

YOUNG MEN'S CORNER.

No. 1.

January, 1923.

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THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

INTRODUCTORY.

WE begin with the present number the consideration of a very large subject. We all probably realise, in a greater or lesser degree, that the subject has a very pertinent and acute bearing upon every one of us, for we know, most of us at any rate, that the issue of the things which we have proposed to look at together, more especially in the Old Testament, was that " Christ also loved you and gave Himself up for us an offering and a sacrifice to God, for an odour of a sweet smell." (Ephesians, chapter 5. verse 2.) It is true that there are some things with which we shall be concerned which could only find an answering token in His perfect accomplishment of all things, and we can say,

The sacrifice is o'er

in complete agreement with the words from the cross, It is finished. It is also* true that the day of sacrifice and offering is not past; this Hebrews, chapter 13. verses 15, 16 makes abundantly plain, if it be not already clear after consideration, for example, of chapter 8. verse

3. Whether therefore it was as unsanctified ones requiring to be acquainted with the offering of the body of Jesus Christ once for all, or now as those whose bodies are to be presented a living sacrifice (Romans, chapter 12. verse 1), we need to hear the voice of God in the revelation He has given. By turning to the Scriptures of the Old Covenant we learn a language which helps us to read many portions of the Writings of the New Covenant, and thus by profit from every God-breathed scripture may seek to be complete, completely furnished for every good work.

The sacrifices of the Old Covenant have something in common with the parables of the Lord. In neither case was it intended that they should be understood apart from faith. Let us continue to look to God for His perfecting blessing.

G. N.

SECTION I. —OFFERINGS BEFORE THE FLOOD.

From GLASGOW. —The record of the offerings of Cain and Abel is peculiar in that it is the first account we have of the approach of men to God after the fall of Adam from his position of Divine favour and communion.

Judging from the fact that they brought a gift offering, their minds seem to have been occupied with the necessity of rendering homage, but whether God had given former instructions to either Adam or his sons, as to what and how to bring their offerings or not, we are left to surmise.

One thing shines out clearly from the passage, in the light of the references in Hebrews, chapter 11 > verse 4, and 1 John, chapter 3. verse 12, namely, that the primary and most important factor necessary to acceptance by God was the condition of heart of the offerer.

In connexion with the calling upon the name of the Lord in Genesis, chapter 4, verse 26, we conclude from what God said to Cain, and also from later references to the same act in the day of Abraham, that this was always accompanied by sacrifice.

From BRIGHTON. —Genesis, chapter 3. verse 21. Adam had turned his back on God, thereby bringing down judgment of the Lord. Are we to take it by inference that in all probability this speaks of the first sacrifice, so that God could meet fallen man through the shed blood of those beasts and through which they could be covered, by that which spoke of death, and a life given up (the skins)?

It is very probable that as Cain and Abel grew up to be young men they both learned of the mystery of life from their parents and how God made for Adam and his wife coats of skins and clothed them.

And does not this point on to the great sacrifice of Him who was the Light of the World? We have here also the doctrine of divine righteousness, the coats which were provided by God were an effectual covering because God provided them, the aprons were an ineffectual covering because man-made. God's coats were founded upon blood-shedding, Adam's aprons were not. God's righteousness is set forth in the cross, man's righteousness in the works of his own hands wherein is no rest for the soul, but in God's provision perfect rest.

Genesis, chapter 4. verses 1 to 7. The birth and history of Cain and Abel are here recorded. Both brought an offering to the Lord, Cain of the fruit of the ground and pleasant to the eye, but only the production of the earth which God had cursed. Abel brought his offering of the firstlings of his flock and of the fat thereof, Abel appears to have understood God's dealings with Adam, which also shows how he was in the mind of God (see Leviticus, chapter 3. verse 16. All the fat is the Lord's). See also Hebrews, chapter 11. verse 4, Abel offered by faith; 1 John, chapter 3. verses 11, 12, Cain's works were evil, Abel's works righteous; Matthew, chapter 23- verse 85 speaks of "Abel's righteous blood." See also Hebrews, chapter 12, verse 24, and Jude 11. These New Testament references to Abel show that God looked upon Abel's acts as righteous and therefore well pleasing to Him and upon Cain's as evil and therefore rejected. Cain was wroth because his bloodless offering was not accepted by God, but God in His mercy had provided a sacrifice and if there had been any desire Godward or repentance towards God, the words addressed by the Lord to Cain as we find it in verse 7, "A sin offering croucheth at the door," (see Newberry's margin), would have met his need. But Cain appears here as a type of the self-righteous religionist whose worship is worthless and abominable in the estimate of God. "God is not worshipped with men's hands as though He needed anything" Acts, chapter 17. verse 25. Man would ever seek to make God a receiver before he has realized his utter ruin before God or his need of precious blood being shed for his cleansing. We would suggest that the "sin offering that croucheth at the door" is another type of the Lord Jesus Christ who

was the sin offering of God's providing and became the Saviour for the guilty.

From EDINBURGH. —The only offerings of which we read before the flood are those offered by Cain and Abel.

" In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect."

The language used does not give us any indication as to what caused these two young men to bring offerings. We do not read of Adam offering unto God although his knowledge of good and evil must have been perfect. " The man is become as one of us to know good and evil " Genesis, chapter 3. verse 22. Is it that approach unto God was by sacrifice and Adam neglected it? while of his sons one had respect unto God's way—and came in righteousness, and the other in a way of his own? We read of righteous Abel who offered by faith a more excellent sacrifice than Cain, while we read of others, railers, stubborn, self-willed persons and of these it is said that they went in the way of Cain.

Cain's offering was of the fruit of the ground. The ground had been cursed for Adam's sake, but is it because the offering was the fruit of a cursed earth that God did not accept it? Is it not significant that God mentions the names of the men in each case before He speaks of His acceptance or rejection of their offerings? " Unto Abel and to his offering—unto Cain and to his offering. "

It would seem that if Cain had accepted God's way he would have brought the right offering in the right way. We have the parallel in New Testament writings " He that willeth to do* His will shall know of the teaching. "

The sacrifice of Calvary seems to tell us what was God's way [for those early times] and with this in mind it seems strange that we have no more mention of sacrifice before the flood. Had men got so far away from God's thoughts that they knew nothing of sacrifice, and did He accept them without sacrifice? See Enoch and Noah and also Genesis, chapter 4. verse 26 " Then began men to call upon the name of the Lord. "

Noah's first act after he came out of the Ark was to build an altar and offer a sacrifice. Did he never sacrifice to God before the flood?

From GREENOCK. —Genesis, chapter 3. verse 21. From this it would appear that before Adam and Eve could be fittingly clothed, life had to be taken. This was done by God Himself, and man had no part in it. Is there not a beautiful connection between this and our salvation in the Lord Jesus Christ. The thought arises that God had to offer His Son as the propitiation for our sins.

Genesis, chapter 4. verses 2-8. We should gather from this portion, that before an offering can be acceptable to God, it must be made in agreement with His will, and done in faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." Hebrews, chapter 11. verse 4.

From SUNDERLAND. —In the early chapters of Genesis we note the following places where sacrifice and offering are mentioned or suggested: —

1. Chapter 3. verse 21. "And Jehovah Elohim made for Adam and for his wife coats of skins and clothed them." This is a most fruitful sentence; one where every word counts. The needs of the two individuals are met by a divine provision. Note that one skin did not suffice. Skins could only be obtained after the death of animals. At this point many questions arise.

2. Chapter 3. verse 24. The cherubim. Here we are clearly left to get help from later Scriptures. In the tabernacle the cherubim of beaten gold were "of one piece with the mercy seat" (Exodus, chapter 25. verse 19) and the divine Presence was there. This seems to suggest an appointed place outside the Garden where man might bring his offerings.

3. Chapter 4. The offerings of Cain and Abel. God's assertion at the time of the Exodus of His claim to the firstborn both of man and beast, is recalled by the firstlings of verse 4. At the Passover God makes His claim clearly known; the male firstborn both of man and beast are His (Exodus, chapter 13. verse 2). Was this something new? Genesis, chapter 4., we suggest, says No. Abel knew what to offer. Isaac, the true firstborn, is redeemed by the offering of a lamb, but God has to teach Abraham. See Genesis, chapter 22.

We are not clear that Cain burnt the fruit of the ground which he brought. Was it a burnt offering? Such offerings were acceptable in the case of Israel, (Leviticus, chapter 2.). We know that in Genesis, chapter 4. the offerer was gravely at fault. He was not doing well, he was an evil doer, a man without faith. Does not verse 4 say that otherwise his offering would have been accepted? Or are we to understand that if he had been a man of faith he would have brought a lamb?

4. Chapter 4. verse 7. " Sin coucheth at the door." This passage is obscure to us, as it probably also was to the translators. We should not lightly substitute the word " sin-offering " for " sin " here. In the New Testament, " He who knew no sin was made sin on our behalf " and the sense is stronger than if " sin-offering " had been used. " Sin-offering " does not seem to convey the actual assumption of sin by the Victim.

5. Chapter 4, verse 26. " Men began, to call on the name of Jehovah." Abraham did this in chapter 12. verse 8 and chapter 21. verse 33. (Nevertheless read Exodus, chapter 6. verse 3.) We suggest that to call on the name of Jehovah without an offering is always in vain. What kind of offerings did men bring? Were they victims to be slain?

It seems to us of great importance to observe that even before the Flood beasts and fowl were divided into clean and unclean, (chapter 7. verses 2, 3). Further Noah knew to offer clean beasts and clean fowl on the altar. After the Flood every moving thing that liveth was to be for food of man, as the green herb they were given all. But before the Fall food was restricted to herbs and fruit (chapter 1. verses 29, 30). So we ask if man was allowed to eat clean! beasts between the Fall and the Flood. Why did Abel keep sheep? Were the firstlings to provide sacrifices? Were the skins to be used for clothing? Was the flesh used for food?

QUESTION AND ANSWER.

From BRIGHTON. —Are we correct in suggesting that Abel must have received verbal instructions from God as to kind and parts of his offering to God?

SECTIONS PROPOSED.

2. The sacrifices of the patriarchs from Noah to Jacob.
(January 20th, 1923.)
3. The sacrifices of the children of Israel until the completion of the tabernacle. (February 17th.)
4. The Passover, its institution, and the observance of the memorial in Old and New Testament days
(March 17th.)

YOUNG MEN'S CORNER.

TREASURER'S STATEMENT, DEC. 1ST, 1921, TO DEC. 31ST, 1922.

INCOME.			EXPENDITURE.				
	£	s.	d.		£	s.	d.
Dec. 1, 1921.				1922.			
Balance in hand	24	16	4	Printing.....	45	2	4
Dec. 31, 1922.				„ brought into			
Cash from Corners...	39	13	9	a/c from 1923.....	6	5	6
Donation for Prizes..	1	1	0	Postages and Sundries	4	8	11
Bank Interest.....	0	9	7	Refund.....	0	3	0
				Dec. 31.	55	19	9
				Balance in hand	10	0	11
	£66	0	8		£66	0	8

JOHN ROBERTSON.

BOUND SETS, 1921-2.

If Corners will send to Mr. A. J. McIntyre, Glen View, Darwen, Lanes., spare copies of Nos. 2 and 3, and especially of No. 5, we shall be able to offer bound sets at about 6d. each, post free.

Orders for bound sets may be sent to Mr. John Robertson, 9, Gibson Street, Edinburgh, but payment should not be made until the sets are actually received.

URGENT NOTICE.

We find ourselves still uncertain to a considerable extent how many copies to print monthly. It is however possible to hold out the possibility of realising an 8-page magazine at 2d. if only friends will say at once how many they require. If therefore correspondents do not receive herewith the quantity desired, will they please notify Mr. John Robertson, 9, Gibson Street, Edinburgh, within a few days? We are prepared to reprint the present issue **if** required.

YOUNG MEN'S CORNER.

No. 2.

February, 1923.

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SECTION II. — THE SACRIFICES OF THE PATRIARCHS FROM NOAH TO JACOB.

From EDINBURGH. —There is very little detail given us regarding sacrifices during this period. Concerning Noah we are told that he builded an altar and offered of every clean beast and of every clean fowl a burnt offering. Genesis, chapter 8., verses 20, 21. When we come to Abram we find that when he came to Moreh there he builded an altar unto the Lord, who appeared unto him. From thence he removed to the mountain between Bethel and Ai, and builded an altar unto the Lord and called upon the name of the Lord. Genesis, chapter 12, verses 7, 8. When he returns again out of Egypt he comes unto the place of the altar which he had made there at the first and called on the name of the Lord. Genesis, chapter 13., verse 4. After the separation from Lot we find him again building an altar by the oaks of Mamre. Genesis, chapter 13., verse 18.

It is when we come to Genesis, chapter 22. that we find the most wonderful sacrifice in all that period. God is proving Abraham's faith. First God gives him a son in his old age in fulfilment of His promise in Genesis, chapter 17. Then He commands him to take this self-same son who was to be the beginning of nations, him with whom the covenant was to be established, to Mount Moriah and offer him there for a burnt offering. We are not told any of Abraham's thoughts concerning this command till we come to New Testament writings where

we read in Hebrews, chapter 11., that " he accounted that God is able to raise up even from the dead: from whence he did also in a parable receive him back." He says, " Here am I, " and in the morning he rose early, saddled his ass, took two of his young men and Isaac and the wood and went unto the place of which God had told him. When he saw the place afar off he said to the young men, " Abide ye here with the ass while I and the lad go yonder and worship." Are we to understand from this that when we come to worship, to enter into God's holy presence by the new and living way which He dedicated for us through the veil, etc., we are to leave the things of this world a long way off?

We also notice from verse 6 that the wood of the burnt offering was laid upon Isaac. Is this a foreshadowing of John, chapter 19., verse 17? The strength of Abraham's faith is seen throughout this chapter, although God tries it to the extreme limit, even to the raising of the knife to slay his son. He says in verse 8, in answer to Isaac's question, " God will provide Himself the lamb for a burnt offering. " They came to the place; Abraham built the altar there; laid the wood in order; bound Isaac his son; laid him on the altar upon the wood; took the knife to slay his son. God looked down on this sacrifice and He is satisfied: " Now I know thou fearest Me." " Lay not thine hand upon the lad." When Abraham looked he saw a ram caught by his horns in the thicket so the ram is taken and offered up for a burnt offering instead of Isaac. Abraham called the name that place Jehovah-Jireh. God's satisfaction in Abraham's offering is seen in verses 16-18 where he blesses Abraham still further.

We have only one mention of Isaac in connexion with an altar, (Genesis, chapter 26., verse 25), but in the case of Jacob there are several instances. When on his way to Haran, a fugitive from his brother, after that wonderful manifestation of God's presence he set up the pillar which had been his pillow and anointed it, making a vow to God at the same time. (Genesis, chapter 28, verses 18, 19.) When on his return he was pursued by Laban and when they were ready to separate in peace the one from the other, Jacob offered a sacrifice. Genesis, chapter 31., verse 54. When he had got back to Shechem he erected an altar (Genesis, chapter 33. verse 20), but when we get to chapter 35. we get God bringing to his remembrance his vow and commanding him to arise and go up to Bethel. In answer Jacob purged

his household and went to Bethel and there built an altar (verse 7) and when we come to verse 14 Jacob set up a pillar and poured out a drink offering thereon, and poured oil thereon.

