52 and he shall purge the house from the defilement with the blood of the bird, and with the living water, and with the living bird, and with the cedar-wood and with the hyssop and with the scarlet; 53 and he shall let go the living bird out of the city into the open field; and he shall atone for the house, and it is clean” (vers. 33-53).

Literally, as the Israelites dwelt in tents, and had no proper houses till they entered the land of promise, it is clear that the provisions here laid down could not apply while they were in the wilderness. But the typical force does apply to Christians while here below, because there is in Christ association with heaven also before going there themselves. It was not so while Christ was with His disciples, who were living stones indeed but not yet builded together. “Upon this rock,” said He, “I will build my church.” But men build too since His ascension; and hence there is room for what defiles and corrupts, as well as for what is precious and holy. There is collective evil as well as individual; and consequently God insists on purity in that way no less than this. The allowance of evil is the plague spot for the assembly. Holiness becometh, not the believer only, but “thy house, O Jehovah, for evermore.” Any evil may enter from time to time, none too flagrant or deadly; but if judged according to God and put out, the saints prove themselves pure in the matter.

It is altogether different when known evil abides in the midst. Then it is the leprous plague in the house. But even then it is “the priest” who is looked to in order to pronounce. He is over the house of God. Man is apt to be hasty and unreliable, whether lax or severe. Christ never fails, and makes His judgment felt by the spiritual, and knows how to warn in the Spirit all concerned. If the defilement be removed by the adequate means prescribed in His word, it is well: the house is again recognizable, though the atoning work of Christ is just as needful for it as for the sinner. But if the evil remains despite the scriptural measures to extirpate it, there is nothing for the faithful but its demolition. They must at all costs and in the most absolute way abandon what is incurably unclean. There is most solemn responsibility here in the Lord's name. Compromise is fatal.

Is it not striking and instructive to see how completely the truth of the leprous house is ignored by all who fail to recognize the church or assembly as taught in the New Testament? One need not quote names or books; this would be invidious indeed, where all is a blank or worse.

Priesthood: Leviticus 8-15, Leviticus 14:21-32: Priesthood 30. Poor Leper

Leviticus 14:21-32

Here, as elsewhere, appears the gracious consideration of God, not for the poor only, but also for what is so represented typically. Jehovah at least does care for such as have no earthly resources; and this is attested in the strongest way when they suffer from an extreme evil which leprosy was and figures. Does He not compassionate the poor in faith, due in general to defective teaching?

“21And if he [be] poor, and his hand be not able to get it, then he shall take one lamb a trespass offering, a wave offering to atone for him; and one tenth part of fine flour mingled with oil for a meal offering; 22 and a log of oil, and two turtle doves or two young pigeons, as his hand may be able to get: the one shall be a sin offering, and the other a burnt offering. 23 And he shall bring them on the eighth day of his cleansing to the priest unto the entrance of the tent of meeting before Jehovah.

24 And the priest shall take the he-lamb of the trespass offering, and the log of oil, and the priest shall wave them a wave offering before Jehovah. 25 And he shall slaughter the he-lamb of the trespass offering; and the priest shall take the blood of the trespass offering, and put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of the right hand, and upon the great toe of his right foot. 26 And the priest shall pour of the oil into the priest's left hand, 27 and the priest shall sprinkle with his right finger of the oil that [is] in his left hand seven times before Jehovah. 28 And the priest shall put of the oil that [is] in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering. 29 And the remainder of the oil that [is] in the priest's hand he shall put upon the head of him that is to be cleansed to atone for him before Jehovah. 30 And he shall offer one of the turtle doves or of the young pigeons, of what his hand was able to get; 31 of what his hand was able to get the one a trespass offering, the other a burnt offering with the meal offering; and the priest shall atone for him that is to be cleansed before Jehovah. 32 This is the law [for him] in whom [is] the sore of leprosy, whose hand cannot get what is for his cleansing” (vers. 21-32).

The allowance of grace here is solely for the falling short on the eighth day; and it is here where poverty is now and long has been found. Few rise up to the riches of God's grace in its Christian form and fullness. But the principle must be maintained if the right measure is deficient. If unable to take two unblemished he-lambs and one like ewe lamb, with three measures of fine flour, with oil for the oblation, and a log of oil besides, the poor leper was to take one lamb with one deal of oil mingled for the oblation, with a log of oil. This was indispensable for rich or poor alike. The priest began with the lamb slain for a trespass offering, and not a sin offering simply, still less a ram of consecration of sweet savor. Such was the blood sprinkled on each characteristic organ of his body; nothing other or less was permitted. The defilement must be felt and met adequately. Intrinsic cleansing by blood over the living water to be sprinkled did not suffice.

There is judicial cleansing in the sprinkled blood of the trespass offering, which is the leper's consecration to God, suited to the new creation, and hence applied to the renewed mind, as for work, and for walk. Then and not till then, for poor as for rich, is the unction from the Holy One. Not life only nor redemption or rather purification by blood which dedicates to God, but divine power is figured by the oil which follows the blood; and this oil is completely sprinkled before Jehovah anterior to putting it on each member of the poor leper, and the rest poured on his head. For the priest did all as punctiliously for him as for the richest. But two turtle doves, or two young pigeons, such as he could get, were sufficient, one for a sin offering and the other for a burnt offering. His poverty must not hinder his full cleansing and acceptance.

Thus what to the superficial reader seems strange if not tiresome repetition is in reality the witness of God's rich mercy and His loving the poorest with great love. But such a scripture ought also to be a serious guard from that levity which modern revivalism accentuates, though it has ever been the snare of those who are carried away one-sidedly with the freeness of grace to forget its fullness. In reaction from a systematic putting under law as a preparatory course for due reception of this gospel, they confound conversion with salvation, and as it were argue the interested soul to believe and say, I am saved! I am saved before the soul has any genuine sense of sin before God. Those who are strong have no need of a physician but such as are sick; and if the wounds are deep, it is well if they be probed without haste to cover them up. Repentance is most important, lest a crop of such faith arise as James 2 refuses to own. Consider the Prodigal in Luke 15.

The jailer, though speedily and truly converted (Acts 16), was not proclaimed as a saved soul there and then; nor does scripture ever speak with the hurry-scurry so popular among many excellent persons and ardent evangelists. What Paul and Silas said was, Believe on the Lord Jesus, and thou shalt be saved, and thy house. So the pious and prayerful Cornelius had to hear words whereby he should be saved, and his

house. No doubt when he received the Spirit of adoption, he was duly enabled to know that by grace he was saved as a continuous fact. It is well if the preacher is not precipitate, that the work in souls be deeply laid and sure. It is not for forgiveness only but for deliverance, and communion with God, yea with the Father and with His Son, Jesus Christ.

Priesthood: Leviticus 8-15, Leviticus 14:10-20: Priesthood 29. Leper on the Eighth Day

Leviticus 14:10-20

Here we have the shadow of truth, both of high import, and unthought of since the apostles passed away, when men took their place whose scanty faith fell woefully short of the inspired deposit. Thus we need peculiarly that we be on our guard and looking up for divine guidance so as to read the written word with that discernment which only the Holy Spirit can give.

“(10) And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenths of fine flour mingled with oil for an oblation [or, meal-offering], and one log of oil. (11) And the priest that cleanseth shall present the man that is to be cleansed and those things before Jehovah at the entrance of the tent of meeting. (12) And the priest shall take one he-lamb, and present it for a trespass offering, and the log of oil, and wave them for a wave offering before Jehovah. (13) And he shall slaughter the he-lamb at the place where the sin offering and the burnt offering are slaughtered, in a holy place; for as the sin offering, so the trespass offering is the priest's; it is most holy. (14) And the priest shall take of the blood of the trespass offering and the priest shall put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot. (15) And the priest shall take of the log of oil, and pour it into the palm of his own left hand; (16) and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah. (17) And of the rest of the oil that is in his hand the priest shall put on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, upon the blood of the trespass offering. (18) And the remainder of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, and the priest shall make atonement for him before Jehovah. (19) And the priest shall offer the sin offering, and make atonement for him that is to be cleansed from his uncleanness; and afterward he shall slaughter the burnt offering. (20) And the priest shall offer the burnt offering and the oblation upon the altar; and the priest shall make atonement for him, and he shall be clean” (vers. 10-20).

The ritual of the eighth day foreshadows the work of Christ in the light of His resurrection, the Christian's rich appropriation, and the consequent gift of the Holy Spirit. It is not merely the general and indispensable efficacy of Christ's blood with the action of the Spirit as living water in order to purification morally as well as judicially. Here we have the conscience cleansed from dead works to serve or worship a living God, and be at home as it were, coming not merely into the camp but into his tent. It is in its measure a consecration like the priests'. Only here it is founded, not on a sin offering (Lev. 8:14; 9:2) but on a trespass offering (14:12, 13); for there had been a violation of a holy relation to meet. And the priest applied its blood to the right ear, right thumb, and right great toe (14). All the man is brought under the most holy blood, what he hears and does, with his walk; he belongs wholly to God in thought, work, and way. In the case of the priests it was the blood of a peace offering.

Then follows the unction from the Holy One (15-18). The waving too of all was before Jehovah, so was the application, as with the priestly consecration. The oil was put where the blood had been. How clearly was prefigured the full blessing first enjoyed at Pentecost. Not only was Christ's death for removing evil, but entered into in all its fullness as before God, and in the Holy Spirit's power to give personal consciousness and enjoyment of it all, as having redemption in Christ through His blood, as well as priestly access to the sanctuary, we may add. We are meant to be already in known and near relation to God. Whatever be the intrinsic efficacy of Christ's work (and here it is viewed in its various value as it is really infinite), how much we owe to the Spirit sent personally to abide in and with us! For thereby we dwell in God and God in us, as 1 John 4 says of the Christian. The heart is thus free intelligently to realize God's righteousness and grace in Christ's work to His glory, when the worshipper once purged has no more conscience of sins. But this can never be rightly or safely unless the conscience has first been searched and cleansed in the light of God.

There is great force in the figurative state of ver. 18, crowning the previous details. Yet when the completeness of the Spirit's power is thus set out, how sedulously God takes care to mark after this in ver. 19 the sin offering offered, as well as the burnt offering and its accompanying meal offering, each essential to make atonement for him that was to be cleansed from his uncleanness, and all offered that he should be clean and know it with the utmost assurance. For atoning virtue Christ is the all; yet has the Spirit His own blessed function. What a testimony to that which God is in grace and truth and righteousness withal on behalf of the evil and lost!

Priesthood: Leviticus 8-15, Leviticus 14:8-9: Priesthood 28. Leper Washes

Leviticus 14:8-9

Thus, we have seen that in the first place all was done for the leper, not by him. Another was active, not himself. He was to be brought to the priest; and the priest had to go forth out of the camp. The all-important thing was, not that the leper, but that the priest should look and ascertain that the sore of leprosy was at a stay, or rather healed in the leper. The priest had to direct the means then to be employed; and when one of the clean birds was killed in an earthen vessel over living water, it was he that took the other live bird with the various accompaniments he had prescribed, dipped them and the live bird in the blood of the killed bird, sprinkled the leper therewith, and pronounced him clean, letting the live bird go free. Now, and not before, we are told of the leper's activity.

“And he that is to be cleansed shall wash his clothes, and shave all his hair, and bathe in water, and he shall be clean; and after that he shall come into the camp, but shall dwell outside his tent seven days. And it shall be on the seventh day that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair shall he shave: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean” (vers. 8, 9).

The blood shed and sprinkled, precious and efficacious as it is judicially for the unclean, is not all. There is and must be a moral cleansing also by the water of the word applied to the sinner. Out of the pierced side of Jesus flowed not blood only but water, of which the inspired witness bore record. To this John also refers in his First Epistle, chap. 5 “This is he that came through water and blood; not by water only, but by water and blood.” The sinner needs for blessing not only expiation, but purification.

Here it is typically presented. We know that all is vain unless our hearts are purified by faith; but these shadows as usual do not rise above external actions. “And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, and he shall be clean.” However strange it may appear for the priest to have pronounced the leper clean in ver. 7, this is the sure and cheering ground for beginning the practical work of cleansing himself as in vers. 8, 9. To be pronounced clean by divine authority affords the highest assurance; but it does not supersede the moral cleansing which Jehovah enjoins in all respects. On the contrary it gives invaluable encouragement to enter on and go through every detail as here. “His garments,” what is displayed to the eye, are at once to be dealt with, and the Spirit applies the word to cleanse them. Former things must be judged by the expressed will of God. But there is much more to be heeded. “All his hair” he had to shave. This belongs to his person; the natural comeliness attaching to man's head must be shorn, and himself must bathe in water. There is no sparing of aught wherein impurity might lurk. The efficacy of Christ's death and resurrection, by which alone one could be pronounced clean before God, only makes it the more incumbent to cleanse oneself from every pollution of flesh and spirit, perfecting holiness in fear of God. Then is it added, “and he shall be clean.”

