Leviticus - Commentaries by Charles Henry Mackintosh

The Christian Shepherd: 2001, "Laying on of Hands"

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“This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy” (Lev. 6:25).

Both types—the sin offering and the burnt offering-point to the Lord Jesus Christ, but in contrasted aspects of His work. In the burnt offering, Christ is seen meeting the divine affections; in the sin offering, He is seen meeting the depths of human need. In the former, we are taught the preciousness of the Sacrifice; in the latter, the hatefulness of sin.

Let us, for a moment, consider the typical act of “laying on of hands.” This was common to both offerings. In the case of the burnt offering, it identified the offerer with an unblemished sacrifice. In the case of the sin offering, it involved the transfer of the sin of the offerer to the head of the offering.

What, then, is the doctrine set forth in the laying on of hands? It is that Christ was made “sin for us . . . that we might be made the righteousness of God in Him” (2 Cor. 5:21). He took our position with all its consequences, in order that we might get His position with all its consequences.

Our Lord Jesus was treated as sin upon the cross, that we might be treated as righteousness in the presence of infinite holiness. He endured the hiding of God’s countenance, that we might bask in the light of that countenance. He had to pass through three hours of darkness, that we might walk in everlasting light. He was forsaken of God for a time, that we might enjoy His presence forever.

All that was due us as ruined sinners was laid upon Him, in order that all that was due to Him as the Accomplisher of redemption might be ours. There was everything against Him when He hung upon the cursed tree, in order that there might be nothing against us. He drank the cup of wrath, that we might drink the cup of salvation—the cup of infinite favor. He was treated according to our desserts, that we might be treated according to His.

Such is the wonderful truth illustrated by the ceremonial act of imposition of hands. When the worshipper had laid his hand upon the head of the burnt offering, it ceased to be a question as to what he was or what he deserved and became entirely a question of what the offering was in the judgment of Jehovah. If the offering was without blemish, so was the offerer. If the offering was accepted, so was the offerer. The two were perfectly identified. The act of laying on of hands constituted them one in the view of God. He looked at the offerer through the medium of the offering.

But in the sin offering, when the offerer had laid his hand upon the head of the offering, it became a question of what the offerer was and what he deserved. The offering was treated according to the desserts of the offerer. They too were perfectly identified. The act of laying on of hands constituted them one in the judgment of God.

The sin of the offerer was dealt with in the sin offering, while the person of the offerer was accepted in the burnt offering. What a vast difference this makes! Hence, though the act of laying on of hands was common to both offerings and was expressive of identification in each case, yet the consequences were as different as possible. The just was treated as the unjust; the unjust was accepted in the just.

C. H. Mackintosh (adapted)

Short Papers, Priest's Place and Portion, The

(Read Lev. 6:14-18.)

These verses present three things to our notice, in connection with “ the law of the meat offering,” namely, the priest, his place, and his portion.

I. The Priest, All the sons of Aaron were priests. They became such by birth. They were born into this highly-privileged position. They did not reach it by effort, but simply by birth. Being sons of Aaron, they were, of necessity, priests. They might be disqualified for the discharge of the functions of their position, through bodily blemish or ceremonial defilement; (see Lev. 21; 22) but as to the position itself, it was a necessary result of their being sons of Aaron. Position is one thing; ability to discharge the functions, or capacity to enjoy the privileges thereof, is quite another. A dwarf among the sons of Aaron was deprived of many of the higher priestly dignities; but even a dwarf was to “ eat the bread of his God, of the most holy, and of the holy.” God would not leave the feeblest or most diminutive member of the priestly household without a holy portion. “ Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish, that he profane not my sanctuaries: for I the Lord do sanctify them. A dwarf could not attend upon the altar of God; but the God of the altar took care of the dwarf. The two things are divinely perfect. God’s claims have been perfectly answered, and the need of His priestly family perfectly met.