In all the instances we have of an altar being builded we may safely assume from the details of Genesis, chapter 22., what was the object, and we are taken back to Abel's sacrifice and forward to Leviticus, chapter 17. verse 11, which says: "It is the blood that maketh atonement by reason of the life," and Hebrews, chapter 9., verse 22: " Apart from shedding of blood there is no remission."

From GLASGOW. —In connexion with Noah's offering we find a very distinct mention of an altar being built and the same thing is noticeable in the account of the lives of Abraham, Isaac, and Jacob. In fact we find one of Abraham's altars practically a landmark, in, a place to which he had to return later for close communion with God. The labour of building seemed to give God pleasure as an evidence of a desire to make prominent in their journeyings their fear and worship of Him. The erection of an altar was, we think, with a view to- sacrifice.

We also- note a difference in the offerings. Those of Noah after the flood and of Abraham on the mount of God's choosing, are mentioned as burnt offerings. Then we find in Genesis, chapter 35. verse 14, that Jacob poured out a drink offering.

From HOVE, BRIGHTON. —It has occurred to us that the altars which were erected and the offerings from Genesis, chapter 8., to the end, were all in association with their families, in contrast to what we shall have before us in Exodus, which was connected with Israel as a nation and therefore of a collective character.

Noah. Genesis, chapter 8., verses 20 to 22. The first act of Noah after leaving the Ark was to offer of every clean beast and bird a sacrifice to God. Genesis, chapter 8., verse 20. While no doubt the offerings of Abel were acceptable to God, it is here for the first time that we are told that the Lord smelled " a sweet savour " or " savour of rest, " when Noah took of every clean beast and offered burnt offerings. This again points to that perfect satisfaction and rest which He was afterwards to have in the perfect obedience unto death of the Son in whom He was well pleased. It is interesting to note that Noah was instructed that only the clean beasts, etc., were permitted for sacrifice. There are examples

of burnt offerings by Job (chapter 1, verse 5) and by the three friends (chapter 42. verses 8, 9) which belong to the days we are considering. God here made a covenant with the family which were to repopulate the world, that He would not again destroy the earth with a flood. We shall find there were altars built at various places, where in the will of God the patriarchs came and where they were enabled to worship God and to offer unto Him according to what was then revealed of His mind and purpose for the day in which they lived. The family which had started so well on the cleansed earth quickly went astray, so that instead of sacrifice and worship we find idolatry, and the confusion following the Tower of Babel. Notwithstanding the change caused by man's fall and his continued rebellion against his Creator, the earth continues silently and steadily to revolve on its axis and describes its circuit bringing about seedtime and harvest, cold and heat, summer and winter, day and night.

Abram. Genesis, chapter 12., verses 6 to 9. We have now come to an interesting part of Abram's history where " he passes through the land unto the place of Shechem, unto the oak of Moreh, " and we have this significant comment that " the Canaanite was then in the land. " Two questions arise: Would their presence prove a trial to Abram? and would it not necessarily cause an exercise of heart and trial of patience? Nevertheless from amongst this confusion God called a man, Abram, and his altar at Shechem is the next to be recorded, and we have this assurance that " the Lord appeared unto Abram " with this promise " Unto thy seed will I give this land. " This altar was built immediately after God's promise to give unto Abram's descendants the land to which God had led him., At this time Abram also' built another altar at Bethel. The Word records, " Abram pitched his tent on the east of Bethel and there built an altar unto the Lord. " The altar and the tent are blessed characteristics of Abram's character, a worshipper of God and a stranger in the world. These are the first occasions we find Abram erecting an altar though it was some time previous to this that Abram had been called of God. No doubt his father had been a hindrance until his death. What lessons there are for us to take heed to ! Is this occasion of Abram's erecting an altar to convey to our minds that he had a definite responsibility towards God as to worshipping Him in his individual capacity?

Genesis, chapter 13. verse 3, to chapter 14. verse 18. Abram instead of having confidence in Jehovah when difficulties arose, went down to Egypt to sojourn there and it may be noted at this point that none of the patriarchs ever erected altars or sacrificed save in the land which God had promised them. Without doubt they followed God's will in this matter and there is teaching in it for the present time, and now we find him not only delivered out of Egypt but brought back unto the place of the altar which he made at the first. On Abram's return from Egypt he again sacrificed at Bethel.

After a period of time in which Abram proved the faithfulness of God, Abram was rewarded for his faith and obedience in a second assurance that "the land which thou seest, to thee will I give it and to thy seed for ever." In course of time Abram removed his tent to the oaks of Mamre in Hebron and built an altar unto the Lord. As with Lot there was no altar in Sodom, so with Abram while in Egypt there was no altar.

Genesis, chapter 14., verses 18 to 24. • The next offering is that of Abram to Melchizedek after the rescue of Lot. We note that Abram refused to take anything from the King of Sodom, but offered a tenth of his own to Melchizedek.

Abraham. Genesis, chapter 22., 1—18. A worthy example of worship is seen in Abraham who at the bidding of his God took his only Isaac and rose up early to go to the place to offer him up. There are many characteristics of Isaac which show him as a wonderful type of the Lord Jesus Christ, but there are three outstanding ones: his birth, his death, his resurrection. Isaac was dead to all intents and purposes and the receiving him back off that altar speaks of his resurrection. Is not the ram offered up in Isaac's stead, the type of the substitution and vicarious atonement of the Lord Jesus Christ?

Again, the divine promise of blessing was vouchsafed to Abraham and to his seed, with the assurance that in that seed should all the nations of the earth be blessed. This promise had already been given twice, now it is repeated for the third and last time, and confirmed by an oath.

Isaac. Genesis, chapter 26., verses 23 to* 25. Isaac comes before us as a builder of an altar. The Lord appears to him as "The God of Abraham thy father," with the assurance that "I am with thee and will bless thee for My servant Abraham's sake." Isaac had separated himself from the Philistines with all their envy,

and strife, and contentions, and from that time we mark progress in Isaac's soul, for he builded an altar, pitched his tent, and digged a well. The moment he took a right step he went from strength to strength.

Jacob. Genesis, chapter 28., verses 16 to 22. The first mention of the House of Gad we have in the Holy Scriptures is in verse 16 of this chapter: where Jacob so realised the presence of God that he exclaims " This is none other than the House of God, " and called the name of the place Bethel. The next offering is that of Jacob who after his wonderful vision poured oil on the pillar he set up. Jacob made a vow of consecration to the Lord and, in the conviction that all the promises of guidance and supply would be fully realised, he pledged himself to 'give a tenth of all that he received to the Lord and Jacob sets up a pillar of witness. Here we have giving to God connected with the His House—a precious truth.

Chapter 31-, verse 54. We have it recorded that Jacob offered sacrifice on the mount and called his brethren to eat bread and tarried all night in the mount. This in all probability was in connection with the covenant between Jacob and Laban. We are not told what was offered.

Chapter 33. verses 16 to 20. Are we to understand that the action of Jacob going to Shechem and erecting an altar is indicative of the spiritual condition of his soul, and was indirect disobedience to the mind of the Lord? See Deuteronomy, chapter 12. verses 13, 14. The Lord had not said to Jacob, " I am the God of Succoth. " whereas He had revealed Himself as " the God of Bethel. " This seems a turning aside of Jacob, no doubt due to the fear of Esau, instead of having confidence in an all, powerful God to protect him.

Chapter 35., 1—14. God in His infinite grace sends forth His word to Jacob " Arise, go up to Bethel and dwell there. " God recalls Jacob to the place of the Name were alone could be viewed the sad evil that he had fallen into and which had resulted so disastrously to his family. This is evident in Jacob's command to his household that they should put away the strange gods. For we are to go to Bethel, and I will make there an altar unto God, on which offerings can be offered. It must have been over 20 years since Jacob had learnt that Bethel was the " House of God. " Now it is called " El-bethel, " meaning " God of the House of God, " and God appeared unto him, and opened up still further His purposes of grace, so that God could have something

for Himself. We learn that Bethel was a place for worship, and also a place of testimony to God—Altar and Pillar.

Chapter 46., verse 1. At the advanced age of about one hundred and thirty years Israel took his journey with all that he had and came to Beersheba, where he offered sacrifice to God, who speaks to him in the visions of the night, saying " Fear not to go down to Egypt, and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes.

Summary. Altars and pillars at: —
 Shechem. Abram. Gen. 12. 7; Jacob, 33. '20.
 Bethel (near Ai). Gen. 13. 1
 Mount Moriah. Gen. 22.
 The Bethel of Jacob's vision. Gen. 28. 18; 31. 13,
 The Bethel of Jacob's second pillar. Gen. 35. 3-15.

From CARDIFF. —Genesis, chapter 8., verse 20, chapter 22. verse 2, Job, chapter 1. verse 5, and chapter 42., verse 19, are ascending offerings. It is noticed that Job continually offered burnt offerings, for the sins which his sons may have committed, and as there were no sin offerings before the law was given, it is evident that Job lived prior to that time.

We understand from Genesis, chapter 15., that Abram made neither offering nor sacrifice, but the account given is of the sealing of a covenant. Taking, into consideration Jeremiah, chapter 34., verses 18-20, with the above chapter, we would like to know what is the teaching concerning the dividing of the beasts, and not of the birds, and also why blood had to be shed?

The various instances: Genesis, chapter 12., verse 8; chapter 13., verse 18; chapter 33., verse 20; chapter 35., verse 7; and chapter 35., verse 14, of altars and pillars being erected were for standing memorials.

From GREENOCK. —Genesis, chapter 8., verse 20. Noah's sacrifice here was one of thanksgiving. It is noteworthy that clean animals only were offered. Perhaps the reason for Noah's sacrifice being well pleasing is found in chapter 6., verse 9, where it says he walked with God. The principle of offering clean animals only is continued throughout the Scriptures. Surely there is a lesson for us in this that we should freely give of our best.

Genesis, chapter 12., verse 7. This altar is of special significance in that it appears to* be the first of its kind erected in the land which eventually was to be

possessed by Abram's descendants. It might be regarded as being used for a thankoffering and also would be a testimony to the power of God.

Genesis, chapter 12., verse 8. It is worthy of note that Abram here calls upon the name of God.

Genesis 13., verse 18. It would appear that Abram sojourned for some time in this place. He is now dwelling in the land which was to become his descendants' possession, and is obeying the command of God to walk through it in the length and breadth thereof.

Genesis, chapter 15., verses 9—17. Here we have no reference to an altar, but perhaps it was the same as in the previous offering by the oaks of Mamre. The sacrifice mentioned might be representative of Abram's possession as a whole. Perhaps there is a lesson in this for us that we should be willing to devote freely all our talents to the service of God, without withholding any.

Genesis, chapter 22., verse 9. This is the most outstanding proof of the faith of Abraham. Note that previous to this the Lord had revealed himself to Abraham as God Almighty, El Shaddai, the one who was able to meet his every need. The words of Abraham in* verse 8, are clearly prophetic of the Great Offering of which this is a type.

Genesis, chapter 26., verse 25. This is the only altar mentioned as built by Isaac.

Genesis, chapter 31., verse 54. This was apparently both sacrifice and offering. It might be suggested that an altar was not used here. See Judges, chapter 6., verse 20.

Genesis, chapter 33., verse 20. Note that this is the first instance of an altar being given a specific name.

Genesis chapter 35., verses 3—7. This is apparently the first instance of definitely building by the command of God. It might be suggested that the pouring out of the oil denotes sanctification, it was quite distinct from the drink offering.

Genesis, chapter 46., verse 1. Perhaps the altar on which Jacob sacrificed here is the same one built by Isaac in chapter 26., verse 5.

From PENYGRAIG. —[This source is probably right, but the name was not put on the actual contribution and covering letter is destroyed.] Genesis, chapter 9., verse 20. Noah builds an altar and offers burnt offerings of every clean beast. This seems to be a mark of progress in connection with offerings (for we cannot find any

mention of altars being built by Cain and Abel) and to be a recognition of a place set apart for offering to God. (See Matthew, chapter 23. verse 19; Exodus, chapter 39. verse 37.) Did God tell Noah to build an altar?

Genesis, chapter 22. Abraham offers Isaac. God is proving Abraham, in His love and gives him (1) a command, (2) an offering, (3) a place. Abraham builded an altar and bound Isaac his only son on the altar as a burnt offering (all for God). This was a greater sacrifice that would have been the case had he more than one. Much in this offering typifies our Lord.

Genesis, chapter 31., verse 54. Jacob offered sacrifices. No mention of an altar here. We note other scriptures where altars were built and no mention of sacrifice. Would we gather that there was a sacrifice where the altar was and there was an altar where the sacrifice was?

Genesis, chapter 35., verse 14. This is the first mention of a drink offering! Does this typify Christ? If so, in what? See also Isaiah 53., verse 12; Psalms, chapter 22., verse 14.

Genesis, chapter 46., verse 1. Israel offered sacrifice. No altar mentioned here.

SECTION I. —OFFERINGS BEFORE THE FLOOD.

(Continued from page 6.)

From LIVERPOOL AND BIRKENHEAD. —Altogether three offerings were mentioned in the papers read, as taking place during this period.

1. The animal from which skins were provided for clothing Adam and Eve (Genesis, chapter 3., verse 21.)
2. The offering of Cain (Genesis, chapter 4., verse 3.)
3. The offering if Abel, (Genesis, chapter 4. 4.)

The first was thought by some to be a sacrifice for sin as distinct from the remaining two which were probably thankofferings. One pointed out that according to Newberry's translation it was two coats made from one skin. The resemblance of this sacrifice to that of the Lord Jesus Christ is: —

(a) It was a temporary atonement for Adam's sin, found in the blood of the animal slain, whereby God could communicate with man as Creator to* creature instead of as friend to friend when in the Garden. There was no thought of sacrifice there. " It is the blood that

maketh atonement " (Leviticus, chapter 17. verse 11) pointing to " reconciled to God through the death of His Son " (Romans, chapter 5. verse 10). " Justified by His blood " (Romans, chapter 5. verse 9,).

(b) The skin coats made by God as a covering speak of the result of the sacrifice of the Lord Jesus Christ, which is, to- make a covering for man or " atonement " (which means primarily to cover). Romans chapter 5. verse 11. Psalm 32. verses 1, 2.

(c) The work was God's throughout, the sacrifice and the covering; God's provision for man's bodily need speaking of the provision for his soul. The language of Isaiah, chapter 53., bears this out.

(d) God rejects their own covering, fig leaves. Isaian, 64. verse 6. " AH our righteousness are as polluted garment. "

2. and 3.. Difference of opinion was expressed about Cain's offering. One thought that if Cain's life had been a righteous one his offering would have been accepted irrespective of the kind of sacrifice, so long as it was the first-fruits. It was not rejected because it was a bloodless offering, for we read of offerings of the wave-sheaf meal offering, etc. This was a thank offering. 1 John, chapter 3., verse 12, reveals something of Cain's character, so whatever the kind of sacrifice. " the sacrifice of the wicked is an abomination " Proverbs, chapter 21., verse 27.