“And afterward shall he come into the camp, and shall abide out of his tent seven days.” Even so, though made free of his public position, he cannot enjoy his individual place till the purifying is complete. With such nice care as to every minute source of defilement is the full cleansing of the leper guarded. Now there is in the gospel what meets each and all more thoroughly than any of these requirements of the law; and this, by a redemption which is “eternal” and thus superior to legal demands of time. Of this the robber saved on the cross is a clear proof and witness; for his case is really an example, though unbelief of God's grace and Christ's work treats it as an exception to the deprivation of a vast deal of the blessing. So naturally do saints swerve, from the light which already shines, to the shadows of the law.

Verse 9 makes plain that the purifying goes on to the last. “And it shall come to pass on the seventh day that he shall shave all his hair, his head and his beard, and his eyebrows, even all his hair shall he shave, and he shall wash his clothes, and shall bathe his flesh in water, and shall be clean.” It is open to our notice that on the last day of the set term the washing is ordered still more minutely than ever, the beard and the eyebrows, no less than the head, and “his flesh” to make the bathing explicit. How blessed for us that we have One to apply the word to our souls and ways in the power of God's Spirit! If the fathers of our flesh chastened us for a few days as seemed good to them, the Father of our spirits so does for profit, in order to the partaking of His holiness.

Priesthood: Leviticus 8-15, Leviticus 14:1-7: Priesthood 27. Leper Pronounced Clean

Leviticus 14:1-7

Now we come to the other side, the grace that can and does cleanse the leper. What a mercy in a world of misery and suffering through sin! There is no desert in man; there is love in God. Yea God is love. Here it appears in His dealings as Jehovah with Israel. They are without doubt as the leper. Their unbelief owns not the truth: else they would now cry, Unclean, unclean, as they surely will in a day that hastens. They are without their inheritance, though Jehovah gave it to them; but their sins and iniquities, their uncleanness in a word, made it a righteous necessity that they should be chased out of it, deprived quite of their land and national being, and out of that sanctuary in the place which Jehovah chose to cause His name to dwell there. No judgment of expulsion more certain and clear than that now lying on His ancient people. Their pride rebels; their distance from Him seeks to disguise it even from themselves; but it is written indelibly on their past and present history: thank God, not forever. Leprous Israel shall assuredly be cleansed, as prophecy declares in sure and abundant and glowing testimonies.

Here however the type is so abstract that we are entitled in no way to narrow the application, but to see how grace adapts it to the need of every and any ruined sinner.

“And Jehovah spoke to Moses saying, 'This shall be the law of the leper in the day of his cleansing. He shall be brought to the priest, and the priest shall go out of the camp; and the priest shall look, and, behold, the sore of leprosy is healed in the leper; then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar wood and scarlet and hyssop. And the priest shall command to kill one of the birds in an earthen vessel over living water. As for the living bird, he shall take it, and the cedar wood and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird killed over the living water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field’” (vers. 1-7).

Typically viewed, the priest is the Mediator, the Savior. As the leper could not come where He was, the priest must go out of the camp to the leper. Indeed “the Son of man came to seek and to save that which was lost.” It was not only that the sinner needed such love to reach a heart steeped in the selfishness and distrust which sin produces in man, along with known rebellion against God and guilty conscience, the sad monitor of coming judgment. Infinite mercy belongs to God; and who could possibly manifest it like His own Son emptying Himself to take a bondman's form, and humbling Himself in obedience even unto death, ay, death of the cross? Thus it was that in Him all the fullness was pleased to dwell, and through him to reconcile..., having made peace by the blood of His cross.

Here then the priest is said to look, “and, behold, the sore of leprosy is healed.” How this was does not enter into “the law of the leper in the day of his cleansing” beyond the fact here notified. In the application it is a new life given. But the day was not come to reveal such a boon. It awaited Christ, the True Light, in Whom was life, and the life was the light of men. Life and incorruption He brought to light through the gospel. The explanation was left in abeyance. But the arrest of the plague was manifestly effected before him who saw according to God; and thereon followed the means ordained for the leper's purification. It was an immensely serious work, and thus the shadows here seen are pregnant with deep interest and weighty truth.

On the face of it, the work first of all was done for the leper, not in the least degree by himself. The priest commanded to take for him that is to be cleansed two clean living birds, and cedar wood, scarlet, and hyssop. Then he commanded further that one bird be killed in an earthen vessel over living water. The living bird he took with the cedar wood, the scarlet, and the hyssop, and dipped them all in blood of the bird killed over the living water; and lastly he sprinkled upon the man to be cleansed from the leprosy seven times, pronouncing him clean, and letting the living bird free.

The two clean birds then set forth Christ dead and risen, the one killed, the other let loose into the open field. But there is far more here; for the bird to die was killed in an earthen vessel over living water. How plain the indication of Him who through the Eternal Spirit offered Himself spotless to God, deigning to be crucified in weakness! Again, what can be more evident than the pains taken to identify the living bird with the slain one by dipping it in the blood of the one killed over the living water? So Christ was given up for our offenses and raised for our justification, as says the apostle (Rom. 4:25).

Nor was this all the truth presented in this pattern of things to come. The taking of the cedar wood and the scarlet and the hyssop, the dipping them also in the blood of the bird that was slain, has a worthy meaning and like the rest is written for our admonition. The death of Christ has pronounced death for him that is cleansed on all with which man is here conversant. The chosen emblems of the highest in nature and of the lowest, along with that which figures the conventional glory of the world, were dipped in the blood; just as in Num. 19:6 they were cast into the midst of the burning of the Red Heifer. In what had not man corrupted himself, perverting all that God gave and sanctioned to His dishonor? But every evil is counteracted for the believer in Christ's atoning death. The leper was himself sprinkled with the blood seven times in token of complete cleansing, and was formally pronounced clean by the priest, with the significant mark of the living blood-sprinkled bird let go into the open field.

Yet much more, as we are told, had to follow. How sedulous is scripture to impress the solemn ways of God, even when a soul is supposed to be converted, and the deadly evil of sin no longer active but at a stay, before it can enjoy the full place and privileges of salvation! How little is this understood by revivalism or even evangelicalism!

Priesthood: Leviticus 8-15, Leviticus 13:47-39: Priesthood 26. Leprous Raiment

Leviticus 13:47-59

So apt to spread is the taint of sin, that the concluding paragraph of our chapter is devoted to leprosy in raiment made of any material, or a skin serving the like purpose.

“And if a sore of leprosy is in raiment, in woolen raiment or linen raiment, either in warp or in woof, of linen, or of woolen, or in a skin or anything made of skin; and the sore is greenish or reddish in raiment or in the skin, or in the warp or in the woof, or in anything of skin; it [is] the sore of leprosy and shall be shown to the priest. And the priest shall look on the sore, and shut up [what hath] the sore seven days. And he shall look on the sore on the seventh day: if the sore have spread in the raiment, either in the warp or in the woof, or in the skin, whatever work is made of skin, the sore [is] a corroding leprosy; it [is] unclean. And they shall burn the raiment, or the warp or the woof, of woolen or of linen, or anything of skin, wherein the sore is; for it [is] a corroding leprosy; it shall be burned with fire. But the priest shall look, and, behold, [if ] the sore hath not spread in the raiment, either in the warp or in the woof, or in anything of skin, then the priest shall command that they wash [the thing] wherein the sore [is], and he shall shut it up seven days a second time. And the priest shall look on the sore after the washing; and, behold, [if] the sore have not changed its appearance (lit, eye), and the sore have not spread, it [is] unclean: thou shalt burn it with fire: it [is] a fret [on what is] threadbare or napless (lit. bald in head or forehead). But if the priest look, and, behold, the sore be dim after the washing thereof, then he shall rend it out of the raiment or out of the skin, or out of the warp or out of the woof. And if it appear still in the raiment, either in the warp or in the woof, or in anything of skin, it [is] a breaking out: thou shalt burn with fire that wherein the sore [is]. But the raiment, either the warp or the woof, or whatever thing of skin which thou hast washed, and the sore departeth from them, it shall be washed a second time, and be clean. This [is] the law of the sore of leprosy in raiment of wool or linen, either in the warp or in the woof, or in anything of skin, to pronounce it clean or to pronounce it unclean” (vers. 47-59).

Thus according to the law of Jehovah leprosy might betray itself in a man's external circumstances, typified by his apparel, whatever this might be, as well as in his person. Everywhere it must be dealt with, but not on such moral grounds as an Israelite might apply. Its appearance was for the priest to discern. It was for him to see and pronounce according to the law of Jehovah which bound him as well as the suspected thing. The appearance of leprosy externally as well as in the person were too serious to be ignored or put off. In Israel the priest must be consulted without fail or delay; but he must look into it as before God and speak accordingly.

We have the authority of the inspired Jude (23) for giving this type a present bearing. For what else is the allusion in “hating even the raiment spotted by the flesh?” Of course the language is figurative in the Epistle; but figures are used in scripture as in all other communications, not for enfeebling the sense but to make it vivid and impressive. So it is in the scriptural phrases, derived from O. T. types of washing us, whether in water or in blood: both are used and carefully distinguished, and the truth meant by each is of the greatest moment. But the allusion in that solemn warning of the departure, not only from righteousness but from grace and the faith once delivered to the saints, may help souls to see that every scripture is not only God-breathed but profitable as the apostle says.

The surroundings of a man lay bare his leprosy. Our ways may display even more than our words. People talk about the heart being all right as an excuse for what stumbles in the eye, the hand, or the foot. The Lord, who really searches the heart and can alone judge as He soon will, pronounces now that each or all must be got rid of at all cost, rather than keeping all to be sent into the everlasting fire, the Gehenna of fire. Habits disclose the deadly taint very plainly; but it is the spiritual man who alone can truly discern. Such have the mind of Christ, who indeed is “the priest” to pronounce absolutely. But even with Him, though unfailing, there is no haste. He did not speak from Himself, but the things which He heard from His Father. He would impress on us the divine authority of the word, that what we say or do be in obedience. If the circumstances are persistently bad, they must be absolutely judged. Nothing less than “burning” will do as ordered by the priest on God's part. If “washing” avail to correct, a further application is enjoined, and if the change more appear, the priest pronounces clean. If not, all is wrong, for it is leprosy. The standing type of sin, at least in the O.T. aspect, is thus carried out beyond the person to his environment; and

there the surroundings might disclose the fatal taint. Wherever it was discerned by the spiritual eye, immediate and unsparing judgment must follow.

Priesthood: Leviticus 8-15, Leviticus 13:45-46: Priesthood 25. Leper Outside

Leviticus 13:45-46

In these verses is set out the diseased condition of the convicted leper. It was, while he lived, death to all the privileges of the people of God; the standing type of a sinner, not only before Him, but under command to declare it to man.

“And the leper in whom the sore is,-his garments shall be rent, and his head shall be uncovered (or, go loose), and he shall cover his upper lip or beard, and shall cry, Unclean, unclean All the days that the sore [shall be] in him, he shall be unclean: he [is] unclean; he shall dwell apart; outside the camp his dwelling [shall bier (45, 46).

Thus vividly did Jehovah, while prescribing for the solemn separateness of an Israelite under this fell disease, look onward to the discovery of what every man is in the light of Christ. For He alone gives us the full truth of every one and of everything. It is not that the law did not indicate much that was true, and the prophets yet more. But, as John 1:9 so strikingly tells us, the Word, even Jesus, is the true light, which, coming into the world (for this is the only legitimate rendering), pours light on every man. It is not limited like the law to Israel. It shines on Gentile as well as Jew. It is no lightning flash as of death like the effect of the same law; yet it discovers, fully and at once, the true state of each. No prince is exalted above its penetrating power, any more than the most abject slave is beneath it. It was the Word incarnate here below, divine light yet in man, having its range universal on the race here below. Far from any boasting of Him as Light of east or west, north or south, such was the unbelief that not even Palestine owned Him, though born its King with a title pure, perfect, and indisputable, alike human and divine, Immanuel. He was in the world and the world had been from Him, and the world knew Him not. He game to what was His own, and His own people received Him not, guiltier than the besotted world. Yet was He love, as well as light; grace and truth (in contrast with the law) came into being through Jesus Christ; and thus was “every man” the less excusable. None received Him but such as were born of God; only these were enlightened by Him.