II. The place. The place where the priest was to partake of his portion teaches us a most valuable lesson of practical holiness. “ With unleavened bread shall it be eaten in the holy place, in the court of the tabernacle of the congregation they shall eat it,” That is to say, it is only in the power of personal holiness, and in the immediate presence of God, that we can really partake of our priestly portion. The way in which we get the place exhibits absolute grace. The place which we get demands personal holiness. To speak of effort in reaching the place,

is the fallacy of legalism. To think of unholiness in the place, is the blasphemy of antinomianism. I reach the position, only through grace. I occupy the position, only in holiness. The pathway to the sanctuary has been thrown open by free grace; but it is to the sanctuary of God that grace has opened the pathway. These things must never be forgotten. We want to have them graven on the tablets of the conscience, and hidden in the chambers of the heart.

III. The portion. And, now, as to the portion. “This is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense thereof, and shall burn it upon the altar for a sweet savor, even the memorial of it unto the Lord. And the remainder thereof shall Aaron and his sons eat.” The fine flour and oil typify Christ’s perfect manhood, conceived and anointed by the Holy Ghost. This is the portion of God’s priests, to be enjoyed in the sanctuary of the divine presence, in separation of heart unto God. It is utterly impossible that we can enjoy Christ any where else but in the presence of God; or in any other way than personal holiness. To speak of enjoying Christ while living in worldliness, indulging in pride, gratifying our lusts, giving a loose rein to our temper and passions, is a fatal delusion. “If we say that we have fellowship with him and walk in darkness, we lie and do not the truth.” (1 John 1:6.) The two things are wholly incompatible. “ Fellowship with God” and “walking in darkness” are as diametrically opposed as heaven and hell.

Thus, then, the place of all true priests—all believers -all members of the priestly household, is to be within the sacred precincts of the sanctuary, in the immediate presence of God, feeding upon Christ in the power of personal holiness. All this we are taught in “ the law of the meat offering.”

But, let the reader note particularly that “ all the frankincense” was consumed on the altar. Why was this? Because that frankincense typified the fragrance of Christ’s manhood as enjoyed exclusively by God Himself. There was that in Christ, as a man, down here, which only God could duly appreciate. Every thought, every look, every word, every movement, every act of “the man Christ Jesus” emitted a fragrance which went up directly to the throne of God, and refreshed the heart of Him who sat thereon. Not a single atom of Christ’s perfectness or preciousness was ever lost. It might be lost on a cold, heartless world, and even upon carnal and earthly-minded disciples, but it was not lost upon God. It all went up to Him according to its true value.

This is a spring of joy and comfort to the spiritual mind. When we think of how the blessed Lord Jesus was depreciated in this world, how little even His own disciples understood or valued Him, how the rarest and most exquisite touches and traits of His perfect humanity were lost upon a rude and unbelieving world, and even upon His own people, what a comfort to remember that He was perfectly understood and appreciated by the One who sat on the throne! There was an unbroken line of communication kept up between the heart of Jesus and the heart of God—the cloud of incense was continually ascending to the throne from the only perfect Man that ever trod this cursed and groaning earth. Not a grain of the incense was lost, because not a grain was entrusted even into the hands of the priests. All went up to God. Nothing was lost. The world might despise and hate; the disciples might fail to understand or appreciate; what then? Was a single ray of Christ’s moral glory to go for naught?

Surely not; all was duly estimated by Him for whom it was designed and who alone could value it aright. This was true in every stage of Christ’s precious life down here, and when we reach the end, and see the climax, when one disciple sold Him for thirty pieces of silver, another cursed and swore he knew Him not, all forsook Him and fled, the world nailed Him to an ignominious cross between two thieves, God showed to the universe how much He differed from all the thoughts of men by placing the crucified One on the throne of the Majesty in the heavens.