Others brought up Hebrews, chapter 11., verse 4, to show that Abel offered up a more excellent sacrifice, the character of the sacrifice being emphasized, which is coupled with his faith; that both had previous knowledge of what was pleasing to* God in sacrifice and offering from their parents, who* themselves had probably learned something of possible reconciliation and approach to God by the blood of the sacrifice (through the sight of the slain animal which had been the means of providing their covering), and had themselves accordingly sacrificed. If this was so, Cain's act was sheer self-will and rebellion, " His own way, " (Isaiah, chapter 53., verse 6) speaking of the useless work of man in salvation' and reconciliation; that the meal offering was not made until after the burnt offerings and sin offerings had been made (both of which were sacrifices entailing the shedding of blood) when the people of Israel came nigh and Jehovah appeared to them (Leviticus, chapter 9.). See also God's order of sacrifices and offerings commencing Leviticus, chapter 1.

It was shown that Abel himself was accepted, because God said to Cain: If thou doest well shalt not thou be accepted? The acceptance of Abel is on the ground of blood shedding and offering up. He though a sinner, and born in sin, exercises faith (Hebrews, chapter 11., verse 4) which things contain the divine principle of justification through faith by His blood (Romans, chapter 3., verse 25) and righteousness of faith (Romans, chapter 4.).

Some thought the fat in Genesis, chapter 4., verse 4, referred to the fat on the inwards, but others to the fat of the flock. [We think there can be no question that it was the fat of the firstlings, not the fattest of the flock.]

QUESTION AND ANSWER.

From HOVE, BRIGHTON. —1. Are all the Bethels mentioned in Genesis one and the same place?

2. It has been suggested that Jacob had no authority from God to erect an altar at Shechem (Genesis, chapter 33. verse 20) but that he should only have worshipped at Bethel. What is the general opinion on this point?

From CARDIFF. —Would some one kindly give us help with regard to the sacrifice which Jacob offered in the mountain (Genesis, chapter 31.) we are not told that it was offered to God, or accepted by God. Is it thought that this sacrifice was God-ward?

From GREENOCK. —Help is requested as to the distinction between offering and sacrifice. It is suggested that a sacrifice is associated with the shedding of blood, while an offering perhaps is not. It is also remarked that a sacrifice is made by the commandment of God, and while some offerings are also made by command, others are given freely.

From MR. RADCLIFFE. —I thought that it might be well to point out what to my mind is very suggestive and beautiful in connection with Genesis, chapter 3., verse 21, and which all the correspondents seem to have missed.

The word translated ^{li} skins " here is in the singular number (see Newberry's Bible) so that Jehovah-God made two coats of one skin. How suggestive this is of that one great antitypical Sacrifice through which, and through which alone, all who believe are clothed and made fit to stand in the presence of a sin-hating God.

From MR. JOHN MILLER. —It is not clear how Abel received his instructions from God with reference to offering the firstlings of his flock, but the fact that he offered by faith requires revelation of some sort, verbal or otherwise. Jude writes of certain who went in the way of Cain, and describes them as guided by "What they understand naturally," and as being " like the creatures without reason." Applying such words to the man who first trod this way, it seems that Cain was guided by merely natural understanding in offering the fruit of the ground. John says " His works were evil." They were morally bad and were the fruit of his own; fallen and depraved nature. His reason was unenlightened by revelation from God.

It seems right to think that the possibility of Cain knowing God's will in the matter of what was acceptable was equal to that of Abel. After his rejection God spoke to him (I judge, verbally), and told him how he could find acceptance by offering the acceptable gift-offering, and if he refused them sin would couch (as a wild beast, not as a sin offering, though the words for " sin " and a " sin offering " are identical in many places) at his door. That is, his rebellious sin (and all its consequences) was at his own door. The charge could never lie with God.

The following words: " And unto thee shall be his desire " and so forth, seem to refer to Cain's place, as firstborn ruling over his brother, the elder brother having that place of priority ever the others of the family. Instead of filling this God-given place, and ruling for God, he took the first wrong step and rejected God's counsel with reference to offering the acceptable gift-offering. Then he harbours the diabolical counsel of the evil one and murders his brother, bringing upon himself God's just judgment.

[The first mention of a sin offering should be found and noted. According to the above it is not Genesis, chapter 4. verse 7.]

RESULT OF COMPETITION.

It has been a rather difficult task to appraise the answers to the questions, in view of the unevenness of various factors, but by dividing the competitors into* three classes the matter has been simplified without unfairness.

The order of merit for England and Wales is: —E. W., Birkenhead; J. W. S., Birkenhead; F. B., Abertridwr; S. M. B., Liverpool; W. W., Abertridwr; T. B., Caerphilly. The average age here is 18. W. W. is the youngest and if he were put with the younger group, it would just make no difference in his position.

For Brantford. —J. T., J. B., S. S., J. S., R. J., is the order of merit and the average age is 13.

From Lagos. —B. G. U., who had only been learning English for one year, sent in a very good paper indeed, and has received as his prize a volume of "Meditations on the Tabernacle." by Mr. Dorricott, kindly given by Mr. J. P. A. Taylor. He is about 17 years old.

The prizes for the first group are: —

1. (E. W.) Rollings Ancient History, in 3 volumes.
2. (J. W. S.) Horæ Paulinae, by Paley, 1790.
3. (F. B.) Bible. Revised Version.

And 3 Consolation Prizes.

For the second group: —

1. (J. T.) The Pilgrim's Progress, by John Bunyan.
(The 56th edition, issued in 1777. This is a quaint old book.)
2. (J. B.) Bible. Revised Version.

And 3 Consolation Prizes.

The books for these two groups, other than Bibles, have been very kindly presented to the winners from Dr. Luxmoore's library, by Mrs. Luxmoore. For these we tender our warm thanks.

The papers are being returned with a few comments to the various competitors. Some of the questions involved a good deal of work and the following were not attempted by anyone: —Nos. 7, 14, 15. Thanks are due to those who have encouraged younger ones in their attempts and we trust that none of us may fail to reap lasting benefit in divine things from our small efforts in this connexion.

FURTHER SECTIONS PROPOSED.

4. The Passover, its institution, and the observance of the memorial in Old and New Testament days. (Papers due by March 17th.)
5. The Burnt Offering. (April 21st.)

It has become necessary to attempt some allotment of portions. Besides considering the book of Moses (Leviticus, chapter 1, in particular) and the New Testament in general, may we suggest that: The Law (other than the book of Moses) be searched by English Corners, the Prophets by Cardiff and South Wales, and the Psalms by Scottish contributors? It is very unlikely that all the contributions on Leviticus, chapter 1, will be printed entire; space will not permit,

For this purpose we adopt the division on page 23 reprinted from an article on " The Bible " by beloved C. M. L, in NEEDED TRUTH, page 173, September, 1917.

NOTE FOR CORRESPONDENTS.

From W. P. B. —Any matter intended for the press should be written on paper of goad size, using one side only, and with a margin on the left hand. Typewritten MS. is a great convenience. Great care should be taken to give Scripture quotations exactly, and particularly so if figures only are given. Occasionally words required to make sense are dropped out. Please read through once more after using the blotting paper.

THE OLD COVENANT SCRIPTURES.

The Law		Psalms.	Prophet**
MOSES	JOB		
Genesis			
Exodus			
Leviticus			
Numbers			
Deuteronomy			
JOSHUA			
JUDGES			
RUTH			
1 SAMUEL	PSALMS	1 CHRONICLES	
2 SAMUEL			
1 KINGS	PROVERBS	2 CHRONICLES	
	ECCLESIASTES		
	SONG OF SONGS		
2 KINGS			ISAIAH
			HOSEA
			JOEL
			AMOS
			OBADIAH
			JONAH
			MICAH
			NAHUM
			HABAKKUK
			JEREMIAH
			LAMENTATIONS
			ZEPHANIAH
			EZEKIEL
			DANIEL
		EZRA	HAGGAI
			ZECHARIAH
ESTHER		NEHEMIAH	
			MALACHI

In the above Table the books of the Old Testament Scriptures which are say thirty-five in number are arranged in four columns. The first comprises "The Law" in the wider sense of that name; the second and third are probably included in what is collectively called "The Psalms"; and the fourth consists of the seventeen books of the Prophets; that is there are sixteen prophets who wrote and) Jeremiah also- wrote the Lamentations. But perhaps the Lamentations ought to be included in column 2. We have removed Ruth and Esther to column 1 which we suggest is their right place.

YOUNG MEN'S CORNER.

No. 3.

March, 1923.

THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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SECTION III. —THE SACRIFICES OF THE CHILDREN OF ISRAEL

(UNTIL THE COMPLETION OF THE TABERNACLE).

From LIVERPOOL AND BIRKENHEAD. —Exodus 3. 18—" Let us go three days journey into the wilderness that we may sacrifice to Jehovah our God. " Also, Exodus 5. 3, 17. Exodus 8. 27-29. Does not this teach us that there can be no approach to God in sacrifice and worship and service while men are still under bondage of Satan, and while those who are redeemed are still in spiritual Egypt? What agreement hath a temple of God with idols? Wherefore come ye out from among them and be ye separate, saith the Lord. 2 Corinthians 6. 14-18. 2 Peter 2.

Exodus 10. 25—" Thou must give into our hand sacrifices and burnt offerings that we may sacrifice to the Lord our God, our cattle also . . . there shall not a hoof be left behind, for thereof must we take to serve the Lord our God, and we know not with what we must serve, until we come thither. "

Exodus 13. 11-16—All male firstlings to be sacrificed to the Lord. The firstling of an ass to be redeemed

with a lamb. Some thought the ass had characteristics of unregenerate man—unclean and stubborn, and neck to be broken, if unredeemed. **But** all the firstborn of my sons I redeem.

Exodus 17. 6—Moses smites the Rock in Horeb. 1 Corinthians 10. 4. The Rock was Christ. What is the meaning of this in relation- to- the sacrifice of the Lord Jesus. Christ?

Exodus 17, 10—Moses built an altar and called the name of it Jehovah-nissi (my banner). No mention of a sacrifice, probably a memorial after Amalek's defeat; yet the word altar is "misbeach" derived from "zabach," meaning to slaughter an animal.

Exodus 18. 12—Jethro, the priest of Midian, after hearing the mighty deliverances which God had wrought for Israel, took a burnt offering and sacrifices for God.

Exodus 20. 24-26—The law of the Lord concerning the making of altars unto Him for sacrifices of burnt offerings and peace offerings, in every place where God records His name.

Exodus 23. 18—Another law: Thou shalt not offer the blood of My sacrifice with leavened bread, neither shall the fat of My feast remain all night until morning.

Exodus 24. 1-5—After Moses had written all the words of the Lord he builded an altar under the mount and twelve pillars according to the twelve tribes of Israel, and offered burnt offerings and sacrificed peace offerings of oxen unto the Lord.

Exodus 24. 6-8—Dedication of the First Covenant, i. e., the covenant with Israel as a nation. Note the order—Moses took half the blood and put it in basons and half the blood he sprinkled on the altar, read the book of the covenant in the audience of the people, and on receiving their reply "All that the Lord **hath** spoken will we do, and be obedient," he took the blood and sprinkled it **on** the people, and said, Behold the blood **of** the covenant which the Lord hath made with you concerning all these words. The meaning **of** this **is** given in Hebrews 9.

Exodus 32. 1-8—Aaron made a golden calf during the absence of Moses **in** the Mount, and built an altar before it and proclaimed **a** feast **to** the Lord. The people offer burnt offerings, and bring peace offerings to the image.

Exodus 35. 4-29 and 36. 3-7—The freewill offerings **of** Israel—the men, women and rulers bring abundantly, all the gold, silver, blue, purple, scarlet, etc.,

for the making of the tabernacle. This is an example of the right use of the gold and silver, etc., brought from Egypt in contrast to the golden rings they broke off their ears to fashion the golden calf. Psalm 105. 37.

From GREENOCK. —Exodus 13. 11-15, 22. 29-31— This commandment was given before the Levites had been dedicated to the service of the tabernacle, so we find that they took the place of the firstborn in the service. The firstborn, however, had always to be ransomed by an offering.

Exodus 17. 15—Although no sacrifice is here mentioned, this altar seems to have been erected as a memorial to the power of God in leading his people to victory.

Exodus 20. 24-26—This portion gives the commandments of God in regard to the manner of making sacrifices. It is noteworthy how clearly it is shown that the altar had a sanctifying power on the offering.

Exodus 22. 29, to 23. 19—These are instructions of a general character regarding offerings.

Exodus 18. 12—Jethro is elsewhere called the priest of Midian, and from this portion it might be gathered that he was a worshipper of God.

Exodus 24. 5-8—In this connection see Hebrews 9. 18-22 which gives a precious relationship between the old covenant and the new. Also Hebrews 13. 20.

Exodus 29. —Almost all of this chapter deals with the consecration of the priestly family, and the ritual to be observed in fitting them for their duties. Verse £ shows us that Aaron and his sons were first of all cleansed by Moses, and they had of themselves no part in their cleansing. We suggest that Moses here, so to speak, takes the place of God, in His attitude toward us of this day, as He fits us for His service as priests [Would it not be more proper to say Moses is a type of the Lord Jesus Christ when he so acts?]

Verses 1-14 tell of the sin offering, offered on their behalf. (See Hebrews 13. 10-13.)

Verses 15-18 are concerning the whole burnt offering, which was offered complete to the Lord.

Verses 19-22—This was the offering of the ram of consecration. The blood put on the right ear, right thumb and great toe of the right foot, speak respectively of the hallowing of the ear to hear the voice of the Lord, the hand to execute His commandments, and the feet to walk in His ways.

Verses. 23-25 and 26-28—The wave and heave offering seem to suggest that they are offered in the full sight of the Lord, with the consciousness of Him seeing both the sacrifice and the offerer.

Verses 40 and 41 speak of the drink and meal offerings, which were regularly offered day by day without ceasing.

Exodus 30. 1-10 speaks of the altar of incense.

Exodus 32. 5-6—This is an entirely different state of things from those offerings which are being considered, and acts as a most solemn warning to God's people to-day, even showing how that those who serve Him most faithfully may be led far from Him into that which is abhorrent to Him.

Exodus 40. 26-30—Here we have the fulfilment of all the commands of God, and the first offerings in the tabernacle in the wilderness rise to Him. One is struck by the oft recurring words "as the Lord commanded Moses." Surely such undeviating obedience to His commands must have been well pleasing to God, and as a fitting climax to the offerings and sacrifices which we have considered we might add the words in 1 Samuel 15. 22, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

. From KILMARNOCK and GALSTON. —Up to the time of the completion of the tabernacle we only find four instances of sacrifices in connexion with the children of Israel.