Yet here the shadow is now at least plain enough. The sinner according to God's figure before us is of all men most miserable; and now we can say that such in God's estimate are all men, if we read the type in the light of Christ. Hence the leper's apparel was to declare his misery and his grief. “His garments shall be rent, and his head shall be uncovered, and he shall cover his upper lip, and shall cry, Unclean, unclean!” Sorrow for others or at their evil it is not, but the deepest mourning for himself. The goodness of God leads the sinner to repentance. Despise not then the riches of His goodness and forbearance and long-suffering: why in presence of this, if hitherto unconcerned, perish forever? Why, according to one's hardness and impenitent heart, treasure up to oneself wrath in a day of wrath? It is the way of mercy, because it is the way of truth; and if one be in the humbling truth of his sins before God, will not He be found in the truth of His grace? The Lord Jesus gives the soul both repentance and faith. To be a sinner, refusing to own it at God's call, is a place of the utmost danger. The presence of Jesus the Son of God lays bare my real evil; His going away to the Father, the rejected One, demonstrates righteousness only there, and nothing but sin left in I the world. If I heed God's word, I cease to deny or excuse my sins, frankly confessing my ruin, with the cry, Unclean, unclean, in His ears.

To be light-hearted and indifferent is to defy the just sentence of God. Nor will it do to betake oneself to the external trappings of woe. We are not Jews: rites and ceremonies are but letter, and avail not. The gospel meets the sinner expressly as lost, powerless, ungodly, and His enemy; but all this is dire reality, and no form of speech. If we are insensible to our state, it is worse than form; it is hypocrisy. Christ came not to call righteous ones; but He will have sinners feel and own their sins; and if they do not, a worse thing befalls them than if they professed not His name. Hence the all-importance of life, eternal life, which where possessed makes our evil intolerable; and whether at the beginning for our state, or afterward for particular acts, it leads the believer to be grieved unto repentance. For grief according to God works out repentance unto salvation not to be regretted; whereas the grief of the world works out death.

Where the conscience answers to God's call, the outer signs of the leper's distress are reproduced in the depths of one's moral being. As the Corinthians broke down and cleared themselves in the matter of their sin and shame, which, if unjudged, would have unchurched them as corporately denying Christ's name, so one only bears aright His name individually as a Christian by inward and true renunciation of evil, each of his own. Where faith is genuine, repentance is; and this makes the truth taught by the bearing of the leper as plain as it is impressive and important. It is rending of the heart for the converted soul, rather than of his garments; real acceptance of his dishonor by his sins, bitter as it is, instead of claiming honor for his “head"; it is the “beard” no longer a display of his vigor as a man, but covered in spirit with shame. He owns himself defiled irreparably as far as he is concerned. He betakes himself to solitary confession, instead of presuming to mingle with the faithful; he truly feels that he is but a dog, and not a sheep. So the Canaanite woman was brought by grace to own the simple truth, and thereon was blessed beyond her hopes. It is the turning-point for establishment in grace, and spirituality of mind, though dependence withal on God is ever requisite.

Priesthood: Leviticus 8-15, Leviticus 13:29-44: Priesthood 24. Leprosy of the Head or the Beard

Leviticus 13:29-44

Another case appears, evil indications on the head or on the beard. This at once arrests attention. For the comely was thus turned into its opposite, and deadly evil darkened what should manifest beauty of its kind.

“And if a man or a woman hath a sore on the head or on the beard, and the priest look on the sore, and, behold, it looketh deeper than the skin, and yellow thin hair [is] in it, then the priest shall pronounce him unclean; it [is] a scall, leprosy of the head or of the beard. And if the priest look on the sore of the scall, and, behold, it looketh not deeper than the skin, and no black hair [is] in it, the priest shall shut up [him that hath] the sore of the scall seven days. And when the priest looketh on the sore on the seventh day, and, behold, the scall hath not

spread, and no yellow hair is in it, and the scall doth not look deeper than the skin, he shall shave himself, but the scall shall he not shave; and the priest shall shut up [him that hath] the mall seven days a second time. And the priest shall look on the mall on the seventh day, and, behold, the scall hath not spread in the skin, nor looketh deeper than the skin, then the priest shall pronounce him clean; and he shall wash his garments and be clean. But if the scall hath spread much in the skin after his cleansing, and the priest shall look on him, and, behold, the scall hath spread in the skin, the priest shall not seek for yellow hair: he [is] unclean. But if in his eyes the scall be at a stay, and black hair hath grown up therein, the scall is healed, he [is] clean; and the priest shall pronounce him clean.

“And if a man or a woman, hath in the skin of their flesh bright spots, white bright spots, and the priest look, and, behold, in the skin of their flesh [are] pale white spots, it [is] an eruption that hath broken out in the skin; he [is] clean. And if a man's hair have fallen off his head, he [is] bald; he [is] clean. And if his hair be fallen off from the front part of his head toward his face, he [is] forehead bald; he [is] clean. And if there be in the bald head or bald forehead a white-reddish sore, it [is] a leprosy that has broken out in his bald head or his bald forehead. And the priest shall look on it, and, behold, the rising of the sore [is] white-reddish in his bald head or in his bald forehead, as the appearance of leprosy in the skin of the flesh, he is a leprous man, he [is] unclean: the priest shall pronounce him utterly unclean; his sore [is] in his head” (vers. 29-44).

The suspected evil here infected what in part characterized a woman, as it wholly did a man, The priest must see to it and discern. Was it in appearance deeper than the skin? Still more, was there in it yellow hair? If so, there was an energy of mischief at work, contrary to the constitution in its normal state. As the presence of black hair was an indication of health, yellow thin hair showed the fell disease in an active form, and the priest had only to pronounce unclean. It was not only a scall but leprosy of the head or of the beard. If however the priest on looking saw the sore to be on the surface, though no black hair was in it, there was hope. But he was to be shut up for a full term of waiting; and if on the seventh day under the priest's inspection, there was no spreading and no yellow hair, and the scall was only skin deep, he must shave himself (not the scall), and again be similarly shut up. If after the fresh time of seclusion, the priest on looking found neither spreading of the sore nor deepening, the person was entitled to be pronounced clean, as he was called thereon to wash his clothes and be clean.

Everything, it is plain, marks the holiness Jehovah demanded in His people; and this, not under a man's estimate of his own state, nor yet on the perfunctory opinion of a fellow Israelite. What was offensive in His eyes and unfitted for any part in His congregation must be subjected to him who was used to His sanctuary and bound to judge by His word according to that standard; for there Jehovah dwelt. The same principle applies still, and more fully since Christ came and accomplished redemption. He too is the ever accessible and vigilant priest who cannot fail to discern and act to God's glory.

But there is also provision against a morbid judgment and despair, which Satan knows how to work for injury and ruin, as well as the more common danger of too light and self-sparing a scrutiny. A man or a woman might have in the skin of their flesh “bright spots, white bright spots.” Here again priestly discernment is prescribed; and if they were of a pale or dull hue, it was not leprosy, but a different eruption that had broken out in the skin. The person was clean. Grace is as opposed to severity as to laxness. It is holy, but neither hard nor careless or compromising.

Another case comes next, which there was still less reason to confound with leprosy. Weakness is nothing of the sort. A man's hair might fall off his head in general, or from the parts of his head toward his face. He might be bald, or forehead bald; but in either instance it was no more than infirmity; and infirmity is not sin, any more than sin should be called infirmity as is too often done. The apostle gloried in his infirmities, his trials and sufferings. No saint could make light of a single sin; still less could he glory in sins. Whoever does so proclaims himself a leper; and his pretension to be a saint is utter delusion.

But where there is weakness, as here in a bald head or forehead, there might be worse, “a white-reddish sore.” Then it is most serious, and none other than leprosy breaking out there; and the priest looks on him, and sees it to be really so. “He is a leprous man; he is unclean: the priest shall pronounce him utterly unclean; his sore is in his head.” It is a hopeless case. Delay was uncalled for; waiting, an idle form. Human mercy, or magnanimity, in such a case would be of Satan. “Holiness becometh thy house, O Jehovah, forever.”

Priesthood: Leviticus 8-15, Leviticus 13:18-28: Priesthood 23. Occasions of Leprosy

Leviticus 13:18-28

But we have next to consider how leprosy might disclose itself, and the care which should be taken not to confound other symptoms with that loathsome sore. Zeal for God is not to extinguish tenderness toward man: Jehovah Himself maintains and requires both.

“And when the flesh hath in the skin thereof a boil and it is healed, and in the place of the boil is a white rising, or a white reddish bright spot, it shall be shown to the priest; wand the priest shall look on it, and behold, it looketh deeper than the skin, and the hair thereof is turned white; then the priest shall pronounce him unclean; it [is] the sore of leprosy broken out in the boil. But if the priest look on it, and, behold, no white hairs [are] therein, and it [is] not deeper than the skin, and [is] pale, the priest shall shut him up seven days; and if it spread much in the skin, then the priest shall pronounce him unclean: it [is] the sore. But if the bright spot have staid in its place and have not spread, it [is] the scar of the boil; and the priest shall pronounce him clean.

“Or when the flesh hath in the skin thereof a burning inflammation and the place of the inflammation becometh a bright spot white-reddish or white, then the priest shall look on it, and, behold, the hair is turned white in the bright spot, and it looketh deeper than the skin, it [is] a leprosy that is broken out in the inflammation; and the priest shall pronounce him unclean: it [is] the sore of leprosy. But if the priest look on it, and, behold, no white hair [is] in the bright spot, and it [is] no deeper than the skin, but [is] pale, the priest shall shut him up seven days. And the priest shall look on him the seventh day, and if it have spread much in the skin, the priest shall pronounce him unclean: it [is] the sore of leprosy. But if the bright spot stay in its place, not spread in the skin, and [is] pale, it is the rising of the inflammation; and the priest shall pronounce him clean; for it [is] the scar of the inflammation” (vers. 18-28).

An ebullition of temper or other extreme excitement, when passed, may leave effects in evil ways and words, and not a few might be disposed to judge severely. But here the standard is the sanctuary of Jehovah, and the judge is he who is familiar with His presence. In the

case first named the boil is healed; but in its place there may be a white rising, or a bright spot white-reddish. This is too serious to pass over. It must be submitted to the priest. The boil was not to prove, but it may give occasion for, leprosy, hitherto latent, to betray itself. And there is enough ground to call for the inspection of the priest: for indifference is according to God as intolerable as the meddling of what has no divine sanction.

Merely human considerations are out of the question; even to be an Israelite cannot bar the due intervention, but rather the contrary. The word and will of Jehovah must rule in His appointed way. And the priest must submit to the divine directions as carefully as the Israelite. Does the mischief look deeper seated than the skin? Is the hair turned white? If so, the energy of evil lies therein and works; and the priest shall pronounce the man unclean. It is the sore of leprosy broken out in the boil. On the other hand, if the inspection of the priest finds no white hairs, and nothing but a superficial appearance, there is no off-hand clearance, but a remand for seven days, when the suspected person is again examined. Then if there be much of a spread in the skin, the sore is plain, and the priest must not hesitate to say so; but if there be no spread and the bright spot remain simply as before, it is only the scar of the boil, and the priest shall declare him clean.

The next case is not that of an ulcer, said to be healed. There is a burning inflammation, and the raw flesh that burns has a bright spot, white-reddish or white, for symptoms may differ a little. Here again the inflammation is no more leprosy than the boil or ulcer; the suspicion of worse is in the bright spot. Here too the priest must look on according to the command of Jehovah. Is there an active energy at work turning the hair white? Does it seem deeper than the skin? These indications tell the fatal tale. If so, it is a leprosy that is broken out in the inflammation. The priest cannot rightly shirk from his painful but bounden duty. Magnanimity in such a case is wholly misplaced, and a yielding to the devil. It is the sore of leprosy, and the man must be pronounced unclean. But if when the priest looks, and there is no sign of activity or of an evil seat underneath the surface, but rather of a fading away, the priest is entitled to wait and hope that it is but a passing evil and not a persistent habit. After the seventh day that the suspect is shut up, he looks again, and if it has spread much in the skin, it is too clearly the sore, and the man is unclean. Whereas, if there was no such spread, but the bright spot remains in its place, the priest is called to pronounce him clean.

Compare with these cases the brother sinning “against thee” in Matt. 18:15-17. It may be a fault unknown to any other soul; and grace goes and seeks the erring man's good. But he refuses, not only the one, but one or two more, and even to hear the assembly. Slight as the occasion may have been, the issue is to prove self reigning, sin unjudged and increasing, and the man disqualified for all fellowship of saints. “Let him be to thee as the Gentile and the tax-gatherer.” It is quite a different occasion from that of which we read in 1 Cor. 5 where the wickedness was plain and known, and not a sin against another, unsuspected by others

Priesthood: Leviticus 8-15, Leviticus 13:9-17: Priesthood 22. Leprosy Tried and All Out

Leviticus 13:9-17

Here we have on the one hand cases where the priest has only to see and pronounce unclean: so distinct are the symptoms. On the other hand others are presented of the saddest appearance when the priest on looking has to pronounce the person clean. How important to have sure instruction from above! To judge by appearance, and not by the word, is sure to be unjust and unwise. We have to walk by faith, and this can only be by God's word and Spirit.