Thus much as to the primary application of the incense which, unquestionably, is to Christ. We may also observe that it has a secondary application to the believer which he should seek to understand. True Christianity is the outflow of the life of Christ in the believer’s practical ways, and this is most precious to God, though it may be lost upon an unbelieving world, and even upon a professing church. There is not a movement of the life of Christ in the believer, not an expression of what He is, not the smallest manifestation of His grace that does not ascend, directly, as sweet incense, to the throne of God. It may not attract the notice or elicit the applause of this world. It may not get a place in the records of men; but it goes up to God, and this is enough for the faithful heart. God values all that is of Christ, nothing more, nothing else. There may be much that looks like service—much show -much noise—much that men make a great ado about! but nothing goes up to the throne—nothing is entered in the imperishable records of eternity but that which is the fruit of the life of Christ in the soul.

May God the Holy Ghost lead us into the experimental understanding of these things, and bring forth in us, day by day, a brighter and fuller manifestation of Christ to the glory of God the Father!

Notes on the Pentateuch: 3. Leviticus, Leviticus 5:14-6:7

These verses contain the doctrine of the trespass offering, of which there were two distinct kinds, namely, trespass against God and trespass against man. “If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then shall he bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.” Here we have a case in which a positive wrong was done in the holy things which pertained unto the Lord; and, albeit this was done through ignorance, yet could it not be passed over. God can forgive all manner of trespass, but He cannot pass over a single jot or tittle. His grace is perfect, and therefore He can forgive all. His holiness is perfect, and therefore He cannot pass over anything. He cannot sanction iniquity, but He can blot it out, and that, moreover, according to the perfection of His grace and according to the perfect claims of His holiness.

It is a very grave error to suppose that provided a man acts up to the dictates of his conscience he is all right and safe. The peace which rests upon such a foundation as this will be eternally destroyed when the light of the judgment-seat shines in upon the conscience. God could never lower His claim to such a level. The balances of the sanctuary are regulated by a very different scale from that afforded by the most sensitive conscience. We have had occasion to dwell upon this point before in the notes on the sin offering. It cannot be too strongly insisted upon. There are two things involved in it. First, a just perception of what the holiness of God really is; and secondly a clear sense of the ground of a believer’s peace in the divine presence.

Whether it be a question of my condition or my conduct, my nature or my acts, God alone can be the judge of what suits Himself and of what befits His holy presence. Can human ignorance furnish a plea when divine requirements are in question? God forbid. A wrong has been done "in the holy things of the Lord"; but man's conscience has not taken cognizance of it. What then? Is there to be nothing more about it? Are the claims of God to be thus lightly disposed of? Assuredly not. This would be subversive of everything like divine relationship. The righteous are called to give thanks at the remembrance of God's holiness (Psa. 97:12). How can they do this? Because their peace has been secured on the ground of the full vindication and perfect establishment of that holiness. Hence, the higher their sense of what that holiness is, the deeper and more settled must be their peace. This is a truth of the most precious nature. The unregenerate man could never rejoice in the divine holiness. His aim would be to lower that holiness if he could not ignore it altogether. Such an one will console himself with the thought that God is good, God is gracious, God is merciful; but you will never find him rejoicing in the thought that God is holy. He has unholy thoughts respecting God's goodness, His grace, and His mercy. He would fain find in those blessed attributes an excuse for his continuing in sin.

On the contrary, the renewed man exults in the holiness of God. He sees the full expression thereof in the cross of the Lord Jesus Christ. It is that holiness which has laid the foundation of his peace; and not only so, but he is made a partaker of it, and he delights in it, while he hates sin with a perfect hatred. The instincts of the divine nature shrink from it and long after holiness. It would be impossible to enjoy true peace and liberty of heart if one did not know that all the claims connected with the holy things of the Lord had been perfectly met by our divine Trespass Offering. There would ever be springing up in the heart the painful sense that those claims had been slighted through our manifold infirmities and shortcomings. Our very best services, our holiest seasons, our most hallowed exercises, may present something of trespass in the holy things of the Lord, "something that ought not to be done." How often are our seasons of public worship and private devotion infringed upon and marred by barrenness and distraction! Hence it is that we need the assurance that our trespasses have all been divinely met by the precious blood of Christ. Thus in the ever blessed Lord Jesus we find One who has come down to the full measure of our necessities as sinners by nature and trespassers in act. We find in Him the perfect answer to all the cravings of a guilty conscience, and to all the claims of infinite holiness in reference to all our sins and all our trespasses; so that the believer can stand with an uncondemning conscience and emancipated heart in the full light of that holiness which is too pure to behold iniquity or look upon sin.