1. Exodus 12. —The sacrifice of the Lord's passover.
2. Exodus 24. —The covenant sacrifices.
3. Exodus 32. —The sacrifices to the golden calf.
4. Exodus 40. —The burnt offering offered by Moses at the completion of the tabernacle.

(We had time to deal with 2 only.)

1. The passover, we decided not to touch, seeing it is the subject for next month.

2. The covenant sacrifices. Under the instructions of Moses we have here young men of the children of Israel offering burnt offerings and sacrificing peace offerings of oxen unto the Lord. No doubt they were chosen for this work by Moses because of their fitness for the same. It is noticeable that it is not the work of priests, but of young men of the children of Israel. In this respect it is like the sacrifice of the passover which also was not a priestly act. We find that Israel

at this time are at the base of Sinai and Moses has received all the words of the Lord and all the judgments, and has communicated them to the people and they have voiced their hearty acceptance of the same in these words: "All that the Lord hath spoken will we do and be obedient." At this point Moses takes of the blood of the burnt offerings and peace offerings and sprinkles both the altar and the people saying: Behold the blood of the covenant which the Lord hath made with you concerning all these words. It is thus evident that it was through virtue of these sacrifices that the children of Israel were established as a holy people in covenant relationship with God. The blood of the passover lamb was the means whereby they were spared from the judgment of God, so likewise we see in the blood of these sacrifices the means by which God could have them as a people for Himself, His peculiar treasure above all peoples. When we come to our own day we see this same truth in connexion with the death of the Lord Jesus Christ, that not only did He die to save us from the judgment of God, but also that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works Titus 2. 14. (See also Hebrews 9. 15; 10. 10, 29; 12. 24.)

From EDINBURGH. —During the wilderness pathway we do not find much in connexion with sacrifice. After the passover lamb has been slain and the people of Israel are thrust out from Egypt, we do not find an immediate keeping of that of which Moses spoke to Pharaoh—"Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto Jehovah our God." Exodus 10. '25.

It is only after the overthrow of Amalek that we find Moses building an altar. Exodus 17. 15. Is it not significant that Egypt—type of the world—and Amalek—type of the flesh—have both been overcome when Moses rears the altar Jehovah-nissi ("Jehovah is my banner")?

After they arrive at Sinai God calls for Moses, the priests and seventy of the; elders, and there God gives the law. Moses wrote all the words of Jehovah and rose up early in the morning and builded an altar and he sent young men . . . which offered burnt offerings and sacrificed peace offerings unto Jehovah . . . and Moses took the blood and sprinkled it on the people and said, Behold the blood of the covenant which Jehovah hath made with you concerning all these words. Exodus 24. 1-11.

Israel's promise: "All that Jehovah hath spoken will we do " is not long kept. Their next sacrifices are offered to the golden calf which Aaron made in response to their wish: " Up, make us gods which shall go before us, for as for this Moses we know not what is become of him." (Exodus 32. 1-6.)

From HOVE, BRIGHTON. —The first mention of sacrifice in connexion with the children of Israel is when Moses and Aaron come in to Pharaoh with God's word: " Let My people go that they may hold a feast unto Me in the wilderness." (Exodus 5. 1.)

Moses approached Pharaoh in the name of Jehovah, God of the Hebrews. After four of the plagues Pharaoh made the significant offer that the Israelites should sacrifice in the land. Moses and Aaron clearly understand that this is not God's will. We have a parallel condition in our own times when so many religious systems are calling upon men to worship God while they are still in the darkness of Egypt. It was impossible for the Israelites to* sacrifice to God acceptably unless they had taken the three days' journey into the wilderness with their families and possessions.

We may mention at this point the claim which God made to all the firstborn of the newly-redeemed people. This was to be a memorial of the fact that, " by strength of hand " the Lord had brought them out of Egypt.

The next suggestion of sacrifice recorded is after the battle with Amalek, the first people to oppose the Israelites. After they had been defeated by the power of prayer Moses builds an altar to record God's oath, " I will utterly blot out the remembrance of Amalek from under heaven. "

In Exodus 18. 12 we have the interesting scene where Jethro, a Gentile, offers burnt offering and sacrifice and all the elders of Israel came to eat bread with Jethro' before God.

In Exodus 20. 22-26 we have some instructions regarding the building of altars. Hewn stones and steps were forbidden. When God established the covenant with his people an altar was built, together with twelve pillars, at the foot of Mount Sinai. (Exodus 24. 4.)

There thus seem to have been two altars erected before the setting up of the tabernacle and the appointment of the Aaronic priesthood.

When Moses had received from God the complete specifications for the tabernacle, then the people were called upon to give the material and skilled work.

We note that only voluntary and cheerfully given offerings were required for God's house. The people responded with such readiness that finally they had to be restrained from giving. (Exodus 35.) This is one of the bright moments of Israel's history worthy to be compared with, the dedication of Solomon's temple or the return from the Captivity.

From MIDDLESBROUGH. —We suggest that the first instance of the children of Israel, as, a redeemed and gathered-out people, being associated with sacrifice, was when Moses built an altar after the discomfiting of Amalek (Exodus 17. 15, 16). As we cannot find direct mention of sacrifice on this particular altar, we should like to be clear on the matter. Moses seems to understand the requirements of God in building an altar, and (like Abel) in the shedding of blood, (Exodus 24. 5, 6). It is significant that the name given to the altar is Jehovah-nissi, or, the Lord is my banner. Was the altar only built as something to be seen (a banner) as a testimony of what the God of Israel had done for His people against the Amalekites?

Exodus 20. 24—Here we have a divine command as to the kind of altar. Unhewn stones, nature of offering, and place of offering: "Where I record My Name."

Exodus 24. 4, 5—It is noticeable here that Moses takes the first opportunity of the day to build an altar to sacrifice unto God, also 12 pillars, which also suggest testimony, and it is further remarkable that in this instance the young men offer the burnt offerings and sacrifice peace offerings of oxen. Why did not Moses do this service? (Hebrews 9. tells us there were calves and goats.)

In verse 6 we find that Moses took half the blood and sprinkled it upon the altar, then after reading out of the book of the covenant the commandments of God, he took the remaining blood [also- water, scarlet wool and hyssop, Hebrews 9.] and sprinkled it upon the book and the people saying: "Behold the blood of the covenant which Jehovah hath made with you concerning all these words." (See Hebrews 9. 19, 20, where we are told more than in Exodus 24.)

Exodus 32. 1-6—We have in Chapter 20. 3, 4, 23 a distinct command not to make or serve gods of silver or gold; but we now find an impatient and disobedient people making a golden calf, and an altar, and: offering sacrifice. Aaron also says, This is thy god, O Israel

(R. V. margin). They had surely sinned against their God and Deliverer (Deuteronomy 9. 16; Psalm 106. 19; Acts 7. 39-41) who had seen all these happenings and which incurred His wrath toward them. Yet in His great mercy the Lord repented of the evil which He said He would do unto His people (verse 14).

From GLASGOW. —In this section we find a new phase of approach to, and dealings with, God; for the first mention we have of sacrifice is in God's demand to Pharaoh for freedom for His people to go* and sacrifice in the wilderness. This is a change from the individual sacrifices of former portions.

Leaving out the Passover, we find in the separation of the firstborn males a peculiar association with the strong hand of the Lord in giving deliverance from Egypt, a fact which was always to be prominent in their instruction to their children.

In Exodus 18, 12 is the record of a burnt offering and sacrifices taken by Jethro, who* seems to display an intimate knowledge of God's desires in regard to approach and worship, but we think these were offered in association with Israel through their elders.

Chapter, 20. 23-26—The commandments regarding the altar are interesting. They seem to be God's provision for service apart from the copper altar of the tabernacle. See 1 Samuel 11. 15 in this connexion. Also Deuteronomy 12. 13.

[NOTE. —" In every place where I record My name, " and connect 1 Chronicle's 21. 18; 22. 1.]

Exodus 22. 20; 23. 18, and 29. set out regulations for the offering and sacrifice, foremost among which in importance seems to be the first mentioned.

In chapter 24. we note burnt offerings and peace offerings offered by young men of the children of Israel. The tribe of Levi had not yet been chosen for this work. See Exodus 19. 6, "A kingdom of priests." We also notice the half of the blood sprinkled on the altar; the other half on the people, sealing the covenant.

We find in chapter 32. that terrible act of rebellion which cost Israel so much and showed the condition of their hearts in regard to the covenant they had entered into.

The next act of offering we read of in chapter 35. when the materials for the tabernacle are gathered and the people are instructed. When all is made it, is brought to Moses. (Chapter 39. 33, 43.)

From PENYGRAIG. —Exodus 35. 21 to 36. 7—This was the fulfilment of Exodus 25. 2. A willing offering. The tabernacle was typical of things in the heavens. These brought more than enough for the work of the tabernacle; no doubt they made big sacrifices. Women (serving women) brought brass (of which their mirrors were made) and if these were taken from them they could not do their hair, and as the hair is the women's glory they brought their glory (or the best they had) willingly to the work for the tabernacle of Jehovah.

[It looks as if the women so consecrated decided they had no further use for such an aid to' self-observation.]

That of which they had spoiled the Egyptians is brought. They had been robbed of their wages by the Egyptians and the labourer is worthy of his hire.

SECTION I. —OFFERINGS BEFORE THE FLOOD.

(Continued from page 19.)

From BRANTFORD. —We might first of all look at Matthew, 15. 8, 9. Here we are told how worship should be offered to God in any 'dispensation. If the heart is far from God then worship is in vain, but when the offering is the expression of an humble heart, as was Abel's, it is accepted. God desires worship from His creature, man, in every age. At the beginning of the world's history individual men offered sacrifices. It seems probable that altars were used before that of Noah in Genesis, 8. 20.

At the birth of Seth's son, Enosh, whose name signifies human frailty) men began to call on the name of the Lord. This suggests they realised their dependence upon God. We have a beautiful sight in Noah's offering. Clean beasts, and clean birds offered by a clean man on a clean, purged earth.

Reference was made to Matthew, 23. verses 16-22. The altar sanctifies the gift. " Through Him our sacrifices acceptable will be."

Exodus, 20. 24, 25. Does the altar of earth speak of the humility and humanity of the Lord Jesus, and the altar of stone of His perfection?

BOUND SETS, 1921-22.

Owing principally to a shortage of No. 5 issue we are not able to bind up many complete sets of the Corner papers printed in connexion with the subject for 1921-2, " The Old Testament Story as found in the New." It will not be possible therefore, to meet in full the orders which have been received. The surplus copies sent for this purpose were very acceptable.

QUESTION AND ANSWER.

From LIVERPOOL and BIRKENHEAD. —Genesis 15. 8-21—The meaning of these sacrifices is not clear to us. The smoking furnace and a flaming torch that passed between the pieces was evidently the sign to Abram* The sign is in connexion with Abram's anxiety about his seed and at the time when God makes a covenant with him. The deep sleep and horror of great darkness seems connected with the affliction of Israel 400 years.

From PENYGRAIG. —In answer to Brighton's question on page 6 we say, Yes. See Hebrews 11. 4; Romans 10. IT.

FURTHER SECTIONS PROPOSED.

5. The Burnt Offering (April 21st).
6. Remains of early revelation (May 19th).

God made special provision for the offerings of His people, but before this we note: —

1. Burnt offerings from individuals.
2. The erection of altars. (In the absence of statements to the contrary, surely sacrifice is the natural accompaniment?)
3. Pillars as memorials.
4. Offerings other than burnt offerings.
5. Men who' were priests.
6. Several different places where altars were erected.

And there are possibly other things of a similar nature. Indications of a continuance of this order of things require consideration. For example, Deuteronomy 12. 8 shows that (in addition to being uncircumcised) the newly arisen generation were making offerings as seemed right in their own eyes. Then Samuel's offerings are noteworthy. (1 Samuel 10. 8 and elsewhere.) What was Samuel's relation to the priesthood? Saul builds his first altar in 1 Samuel 14. 35. There was a yearly sacrifice at Bethlehem for all the family of Jesse (1 Samuel 20. 6). David built an altar and offered burnt offerings and peace offerings (2 Samuel 24. 215).

But enough has been said to point out the need for a study of this line of things.

Please see the general allotment of portions on pages 22, 23, February issue.

YOUNG MEN'S CORNER.

No. 4.

April, 1923.

THE HISTORY OF **SACRIFICE** AND OFFERING IN THE OLD TESTAMENT.

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(Contributions from Hove (Brighton), Greenock, Kilmarnock and Galston, Edinburgh, Glasgow, Abertridwr, Hove (Brighton), Penygraig, Mountain Ash, Liverpool and Birkenheadi, Middlesbrough, Brantford and Leicester.)	
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SECTION IV. —THE PASSOVER AND ITS OBSERVANCE.

[Note. —Friends will please bear with some abbreviation to avoid useless repetition.]

From HOVE, BRIGHTON, comes the following: —
Exodus **12**. —The ordering of the First Passover.
Leviticus **23**. —The times and seasons of the Passover.

Numbers. **9**. —Passover **in** Wilderness.

Numbers **33**. —Reference to Israel before and after leaving Egypt.

Deuteronomy **16**. —Further instructions re Passover.

Joshua **5**. —The Passover at Gilgal.

2 Chronicles **30**. —The Passover of Hezekiah's reign.

2 Chronicles **35**. —The Passover of Josiah's reign.

Ezra **6**. —Passover **of** the remnant after captivity.

Ezekiel **45**. —Passover during Millenium.

Luke **2**. —The Passover when Christ was 12 years old.

John **2**. —The First Passover during the Lord's public ministry.

John **5**. —The Feast of the Jews.

John **6**. —The Second Passover during the Lord's public ministry.

Matthew **26**., Mark **14**., Luke **22**. and John **11**. -**13**. —
The last Passover **at** which our Lord was.

1 Corinthians **5**. —The Feast of Remembrance,

Scriptures relating to the Passover are, GREENOCK says:—

Exodus 12., 34- 25.

Leviticus 23. 5.

Numbers 9. 2-14, 28. 16, and 33. 3.

Deuteronomy 16. 1-6.

Joshua 5. 10, 11.

2 Kings 23. 21-23.

2 Chronicles 30. 1, 35. 1-19.

Ezra 6. 19, 20.

Ezekiel 45. 21.

Matthew 26. 17.

Mark 14. 12.

Luke 22. 7.

John 12. 1; 13. 1.

Acts 12. 4.

1 Corinthians 5. 6-8.

Hebrews 11. 28.

The Old Testament Scriptures infer that the Passover was eaten in a standing attitude. In the New Testament we find that the feast was partaken of in a position of sitting or reclining. This seems to us to signify that they had been brought into their promised land of rest. [Standing, with the loins girt and so forth, on the first occasion certainly, but why afterwards?]

With regard to the Passover mentioned in 2nd Chronicles, we should like to* ask if the Levites or priests killed the lamb, as the Scripture seems to infer this. [See verse 17 of chapter 30.]