“When a sore of leprosy is in a man, he shall be brought to the priest;” and the priest shall look on [him], and, behold, [there is] a white rising in the skin, and it hath turned the hair white, and a trace of raw flesh [is] in the rising: it [is] an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean; he shall not shut him up; for he [is] unclean. And if the leprosy break out much in the skin, and the leprosy cover all the skin of [him that hath] the sore, from his head even to his feet, wherever the eyes of the priest look, and the priest looketh, and, behold, the leprosy covereth all his flesh, he shall pronounce clean [him that hath] the sore: it is all turned white; he [is] clean. But on the day when raw flesh appeareth in him, he shall be unclean. And the priest shall look on the raw flesh, and shall pronounce him unclean; the raw flesh is unclean; it [is] leprosy. But if the raw flesh change again and be turned white, he shall come to the priest, and the priest shall look on him, and, behold, the sore is turned white, then the priest shall pronounce clean [him that hath] the sore; he [is] clean” (vers. 9-17).

In the first instance the combined proofs of leprosy rendered the priest's sentence indubitable. There was a white tumor in the skin, the hair was turned white, and a trace of raw or living flesh was in the tumor. All pointed to the fatal evil in the man, and an actual activity of evil. Waiting is needless in such circumstances. It is too plainly an inveterate and energetic plague in the man. To shut him up would mislead: he is unclean, and the priest pronounces so. To wait, when evil is manifest, is trifling with God and marl,

Immediately follows what to most would seem utterly hopeless; yet Jehovah prescribes quite a different judgment. Here the leprosy has broken out much in the skin, and covered it all from the man's head to his foot, so that before the priest's eye the leprosy has overspread all his outside, and all is turned white. Yet, strange to say, the priest on looking at a sight so deplorable was directed to pronounce him clean, as indeed he was. Where sin abounded, grace over-exceeded. It is the denial of sin, and the assertion of one's own righteousness, which cut off hope. Where there is no hiding, but the sin is out and the sins laid bare all over, God delights in saving. So it was that the cross displayed all the iniquity of man, and God's love to the uttermost. See in the crucified robber a living application of this great principle: “We indeed justly” adjudged to a death of torture; yet the man who concealed nothing of his sins going that day to be in Paradise with the Savior Son of God.

Quite different it is when “raw flesh” appears in the man (ver. 14). For the evil is active then, and indicates a deep-seated source. Sin is still reigning within, a surer sign of ruin than anything on the surface. “He shall be unclean,” says the word; and the priest when he sees the living flesh can but pronounce him unclean; for so it is, leprosy beyond mistake.

But after that we hear in ver. 16 of the raw flesh changing again, and turned white. This is encouraging enough for the man to “come” to the priest; who sees him, and that the sore is really turned white, whereon he pronounces him clean. The sore instead of working with energy within is turned white without; and he himself comes in the consciousness that he is clean, that it may be certified according to God's will. Divine healing produces liberty of spirit.

Do not err: neither fornicators, nor idolaters, nor adulterers, nor pathics, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And these things were some of you; but ye got washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the Spirit of our God (1 Cor. 6:9-11). How real and great is the depravity of man left to himself and Satan! How real and still greater is the delivering grace of God in the name of the Lord Jesus and by His own Spirit! In Jesus He has revealed Himself to us; and, as we were the slaves of lust and passion under the power of Satan, He by Jesus wrought a work to rescue all who believe with a sure title, and made it good in our souls by His Spirit. For where the Spirit of the Lord is, there is liberty, as well as power, love, and a sound mind.

Priesthood: Leviticus 8-15, Leviticus 13:1-18: Priesthood 21. Leprosy

Leviticus 13:1-8

What a voice to all is the next appalling type of sin, as a living death, and an uncleanness which God alone could meet! For there was no cure naturally. It was for the priest to pronounce on; but not a word about a cure: if healed by preternatural means, offerings were prescribed for cleansing, and this in a wonderfully precise and careful way. It is the standing type of sin in the law; to which the Gospels add palsy, as destroying all strength. Luke, the great moralist among the Synoptics, brings the two together in his chap. 5:12-26, as was his manner, guided by the inspiring Spirit. Here it is set out in a fuller form than any other subject singly in the book; and no wonder sin in the first is all pervading, and has dismal consequences in his surroundings and his home.

“And Jehovah spoke to Moses and to Aaron, saying, When a man shall have in the skin of his flesh a swelling, or a scab, or a bright spot, and it becometh in the skin of his flesh a stroke of leprosy, then he shall be brought to Aaron the priest, or to one of his sons the priests. And when the priest looketh on the stroke in the skin of his flesh, and the hair in the stroke is turned white, and the stroke looketh deeper than the skin of his flesh, it [is] the stroke of leprosy; and the priest shall look on him and pronounce him unclean. But if the bright spot [be] white in the skin of his flesh, and look not deeper than the skin, and the hair be not turned white, the priest shall shut up [him that hath] the stroke seven days. And the priest shall look on him the seventh day; and, behold, in his sight the stroke remaineth as it was, the stroke hath not spread in the skin, then the priest shall shut him up seven days a second time. And the priest shall look on him again the seventh day, and, behold, the stroke [is] become pale, the stroke hath not spread in the skin, then the priest shall pronounce him clean; it [is] a scab; and he shall wash his garments, and be clean. But if the scab have spread much in the skin, after he hath been seen by the priest for his cleansing, he shall be seen again by the priest; and the priest shall look on him, and, behold, the scab hath spread in the skin; then the priest shall pronounce him unclean: it [is] leprosy” (vers. 1-8).

Even in the type it was a holy rather than a medical question. Leprosy was not a malady so much as a stroke or plague; and the priest looked on the suspect with minute direction from Jehovah. It was not the diagnosis of a physician. As the consequence was most serious to an Israelite, the most scrupulous care was due in the priest. Uncleanness from birth was a fact patent, and there Jehovah spoke to Moses for what concerned every mother and child. For leprosy He spoke to Moses and to Aaron. The leper represents, not a Christian but man in the flesh, Israel under the first covenant. Sin works and manifests itself; but haste to pronounce on evil when manifest or at work, is as far from God as indifference to it; both the reverse of grace. The priest, or spiritual man conversant with the presence of God, judges according to the written word.

There might appear in the skin of the flesh a swelling, or a scab, or a bright spot. The issues of leprosy differed in look like the motions of sin; but any of them indicate what is hateful to God; and the man must be scrutinized by Aaron or one of his sons. For us it is the mind of Christ, and as the judgment is of those within divine privilege, it involves the responsibility of pleasing God. We are not in the flesh like Israel, but the flesh is in us; and therefore we must mortify our members which are on the earth. All scripture is profitable to us, even if it be not about us.

The priest then was to look on the suspected plague or stroke in the skin of the man's flesh; and if the hair in the stroke were turned white, and the appearances of the stroke were not superficial but deeper than the skin of his flesh, leprosy was too surely indicated. Jehovah requires, not report, but personal inspection on the priest's part; and if there be proof of a present energy of evil at work, and yet more of no mere passing outbreak, but of persistent and deliberate and deeply penetrating evil, doubt is precluded, and the man must be pronounced unclean. There might be “the bright spot,” but no deep purpose underneath, and no active evil in result. In this case the priest shut up the case seven days, though he could not dismiss it as clear, for there was an appearance of evil plainly enough; but as there was no more, he waits patiently. On the seventh he looks again, and if there be no spreading in the skin but the stroke be at a stay, he shuts the man up seven days more. Then he looks, and if the stroke be pale and dim, and no spread of it in the skin, the man is pronounced clean. It is but a scab; and he is to wash his clothes, and be clean. But if the scab spread, after he had shown himself to the priest for cleansing, he shall show himself to the priest again, and the priest sees the spreading, the truth must be spoken, for the evil is at work; and the priest shall pronounce him unclean. It is leprosy. It must not be hid. “Thy will be done.”

Priesthood: Leviticus 8-15, Leviticus 12:1-8: Priesthood 20. Birth Uncleanness

Leviticus 12:1-8

Jehovah here gives a moral lesson of the deepest moment. Man since the fall is radically unclean. None slower to learn, or readier to forget, than Israel, yet neither son nor daughter was born without the continual memento. The mother who in this case was immediately concerned had to feel its consequence, and was even reminded of woman's part, when sin first entered, by the added sentence awarded if the babe were a female.

Sin is not at all limited to crime, or to glaring evil. It is a mischievously and unequivocally false version which is given in the A.V. of 1 John 3:4, where we read that “sin is the transgression of the law.” Millions have thence derived their notion of sin, and have thereby been misled into the great errors, on the one hand, of ignoring a vast deal of real sin, and on the other of arguing that all men must be under the law,

inasmuch as it is certain that all sinned. But any such reasoning proceeds on a false principle. For the true meaning of the apostle's statement is, that “sin is lawlessness,” the far wider and subtler evil of doing one's own will without the check of divinely imposed authority. In the R.V. it is properly rendered, “sin is lawlessness,” which is absolutely true, and applies to all mankind whether they did or did not know the law. All transgression of the law is sin, but all sin is far from being transgression of the law. Hence the Jews are called “transgressors,” for they distinctively were under law; whereas scripture speaks of the Gentiles as “sinners,” not as “transgressors,” which they must have been if all men were alike under law. But this is expressively disproved by Rom. 2:12, where Gentiles are distinguished from Jews on that very ground: “for as many as have sinned without law shall perish without law; and as many as have sinned under law shall be judged by law.... in a day when God shall judge the secrets of men, according to my gospel, through Jesus Christ.” If Gentiles had not law, they had conscience, which made them feel guilty in dereliction of a natural duty, as is shown in the same context.

Here it is rather uncleanness before God as the universal effect of the dark inheritance of sin. One could not speak of sinning in babes male or female, but there was uncleanness in all. And Jehovah took care that from Himself Israel should know of it as to their own offspring. Here it is not about the nations He speaks but of the chosen people, that no flesh should boast.

“And Jehovah spoke to Moses, saying, Speak to the children of Israel, saying, If a woman conceive seed, and bear a male, then (and) she shall be unclean seven days; as in the days of the separation of her infirmity she shall be unclean. And on the eighth day shall the flesh of his foreskin be circumcised. And she shall continue thirty-three days in the blood of her cleansing; no holy thing shall she touch, nor come into the sanctuary until the days of her cleansing are fulfilled. And if she bear a female, then she shall be unclean two weeks, as in her separation; and she shall continue sixty-six days in the blood of her cleansing. And when the days of her cleansing are fulfilled for a son or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering, to the entrance of the tent of meeting to the priest. And he shall offer it before Jehovah and make atonement for her; and she shall be clean from the fountain of her blood. This [is the] law for her that beareth male or female. And if her hand cannot find enough for a sheep, she shall bring two turtledoves or two young pigeons, one for a burnt offering, and the other for a sin offering; and the priest shall make atonement for her; and she shall be clean” (vers. 1-8).

Thus was the uncleanness of man turned to divine account and mercy withal. The evil was owned before Jehovah. On the eighth day was the male child separated to Him by the sign of death to the flesh. Such was the covenant token, even before the law, though maintained by it, till a better circumcision not made by hands. But the mother continued for thirty-three beyond the seven days, apart from holy things or place, and then brought her Burnt-offering and her Sin-offering, which the priest offered in atonement, and she became clean. In case of a female child, the time of abiding unclean was doubled. The apostle even would not have us forget that Adam was first formed, then Eve; and Adam was not deceived, but the woman having been deceived was in transgression. Grace reigns through righteousness unto life eternal through Jesus Christ our Lord. A better sacrifice, a fuller holiness, and a higher life should then be given in sovereign grace, and this to all, Greek or Jew, who believe; for all were then proved alike lost sinners, now alike saved by faith in Jesus.

What a contrast is this chapter with the Rabbinic corruption of the law by tradition of man! What contempt of women and children, to say nothing of slaves! “Gather the people together” (says Deut. 31:12), “men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law.” This the oral law abjures. “A woman's wisdom,” says R. Eliezer in the Talmud (Joma, fol. 66, col. 2), is only for the distaff; “and what is worse, he cites Ex. 35:25 for his unbelieving folly and presumption. Had he forgotten so many that were highly favored, and even vehicles of the Holy Spirit's power? A woman specially suffered in moral government. Jehovah here proves His gracious consideration in an ordinance expressly marking His concern that they should be purified from that which recalled sin and entailed uncleanness. Sacrifice alone could effect this; yet not a Sin-offering only but the Burnt-offering in full acceptance. And such was the tender care of God, that poverty was comforted in His receiving a pigeon or a turtledove for a Burnt-offering, whereas the richest could not boast of more than a pigeon or a turtledove for a Sin-offering. What was imperative for the atoning clearance of the evil was the same. Rich and poor stood on the same level. For the joy of acceptance the pigeon of the poor was as valid as the rich woman's sheep. What a rebuke to every form of respecting persons! What grace that the Lord of glory was born of a virgin mother, whose poverty was shown in the offering proper to it! What a chasm separates the “Daily Prayers” of the Jew from the scriptures! “Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.” “Blessed &c. who hast not made me a slave.” “Blessed &c. who hast not made me a woman.” The inspired wisest of men says, “A foolish man despiseth his mother” (Prov. 15:20); indeed the Ten words commanded from the first, “Honor thy father and thy mother” (Ex. 20:12).