"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him" (Lev. 5:16). In the addition of the fifth part, as here set forth, we have a feature of the true Trespass Offering, which it is to be feared is but little appreciated. When we think of all the wrong and all the trespass which we have done against the Lord, and further, when we remember how God has been wronged of His rights in this wicked world, with what interest can we contemplate the work of the cross as that wherein God has not merely received back what was lost, but whereby He is an actual gainer. He has gained more by redemption than ever He lost by the fall. He reaps a richer harvest of glory, honor, and praise in the fields of redemption than ever He could have reaped from those of creation. "The sons of God" could raise a loftier song of praise around the empty tomb of Jesus than ever they raised in view of the Creator's accomplished work. The wrong has not only been perfectly atoned for, but an eternal advantage has been gained by the work of the cross. This is a stupendous truth. God is a gainer by the work of Calvary.

Who could have conceived this? When we behold man and the creation of which he was lord laid in ruins at the feet of the enemy, how could we conceive that from amid those ruins God should gather richer and nobler spoils than any which our unfallen world could have yielded? Blessed be the name of Jesus for all this! It is to Him we owe it all. It is by His precious cross that ever a truth so amazing, so divine, could be enunciated. Assuredly that cross involves a mysterious wisdom "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8). No marvel, therefore, that round that cross and round Him who was crucified thereon the affections of patriarchs, prophets, apostles, martyrs, and saints have ever entwined themselves. No marvel that the Holy Spirit should have given forth that solemn but just decree, "If any man love not our Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. 16:22). Heaven and earth shall echo forth a loud and an eternal amen to this anathema. No marvel that it should be the fixed and immutable purpose of the divine mind "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

The same law in reference to the fifth part obtained in the case of a trespass committed against a man, as we read, "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, the day of his trespass offering" (Lev. 6:2-5).

Man, as well as God, is a positive gainer by the cross. The believer can say as he gazes upon that cross, "Well, it matters not how I have been wronged, how I have been trespassed against, how I have been deceived, what ills have been done to me, I am a gainer by the cross. I have not merely received back all that was lost, but much more beside."

Thus, whether we think of the injured man or the injurer, in any given case, we are equally struck with the glorious triumphs of redemption and the mighty practical results which flow from that gospel which fills the soul with the happy assurance that all trespasses are forgiven and that the root from whence those trespasses have sprung has been judged. The gospel of the glory of the blessed God is that which alone can send forth a man into the midst of a scene which has been the witness of his sins, his trespasses, and his injurious ways — can send him back to all who in anywise have been sufferers by his evil doings furnished with grace not only to repair the wrongs, but far more, to allow the full tide of practical benevolence to flow forth in all his ways, yea, to love his enemies, to do good to them that hate him, and to pray for them that despitefully use him and persecute him. Such is the precious grace of God that acts in connection with our great Trespass Offering; such are its rich, rare, and refreshing fruits!

What a triumphant answer to the caviler who could say, "Shall we continue in sin, that grace may abound?" Grace not merely cuts up sin by the roots, but transforms the sinner from a curse into a blessing; from a moral plague into a channel of divine mercy; from an emissary of Satan into a messenger of God; from a child of darkness into a son of the light; from a self-indulgent pleasure-hunter into a self-denying lover of God; from a slave of vile, selfish lusts into a willing-hearted servant of Christ; from a cold narrow-hearted miser into a benevolent minister to the need of his fellow-man.