In Luke 22. 7, and parallel places we have accounts of what we consider the last Passover feast. [In what sense the last? See Ezekiel 45. 21; Luke 22. 7,] Here we see the end of the Old Covenant, which was confined to the people of Israel. From this, time there has widened out the New Covenant, in the infinite grace of God, not only to Israel, but to all those who put their trust in Him.

Like all other sacrifices, the Passover clearly points forward to our Lord Jesus Christ. In it we see a figure of our redemption in Him. In- it also we see Him as the food of our souls, sustaining us in our journey through life to our inheritance above.

From KILMARNOCK and GALSTON. —Exodus 12. — We have here God giving instructions to Moses and Aaron as to the procedure to be taken by the children of Israel in order that they might be spared from the judgment

of God in that night when He would smite all the first-born of the land of Egypt. The instructions were that each household of the children of Israel— were to take to them a lamb on the 10th day of the month. This lamb was to be without blemish and was to be kept up until the 14th day of the same month. On this day it was to be slain at even (Hebrew, between the two evenings) and its blood applied to the lintel and two side posts of the houses wherein they should eat it. They had to eat it in that night, roast with fire, with unleavened bread, and none of them was to go out of the door of the house until the morning. We see then from this that salvation from the judgment of God for them was by virtue of the blood of a lamb. The words in Exodus 12. 46, " Neither shall ye break a bone thereof, " are fulfilled in reference to the Lord Jesus Christ, the great Antitype of the Passover lamb (John 19. 36) and the words of 1 Corinthians 5. 7, are brought before us. " For our Passover also hath been sacrificed, even Christ. "

The observance of the Memorial. —From Exodus 12. 14, we see that this day was to be kept in memory ever afterwards. The reason for this was that they might ever be reminded of what God had done for them. Therefore ever afterwards on the 14th of Abib at the going down of the sun (Deuteronomy 16. 6) they were to sacrifice the Passover, and roast and eat it in the place which the Lord their God did choose, to cause His name to dwell there. Thus we find them a year after they had been liberated from Egypt, in the wilderness of Sinai keeping the Passover in its appointed season, on the 14th of Abib, " between the two evenings. " (Numbers 9. 5 Revised margin.)

From EDINBURGH. —When God was about to deliver Israel from Pharaoh's bondage, His final judgment upon Egypt was the slaying of their firstborn both of man and beast. To Israel at this time God gave a memorial that they ? light ever keep their deliverance fresh in their mine's. In Egypt on that night there was the cry of sorrow and bereavement, but amongst the Israelites there was joy and feasting because of deliverance. " I have given Egypt. tor thy ransom, Ethiopia and Seba for thee. " Egypt's firstborn from the firstborn of Pharaoh to the firstborn of the captive in the dungeon, and the firstborn of cattle, all died; while God passed over Israel.

But before God passed over them He gave commandment that on the tenth day of the first month they were

to draw out a lamb which was to be kept up till the fourteenth day at even and then slain. Its blood was to be caught in a bason and sprinkled with a bunch of hyssop upon the lintel and door posts of their houses and God said: " When I see the blood I will pass over you. " The lamb was then, to be roasted with fire and eaten with unleavened bread and bitter herbs. It was to be eaten in haste, for in that night they were thrust out of Egypt and they went out at the command of God into the Wilderness, into a land not sown.

Moses by faith kept that first Passover (Hebrews 11. 28) but God's desire was that the memorial should be kept from year to year. In the second year they kept the Passover in the wilderness of Sinai. Numbers 9. 5. We next get definite mention of the Passover being kept when the wilderness journey was ended. They kept the passover on the fourteenth day of the first month in the plains of Jericho. Joshua 5. 10.

Jehovah's Passover (Numbers 28. 16) was to be kept on the fourteenth day of the first month of each year, " in the place which Jehovah thy God shall choose to cause His Name to dwell there. " Deuteronomy 16. 2, 6. God had also made allowance for any who might be denied or on a journey on that date. These were allowed to keep it on the fourteenth day of the second month.

There are three occasions in the Old Testament when the keeping of the Passover receives special mention and each occasion was during a time of revival, for there are long periods in Israel's history when God was well nigh forgotten. During the revival in his day, Hezekiah, taking advantage of God's provision for those defiled, takes counsel concerning the keeping of the Passover. On the fourteenth day of the second month, after posts had been sent throughout all Judah and Israel, there was a great assembly and great joy in Jerusalem, for there had not been the like since the days of Solomon. (2 Chronicles 30. 15-17). Josiah, whose name is prominently associated with revival, holds a Passover on the fourteenth day of the first month, which excelled that which Hezekiah held. There was not kept such a Passover from the days of the Judges, nor in all the days of the kings (2 Kings 23. 22; 2 Chronicles 35. 1-18). The remnant, having learned the command of God from the teaching of Ezra, held the Passover on the. fourteenth day of the first month. (Ezra 6. 19.) The Passover is mentioned in connection with Ezekiel's temple. " In the first month on the fourteenth day of the month ye shall have the Passover. " (Ezekiel 45. 21.) There is then

silence until we open the New Testament and find the wonderful words, " His parents went up every year to Jerusalem to the feast of the Passover " (Luke 2. 41). What must have been His thoughts when, as at the age of twelve, He accompanied them and saw all the ceremonies connected with the feast. That there was much that grieved Him we have no doubt when we read concerning another visit to that feast. He made a scourge of small cords and cast all out of the temple, both sheep and oxen, and He poured out the changers' money and overthrew their tables. " Take these things hence, make not My Father's house an house of merchandise. " (John, 2. 13-231.)

Passing over the several times during His ministry where the passover is mentioned, we come finally to the words in Luke 22-: " With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the Kingdom of God. And He received a cup, and when He had given thanks, He said, Take this and divide it amongst yourselves, for I say unto you, I will not drink from henceforth of the fruit of the vine, until, the Kingdom of God shall come " (Luke 22. 15-17).

[Thus far the Passover observance. Of the sacrifice, and of this cup, it seems that the Lord partook.]

From GLASGOW. —Exodus 12. 12, 13, seems to us to have particular significance in studying this subject, as it gives Jehovah's reasons for the carrying out of all the instructions which we find in the preceding verses. The display of the blood was an indication that the requirements of God had been met, and proved the faith of those who sheltered behind it in the guarantee they had of safety from destruction. Coupled directly with that promise we find they had assurance of immediate delivery from their state of bondage and affliction, with all it entailed.

The whole picture points forward to what we find in 1 Corinthians 5. 7, our Passover, even Christ.

With the sacrifice of the Lord's Passover, the children of Israel reach a climax in their history, the memorial of which He desired to be a perpetual testimony both of their condition and deliverance, and of His mighty power to judge and save.

We note also the qualifications necessary in those who partook in and of the sacrifice. It was necessary that they should be associated by circumcision with the covenant which God had made with Abraham.

In Numbers 9- 1-14, and in Deuteronomy 16. 1-7, we find fresh instructions for the keeping of the Passover given as the need arises. We have some doubt whether the service was kept every year during the wilderness journey in view of what we read in Joshua 5. 2 to 9.

It is interesting to note that the third time we have a record of its being kept is when they are on the point of receiving some of the benefits of the land which had been promised their fathers. (Joshua 5. 1.)

There seems to be no mention made of the sacrifice during the days of the Judges and Samuel, unless it is referred to in 1 Samuel 1, 3, which we question. [It is interesting to consider what this yearly sacrifice might be. Compare 1 Samuel 20. 5, 6, 18.]

No other kings seem to have attained the same high level of zeal for God's commands as did Hezekiah and Josiah (2 Chronicles 30., 2 Kings 23. 21-25, and 2 Chronicles 35. 1-19). In both cases the keeping of the Passover marks the efforts of great men to avert the carrying into effect of God's judgment on a backsliding people, and they are honoured in His records.

The last mention of its observance in Old Testament times, we find in Ezra 6. 19, again marking a time of return on the part of those who, if only a remnant, were strenuous and heart-whole in their endeavours. Yet how they could realise what that service meant; for they had tasted the bitterness of captivity and the strength of Jehovah's arm in salvation.

We find several references in the Gospels which show that the feast of the Passover was regularly kept in the time of which they speak. Our interest, however, centres on the record of the occasion on which He who suffered as the Pascal Lamb spoke of his desire to eat of it with His own chosen ones before He suffered (Luke 22. 15).

From ABERTRIDWR. —The recorded observances of the Passover, to our knowledge, amount to nine in all. Six in the Old Testament and three in the New. There are some scriptures from which we infer it was kept at certain times, but we know of only nine definitely. A brief glance at each instance will perhaps be permitted.

The first, of course, is in Exodus 12. This is the establishment of the "testimony in Jacob," Psalm 78. 5, we would think.

The next time they kept it was at Sinai, almost immediately after the tabernacle was reared up. Moses was commanded to rear it up on the first day of the first

month, and on the fourteenth day they kept the Passover at the command of God. Numbers 9. 1-5. Is this the only time it was kept in the wilderness?

The next time it was kept was at Gilgal, across Jordan, by a people newly circumcised and just previous to their going in to take possession of the land.

Then there is a long, nearly blank period until king Hezekiah's reign. Although during this time we read how Solomon made preparation for the three feasts, among them the feast of unleavened bread. Then in 2 Chronicles 35. 18, Samuel is referred to in such a way as to lead us to think he kept it *in* his day. However, we do not include these two instances, but go* on to Hezekiah's reign, and very wonderful this account is. Hezekiah, Judah, and that part of Israel then present, kept it, with the doors of the House opened, the House itself cleansed, and the priests and levites in their places. After keeping it, all Israel present went out into the land and made an united effort to abolish the false worship the land was rilled with.

The next time was in the reign of the young king Josiah, and it is said, " There was no Passover like unto it kept in Israel from the days of Samuel the prophet, neither did any of the kings of Israel keep such a Pass-over. "

The next recorded instance is in Ezra 6-19 with the altar, house, priests and levites in order. These are the six instances in the Old Testament.

In the New Testament we have three Passovers mentioned, which the Lord kept. The first is found in Luke 2. 41, 42, when the Lord was twelve years old.

The next is recorded in John 2. 13, 23, and we notice that it is not called the Feast of the Lord, but the " Pass-over of the Jews. "

The next is recorded in all four Gospels when the Jews, all unwittingly, took the true Passover Lamb and slew it.

From HOVE, BRIGHTON. —In the consideration of this subject two* important features presented themselves to us: —

1. The minute description we have in Exodus 12-regarding the institution of the Passover.

2. That on every occasion where the Passover was observed, it was done according to that which was revealed at the first, excepting 2 Chronicles 30. 15, and the cause there is obvious and no doubt was in accordance with Numbers 9. 11.

Exodus 12. 2. —The month was Abib, the earing month, or month of new corn, for Abib signifies a green or new ear of corn. There is another name, Nisan, (see Nehemiah 2. 1, Esther 3. 7) signifying the month of flight. [Where authorities quoted differ we do not decide but our good friend Dr. Robert Young tells us that Nisan is the name of the Babylonian god of spring.]

Verses 21 to 23; shows that the elders of Israel were responsible to act for the people, the assembly, and for God.

When the people were come to the land the Passover was to be eaten only at the place which God should choose Deuteronomy 16- 5. Moses would know the meaning of the words " Your lamb shall be without blemish and without spot " (verse 5) as pointing to the perfection of the Lord Jesus Christ as the Lamb of God. Connect verse 6 with verse 3. How are we to understand the term " The whole assembly of the congregation " who were to kill the Passover lamb in contrast to " all the congregation " who appear to have had instructions given to them as to the ordinance? It is " the assembly of the congregation " that is seen actually killing the lamb. (See also Numbers 14, 5). " Congregation " appears in these two passages for the first time. It is very noticeable that there must have been many lambs killed in the houses of the Israelites in Egypt on that memorable night, but the eye of God saw only one: " Ye shall kill it " (verse 14).

The memorial was to be kept according to the words " Ye shall keep it a feast to Jehovah throughout your generations; ye shall keep it a, feast by an ordinance for ever. "

Verses 8 and 15. Leaven was to be put away for the whole of the seven days and after the lamb had been slain and the blood sprinkled, unleavened bread was to be eaten with the lamb and also for the succeeding six [?] days.

With the Passover we find one law alike for the Israelite and the stranger, and if the stranger will keep the Passover he must be circumcised as were the children of Israel. It is worthy of most careful attention that in the keeping of the Passover feast, where Israelites had a rightful place, there was a condition, and that was only clean ones should keep the feast (see Numbers 9. 6-12; 5. 1-3) and moreover there was but one way to the keeping of the Passover feast for a Jew or Gentile, he was not allowed to be a participator in it on his own terms, but had to comply with the will of God, see Num-

bers 15. 15, 16. The fourteenth day of the first month, was to be in succeeding years a feast of remembrance, looking back year by year to a night never to be forgotten,, a deliverance mighty and complete. Exodus 12. tells [in part] of that which was never to be enacted again, the night when the lamb was slain and the blood thereof applied on the two sideposts and on the lintel, and 1 Corinthians 5. 7 tells likewise that which will never be repeated, the offering once for all, but as there was a remembrance of the one, so also there is a remembrance of the other.

Leviticus 23. 4-8. —In the course of the Jewish year there were set apart certain seasons for special religious observances. These times and the manner of their observance were all fixed by Jehovah, so that they were His feasts. The fact that the Passover was kept on the fourteenth day of the month (Abib) would suggest that it was kept irrespective of the day of the week. [It is really an important question if the Passover could fall on a sabbath.]

Numbers 9. 1-14. —The next Passover to be observed is in the second year after* the Israelites were come out of the land of Egypt and were in, the Wilderness of Sinai. Where the Lord spake unto Moses saying " Let the children of Israel keep the Passover in its appointed season according to all the ordinances. ". The Passover was kept in the first month on the fourteenth day as Jehovah had commanded. In verses 1 to 5 it is important to observe that the Lord intended that the Passover should be kept year by year as the words above make clear, and we particularly note that the date and time of the day is also indicated, " at even. " We also find that there were certain conditions surrounding the keeping of the Passover, viz.: A place, a time, a people, an order; it was not to be kept when they thought fit, but as the Lord commanded. We have too* in these verses instructions for keeping the Passover by all those who were able, being clean, and the remaining verses. 6 to 14 refer to those who were in anyway debarred through being on a journey or defiled by reason of a dead body. The same . also gives authority for any individual who had failed to keep the Passover in the first month to do so in the second, and further,, if one who was clean or not on a journey failed to keep the feast in the first month he should be cut off from among his people.

Numbers 33. 3, 4. —We have here a very interesting reference to Israel's movements and doings immediately before and after leaving Egypt, for on the morrow after

the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

Deuteronomy 16. verses 1 to 8 and 16 and IT. —The truth that is prominently brought before us concerns the Name, the place, and the Memorial of the Passover which was to be kept in the appointed season. We believe this is the first time that " the place which the Lord shall choose to place His name there " is associated with the Passover. It is also interesting to notice that the Passover was one of the three feasts when all the males of Israel were to appear before the Lord in each year.

Joshua 5. 10. —After the reproach of Egypt had been rolled away Israel kept the Passover at Gilgal on the fourteenth day of the first month, on the plains of Jericho.