With such shameless contempt for women, slaves, and Gentiles, none can wonder that the sons of Israel claim for themselves exorbitant honor. Thus in the Pentecostal Prayer of their Liturgy, they are taught to believe, that at Sinai were set all the generations of the people (i.e. their souls) with those who stood before the mountain, and to say, “there was no blemish in them, for they were entirely perfect.” The Talmud seeks to explain this egregious fable in the words, “why were the Gentiles defiled? Because they did not stand upon mount Sinai, for in the hour that the serpent came to Eve, he communicated a defilement which was taken away from Israel when they stood on mount Sinai; but the defilement of the Gentiles was not removed, as they did not stand on mount Sinai.”

The oral law, as we are assured, was bold and bad in our Lord's day, when He denounced it as making void the word of God; but it did not fail, as with Gnostics and others heterodox in Christendom, to increase to greater ungodliness. Yea, the very generation, that stood and heard the Ten words, set up the calf of gold and worshipped it directly after, before the tables of stone were brought down by Moses; and he, instead of regarding them as “healed from every blemish,” told them in his closing words (Deut. 31) “I know thy rebellion and thy stiff neck. Lo while I am yet alive with you this day, ye have been rebellious against Jehovah, and how much more after my death? . . . For I know that after my death ye will utterly corrupt yourselves, and will turn away from the way which I had commanded you.”

It is in vain that the Rabbis invent such fictions and teach the Jews to believe in themselves, instead of in the Savior and redemption through His blood. Only faith supposes and produces repentance. This the natural heart abhors. From nothing does man shrink more than truly acknowledging his own badness; but God leads him to it, and Jesus gives to the laboring and burdened soul rest. But to deny uncleanness even in a babe or its mother, to deny its universality, is Satan's lie, and as opposed to the Law and the Prophets, as it is to Christianity. Grace demanded a sacrifice here, as it gave one infinitely better in Christ; but even a babe is unclean in itself through the fault of the first parents.

Priesthood: Leviticus 8-15, Leviticus 11:32-40: Priesthood 18: Defilements of Touch and the Creeping Things

Leviticus 11:26-31

Here the beginning of the prohibition is not a reflex of what we have already in vers. 3, 4, but regards their own cases according to ver. 24; see also vers. 27, 28.

“Every beast that hath cloven hoofs, but is not quite split open, nor cheweth the cud, shall be unclean to you; everyone that toucheth them shall be unclean. And whatever goeth on its paws, among all beasts that go on all four, those are unclean to you: whoever toucheth their carcass shall be unclean until the even. And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean to you” (vers. 26-28).

Death was the great defiler, death as the wages of sin, the greatest defiler of all. Yet it was not left to a general principle; in these verses the Israelite was expressly told that a touch of those carcasses unfitted him for his usual communion of privilege under the law. No one that did but touch was exempt from the consequence; no contact could be passed over with impunity. “Bearing a carcass” might be to remove it out of the way, without any wish to use it for purpose of gain or any other selfish end. Even so the bearer must take the place of defilement, wash his clothes, and be himself unclean till even. The requirement was inflexible.

It is not for the Christian a matter of eating or drinking. “Handle not, nor taste, nor touch” are legal ordinances cited in Col. 2:21 in order to the apostle's peremptory denial that we are subject to such injunctions. The Christian does not belong to a Jewish Messiah alive according to flesh; but the Jews were a people living in the world. We died with Christ from the elements of the world. They had their fitting place when Jehovah governed His earthly people tried under law. The result of the trial was their guilt and ruin, even so far as crucifying their own—Jehovah's—Messiah by the hands of lawless men. Carnal ordinances are thus shown to be no honor to God any more than real good to man. The people so distinguished were those most distinguished for their hatred of the Holy and the Righteous Servant, the Anointed of Jehovah. Yet His death of the cross is not only the extreme of man's wicked rejection, but the atoning basis, as His resurrection was the starting-point, of Christianity. And the initiatory institute, the baptism of water, is the symbol, not only of His death, but that we Gentile or Jew who confess Him also died with Christ. Hence restrictions of touch, taste, and the like are for us passed away. We by faith stand on the resurrection side of Christ's grave; yet none the less but the more are we exhorted to cleanse ourselves, as God's children here below, from all defilement of flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

“29 And these shall be unclean to you among the creeping [or, swarming] things that creep on the earth: the mole, and the mouse, and the tortoise after its kind; 30 and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon. 31 These shall be unclean to you among all that creep: whoever toucheth them when they are dead, shall be unclean until the even” (vers. 29-31).

In this regulation creeping things without wings are forbidden. The creatures that burrow were unclean for the people of old separated to God, as were those that devoured and destroyed in the field. So were such as flitted in the sun, silent or crying, that hid in the sand, or that dived into congenial rubbish. Some too might enjoy the grass or the shrub or the tree, and not without lively activity after its insect prey, and with beauty of color too. They might not all grovel on the earth. But they were to be alike unclean. Whoever touched them when dead should be unclean till even.

Thus had Israel to learn how universally the creature was defiled through man's sin; for this he was taught of God as no other nation knew, nor even the most thoughtful of philosophers ever guessed. Yet till it be known, all is darkness before us, and man walks in a living lie amidst the defilements of death. Israel alone were made to feel it in an external way by ordinances which made the burden press, save on such hardened men as turned the legal yoke into a claim of self-righteousness and glorying over others.

Priesthood: Leviticus 8-15, Leviticus 11:26-31: Priesthood 19. Defilement Through Dead Creatures

Leviticus 11:32-40

In the verses that follow the Israelite was instructed as to another class of pollution, through the touch of these creatures when dead. This must have caused the yoke of the law to press heavily on their neck; for they were not moral delinquencies, but ceremonial only, and at the same time of inevitable and most frequent occurrence. It was the law of Jehovah, under which they lived, and which claimed their implicit obedience. Nothing could righteously deliver from it, save His death Who honored it to the uttermost. For He not only died for us when we were mere and lost sinners, but we died with Him, and thereby, had we been Hebrews of Hebrews, we were made dead to the law by the body of the Christ. Henceforward we belong to Him in another condition, even to Him Who was raised up from out of dead persons, in order that we might bear fruit to God.

“And on whatever any of them when they are dead falleth, it shall be unclean; all vessels of wood, or garment, or skin, or sack, every vessel wherewith work is done, it shall be put into water, and be unclean until the even; then shall it be clean. And every earthen vessel, whereunto [any] of them falleth, whatever is in it shall be unclean; and ye shall break it. All food that is eaten on which [such] water hath come shall be unclean, and all drink that is drunk shall be unclean in every [such] vessel. And everything whereon [aught] of their carcass falleth shall be unclean; oven or range shall be broken down: they are unclean and shall be unclean to you. Nevertheless a spring or a well, a collection of water, shall be clean. But he that toucheth their carcass shall be unclean. And if [aught] of their carcass fall on any sowing-seed that is to be sown, it is clean; but if water be put on the seed, and [aught] of their carcass fall thereon, it is unclean to you. And if any beast die that is to you for food, he that toucheth the carcass thereof shall be unclean until the even; and he that eateth of its carcass shall wash his clothes, and be unclean until the even; he also that carrieth its carcass shall wash his clothes, and be unclean until the even” (vers. 32-40).

Here we read the application of all three rules, Handle not, nor taste, nor touch. Indeed the first of these prohibitions goes yet farther, for if any of them when dead were to fall on another thing, it became unclean: vessels of wood, raiment, or sack, every vessel for work had to be put into water, and be unclean till evening. Even involuntary contact with these dead things defiled; so that the vessels described in ver. 32

must be put in water for cleansing, and those in ver. 33 must be quite broken. Not Rabbis, but the apostle Peter tells us the truth. It was a yoke which neither they nor their fathers were able to bear. Every form of service, and the means of living, contract pollution in a scene where death reigns.

Two exceptions are specified in vers. 36, 37. First, a fountain or well, a quantity of water resisted pollution from this source; but that which touched the carcass was unclean. Next, seed for sowing was not thereby defiled, if aught dead fell on it. The cleansing by the word, and the life that quickens, were superior to death, the figure of what is special to Christ. But if the seed were for other use, it was rendered unclean.

Further, not merely the forbidden creatures, minute as many are, but even such as might be eaten were defiling if they “died.” This appears, not if killed duly, but dying: he that touched its carcass, he that eat of it, and he that bore it off, were severally unclean till even (vers. 39, 40).

Our purity has its source in Christ, Who is not only life to us by faith, but washes us by the word, and purifies us by the hope of His coming. And the Holy Spirit glorifies Christ by showing us Him and His things to preserve us from evil and promote our growth till we shall be like Him when He is manifested. Only then shall we be conformed to His image, however we abiding in Him ought now to walk as He walked. His commandments are not grievous. We live of His life, and would walk in dependence, obedience, and confidence of His love. Yet how peremptorily the Spirit warns against participation in lawlessness, in fellowship with darkness, in concord with Belial, in sharing with an unbeliever. Babylon is the caricature of the bride, the Lamb's wife, and is the great center and seat of corruption, mingling things holy and profane. The bride is espoused to one man, in faith, love, and heavenly separateness, longing to be presented a chaste virgin to Christ.

Priesthood: Leviticus 8-15, Leviticus 11:20-25: Priesthood 17. Winged Reptiles

Leviticus 11:20-25

Here we have a brief prohibition of winged creatures that crawl. It is so comprehensive that the only need is to specify the few exceptions of which the Israelite might eat: all the rest were regarded as abominable for them.

“Every winged insect (or, crawling thing) that goeth on [all] four [shall be] an abomination unto you. Yet these shall ye eat of every winged insect that goeth on [all] four: those that have legs above their feet with which to leap upon the earth. These shall ye eat of them: the arbeh (or, locust) after its kind, and the salam after its kind, and the chargol after its kind, and the chagab after its kind. But every winged insect that hath four feet [shall be] an abomination unto you. And by these ye shall make yourselves unclean: whoever toucheth their carcass shall be unclean until the even. And whoever carrieth of their carcass shall wash his garments, and be unclean until the even” (vers. 20-25).

We may assuredly dismiss from ver. 22 “the beetle” of the A.V. and “the cricket” of the R.V. The coleoptera are not to be mixed up with the orthoptera saltatoria. Nor is “locust” and “bald locust” a satisfactory specification, if there be good ground to believe that all the four here named are varieties of locust, which we do not know enough to distinguish with confidence. Hence, as in not a few cases through the O. T., it seems safer to retain the Hebrew terms. The first “arbeh” is the more ordinary appellative derived from its great numbers (compare Jer. 46:23); the second, from its voracity, for it means “devourer “; the third, from its leaping, for it is equivalent to “hopper “; as the last seems called from its veiling the sun's light. All this is all we have for defining the species. It would seem that Joel 1:4 does not refer to the palmer-worm (gnawer), the canker-worm (licker), and the caterpillar (consumer), but rather to the locust generally, and probably in the different stages of its growth, all of which were most destructive to vegetable life as a scourge from God.

But there is no doubt whatever that the locust is edible, whatever the Palestinians dreamed in their effort to substitute the fruit of the carob-tree. They have been and are esteemed a delicacy in the East. Drs. Kitto and Tristram pronounce them good when simply cooked, and not unlike our shrimps. So that the plain meaning of the text is vindicated beyond legitimate doubt. The believer needs no confirmative proof beyond Matt. 3:4, Mark 1:6. Rapacious as they were, their food was vegetable. They were not unclean; whereas the other members of the insect realm that flew and crawled on their feet were unfit for food, and an abomination for Israel.

The spiritual lesson touched under the permission to eat at any rate some species of the locust here specified is not so easy to say. It would not become the present writer to give his thought with any pretension where other servants of God preserve silence. But as communion is certainly taught by the figure of eating, here too it can mean nothing else. God then employed these creatures as a scourge, not only for His enemies as we see in Egypt but for the chastening of His people, ungrateful and rebellious as they too often were. May we not view the eating of these locusts as meaning that, while called to patient grace in our own walk across a world wholly and incurably opposed to God as it is, we may have fellowship with His inflictions from time to time, in reproof of audacious self-will and its hostility to the name of the Lord, to His word, and to His followers?

Never have Christians meddled with governing the world, save to His dishonor and their own shame. They are now called to suffer with Christ; by-and-by they shall reign with Him. Even He has not yet taken His great power for reigning. He sits upon His Father's throne, as the earth-rejected Christ, waiting the word from His Father to execute judgment and sit on His own throne (Rev. 3:21). Hence we learn that, whatever God's providential dealings (and they are admirable), it is an error to talk of “the Lord reigning” as yet. He awaits the time, which, when it comes, will leave not a soul in doubt of its actuality and power. When He reigns in the Psalmist's sense, all creation will rejoice, instead of groaning as now. But He does chastise from time to time even now, and will still more manifestly when the Apocalyptic judgments follow the translation of the heavenly saints, as in Rev. 6-18. And assuredly the saints, cognizant of His scourges, join their Amen, and worship, though they take no direct part in inflicting any. But it is, or will be, a permitted and appropriate fellowship. Let every believer judge before Him, what the intended instruction is.