Away then with the oft-repeated taunts, “Are we to do nothing?” — “That is a marvelously easy way to be saved” — “According to this gospel we may live as we wish.” Let all who utter such language behold yonder thief transformed into a liberal donor, and let them be silent forever (see Eph. 4:28). They know not what grace means. They have never felt its sanctifying and elevating influences. They forget that while the blood of the trespass offering cleanses the conscience, the law of that offering sends the trespasser back to the one whom he has wronged with the principal and the fifth in his hand. Noble testimony this, both to the grace and righteousness of the God of Israel! Beauteous exhibition of the results of that marvelous scheme of redemption whereby the injurer is forgiven and the injured becomes an actual gainer! If the conscience has been set to rights by the blood of the cross in reference to the claims of God, the conduct must be set to rights by the holiness of the cross in reference to the claims of practical righteousness. These things must never be separated. God has joined them together, and let not man put them asunder. The hallowed union will never be dissolved by any mind which is governed by pure gospel morality. Alas! it is easy to profess the principles of grace while the practice and power thereof are completely denied. It is easy to talk of resting in the blood of the trespass offering, while the principal and the fifth are not forthcoming. This is vain, and worse than vain. “Whosoever doeth not righteousness is not of God” (1 John 3:10).

Nothing can be more dishonoring to the pure grace of the gospel than the supposition that a man may belong to God, while his conduct and character exhibit not the fair traces of practical holiness. “Known unto God are all His works,” no doubt, but He has given us in His holy word those evidences by which we can discern those that belong to Him. “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His: and, Let every one that nameth the name of Christ depart from iniquity” (2 Tim. 2:19). We have no right to suppose that an evildoer belongs to God. The holy instincts of the divine nature are shocked by the mention of such a thing. People sometimes express much difficulty in accounting for such-and-such evil practices on the part of those whom they cannot help regarding in the light of Christians. The word of God settles the matter so clearly and so authoritatively as to leave no possible ground for any such difficulty. “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

It is well to remember this in this day of laxity and self-indulgence. There is a fearful amount of easy, uninfluential profession abroad, against which the genuine Christian is called upon to make a firm stand and bear a severe testimony; a testimony resulting from the steady exhibition of “the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” It is most deplorable to see so many going along the beaten path, the well-trodden highway of religious profession, and yet manifesting not a trace of love or holiness in their conduct. Christian reader, let us be faithful. Let us rebuke by a life of self-denial and genuine benevolence the self-indulgence and culpable inactivity of evangelical yet worldly profession. May God grant unto all His true-hearted people abundant grace for these things!

Let us now proceed to compare the two classes of trespass offering; namely, the offering on account of trespass “in the holy things of the Lord,” and that which had reference to a trespass committed in the common transactions and relations of human life. In so doing we shall find one or two points which demand our attentive consideration.

And, first, the expression, “if a soul sin through ignorance,” which occurs in the former, is omitted in the latter. The reason of this is obvious. The claims which stand connected with the holy things of the Lord must pass infinitely beyond the reach of the most elevated human sensibility. Those claims may be continually interfered with, continually trespassed upon, and the trespasser not be aware of the fact. Man’s consciousness can never be the regulator in the sanctuary of God. This is an unspeakable mercy. God’s holiness alone must fix the standard when God’s rights’ are in question.

On the other hand, the human conscience can readily grasp the full amount of a human claim, and can readily take cognizance of any interference with such claim. How often may we have wronged God in His holy things without ever taking a note of it in the tablet of conscience — yea, without having the competency to detect it (see Mal. 3:8). Not so, however, when man’s rights are in question. The wrong which the human eye can see and the human heart feel the human conscience can take notice of. A man through ignorance of the laws which governed the sanctuary of old might commit a trespass against those laws without being aware of it until a higher light had shone in upon his conscience. But a man could not through ignorance tell a lie, swear falsely, commit an act of violence, deceive his neighbor, or find a lost thing and deny it. These were all plain and palpable acts lying within the range of the most sluggish sensibility. Hence it is that the expression, “through ignorance” is introduced in reference to the holy things of the Lord and omitted in reference to the common affairs of men. How blessed it is to know that the precious blood of Christ has settled all questions whether with respect to God or man — our sins of ignorance or our known sins! Here lies the deep and settled foundation of the believer’s peace. The cross has divinely met ALL.