2 Chronicles 30. —This chapter has a peculiar bearing on our subject. The Passover, which was not kept (in those days) till the reign of Hezekiah. The very first verse gives us three important points which we shall do well to keep before us: Where it was to be kept, who was to keep it, and when it was to be kept. The House of God had been shut up, but we read that in the first month of Hezekiah's reign he opened it and repaired the doors of the Temple. He sent letters to* Ephraim and Manasseh that they should come and keep the Passover at Jerusalem. Perhaps to enable us to understand some of the things contained in this chapter it is well to notice that the ordinance was appointed before the law, it was to be kept in the place which Jehovah chose to place His name (though that was not necessarily in the temple precincts, as see Luke 22. 9, 10) and we notice that it was kept in the second month instead of the first as we find it was originally ordained, but have we not the explanation in verse 3? Let it be remembered at the outset that all Israel were under an obligation/ to keep the feast and to keep it at Jerusalem. This Passover was kept with much joy and gladness on the part of all the people and there was a sincere turning to God.

2 Chronicle 35. —The greater part of this chapter is a record of the keeping of the Passover during Josiah's reign, such a Passover as had not been kept in Israel. Judah and Israel had sunk so low as to forget God's Law and even to mislay the written Word. In Josiah's reign the book was recovered and the King and people turned to God. In the eighteenth year of his reign they kept the Passover. It will be noticed that the keeping of the Passover in Josiah's time appears to have been in many respects more accurate than that in the time of Hezekiah, and at a time when one might think it was

impossible to carry out the will of God as given by Moses, how often we get the expression " as it is written in the law of Moses. " Judah quickly departed again from the ways of God after his death for if we turn to Jeremiah 3. 6 to 10 we have a sad commentary to all that had been done in Josiah's reign. It would appear to be only outward reformation for no sooner had the king been removed who had led them aright up to a point in his history, than they cared nothing for the law of God and they went into deeper iniquity and finally into captivity. 2 Kings 23. 21., 22 refers to the same period.

Ezra 6. 16 to 22. —We notice at the end of the first six chapters the finishing of the work of God in and through the first party that went up from Babylon to* Jerusalem, who after much delay did at last rebuild the House of God (about 4 years after the building was commenced the second time, and a little over 20 years after the arrival of the remnant at Jerusalem) and kept the Passover " upon the fourteenth day of the first month " for both priest and people had purified themselves. This too, was a very joyful feast.

Ezekiel 45- 21. —We would suggest that this refers to the Millenium when the Passover will be one of the feasts that will be especially observed and they are commemorative in character. Not a repetition of Christ's sacrifice but a commemoration of the same. " The first month and the fourteenth day " is still adhered to.

From PENYGRAIG. — Exodus 12. 1-11. —We considered each verse as we went along and the question was asked, " Why did Jehovah speak to Moses and Aaron in the land of Egypt?" The answer was " Because they were there. " We were reminded that God spoke to us in the world because we were there.

" This month shall be unto you the beginning of months, it shall be the first month of the year to you. " It was the month Abib (answering more or less to our month of April) and on the tenth day of this month all the congregation of Israel had to take a lamb without blemish, a male of the first year, from the sheep or from the goats, a lamb for each house, and if the household were too little for the lamb he and his neighbour must take it according to the number of the souls. They should keep it up until the fourteenth day of the month and the whole assembly of the congregation of Israel were to kill it at even. They had to take out the lamb on the tenth day and kill it on the fourteenth. They could view it for four days and say, " Behold the lamb,

the spotless lamb, the lamb that is to die for us !" Does not this remind us of the words " Behold the Lamb of God " ? The spotless Lamb by God provided. The Lamb slain from the foundation of the world.

The lamb had not to be eaten raw, nor boiled with water, it must be roasted with fire; it must come in contact with the fire speaking of Christ coming in contact with the judgment of God (not in part but the whole). He was led as a lamb to the slaughter.

Between the two evenings. Is this connected with the darkness over all the land from the sixth to the ninth hour ?

They were to be inside and none to go out (the blood sprinkled on the upper doorpost and on the two side posts of the houses wherein they were) eating the roast lamb (making sure they had fulfilled the commandments of Jehovah first) with unleavened bread and with bitter herbs. We are sheltered by the blood of Christ, his whole body having come under the judgment. We must remember the bitterness as well.

We eat and drink with gladness,
The broken bread and wine,
And sing with sweetest sadness
Our song of love divine.

There was to be nothing left until the morning and what might remain was to be burned with fire. No stranger was to eat thereof. Christ is sufficient for all and according to our appetites so* we can all be filled. Nothing of this is for the stranger.

Not a bone is to be broken. Not one of the Lord's is to be severed from him.

They were to eat it in haste, all ready for the journey. And this day was to be a memorial throughout all their generations, and they were to eat unleavened bread for seven days. In the first day no work was to be done, save only to eat and observe the feast of unleavened bread from the fourteenth to the twenty-first day till evening, and *they* were to observe this thing for an ordinance to them and their sons for ever. When they were come into the land which God had promised they were to observe this, and when any of their children asked what they meant by this service they were to tell them. It was the sacrifice of the Lord's Passover, who passed over them when he smote the Egyptians.

No stranger or servant could eat the Passover. No stranger to the Lord can remember Him, nor one that is saved, and yet not separated unto the Lord. It was to be eaten with unleavened bread which implies that no

mixture is allowed; it must be the unleavened bread of sincerity and truth.

From MOUNTAIN ASH. —The promise to Abraham of deliverance for his seed in the fourth generation has a remarkable fulfilment in the reign of one of the Pharaohs of Egypt. After a series of plagues, with apparently futile results, God delivers in the circumstances of the Passover. By divine command the month Abib becomes the beginning of months to them. Truly the commencement of a new era in the economy of Jehovah for His people. The Pascal lamb was Jehovah's great deciding factor between the Israelites and the Egyptians, bringing a wondrous redemption for Israel and serious judgment upon Egypt. On the tenth day of the month a lamb or kid was taken for each several Israelite household, and any stranger who fulfilled Jehovah's requirements in this observance. The lamb was without blemish, a male of the first year. If any household was too small for a lamb then two households shared it. Having kept the lamb until the fourteenth day of the month (the first day of unleavened bread) the whole congregation killed it at even. [Was not the fifteenth the first of the seven?] Note here the one act (kill it), Jehovah views it as one lamb slain in Egypt. The blood was caught in a basin and applied to the two side posts and lintel. Please notice the marked absence of any being applied to the threshold. The flesh was roasted with fire and was eaten with unleavened bread and bitter herbs. No bone of it was broken. Nothing was to remain until the morning and if any did remain it was to be burnt with fire. They ate of it clothed for a journey and in haste. Any uncircumcised were emphatically prohibited.

The first record of the memorial observance is found in Numbers 9. in the wilderness of Sinai, certain qualifications accompanying it here, not known in the institution thereof, such as certain who were unclean being kept back. On tracing the Passover through Old Testament times we discover that it is progressive in its application, certain things obtaining later on that were not found in its initial stages. [It would have been interesting to give examples of this supposed development.]

Are we right in assuming that the Passover was only kept once in the wilderness? [Others ask the same question.] The command is imperative in Numbers 9. 13. " The man that is clean, and is not in a journey and forbearth to keep the Passover, that soul shall be cut off from his people, because he offered not the

oblation of the Lord in its appointed season, that man shall bear his sin."

If we are right in our assumption, how would the children of Israel stand in the light of the foregoing verse? [At any rate the men who were growing up uncircumcised could not keep it. Numbers 14. 34, especially the closing words, needs careful consideration.]

From LIVERPOOL and BIRKENHEAD. —1 Corinthians 5. 7. —" For our Passover also hath been sacrificed, even Christ " directs us immediately to the sum and substance of Exodus 12. After the deliverance of the families of Jacob from death by famine through the provision of the God-sent man Joseph and their obedience to him, yet another deliverance does God provide for **the** people of Israel, this time from the bondage of Pharaoh, and by sacrifice. This is the second outstanding sacrifice commanded by God, the first, that of Isaac on Mount Moriah. [Is not the first found earlier, in Genesis, 14. 9?]

The memorial throughout Israel's generations for ever, on the anniversary of the day on which the Passover sacrifice was killed in Egypt, together with the feast of unleavened bread for seven days thereafter, points to the memorial of the Lord's death, which He Himself instituted on Passover night. " This do for a remembrance of Me. "

Every detail of the Passover sacrifice is a mine of wealth, and could only have its entire fulfilment in the Lamb of God, fittingly described in 1 Peter 1.

None the less important are the conditions attaching to the observance of the memorial in the land, each with their New Covenant counterpart.

1. The people who were to keep the Passover were " the congregation of Israel. " Any stranger wishing to keep it had to be circumcised. (Exodus 12. 47.)

2. All leaven was to be abolished during the feast of the Passover. (Exodus 12. 15 to 20.)

3. The Passover was to be sacrificed and eaten only in the place which Jehovah chose to cause His Name to dwell there. (Deuteronomy 12.)

4. " None shall appear before Me empty. " (Exodus 23. 15.)

From MIDDLESBROUGH. —1. Old Testament Times. —The Passover has a prominent place in the line of types, pointing to the Lamb of God that had yet to come to take away the sin of the world. Whatever Israel may have known of sacrifice, here was a new thing. The Passover sacrifice had to be eaten in haste with themselves fully prepared for a journey, the bread being un-

leavened due to their speedy deliverance, as a memorial we suggest, that while among the leaven of Egypt the children of Israel could not worship the God of their fathers, hence the words in chapter 8. verse 1, " Let My people go, that they may serve Me." We further suggest that our New Testament counterpart is to be found in the first portion of 1 Corinthians 5. 7. " Purge out the old leaven, that ye may be a new lump, even as ye are unleavened." Amongst later observances, in 1 Samuel 1. a it would seem the feast was being kept yearly at Shiloh, although we cannot find mention of a particular instance. Then in 2 Chronicles 30. we have the record of Hezekiah keeping the feast at Jerusalem, but in the second month. Evidently they had realised their error in not being prepared to keep the feast in the first month, so we have in verse 15 that the priests were ashamed. Their zeal in verse 23 was possibly like that mentioned in Romans 10. 2, 3.

2. New Testament Times. - -The feast was continually being kept at the appointed time and in, the appointed place, as we find from Luke 2. 41, and again in John 2 23, and in chapter 7. 10. We now come to a climax in the history of the material house of God, Matthew 23. 38, and consequently the passing away of the feasts associated therewith, for was not the house of God now desolate? Well indeed could John say " Behold the Lamb of God that taketh away the sin of the world," also Paul when he writes in 1 Corinthians 5. " For our Passover also hath been sacrificed even Christ, " and yet again in Romans 3. 23-25, where we see that the Passover had been slain once and for ever, Him whom God had set forth to be a propitiation, through faith, by His blood. [It is worthy of consideration whether each of the three last doctrinal references is really to the Passover.]

Prom BRANIFORD. —Passover. The Hebrew word is Pasach, which means to leap over, or to skip over. We see from Exodus 12. that this is the first feast and we suggest also the most important given to the Children of Israel. In verse 11 we have the significant words " It is the Lord's Passover." No doubt this would cause the Israelites to remember the Lord and His mighty work of redemption, verse 27. They were to teach their children this truth, thus it was intended to be a memorial throughout their generations. In Numbers 9. we see the solemn commandment to the children of Israel regarding the man that is clean, and forbearth to keep the Passover. He shall be cut off from his people, because he offered not the oblation of the Lord in its appointed

season. We also see from Isaiah 1, and other Scriptures how much they failed to keep the Passover. Thankful we are to* see how the Passover was kept in Josiah's day. (2 Chronicles. 35. 18.)

Exodus 12. 5. Your Lamb shall be without blemish. How this speaks of 1 Peter 1. 18-20, and Hebrews 9. 14, Rev. 13, 8. The foreknowledge of God is also shown out in these Scriptures, God making provision for the need, before the need arises. It is the Lord's Passover. It originated with God. The lamb is kept from the tenth to the fourteenth of the month. This would suggest the period of time when the Lord Jesus was on His public ministry, when he was tested and tried, and might we say, weighed in the balances, both by Satan, and man, but we can bless God and say He was not found wanting. The lamb had to be roasted with fire, this we judge speaks of God's righteous punishment, when He bore away the sin of the world. The bitter herbs suggest that He was a man of sorrows and acquainted with grief. The unleavened bread would also speak to us of His sincerity and His truth, and the evenness of His life, for He was devoted to God's will. The children of Israel could not keep the Passover at any place, but the place that God did choose. Deuteronomy 16. 5, 6. This reminds us of the Lord Jesus, when the disciples asked Him, "Where wilt Thou that we make ready the Passover." This also shews out the truth of Galatians 4. 4, He was born under the law. He ever sought to magnify the law, and of Him it could truly be said, "Thy law is within My heart."

We noticed also the provision God made for some, who, through no fault of their own, were debarred from keeping the feast in the first month. To them the privilege was given in the second month. This it was suggested might speak of 1 Corinthians 11. 33, waiting one for another, that all might share. It was also suggested that the bitter herbs might speak of our self-examination, previous, to the feast, and if the self-examination is bitter, it would bring out the sweetness of that altogether lovely One. We can thank God that we, who are in the Fellowship of God's Son, have this blessed ordinance, week by week, by which we can remember that Christ our Passover hath been sacrificed for us, 1 Corinthians 5. 7, 8, but it also carries the solemn responsibility of putting away the leaven of malice and wickedness. The unleavened bread of sincerity and truth should be our food in the intervening days of the week. Hebrews 10. 22 is very helpful. We can only

be acceptable if our hearts are true. " Without faith it is impossible to be well pleasing to God." We conclude with Hebrews 11. 24-28.

From LEICESTER. —The Passover as brought before us in Exodus 12. presents to us a sacrifice quite different from any that we have previously noted, especially in the fact that its scope was national. As Israel had been many years in Egypt we wonder to what extent the average Israelite entered into its meaning at that time. It marked the close of the 430 years of Israel's sojourn in Egypt " even the self-same day " saith Jehovah, and is a beautiful reminder, reassuring us that what God has promised He will surely perform. The element of faith enters largely: —

1. In the acceptance of God's word concerning coming judgment.

2. In the taking of the lamb and keeping it four days.

3. In the killing of the lamb and the application of the blood (speaking of personal faith).

4. The eating of the flesh with girded loins (speaking of security obtained through the blood).

1 he blood had to be applied to* be effective (speaking of personal faith in and appropriation of the Lord Jesus) and, thus applied, it:

1. Delivered from God's judgment against sin.

2. Freed from Pharaoh's tyranny and the land of Egypt.

3. Entitled them to feed on the lamb.

4. Consecrated to the Lord a¹ the first born.

The observance of the Passover is not mentioned very often. In some cases it is mentioned in a way that seems to suggest that Israel had failed in a large measure to keep it as they ought to have done.

QUESTION AND ANSWER.