There is no obscurity however in what defiles (vers. 24, 25). To touch the carcass renders unclean till even; to bear aught of the carcass entailed the necessity of washing the clothes and of uncleanness till even. Death came through sin, and Jehovah would have it felt by His people. Heathen feeling sought to hide it under flowers; but Israel were taught its defiling effect. So are we exhorted to touch no unclean thing, as well as to come out and be separate to the Lord according to our new and near relation to Him. Christ gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a people for His own possession, zealous of good works, not benevolent only but honorable in His eyes. Therefore, having promises of His love and blessing, let us cleanse ourselves from every defilement of flesh and spirit,

perfecting holiness in His fear.

Priesthood: Leviticus 8-15, Leviticus 11:13-19: Priesthood 16. Birds Unclean

Leviticus 11:13-19

The next division handled is of the birds proscribed, which left other kinds free to the use of Israel.

“And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the osprey, and the sea eagle; and the falcon, and the kite after its kind; every raven after its kind; and the ostrich, and the night hawk, and the seagull, and the hawk after its kind; and the owl, and the gannet, and the ibis, and the swan, and the pelican, and the vulture, and the stork; the heron after its kind, and the hoopoe, and the bat “1 (vers. 13-19). Of course the rendering in any case is but approximate, some of the names occurring nowhere else. Nor is there any aim at scientific terminology, but a practical direction for Jehovah's people, with a moral application now for faith.

Many birds of the heaven are characterized by qualities hateful to God for those He takes into relationship with Himself; others are unsuited to be the food of mankind. What can be more opposed to His character than fierce rapacity toward the living, and insatiable greed toward the dead?

The utility of these last as scavengers, in the actual condition of a fallen world, may be of no small value for men who settle down in the earth as it is, denying a primeval paradise for our first parents, or striving to blot out the proofs of their exile through rebellion against God. If the Israelite was forbidden to make such birds his food, the Christian is to have no fellowship with ways morally analogous; but to avoid and reprove them. If some of these birds boldly seek their prey by day, others find their congenial pursuits in the darkness of the night. There are birds as remarkable for lack of family affection as others for loving care. But in man what is even this without the fear of God? Some are of towering pride, others of loathsome lust after the unclean; some are known as of plain exterior, others of attractive beauty; some have quiet habits and natural kindness; others are boisterous, tricky, or otherwise offensive. But all symbolize traits with which we should eschew all communion. Christ is to be our food.

“Have the same mind one for another, not minding high things but going along with the lowly. Be not wise in your own eyes, rendering to no one evil for evil, providing things honest before all men. If possible, as much as in you lieth, be at peace with all men, avenging not yourselves, beloved, but give place to wrath” (Rom. 12:16-19).

“And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the Spirit of our God” (1 Cor. 6:11).

“Let the stealer steal no more, but rather let him labor, working with his hands what is good, that he may have to distribute to him that hath need. Let no corrupt word proceed out of your mouth, but whatever is good for needful edification, that it may give grace to those that hear. And grieve not the Holy Spirit of God whereby ye were sealed unto redemption's day. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God as beloved children; and walk in love, even as Christ also loved us, and gave Himself up for us, an offering and sacrifice to God for a sweet-smelling savor. But fornication and all uncleanness or covetousness, let it not be even named among you, as it becometh saints; and filthiness and foolish talking or buffoonery which are not befitting, but rather thanksgiving.... Be not ye therefore fellow-partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light... and have no fellowship with the fruitless works of darkness, but rather also reprove them” (Eph. 4:5).

But why cite more, when scripture so largely speaks similar language? Having Christ as our life, we are taught to feed on that heavenly bread, yea, to eat His flesh and drink His blood; for His flesh is true food, and His blood is true drink. He that eateth His flesh, and drinketh His blood, abideth in Christ and Christ in him. As the living Father sent Christ, and He lived on account of (not merely “by”) His Father, so, said He, he that eateth Me shall live on account of Me. Such is the communion that sustains the Christian. What is of the first man is mere offal, wholly unsuited and injurious to the new man.

Priesthood: Leviticus 8-15, Leviticus 11:9-12: Priesthood 15. Law of Creatures in the Waters

Leviticus 11:9-12

The second class of liberty or of prohibition relates to the creatures which people the waters, salt or fresh, in seas and in rivers.

“These shall ye eat of all that [are] in the waters: whatsoever hath fins and scales in the waters, in the seas and in the rivers, these shall ye eat. But all that have not fins and scales in seas and in rivers, of all that swarm in the waters, and of every living creature (or, soul) that [is] in the waters, they [are] an abomination to you. They shall be even an abomination to you: of their flesh ye shall not eat, and their carcass ye shall have in abomination. Whatever in the waters hath no fins and scales, that [shall be] an abomination to you” (vers. 9-12).

Here the principle is plain. The Israelite was free to eat of the abundance of the sea whatever had fins and scales. In fact such fish were wholesome; and the marks were easy to discern, like the rules as to land animals. But what believer doubts that a deeper bearing lay under that which is written? As the apostle asked in 1 Cor. 9, Is it for the oxen that God careth, or doth he say it altogether for our sakes? Surely for our sakes was it written. And so we may be assured is the direction here. The moral truth figured by these regulations was what He had chiefly at heart, the spirit, not the letter (save in executing the law on the lawless).

The line had to be drawn here too where the Jew might and where he might not freely partake. A fresh lesson is taken from the denizens of the waters. As Israel was not to eat of every sea or river fish, the believer is again instructed what he ought to avoid. Two marks are specified without which he was forbidden to eat. If they had not fins and scales, he must not make them his own. Both divine direction and divine protection are required in all things and at every step.

As the fins were the organs which directed and balanced the movements of the fish, we can readily discern, what the possession or the lack corresponding to these means spiritually. The word applied to the way in the prayer of faith seems to answer to the provision for the fish in both the prescribed respects. For it is not enough to be born of God, nor yet more to be justified by faith. Beyond controversy to have a new nature from God and to be rescued from the burden of a sin-oppressed conscience are indispensable. We also need a living and constant power of direction that we may know and do His will, to move where He desires or refrain according to His bidding. Who or what is sufficient for these things? Only in subjection to His word can we find ourselves obedient, as the Lord Jesus was; and to this obedience we are sanctified by the Holy Spirit. “Wherewithal shall a young man cleanse his path? By taking heed according to thy word.”

Hence the all-importance of prayerfully using scripture, as we may read in Luke 10:39-11:4, and Acts 6:4. “Let my cry come near before thee, O Jehovah; give me understanding according to thy word.” This is as necessary to glorify Him in our souls as in our service of His name. “Thy word is a lamp unto my feet, and a light unto my path.” Zeal and energy otherwise expose to habitual danger. As men of God, we ought to trust neither our own hearts nor the direction of others. We ought to obey God rather than man. It is due to Him that we thus honor Him; and, looking to the Lord, we are entitled to count on the Holy Spirit to join His help to our weakness. Is He not a spirit of power, of love, and of sobriety? He will not fail to guide sons of God who distrust themselves and cry to our God and Father in the Lord's name. But it is through His word, and not our feeling and ideas. “I have refrained my feet from every evil path, that I might keep thy word.”

And what is there to compare with God's word against the enemy? “By the word of Thy lips I have kept from the paths of the violent.” It only is the sword of the Spirit; but here too we need all prayer and supplication in the Spirit, and watching thereunto with all perseverance, in order to wield it with effect. “Through faith” are we guarded by the power of God unto salvation ready to be revealed in the last time. But faith ever supposes and relies on His word. Otherwise one is prone to self-deception. Satan is as strong as we are weak; yet the word is, “Whom resist, steadfast in faith.” For the word assures us, that, so believing, we have the Lord to stand with us, to deliver from every evil work, and preserve for His heavenly kingdom. “Princes also did sit and talk together against me: thy servant doth meditate in thy precepts. Thy testimonies also are my delight and my counselors.”

To feed on anything which leaves Christ out, to do without His direction and preserving care, is and ought to be an abomination to our souls. So the finless and scaleless creatures that moved and were in the waters the Israelite was to shun; alive or dead, they must be had in abomination by him. If they were destitute of the normal guidance and protection, which that twofold provision represents, he was not only not to eat but to hold them as a horror. But all that had divine direction and protection, he could freely use and appropriate fearlessly. “I am thine, save me; for I have sought thy precepts. The wicked have awaited to destroy me: I attend unto thy testimonies. I have seen an end of all perfection: thy commandment is exceeding broad.” Many are my persecutors and mine oppressors: I have not declined from thy testimonies.”

Priesthood: Leviticus 8-15, Leviticus 11:1-8: Priesthood 14. Law of Land Beasts

Leviticus 11:1-8

The preceding chapter announced that the priests were to differentiate between the holy and the unholy, and between unclean and clean. Here we have details pointed out among the living creatures of every sort, and first among the beasts on the earth. Those who drew near to God as their standing privilege were to decide according to the divine word.

“And Jehovah spoke to Moses and to Aaron, saying to them, Speak to the children of Israel, saying, These [are] the animals which ye shall eat among all the beasts that [are] on the earth. Whatsoever hath cloven hoofs, and feet split open, bringing up the cud, among the beasts, that shall ye eat. Only these shall ye not eat of those that bring up the cud, or of those with cloven hoofs; the camel, for it bringeth up the cud but hath not cloven hoofs, it [is] unclean to you; and the rock-badger, for it bringeth up the cud but hath not cloven hoofs, it [is] unclean to you: and the hare, for it bringeth up the cud but hath not cloven hoofs, it [is] unclean to you; and the swine, for it hath cloven hoofs and feet split open, but it bringeth not up the cud, it [is] unclean to you. Of their flesh ye shall not eat, and their carcasses ye shall not touch, they [are] unclean to you” (vers. 1-8).

Eating here as elsewhere is emblematic of communion. One appropriates what is thus taken in. But, sin having entered with all the disorders which ensue, it is given to God's people to have His gracious and wise direction, instead of being left to themselves and the varying caprices of independent judgment. As a general principle the difference of clean and unclean was known in early days. So we find Jehovah directing Noah to take to him of all clean animals by sevens, but of those not clean two, a male and its female, to enter the ark. And on this Noah acted when he built an altar after the deluge as his first recorded act, and offered up holocausts of every clean beast and of all clean birds. For the tenure of the post-diluvian earth hung on sacrifice.

But now that the priests were consecrated, particulars follow. Israel must have no fellowship where the outward walk was not firm, and this, associated with the inward work of full digestion. The two requisites among the land animals are here marked respectively, by the cloven hoofs, not in part, but feet quite split open, and by chewing or bringing up the cud. One only is insufficient. Both must co-exist to meet His mind for His people. Hence the cases are explained of animals familiarly known to them.

On the one hand, the camel must be unclean to them, because it had not cloven hoofs, though a ruminating animal. The rock-badger, in the Authorized Version called the coney, was in the same predicament; and similarly, as a fact, the hare. On the other hand stood the swine, which did not chew the cud but swallowed its food voraciously, though it had cloven hoofs and feet quite split open; it should be unclean to them. They must neither eat their flesh nor touch their carcass.

Scripture is explicit on these qualities. A walk not according to flesh but according to Spirit, is indispensable in those whom the law of the Spirit of life in Christ emancipates from the law of sin and death (Rom. 8). That the Spirit of God dwells in the Christian is a great and sure truth; but it is the very ground on which he is to glorify God in his body. We are exhorted to cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear; and this as having the promise of His dwelling in us, and of receiving us as a Father, on our coming out from those not of Him, separate to Him, and touching nothing unclean (2 Cor. 6). Thus the inward reception and effect of the truth must go along with outward activity in order to form and manifest what God sanctions.

They then that are Christ's have crucified the flesh with its affections and lusts. But is this all that is requisite? Surely not. “If we live by the Spirit, let us also walk by the Spirit.” “Be not deceived: God is not mocked; for whatsoever a man shall sow, this also shall he reap. For he that soweth unto his own flesh from the flesh shall reap corruption; but he that soweth unto the Spirit from the Spirit shall reap life eternal. And let us not lose heart in doing well, for in due season we shall reap if we faint not.” Here again we see the absolute necessity of combining a clean walk with the inward principle of a life nourished by the word of truth, by which we were begotten by God's will unto Himself. New creation alone has value in His eyes; for the old is fallen through sin, out of which is no way save that cross of Christ which proclaims the love and light of God in Him Whom the world hung there, as loudly as it does to the end its own fatal evil and ruin in so treating Him.