Again, when it was a question of trespass in the holy things of the Lord, the unblemished sacrifice was first introduced, and afterward the principal and the fifth. This order was reversed when it was a question of the common affairs of life (comp. Lev. 5:15-16 with Lev. 6:4-7). The reason of this is equally obvious. When the divine rights were infringed the blood of atonement was made the great prominent matter; whereas when human rights were interfered with restitution would naturally assume the leading place in the mind. But inasmuch as the latter involved the question of the soul’s relation with God as well as the former, therefore the sacrifice is introduced, though it be last in order. If I wrong my fellowman that wrong will undoubtedly interfere with my communion with God, and that communion can only be restored on the ground of atonement. Mere restitution would not avail. It might satisfy the injured man, but it could not form the basis of restored communion with God. I might restore the principal and add the fifth ten thousand times over, and yet my sin remain, for “without shedding of blood is no remission” (Heb. 9:22). Still, if it be a question of injury done to my neighbor, then restitution must first be made. “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matt. 5:23-24).

From a comparison of Matthew 5:23-24 with Matthew 18:21-22, we may learn a fine principle as to the way in which wrongs and injuries are to be settled between two brothers. The injurer is sent back from the altar in order to have his matters set straight with the injured one, for there can be no communion with the Father so long as my brother “hath aught against me.” But then, mark the beauteous way in which the injured one is taught to receive the injurer. “Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.” Such is the divine mode of settling all questions between brethren. “Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye” (Col. 3:3).

There is far more involved in the divine order prescribed in the trespass offering than might at first sight appear. The claims which arise out of our human relations must not be disregarded. They must ever get their proper place in the heart. This is distinctly taught in the trespass

offering. When an Israelite had by an act of trespass deranged his relation with Jehovah the order was sacrifice and restitution. When he had by an act of trespass deranged his relation with his neighbor the order was restitution and sacrifice. Will any one undertake to say this is a distinction without a difference? Does the change of the order not convey its own appropriate, because divinely appointed, lesson? Unquestionably. Every point is pregnant with meaning, if we will but allow the Holy Spirit to convey that meaning to our hearts, and not seek to grasp it by the aid of our poor vain imaginings. Each offering conveys its own characteristic view of the Lord Jesus and His work; and each is presented in its own characteristic order; and we may safely say it is at once the business and the delight of the spiritual mind to apprehend both the one and the other. The very same character of mind which would seek to make nothing of the peculiar order of each offering would also set aside the idea of a peculiar phase of Christ in each. It would deny the existence of any difference between the burnt offering and the sin offering, and between the sin offering and the trespass offering, and between any or all of these and the meat offering or the peace offering. Hence it would follow that the first seven chapters of the Book of Leviticus are all a vain repetition, each successive chapter going over the same thing.

Who could cede aught so monstrous as this? What Christian mind could suffer such an insult to be offered to the sacred page? A German rationalist or neologian may put forth such vain and detestable notions, but those who have been divinely taught that “all scripture is given by inspiration of God,” will be led to regard the various types in their specific order as so many variously shaped caskets in which the Holy Spirit has treasured up for the people of God “the unsearchable riches of Christ.” There is no tedious repetition, no redundancy. All is rich, divine, heavenly variety, and all we need is to be personally acquainted with the great Antitype in order to enter into the beauties and seize the delicate touches of each type. Directly the heart lays hold of the fact that it is Christ we have in each type, it can hang with spiritual interest over the most minute details. It sees meaning and beauty in everything, it finds Christ in all. As in the kingdom of nature the telescope and the microscope present to the eye their own special wonders, so with the word of God. Whether we look at it as a whole, or scrutinize each clause, we find that which elicits the worship and thanksgiving of our hearts.