From KILMARNOCK and GALSTON. —The words " between the two evenings," present a little difficulty to us. Can we understand them as referring to the time between sunset on the 13th day and sunset on the 14th day, thus allowing a space of 24 hours to come in between them? It seems to us from other scriptures that it refers to a more limited space of time. See Exodus 16. 12, 13, and Numbers. 28. 4.

From SUNDERLAND. —The word seethe in the Revised Margin of Deuteronomy 6. 16 suggests the possibility of boiling the sacrifice. But a concordance

shows that it is really a question of cooking, not of cooking in water.

From PENYGRAIG. —Luke 22. 1, 7, 8, 13-18. —Comparing verses 17-18 with verses 15-16 apparently the Lord with his disciples partook of wine in connection with the Passover, that is, before the institution of the Remembrance feast.

1. How do we understand this?

2. Do the words " I will not any more eat thereof until," and " I will not drink of the fruit of the vine until the kingdom of God shall come. " suggest that the Passover is to yet be kept in the kingdom of God?

[It is an interesting search to find Old Testament scripture for the use of wine at the Passover supper.]

From LEICESTER. —Ezekiel 45. 21. —Are we to understand that the Passover will again be kept in the Millennial day?

From ABERTRIDWR. —Are we right in saying that the mo-nth Abib was the seventh month in Egyptian reckoning and afterwards became the first month of the year to Israel?

From HOVE, BRIGHTON. —1. Are we right in presuming that the Passover was kept in the times of the Judges, though not recorded in that book? See 2 Kings 23. 22.

2. Are we correct in suggesting that it was not necessary to go to Jerusalem to keep the Passover, and that it could be kept anywhere the Jews lived, but that they must all appear before God at Jerusalem to keep the feast of unleavened bread?

From LIVERPOOL and BIRKENHEAD. —In the New Testament we find the Master did not eat the Passover in the Temple on the last occasion (which apparently is the law), but in the upper room with His disciples. Would Matthew 23. 37-39 give the reason for this?

FURTHER SECTIONS PROPOSED.

Section.

7. The meal offering (papers by June 16th).

8. The peace or thank offering (July 21st).

9. The sin offering (August 18th). "

10. The guilt or trespass offering (September 15th).

For the sake of younger ones we would like to point out that there were many offences for which no sacrifice was provided. Death was the penalty. Read Hebrews

10. 26-31,

YOUNG MEN'S CORNER.

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THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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SECTION V. —THE BURNT OFFERING.

ATTENTION is drawn to the great difference in the R. V. and A. V. of Leviticus 1. 3. The R. V. reads: He shall offer it at the door of the tent of meeting, that he may be accepted. The A. V. has: He shall offer it of his own voluntary will This very remarkable alteration appears to remove from Leviticus 1. any emphasis upon freewill burnt offerings. It will include these, of course, as well as those which were, so to say, obligatory or compulsory.

It is to be expected that in the 270 years or so which lie between the Authorised and Revised Versions some advance should be made in the knowledge of the ancient Hebrew language though even now the best scholars have to confess at times "the Hebrew is obscure." See the margin of Psalm 8. 1, for example. In other cases they think the Hebrew may mean two or more things, and elsewhere they give us the more or less precise translation of the Hebrew in the margin with understandable English in the text itself.

There are, however, no such marks as these in Leviticus 1. 3. The word translated offer means to bring near (apparently the same thought as in the word corban) and is the same in both versions. The word ratson is said by the Revisers to mean "that he may be accepted" rather than "of his own voluntary will." It is in fact

the same meaning as we get in verse 4, " it shall be accepted." The answer from God agrees with what the worshipper asks from Him. As can be seen by the use of Young's Concordance without any knowledge of Hebrew the Revisers' sense is almost certainly to be preferred. We have exactly the same word in Psalm 19. 14: Let the words of my mouth and the meditation of my heart be acceptable (ratson) in Thy sight. Compare the two versions in the following place: Leviticus 19, 5; 22. 19, 29, and see such occurrences as Leviticus 22. 20, Psalm 69. 13, Proverbs 10. 32, Isaiah 49. 8, 58. 5, 61. 2, Jeremiah 6. 20. The sense in Leviticus 1. 3 therefore seems to be: He shall bring it near for acceptance, or for God's favour, delight or goodwill. God's goodwill that is, not the offerer's.

It may perhaps be added that the word for a freewill offering is entirely different.

The attitude of the worshipper in connexion with the burnt offering seems to be, " O God, I can do nothing right." This is, we suggest, what the publican means when he says, " God, be merciful to me a sinner !" (Luke 18. 13). The time for prayer was, we suppose, at the offering of the morning or evening sacrifice. How the Pharisee misses its meaning; he says: " God, I thank Thee I can do something right."

When a worshipper comes with words such as the publican's the oblation is accepted, but God cannot have fellowship with him. He does not let him share the sacrifice, as though his case were not as bad as he confesses. There is no reserve in God's acceptance and answering to that He requires the whole burnt offering.

Not only is the burnt offering without blemish, it is prepared inwardly and outwardly before God accepts it. This speaks surely of the One who (quite unlike the offerer) did everything right, and who was Himself also the Burnt Offering who atones for man seen in his utter helplessness.

The flaying and cutting into pieces, and the rending of the bird without dividing it, are perhaps to some extent practical directions for making the sacrifice appear an orderly one. But beyond this the victim is thoroughly exposed in its very inwards to the light of day. Is this Psalm 17. verse 3? This Psalm is one of the prayers of David and it is for the morning. Might not a man who had grasped the meaning of the morning sacrifice pray with confidence what we have in verses 1 and 2? At any rate he could only say such words as these in view of a

sacrifice having been made, for he is relying upon justification by the sentence for which he asks. (Compare Luke" 18." 14.)

* * * *

Will not the principle of rightly dividing the Word of truth require us to notice carefully what was intended for the wilderness, and what was for the land? In addition to this, modifications may be introduced owing to disobedience, as when they refused to enter the land. We have noticed that circumcision was suspended for example. Then the introduction of the provision of the red heifer for the defilement of death (Numbers 19.) when the divine sentence began to be carried into effect upon those who were to fall in the wilderness seems to be specially designed for the needs of that period. If matters had been otherwise it might never have been needed.

From MIDDLESBOROUGH. —In the history of burnt offerings we are inclined to commence with that of Abel, Genesis 4. 4. Although it is not spoken of as a burnt offering, the Lord had respect unto the same, because of the shed blood, as was also the case of Noah's offering in chapter 8. 21, where the Lord smelt the sweet savour. Next is Abraham's offering of the ram in the stead of his son, chapter 22. 13, and then the burnt offerings of the covenant. (Exodus 24, 5.)

Exodus 29. 15-18, gives us the commandment concerning the burnt offering, associated with the consecration of the priests, where one ram had to be offered; while in verses 38-42', we have that concerning the continual burnt offering, which had to be one lamb of the first year in the morning, and one lamb of the first year at even. In Leviticus 1. we get the procedure (according to Law) associated with the offerings of the herd verses 3-9, of the flock verses 10-13, and of the fowls verses 14-17; in each case an offering made by fire, of a sweet savour unto the Lord. The offerer had to kill the victim, cut it in pieces, and wash the inwards and legs in the first two cases, and present it to the priests who then burned it upon the altar.

The following Scriptures give the occasions when burnt offerings had to be made, and specify what living thing was to be offered: —

Leviticus 5. 6, 7. —Associated with the offering for the various sins of chapter 5., but only in the case of the poor man that could not afford a lamb for a sin offering.

[The sin offering seems to be called a trespass offering as well in verse 6.] One of the pair of doves or pigeons is a sin offering, the other a burnt offering.

Leviticus 12. 6-8. —The purification of women (similar to the former offerings).

Leviticus 14. 20-22. —The healed leper. One he-lamb and one ewe-lamb, but if he be poor then a turtle-dove or a young pigeon.

Leviticus 15. 15, 30. —The man or woman cleansed from an issue. One turtle dove or a young pigeon.

Leviticus 16. 3, 24. —When Aaron came into the holy place within the veil, one ram. When Aaron came out of the holy place into the Tent of meeting, one ram for himself and one for the people.

[Our contributor's meaning is not quite clear here. But are not the burnt offerings of verses 3 and 5 offered in verse 24?]

Leviticus 23. 12. —When ye come into the land and reap the harvest, and when ye wave the sheaf. A he-lamb without blemish.

Leviticus 23. 18. —Fifty days after the waving of the sheaf. Seven lambs, 1 bullock and 2 rams, an offering made by fire, a sweet savour unto the Lord.

Leviticus 17. 8, 9. —Gives the place for offering: " at the door of the Tent of meeting. "

Leviticus 22. 18, 19. —The quality of the offering: " a male without blemish. "

We mention also* two records of burnt offerings. Moses in chapter 8. when* consecrating Aaron and his sons offers, amongst others, a ram for a burnt offering, and Aaron offers amongst others, a burnt offering for the first time after his consecration. (Chapter 9.)

In Numbers 7. we have burnt offerings included in the dedication offerings for the altar, and where the princes each on his own day offered his oblation including one young bullock, one ram, and one he-lamb of the first year.

In chapter 8. 12, there is the offering of the bullock for the atonement of the Levites.

Chapter 28. 10. —The continual burnt offering, which was ordained in Mount Sinai, consisted of two he-lambs of the first year, one to be killed in the morning and the other at eventime, but here we have the burnt offering of every sabbath as well, when two he-lambs must be slain and offered. Then in verse 11 we get at the beginning of each month an offering consisting of 2 young bullocks, 1 ram and 7 he-lambs of the first year,

Chapter 28. 26-27. —Also in the day of the first fruits, in your Feast of Weeks ye shall offer as a burnt offering 2 young bullocks, 1 ram, and 7 he-lambs of the first year.

Chapter 29. gives us the particular offerings for certain days of the 7th month; these we have arranged in the following order: —

Verses.	Day.	Bullocks.	Rams.	He-lambs.
1-2.	1st.	1.	1.	7
7-8.	10th.	1.	1.	7
12-13.	13th.	13.	2.	14
17.	2nd.	12.	2.	14
20.	3rd.	11.	2.	14
23.	4th.	10.	2.	14
26.	5th.	9.	2.	14
29.	6th.	8.	2.	14
32.	7th.	7.	2.	14
36.	8th.	1.	1.	7

Chapter 15. 22-24. —An injunction: " When ye err and do not observe all the commands, if it be done unwittingly, then shall the whole congregation offer one young bullock for a burnt offering. "

Deuteronomy chapter 12. 5, 6, 11, 14. —The place mentioned where the offering can only be kept, and further in verses 27-29, another condition of offering, " when thou doest that which is good and right in the eyes of the Lord thy God. "

Further records of actual burnt offerings, we enumerate below: —

Numbers 23. —Balaam and Balak build 7 altars and offer a bullock and a ram on each as a burnt offering, at three different places, Bamoth-Baal, the field of Zophim, and on the top of Beor.

Judges 6. 26, 27. —Gideon builds an altar and offers a bullock 7 years old as a burnt offering, to the Lord, at night time.

Judges 13. 19, 20. —Manoah offers a burnt offering of a kid. Notice how the woman identifies herself with the offering (verse 23).

1 Samuel 6. 14. —The men of Beth-Shemesh offered up the kine that had brought the Ark of the Lord back from the: Philistines and the same day offered up further sacrifices and burnt offerings unto the Lord.

1 Samuel 7. 9. —Samuel offers a sucking lamb, as a whole burnt offering, in support, we suggest, of his cries unto the Lord for Israeli, and we see the Lord's answer in the defeat of the Philistines.

1 Samuel 10. 8. —Here we have a command to Saul to wait for Samuel's return before offering, but in chapter 13., Saul makes a burnt offering *in* Gilgal disobediently, with the consequent loss of his kingdom, for violating the commandments of the Lord.

2 Samuel 24. 25. —David builds an altar in the threshing floor of Araunah and offers up burnt offerings. Note here his words: —" Neither will I offer burnt offerings unto the Lord my God, which cost me nothing. "

1 Kings 3. 4. —Solomon offers 1, 000 burnt offerings upon the altar at Gibeon. Note his request in his dream, also the answer of the Lord in, verses 12 and 14, the result we suggest being his earnest desire to offer further burnt offerings, and which we might well consider.

1 Kings 8. 64. —Further offerings by Solomon, but in the middle of the court owing to the smallness of the altar for the offerings. It is interesting to note, this altar was 20 cubits in length, 20 cubits in breadth and 10 cubits in height.

1 Kings 9. 25. —Three times in a year did Solomon offer burnt offerings, burning incense therewith.

In the New Testament we have references to the offerings under the old covenant, as for instance in Mark 12. 33, the scribe replies to the Master by saying, There is none other but God, and that to love Him with all thy heart, is much more than " whole burnt offerings. " Also Hebrews 10- 1-6, Ephesians 5. 2.

From TORONTO.—The burnt offering is the first offering that God speaks to Moses about from out of the tent of meeting. Leviticus 1. 1. It must be a male without blemish, or it could not be accepted for him (verse 3). It was wholly for God, the whole of it with the exception of the skin being consumed on the altar, ascending as a sweet savour to Jehovah (verse 9). It was a voluntary offering from [one cf] a separated and sanctified people (verse 3). It must be brought to the sanctuary and slain by the offerer before Jehovah, the offerer identifying himself with it by laying his hands upon its head (verse *i*). It is then cut in pieces by the priests and laid upon the altar, and kept burning all night, thus being wholly consumed. The ashes from it were gathered by the high priest clad in holy garments, and laid beside the altar, afterwards being removed by the high priest, clad in garments of glory and beauty to a clean place outside the camp. (Chapter 6. 8-11.)

[Is there a reason for saying this was the high priest's work? It is the priest simply in verse 10, and the garments are "other" garments.]

From KILMARNOCK and GALSTON. —Our first mention of this offering is in Genesis 8. where Noah is mentioned as offering burnt offerings to God after his deliverance from the judgment of God. These offerings went up to God as a sweet smelling savour. We next have Abraham as commanded by God to offer up his son, his only son, even Isaac, whom he loved, for a burnt offering. Then in Leviticus 1. we have God giving instructions to Moses in connexion with the children of Israel concerning this same offering as to what it was to^{*} consist of and how it was to be offered; and mention is there also made that it was an offering made by fire of a sweet savour unto the Lord. It seems therefore, that the thought expressed in this offering was that IT WENT UP TO GOD AS A SWEET SMELLING SAVOUR, something in which God found delight and pleasure. This was also the thought expressed in the meal offering and the peace offering, but the burnt offering differed from them in that the priest had no portion in it (so also- with the offerer), that the whole went up to God. It was wholly for God.