Hence it is as vain to rest on inward meditation only as on outward mortification alone. For either thus is but self, a vain boast in the flesh, in total ignorance of both God and man. But His grace meets man unclean, willful and proud, in and by His Own Son, yet man without sin, to die for him and suffer for his sins, in resurrection entering a new condition, wherein He gives those who believe to live of His life and receive the Spirit of God, that we may walk accordingly, as we await His coming to take us to His own abode, the Father's house.

Such love in God is the source, not only of faith, but of life in those that believe. So the apostle prayed that love might abound more and more in full knowledge and all intelligence (or, discernment), and approve the things that are excellent, in order that we might be pure and without a stumble unto Christ's day, being filled with the fruit of righteousness that is through Jesus Christ unto God's glory and praise. Nothing less than this could satisfy the heart's desire that knows Christ. It is therefore clean opposed to nature's walk in those whose God is the belly, and glory in their shame, who mind earthly things. It is to win Christ in heaven—this one thing, forgetting all behind, and pressing on goal ward toward the prize, to apprehend that for which also one was apprehended by Christ (Phil. 3).

So the apostle did not cease to pray for the Colossians, though they had not seen his face in flesh, that they might be filled with the knowledge of God's will in all spiritual wisdom and understanding. But was it to end in that inward enjoyment? Not so. It was “to walk worthily of the Lord unto all pleasing in every good work, bearing fruit and growing by the full knowledge of God.” Thus is the believer to unite making the truth his own by inward digestion, and walking with firm and vigilant steps the path of Christ in a world of slippery places and defilements manifold.

Priesthood: Leviticus 8-15, Leviticus 10:16-20: Priesthood 13. Not Eating the Sin Offering

Leviticus 10:16-20

In the opening of the chapter we have seen God's great dishonor and man's great transgression, in presence of signal grace and not merely of creature responsibility. To this the priests were exposed, and therein the elder sons of Aaron fell. It was despising the Burnt-offering, and God's fire in its acceptance. Then came instruction to guard them against the expression of grief or the allowance of excitement. In these others might indulge, but not those who had the privilege of drawing near to His sanctuary. Their communion too with the holy oblation to Jehovah, and with the more freely enjoyed sacrifices of Peace offerings was duly explained. There remained the solemn injunction that the priests should eat the Sin-offering. Their failure in this respect closes the chapter, deeply appealing to us who, though of a heavenly calling, are no less apt to forget what it speaks to our souls and means before God.

“And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt up; then he was angry with Eleazar and Ithamar, Aaron's sons [that were] left, saying, Why have ye not eaten the sin-offering in the place of the sanctuary? For it [is] most holy; and he hath given it to you, that ye might bear the iniquity of the assembly, to make atonement for them before Jehovah. Behold, its blood was not brought in within the sanctuary: ye should certainly have eaten it in the sanctuary, as I commanded. And Aaron said to Moses, Behold, to-day have they presented their sin-offering and their burnt-offering before Jehovah; and such things as these have befallen me! And had I to-day eaten the sin-offering, would it have been good in the sight of Jehovah? And Moses heard, and it was good in his sight” (vers. 16-20).

Thus the rest of the priestly house, though not guilty of the error fatal to Nadab and Abihu, broke down in a weighty part of their obligations; and all this was, sad to say, at the very start. So humiliating is God's history of man everywhere and at all times, as we may trace from the first Adam to the Second man Who never failed. How blessed for God is His coming and work, and for us who so deeply need it!

Perhaps it would not be possible to find a more wholesome warning for our souls in relation to our brethren, alike set free by the work of Christ to draw near to God, and exhorted as having boldness to enter into the holies by virtue of His blood through the rent veil. It is no presumption, but the “boast of hope” which we are called to hold firm unto the end, that we are in very deed His house, as truly as, and far more blessedly than, the priests were Aaron's. It is a real and rich part of the harvest of blessing we enjoy through redemption; and the Aaronic was comparatively imperfect.

But if we are entitled even now to far greater boldness and access in confidence through the faith of Him, we are bound to identify ourselves in grace with the failures of our brethren, as they with ours. None but the Savior could atone for us. His sufferings on the cross could alone avail to bring us to God. Whatever we had been, He now did reconcile us in the body of His flesh through death; and in Christ Jesus those who were far off are become nigh by His blood, Who is our peace and made the most opposed one, having broken down the middle wall of partition and annulled the enmity in His flesh, that He might form the two in Himself into one new man. Thus it is through Him we both have access by one Spirit unto the Father. Yet as a fact we all and often offend; and we are exhorted to confess our sins or offenses to one another. Is this all? Far from it, we have to fulfill the type before us, to eat the Sin-offering in the sanctuary, to make the offense of a saint our own seriously in grace before God.

This goes far beyond the kindest feeling. It is so both in the deep sense of what is due to God, and as if we ourselves had offended. This is to bear the iniquity of the assembly, savoring the things that are Christ's, not those of men who would palliate and excuse. Hence it was to be eaten, not in a clean place only like the Peace-offering, but in the holy place. Propitiation had its unique moment; but priestly grace has also its due place and season in nearness to God.

So the Lord, when indicating by His symbolical action in John 13 the gracious but indispensable work He was about to carry on for us on departing to the Father, lets them know that they too were to wash one another's feet. In this it is communion practically with Himself. But here we are as apt to fail through ignorance or carelessness, as Peter did doubly on that occasion.

The apostle Paul too at a later day, who could not but censure the insensibility of the Corinthian saints in 1 Cor. 5, had the joy of learning that they were made sorry according to God, as he expresses it in 2 Cor. 7:9. “What earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.” Again, to the Galatian saints he writes, “Bear ye one another's burdens, and so fulfill the law of Christ,” instead of meddling with the law of Moses to the hurt of themselves and of each other. Individual responsibility remains true: each shall bear his own burden; but grace would bear one another's burdens.

Intercession with our God and Father is a precious privilege which it is our shame to neglect. It keeps God's rights undiminished, and exercises the heart in saintly love. Let us never forget that grace condemns evil far more profoundly than law did or could; but it holds fast Christ in life and death and thereby the erring believer's title, as it is in unison here below with what He is doing on high as Advocate with the Father.

Priesthood: Leviticus 8-15, Leviticus 10:12-13: Priesthood 12. The Priest's Due

Leviticus 10:12-15

The next direction is positive rather than negative; it expresses, first, the communion of the priests, of the high priest and his sons, as far as this could be with the offerings to Jehovah; then of their families. Eating is the well-known sign of fellowship, as none can deny.

“And Moses spoke to Aaron, and to Eleazar and Ithamar his sons that were left, Take the meal-offering that is left of Jehovah's fire-offerings, and eat it with unleavened bread beside the altar; for it [is] most holy. And ye shall eat it in a holy place, because it [is] thy due and thy sons' due, of Jehovah's fire-offerings; for so I am commanded. And the breast of the wave-offering and the shoulder of the heave-offering ye shall eat in a clean place, thou and thy sons and thy daughters with thee; for thy due and thy sons' due [are they] given of the sacrifices of peace-offerings of the children of Israel. The shoulder of the heave-offering and the breast of the wave-offering shall they bring with the fire-offerings of the pieces of fat to wave as a wave-offering before Jehovah; and they shall be thine and thy sons’ with thee for an everlasting statute, as Jehovah commanded” (vers. 12-15).

As the priests were those chosen for the services of the sanctuary, their failures and their dangers were measured by that standard in a way peculiar to themselves. Again also had they privileges, or dues, in which others could not share, suitable to such as drew near into the divine presence. The measure for an Israelite was what Jehovah claimed from man; for the priest, there must be fitness for God. Certainly no less than this is the holiness of the Christian; for he is a priest more really and fully than Aaron himself, for whom the office was but shadowy and ceremonial. Christ is the truth; and as in all other respects, so evidently and expressly in priesthood for the heavens now, as by-and-by for the earth also when He sits on Zion's throne. He therefore makes priesthood as real for the Christian as sonship is, though unbelief in Christendom makes the priestly place a vague name for all but the clergy.

Thus is confounded priesthood with ministry, which is in its worst form to repeat the gainsaying of Korah, Dathan, and Abiram. Of this imposture the Epistle of Jude declares the woe and end. But unbelief cannot alter or efface the truth; and Christians are shown in the N.T. to be the only persons on earth who now exercise priestly functions. They, having the only Great Priest over the house of God, are exhorted to approach with a true heart in full assurance of faith, “sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water” (Heb. 10:21, 22). Who but they have the entrance with boldness into the holies in the power of the blood of Jesus? For any minister to claim this as the title, and the exclusive title, of his class, is to convict himself of presumptuous ignorance and profanity. It is meddling with Christ's rights, and His grace to His own.

Christ as the Burnt-offering rose up wholly consumed to Jehovah. Man was in no way to partake: “It shall be accepted to make atonement for him” (Lev. 1:4). “The priest shall burn all on the altar” (9). With Christ as the Meal-offering or Oblation, it was different; for here it is He as alive in flesh and obedient in holy love, yet offered up to Jehovah. Of the fine flour with the oil, but all the frankincense put on it, the priest took his handful, and burnt it on the altar to Jehovah. The remainder was for Aaron and his sons, who were the priestly company and symbolize “all the saints” here below. “Most holy” as it is, and thus rebuking all thought that adheres to lowering the Word become flesh, it was priestly food. Jehovah has the memorial thereof, a Fire-offering no less than the Burnt-offering; but the priest partook of the rest. If Jehovah had His delight in that blessed life of absolute devotedness to His will, have not we who believe and know ourselves brought to God, purged from every sin, the privilege of enjoying that oblation in peace and thanksgiving?

But it was to be eaten “in a holy place,” as only the priests partook of it, not even their families. It is only in God's presence that we can enjoy in communion what Christ was each day on earth and all through to God: elsewhere we reason or imagine, and in either way must sully what is “most holy.” Only the power of the Spirit enables the believer to appropriate Christ thus without mingling his own thoughts. For none rightly know the Son but the Father; and before Him we presume not, but receive what He gives in unfeigned faith and worship. All the frankincense was for Jehovah.

On the other hand while ver. 13 restricts the remainder of the Meal-offering to the eating of the priests “in a holy place,” ver. 14 opens participation in their portion of Peace-offerings, for their sons and daughters to eat freely, but “in a clean place.” For this they had the wave-breast and the heave-shoulder. In Lev. 7 we see a more widely extended fellowship; for the offerer and his guests had the remainder as a feast. Thus Jehovah, the offering priest, the priestly house as a whole, and the offerer with his company had each the appropriate part, in a communion large and varied, yet nicely ordered of God. Christ in His fullness answers to its every part, the striking contrast with the first and

sinful man in his narrow selfishness or vain lavishness. Only “cleanness” was indispensable. “As he who called you is holy, be ye also holy in all conduct, because it is written, Be holy, because I am holy.” The simplest believer, however unintelligent of his high and holy privileges, is responsible to cleanse himself from every pollution of flesh and spirit, in order to enjoy it. Grace when believed produces vigilance in our new responsibilities as God's children; when forgotten or abused, admits of license and leads to lawlessness.

Priesthood: Leviticus 8-15, Leviticus 10:8-11: Priesthood 11. Priest to Be Above Excitement

Leviticus 10:8-11

We have seen how the priest is called to respect the presence of God supremely, even if death touch ever so closely: Jehovah will be hallowed in those that come near Him. None can enjoy this privilege without the obligation it involves. Not only is sense of bereavement allowed, but bewailing is enjoined on all others even where it was the evident stroke of Gad. For He abides in His own majesty above sin and its effects; and those chosen to minister in the sanctuary must yield witness to that nearness by their bearing according to His will.

They were no less warned against all natural excitement in the performance of their proper functions. Permissible at other times, it is strictly precluded from the sanctuary. The injunction is remarkable as the first to Aaron after his consecration.

“And Jehovah spoke to Aaron, saying, Thou shalt not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tent of meeting, lest ye die: an everlasting statute throughout your generations, and that ye may put difference between the holy and the unholy, and between the unclean and the clean, and that ye may teach the sons of Israel all the statutes which Jehovah hath spoken to them by the hand of Moses” (vers. 8-11).

Literal as the prohibition was to Aaron and his house, it has of course a large and momentous meaning figuratively to the Christian. “Wine and strong drink” cover the wide circle of all incentives to fleshly exhilaration. The most refined are as much proscribed as the gross, and manifold are its kinds which lie between. The first man in his evil or its consequences, its sorrows or its joys, has no right to intrude into the sanctuary.