Christian reader, may the name of the Lord Jesus ever be more precious to our hearts! Then shall we value everything that speaks of Him, everything that sets Him forth, everything affording a fresh insight into His peculiar excellency and matchless beauty.

The ‘remainder of chapter 6, together with the whole of chapter 7., is occupied with the law of the various offerings to which reference has already been made. There are, however, some points presented in the law of the sin offering and the trespass offering which may be noticed before we leave this section of our book.

In none of the offerings is Christ’s personal holiness more strikingly presented than in the sin offering. “Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy....Whatsoever shall touch the flesh thereof shall be holy.... All the males among the priests shall eat thereof: it is most holy” (Lev. 6:25-29). So also in speaking of the meat offering, “it is most holy, as is the sin offering, and as the trespass offering.” This is most marked and striking. The Holy Spirit did not need to guard with such jealousy the personal holiness of Christ in the burnt offering, but lest the soul should by any means lose sight of that holiness while contemplating the place which the blessed One took in the sin offering, we are again and again reminded of it by the words, “it is most holy.”

Truly edifying and refreshing it is to behold the divine and essential holiness of the Person of Christ shining forth in the midst of Calvary’s profound and awful gloom. The same point is observable in the law of the trespass offering (see Lev. 7:1,6). Never was the Lord Jesus more fully seen to be the Holy One of God than when He was made sin upon the cursed tree. The vileness and blackness of that with which He stood identified on the cross only served to show out more clearly that He was most holy. Though a sin-bearer He was sinless. Though enduring the wrath of God He was the Father’s delight. Though deprived of the light of God’s countenance He dwelt in the Father’s bosom. Precious mystery! Who can sound its mighty depths? How wonderful to find it so accurately shadowed forth in the law of the sin offering.

Again, my reader should seek to apprehend the meaning of the expression, “all the males among the priests shall eat thereof.” The ceremonial act of eating the sin offering or the trespass offering was expressive of full identification. But to eat the sin offering, to make another’s sin one’s own, demanded a higher degree of priestly energy, such as was expressed in the males among the priests. “And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance forever. This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto Me, shall be most holy for thee and for thy sons. In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute forever: every one that is clean in thy house shall eat of it” (Num. 18:8-11).

It demanded a larger measure of priestly energy to eat of the sin or trespass offering than merely to partake of the heave and wave offerings of gift. The daughters of Aaron could eat of the latter; none but the sons could eat of the former. In general the male expresses a thing according to the divine idea: the female according to human development. The former gives you the thing in full energy: the latter in its imperfection. How few of us have sufficient priestly energy to enable us to make another’s sin or trespass our own! The blessed Lord Jesus did this perfectly. He made His people’s sins His own, and bore the judgment thereof on the cross. He fully identified Himself with us so that we may know in full and blessed certainty that the whole question of sin and trespass has been divinely settled. If Christ’s identification was perfect, then the settlement was perfect likewise; and that it was perfect the scene enacted at Calvary declares. All is accomplished. The sin, the trespasses, the claims of God, the claims of man — all have been eternally settled; and now perfect peace is the portion of all who by grace accept as true the record of God. It is as simple as God could make it, and the soul that believes it is made happy. The peace and happiness of the believer depend wholly upon the perfection of Christ’s sacrifice. It is not a question of his mode of receiving it, his thoughts about it, or his feelings respecting it. It is simply a question of his crediting by faith the testimony of God as to the value of the sacrifice. The Lord be praised for His own simple and perfect way of peace! May many troubled souls be led by the Holy Spirit into an understanding thereof!

We shall here close our meditations upon one of the richest sections in the whole canon of inspiration. It is but little we have been enabled to glean from it. We have hardly penetrated below the surface of an exhaustless mine. If, however, the reader has for the first time been led to view the offerings as so many varied exhibitions of the great Sacrifice, and if he is led to cast himself at the feet of the great Teacher, to learn

more of the living depths of these things, I cannot but feel that an end has been gained for which we may well feel deeply thankful.

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