There is One, and but One, Who suits God's presence; but He is the Second man. It is the offering of Himself for us which fits us for it. His sacrifice is our sole, our sufficient, and our perfect title to draw near; and this is most pleasing to the God Who gave and sent Him expressly for this end, though for others worthy of both. Therefore God would have us filled with His praise when we thus approach. Have we not boldness to enter into the holies in virtue of the blood of Jesus, a new and living way which He dedicated for us through the veil, that is to say, His flesh? Nor this only; for we have Himself there, a great priest over the house of God. We have thus the same object of delight as our God and Father. What communion! The Holy Spirit too, Who beareth witness with our spirit that we are His children, is our power of worship; as it is written, we worship by God's Spirit, and boast in Christ Jesus, and have no confidence in flesh (Phil. 3:3). Does He not abide in and with us forever for this as for all else? It is heavenly joy.

But for this very reason fleshly pleasure, human gratification, earthly satisfaction, natural joy, all that answers spiritually to the effect of wine or strong drink on those who thus indulge, is abhorrent to God's presence. There is, there ought to be, joy in the Holy Spirit. And so the Ephesian saints were exhorted to be filled with the Spirit, speaking to themselves in psalms and hymns and spiritual songs, singing and making melody with their heart to the Lord, giving thanks at all times for all things to the God and Father in the name of our Lord Jesus Christ. God cannot but be jealous that the Holy Spirit be honored here as Christ is on high; and the Spirit is here to glorify Christ. Yet praise should be holy.

But it is easy to be excited by a multitude keeping holiday, by a grand building with religious associations, by music pathetic or overpowering, to say nothing of the display of wealth, rank, or fame. Even if one begin in the Spirit, how readily one may slight the divine thanksgiving and praise by admiration of the singing or even the music Fine appeals may be a feast to the taste, and eloquence may fire the spirit; but these excitements, what are they but veritable drafts of wine and strong drink? They are alien to the sanctuary and forbidden.

Nor is this only aimed at, but its consequence. The priests were charged to “put difference between the holy and the unholy, and between the unclean and the clean.” No doubt here was a question of meats and drinks, of ordinances of flesh, as Heb. 9, 10 calls them in (accordance with Israel's standing as an outwardly holy people). Equally sure is it that we as Christians are sanctified by the Spirit to obedience and sprinkling of Christ's blood, which imports a far deeper and higher holiness typified thereby. Excitement would unfit for spiritual discrimination. Practical life would thus be ruined as well as worship. It was not so that the apostle sought the Corinthians, as he tells us in 1 Cor. 2. Nor did he gratify Athenian vanity by his appeal in Acts 17 but spoke to conscience.

So here we see the type pursued in this abstinence, “that ye may teach the sons of Israel all the statutes which Jehovah hath spoken to them by the hand of Moses.” Still more is spiritual abstraction needed for the vast and profound range of Christian truth.

Priesthood: Leviticus 8-15, Leviticus 10:4-7: Priesthood 10. Priest Above Grief

Leviticus10:4-7

Our relationships whether with God or with man determine our duties. The more intimate they be, the call is proportionate. Jehovah had chosen Aaron and his sons to draw nigh to Him, as none could even of the tribe which had charge of the sanctuary. Therefore would He be sanctified in the persons so privileged, who must walk consistently with holy nearness. If they became through any cause insensible to His majesty, He would not fail to make them feel that they had to do with One Who never slumbers or sleeps, dwelling among the sons of Israel, after having brought them forth out of the land of Egypt to walk among them as Jehovah their God. If the priest forgot what is due to Him, what could be expected of the people? There must be on the one hand no respect of persons: God cannot abdicate; on the other the priest typically stood for Christ Who acted for man with God in His grace. And what can be more heinous then to despise grace? In the most solemn way the elder sons of the high priest had profaned the name of Jehovah. Now “if one man sin against another, God will judge him; but if a man

sin against Jehovah, who shall intreat for him?" Even Aaron held his peace.

"4 And Moses called Mishael and Elzaphan, sons of Uzziel uncle of Aaron, and said to them, Draw near, carry your brethren from before the sanctuary out of the camp. 5 And they drew near, and carried them in their vests out of the camp, as Moses had said. 6 And Moses said to Aaron, and to Eleazar and to Ithamar his sons, Uncover not your heads nor rend your clothes, lest ye die, and lest wrath come on all the assembly; but your brethren, the whole house of Israel, shall bewail the burning which Jehovah hath kindled. 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah [is] upon you. And they did according to the word of Moses" (vers. 4-7).

Even in circumstances so unexpected and appalling, all things must be done decently and in order. The guilty priests forthwith perished for their profanity before the sanctuary; and the Levites, their near of kin, must carry them forth out of the camp. And so they did in their vests. It was all the more an affecting and impressive sight. We do not hear the like in any other instance; but this was only right in presence of a sin so unexampled and heinous.

Nor was this all. Moses proceeds to lay an injunction on the priestly family, which was followed up afterward in detail (chap. 11), and worthy of all heed. The priests of Jehovah were liable to the ordinary sorrows of humanity; and their office, as we have seen, laid them open to peculiar dangers from which others were exempt. But their position of nearness to Jehovah precluded them from the usual manifestation of grief. The occasion was a crucial one, and the word plain and imperative. Natural feeling might plead loudly; but what had nature to do with nearness to Jehovah in the sanctuary? It was He Who deigned to bring them nigh to Himself. Only grace conferred such a title. They were in themselves sinful men, and deserved to be far from His presence like others. What possible claim had any sinner to draw near Him?

It is true that the sanctuary as a whole and in all its parts was significant of what God is in Christ. In the holiest the ark and its covering mercy-seat, with the veil; in the holy place the golden table with its twelve loaves, the golden stand with its seven lamps, the golden altar of incense, and the screen of the door as well as the hangings, and the very sockets, boards, bars and pillars, to say nothing of the anointing oil, or the cloud that covered the tent of meeting and the glory that filled the tabernacle. But what did any then know of their meaning? Even now that the true light already shines, how few saints read all or any of these things aright?

But this they all had heard and sung, from the passage of the Red Sea, "Who is like thee, Jehovah, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" If they understood not that the sanctuary and its vessels and appurtenances spoke only of what God is to His own in Christ, and what He is for them to God, they could not be ignorant from Sinai, that fear was owed by all, and that holiness especially befits the priests that draw near to Jehovah (Ex. 19:11-25). "Thy testimonies are very sure: holiness becometh thy house, O Jehovah, for evermore" (Psa. 93:5).

The Hebrew in the charge to Aaron and his sons Eleazar and Ithamar is open to the question, whether it means letting the hair loose, or uncovering their heads; for both were signs of mourning. The A.V. prefers the latter, the R.V. the former. Certain it is that the command forbids any such token of grief in those who drew nigh to Jehovah. He claims and must have on their part what is due to His presence. If the death of Christ was the basis of all blessing there, the death of the first man can have no place before Him. The sorrows and horrors of sin are supplanted by the witness, as yet unbelieved by man, of grace reigning through righteousness unto life eternal by Jesus Christ our Lord. Divine righteousness shines in the sanctuary.

Yet, far from suppressing grief in others, the whole house of Israel were encouraged and expected to bewail the solemn fact before all, the burning which Jehovah had kindled. Nature is there allowed to vent its feelings.

Again, the priests were forbidden to go out from the door of the tent of meeting on pain of death; for the anointing of Jehovah was on them. They were not their own but His; and they had that unction which pointed to the gift of the Spirit, and is absorbed in God's will and glory.

Priesthood: Leviticus 8-15, Leviticus 10:1-3: Priesthood 9. Failing and Judged

Leviticus 10:1-3

Here we have a signal crisis in Israel, the utter ruin of the priesthood before God, however much and long He might bear with them in His long-suffering; as in Ex. 32 is seen the ruin of the people with even Aaron at their head.

It is alas! The humbling tale of man failing everywhere and from the first. So it was with Adam and Eve in the paradise of Eden when all around was good, and they themselves innocent. But the serpent tempted through the weaker vessel, and both fell through unbelief of God and His word. So, though in another way of shame, broke down Noah, after the mercy shown to him and his in the deluge. The governor in the earth renewed under sacrifice failed to govern himself, object of pitiful shame to some, but of scorn to others—his own near kin shameless and dastardly. Need one point out the blots on the fathers, or the sons of Israel? Cannot all see in the light of scripture the mournful dereliction of the kings, not only of and from the first but of the most honored, David and Solomon? And if divine patience forbore till "there was no remedy," and world-power, on their ceasing for the time to be God's people, was given to the Gentiles, what became of the golden head, of the silver breast, of the brazen middle, and of the iron legs with the feet of iron and clay? Were they not all morally viewed as "four great beasts"? as empires lacking intelligence of God, and dependence on Him?

The Second man is the blessed contrast of them all and in every respect. He Who is both Son of man and Ancient of days, as Rev. 1 proves, will surely have dominion and glory and a kingdom, that all the peoples, nations, and languages shall serve Him as no world-ruler ever made his own, and this an everlasting dominion which shall not pass away. Him too will Jehovah set as His king on His holy hill of Zion, great David's greater Son who played Jehovah false in naught small or great, and will judge uprightly but cut off all the horns of the wicked when the horns of the righteous are lifted up. He also shall build the temple of Jehovah, and be a priest upon His throne, with counsel of peace between Them both. The government shall be upon His shoulder Who had done no violence, neither was any deceit in His mouth. For indeed unlike Adam that sinned, He had proved Himself altogether victor over the Serpent in the wilderness when without food for forty days, before He began His public service, and closed it holy, guileless, undefiled, not to swerve however He might suffer (as He did to the uttermost) under God's

judgment of our sins on the cross unto God's glory, the perfect manifestation and deepest issue of divine love to us, lost as we were heretofore.

Let us turn from the adorable Lord to the priests just consecrated.

“And the sons of Aaron, Nadab and Abihu, took each of them his censer, and put fire in it, and put incense on it, and presented strange fire before Jehovah, which he had not commanded them. And there went out fire from before Jehovah, and devoured them, and they died before Jehovah. And Moses said to Aaron, This [is] what Jehovah spoke, saying, I will be hallowed in those that come near me, and before all the people I will be glorified. And Aaron was silent” (vers. 1-3).

Grace had wrought wondrously through righteousness just before. No token could match what was given in Jehovah's acceptance of the sacrifice. It was not only that the glory of Jehovah appeared to all the people. There came forth fire from before Jehovah, and consumed upon the altar the Burnt-offering and the fat; and when all saw it, they shouted and fell on their faces. Who should have appreciated this so signal mark of Jehovah's grace? The priests above all. They were the very men who even at such a time betrayed the unbelief and ingratitude of their hearts. The elder sons of Aaron took each of them his censer, and put fire therein and laid incense thereon, “which He had not commanded.” Oh, what contempt of fire from Himself! It was insulting to the divinely given supply and to the sacrifice it consumed. Strange fire, the ordinary fire of nature, was good enough for the incense in the sanctuary! It was heedless profanity, and heartless indifference to Jehovah's favor and glory.

Cain was the leader in that evil “way” against which Jude warns solemnly, as a woe that concerns Christendom. But he was in nature. The priests were not so much here in law as in grace, for such was sacrifice at least typically; and the circumstances were beyond measure awe-inspiring. But Nadab and Abihu turned their back on the Burnt-offering which the fire from Jehovah was consuming, and presumed to burn incense separated from the provision Jehovah had just given, from the sacrifice which gives man his only acceptance atoningly. If the priest's lips should keep knowledge, how much more should he draw near with reverence and fear! And this the beginning and bearing of the priests toward Jehovah! But Israel's God, and our God, is a consuming fire. “There went out fire from before Jehovah, and devoured them, and they died before Jehovah.” Their judgment was immediate and final; all the more awful, because it was in presence of His grace reigning through righteousness in the sign before all the people.

Grace was never meant to dispense with holiness, but to produce and nourish it. So we read in Titus 2:11, 12; and again our very chastening under His fatherly hands is declared in Heb. 12:10 to be for profit, in order to the partaking of His holiness. Without faith in Christ and His suffering work for our sins, all is vain; but with it we are exhorted to pursue peace with all, and holiness, without which no one shall see the Lord. It could not, ought not, to be otherwise.

“And Moses said to Aaron, This is what Jehovah spoke, saying, I will be hallowed in those that come near me, and before all the people I will be glorified.” If it be in His saving grace instructing and forming us in practical righteousness, it must be in judgment; and judgment will not be less terrible, because it may be hidden for the present. “Of some men the sins are manifest beforehand, going before to judgment; and some also they follow after.” In Israel, as an earthly people under Jehovah's public government, it was consistent to impress priests and people alike with a sense of Him with Whom they each had to do. God in no case can be a consenting party to His own dishonor. So we see at the beginning of the church's history in Acts 5.

Here in Israel “Aaron was silent.” So, we may perhaps say, was the Advocate with the Father, when Ananias and Sapphira lied to the Holy Spirit, and the indignant apostle was led of Him to pronounce sentence of death on the spot. Nor was it otherwise, though not so conspicuously at Corinth when many among the saints were weak and infirm, and not a few falling asleep. For there is sin unto death; and we too in this case are not to pray for life. We need spiritual discernment for such a thing.

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