We understand that this offering was a voluntary offering, that it was not compulsory for a person to^{*} bring such to God. [Leviticus 22. 18-20 gives such an example, but is not the statement here modified by MIDDLESBOROUGH'S list of compulsory burnt offerings?] In some cases we have it offered as commanded by God. There is the offering up of Isaac by Abraham; then in Job 42. 8 we have Job's three friends commanded by God to offer up for themselves a burnt offering. (This offering was called for because of their folly in not speaking of God the thing that was right. Is this the only case in which a burnt offering was called for because of the folly of certain persons?) [Folly is just one aspect of sin?] In Leviticus 1. we have mention made of the burnt offering making atonement for the offerer. This atonement was understood to refer to the person as an offerer, as one drawing near to God with something to offer, and his only ground of approach to God was by virtue of the death of the offering which he offered. Coming to the New Testament, in Ephesians 5. 2 we have the death of the Lord Jesus Christ spoken of as an offering and a sacrifice to God for an odour of a sweet smell. We understand this to refer to Him as the Burnt Offering. Then in

Hebrews 10. we have Him brought before us as the One who came into the world, not only to be a sacrifice for sin but to be a whole Burnt Offering for God. " In whole burnt offerings and sacrifices for sin Thou hadst no pleasure: then said I, Lo, I am come to do Thy will O God. "

Like the Israelite of old, whose approach to God was on the ground of the sacrifice which he offered so also it is with, us as we sometimes sing—

Through Him to God we now draw near,
Of Him to God our praises bring,
God for His sake will deign to hear,
And to accept the songs we sing.

From LEICESTER. —In considering the burnt offering it was felt that, before any attempt was made in the way of comparison, especially with reference to the Lord Jesus, it would be well to look into the detail of the offerings in practice.

For instance: How the offering was brought to the altar; who brought it; and when slain, who slew it. How and where slain; what was done with the various parts of the sacrifice; and so on.

Briefly the following points were noted: —

First. —That the offerer brought to the door of the Tent of meeting his offering and that (a) the bullock was slain at the door; (b) the sheep, at the side of the altar Northward; (c) the birds, at the altar. As to who slew the offering some doubt was expressed, but the general conclusion was that the offerer, not the priest, slew it (see Leviticus 1. 5, 11) except in the case of the bird (verse 15).

[There were not three places where the burnt offerings were slain. See Leviticus 4. 29 " the place of burnt offering. " This was at the north side of the altar.]

Second. —That instead of the burnt offering being all for God as was generally supposed, the skin was for the priest (Leviticus 7. 8). [But is not eating the test of fellowship? The removal of the skin and its adherent dirt, and the removal of internal Unfitness by washing are done to 'make the offering suitable to represent Christ. From this point on,' the " general supposition " is correct.]

Third. —That the burnt offering was voluntary. [Not always. Leviticus 1. is silent on this point. Oblation here is the word corban (Mark 7. 11) that is given, or brought near to God.]

Fourth. —That a meal offering and a drink offering always accompanied the burnt offering. [Can this be established?] Numbers 28. and 29. were referred to as supporting this, frequent reference being made to the words " and their meal offering and fruit offering. "

Fifth, —That, the fire was on the altar continually.

From LIVERPOOL and BIRKENHEAD. —The burnt offering or the whole burnt offering means " wholly ascending to God. " The whole of it (every piece) was burnt on the altar " an offering made by fire, of a sweet savour unto the Lord. " Ephesians 5. tells us that " Christ also loved you and gave Himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. " Hebrews, 10. citing Psalm 40., and Philippians 2. verse 8, show us the Lord Jesus Christ coming for the purpose of doing the will of God, in a body prepared by God, even so far as offering Himself a sacrifice to God on the cross.

The skin of the burnt offering was for the priest (Leviticus 7. 8) which skin reminds us of the first sacrifice to provide skins for the covering of Adam and his wife. Would this tell us that although the offering was wholly ascending to God, the will of God lay in the direction of the atonement or covering of man—that the outcome of the complete accomplishment of the will of God was the full salvation of man?

It was generally thought that the three classes of burnt offerings provided for the available means of the individual bringing the offering, but more important is the fact that each of the animals mentioned shows forth characteristics of the Lord Jesus Christ.

It is well to notice each action in the part that the offerer takes and the part that the priest takes, and in this connexion, we see that the offerer kills the bullock, or the sheep, but that the doves are killed by the priest. Is the reason for this difference merely physical, so that the priest can draw out the blood on the side of the altar?

In the law of the burnt offering (Leviticus 6.) we see that special care is taken of the ashes of the offering, which are put beside the altar, and then carried forth by the priest without the camp unto a clean place. This surely speaks of the burial of the precious body of the Lord Jesus in the new tomb, and the word " ashes " tells of the completion of the work of the consuming fire (Psalm-SB.).

From MOUNTAIN ASH. —Leviticus. 1. brings before us an individual aspect of the burnt offering "when any man" This phase of the burnt offering is not one of obligation nor yet of compulsion, but of freewill.

This offering does not atone for sin of a specific kind, it is not a case of sin particularised, but an individual of the camp of Israel conscious of his own shortcomings and failures approaching Jehovah.

It has ever been God's way with man that he must of necessity approach by means of, or through an offering. Is this not true of us to-day? At all times we must, and can only, approach God by means of, and through, the Lord Jesus Christ.

The offerer kills and flays it.

Does not the mention of the Levites killing it (Ezekiel 44.) show a deviation from God's original purpose and design? They had taught Israel to sin, and God places a ban upon them forbidding them to serve in the functions of the most holy things. Zadok's sons only were permitted to present the fat and the blood, which we believe was the higher privilege in service in the House.

The slaying of the beast at this time by the Levites was a sign of identification with the people as a result of their wrong doing. A humbling time in their history this chapter portrays. The bullock portrays majesty, Deuteronomy 33. 17, which please couple with Luke 9. 43. We believe too, from Deuteronomy 33. 17 coupled with Psalm 2. that in this respect it points on to the Lord Jesus Christ's future dignity and reign.

Does the use of the word calves Micah 6. 6 show another side to the character of the Master, that peaceful, docile, inoffensive side?

From GLASGOW. —Leviticus 1. —In the first place we note that the offerer's desire and condition are assumed. Arising from his realisation of who- and what Jehovah is, and all he has done and is doing, his desire is to offer something of that which he possesses entirely for God.

Moses is given instructions as to what will be accepted and how it is to be offered.

The whole burnt offering seems to be a speaking picture of the Lord Jesus Christ in all its qualifications and treatment. Its freedom from blemish points to Him. When it is offered the offerer associates himself with it by laying his hand on its head and it is accepted for him. The sprinkling of the blood which is done immediately it is killed, refers us to such scriptures as

Ephesians 1. 7 and 1 Peter 1. 19. The washing of the inwards and the burning upon the altar speak of Him as the offering and sacrifice referred to in Ephesians 5. 1. The ashes and their treatment seem to speak of His body after suffering under God's judgment taken and laid in the new tomb.

We note the offerer's work as distinctive from the priest's. The offerer kills, flays, and cuts the offering in its pieces, and washes the inwards. He prepares them for the priest who presents the blood, lays the wood in order, and the parts on the wood, and then after it is consumed he deals with the ashes. Both have to leave the offering while it is consumed. These points seem helpful in comparing with our offering of "a sacrifice of praise" Hebrews 13. 15.

The Psalms. —Throughout the section! classified as the Psalms, we find in the record of burnt offering a demonstration of the keynote which sounds in the instruction given to Moses and which seems to* be voiced to such an extent in the book of the Psalms. In each mention it is associated with some outflowing of gratitude from a heart which is in a right condition to give God pleasure as in Psalms 50., 51. 15-19, and 66. 13-15. In Psalms 40. 6-8, we have an unmistakable reference showing to what extent the Lord Jesus Christ was the antitype of the whole burnt offering.

In the book of Job we find the burnt offering given a peculiar place for it seems to be associated with the sin of his sons, chapter 1. verse 5. It was suggested that this passage in connexion with 1 Timothy 2. 1 shows we have a certain amount of responsibility toward those who do not realise the Fear of God and His will. The offering spoken of in chapter 2. verse 8 seems to be connected with a broken and contrite spirit under God's reproof and Job's ground of acceptance is very plain.

The observance of the commands of "Moses, the servant of God" and the connexion of Aaron, and his sons with the offering of the burnt offering 1 Chronicles 6- 49, seems to be of note as we find it follows throughout the historical record. In 1 Chronicles 16. 1 we find David offering burnt offerings in connexion with the bringing up of the ark. In verse 40, on the same occasion, the offering of the morning and evening sacrifice seems to be revived. We note in 2 Chronicles 2. 4, 13. 11, and 31. 3, how it continues, and from the last scripture it seems as if it was the king's part to provide the necessary sacrifices.

David's experience is striking at the threshing floor of Oman 1 Chronicles 21. 26. His refusal to offer an offering without cost shows his condition, and God's answer by fire displays His acceptance. In his answer God seems to give an indication of His pleasure to David which brings from him the words of chapter 22. verse 1 in which he associates the altar of burnt offering with the House of God. The number of bullocks, rams and lambs offered when Solomon was made king (chapter 29. verse 21) gives some indication of how much David's heart was at one with the people at that time.

Solomon's seeking of the brazen altar (2 Chronicles 1. 6) and his offering, coupled with his mention of the continual burnt offering (chapter 2. verse 4) are significant of the heart he brought to accomplish this charge laid upon him of building a house for the ^c God great above all gods." Again in chapter 7. verse 1 we find God's acceptance shown in an answer by fire on the burnt offering. Verse 7 gives another indication of the people's position, when the brazen altar, despite its dimensions, is unable to receive all the offerings. Chapter 8. verses 12 and 13 show how the offerings are continued, again mention being made of the commandment of Moses. We trace the same service in chapter 13. verse 11 during Abijah's reign.

Jehoiada is prominent in connexion with the service of the House of the Lord and the offering of the burnt offering (2 Chronicles 23. 18) but we pass to the days of Hezekiah before we again have mention made of it. Then we find indeed a return of heart resulting in what is recorded in chapters 29. and 30. We note the praise and privilege accorded the Levites in chapter 29. verse 34. Those who should have served were unfit and God was pleased to accept the service of others.

The last mention of the burnt offering in Chronicles we find in chapter 35. verses 12, 16, and we note it is in close relation to the Passover. (Again we have the picture of priests and Levites working together in service.

The record of the offerings in Ezra shows a peculiar position. The first is in chapter 3., where we find the building of the altar, the setting of it on its base, and the offering once again of the continual burnt offerings, still with standard of the Law of Moses the man of God. Chapter 6. verse 9, seems to indicate that the offerings of verse 17 came from Darius. It seems that God in His grace accepted that which they were able to *give* at that time. In chapter 8. verse 35 we find the returned exiles offering

burnt offerings in their gratitude. They were small in number compared to what had once been offered there, yet how sweet the savour to their God.

In Nehemiah we only have one mention (chapter 10. verse 33) when all combine in their responsibility to provide that which was necessary, materially, for the service of the House of God.

From BRANTFORD. —Of all the offerings in the Levitical law, the burnt offering seems the most solemn. It constituted a morning and evening sacrifice. It was to be a male without blemish (Leviticus 1. 3), a sheep or a goat, Leviticus 1. 10, or birds, Leviticus 1. 14, and we see that the blood had to be sprinkled upon the Altar. This was an offering of a sweet savour unto Jehovah.

In Numbers 28. 1-13 we get a full description of how the children of Israel were to bring the continual burnt offering. In Exodus 29. 38-46, when Moses was at Mount Sinai, receiving from Jehovah the law and commandments, we notice that in all the burnt offerings, whether of the individual Israelite, of the priests, or for the continual burnt offering, a male of the first year without blemish was required. The specific purpose of each is, that it would be for a sweet savour unto Jehovah. Our understanding of this word is, "The Ascending Offering/*" When we link these three thoughts together, how beautifully do they speak of the Lord Jesus Christ. He was the Lamb without blemish, and there ever ascended to God a sweet savour, and as we sometimes sing,

He was to Thee an offering,
Devoted to Thy Will,
He gave Thee boundless pleasure,
He Thee delighteth still..

We notice also in Hebrews 10- 8, that there is a distinction made between whole burnt offerings and sacrifices for sin, which would also* teach us that it is all for God, no thought of sin. Probably the motive which inspired the offerer, under the law, was, gratitude and love to God. We would think that the offerings recorded in Genesis are in embryo, the offerings developed (might we say) under the law.

From PENYGRAIG. —From the Prophets. —Isaiah 1. 11: "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts." We learn from this that a right condition of heart is essential for **these**

things to be acceptable to God. See also Amos 5. 21-24, Isaiah 40. 16; 43. 23; 61. 8.

Isaiah 66, 3. —This shows that the people may be in the right place but in a wrong condition of heart and the awful condition in which God sees them (as murderers, " He that killeth an ox is as if he slew a man "). See also Mark 12. 33.

Jeremiah 6. 20; 7. 21-24; Ezekiel 43. 19. —Levites here are to slay the burnt offering and in chapter 44. verse 10 we see that the Levites, through turning away from God's ordinances, are not allowed to take them up again.

See Hebrews 10. 5-9. —" Lo, I come to-do Thy will, O God. "

From HOVE, BRIGHTON. —In examining the many scriptures about the burnt offering we have particularly noticed that it is otherwise translated " The ascending offering " (see Newberry Bible) and the great Antitype the Lord Jesus Christ is brought before us, especially in Hebrews 9. 14 " Christ who by the Eternal Spirit offered Himself without blemish to God. " Offering for sin is not the thought here but atonement for righteousness. The burnt offering speaks of that aspect of the work of Christ, " He offered Himself to God. " One other precious aspect of the burnt offering was that, if acceptable to God, it was a " savour of rest or perfect satisfaction " which God was afterwards to experience in the perfect obedience unto death of the beloved Son in whom He was well pleased. Let us ever bear in mind that it is only through what Christ is to God in all the value of His person and His work that acceptance is assured to us.

[Note. —For. the sake of space, references earlier than Deuteronomy have been omitted.]

Deuteronomy 12. 1-14. —It is interesting to notice that these statutes and judgments were enjoined upon the children of Israel to observe when settled in their land. The burnt offering is linked with the place of the Name and this, like all else that was written aforetime, was written for our learning. Though dispensations come and go, the ways of God remain. From chapter 12. to 16. of this book there is a frequent recurrence of the words " in the place where Jehovah shall choose, " with the addition in verse 14 of chapter 12. " which Jehovah shall choose in one of thy tribes. "

Judges 11. 30-40. —How are we to regard this instance of Jephthah's vow and the offering up of his daugh-

ter as a burnt offering? The marginal reading of verse 41 of the Newberry Bible is helpful and enlightening. The word "lament" is translated "talk with." (R. V. margin, celebrate). • Bearing in mind this and other considerations arising out of the context, the evidence is decidedly in favour of the maiden not having been put to death, but devoted to celibacy, and this in the Hebrew? ¹ estimation, would be regarded as a great sacrifice. She would forfeit the possibility of ever becoming the mother of the promised Messiah.

Judges 13. 16-23. —This instance of a burnt offering being offered to Jehovah and the Lord's acceptance of it is proved by the angel of the Lord ascending in the flame of the altar.

Judges 20. 26. —We notice that the burnt offering to Jehovah by the children of Israel was not offered until after their second defeat and previous to their victory. Probably it was their omission to offer a sacrifice unto the Lord that caused defeat.

Judges 21. 4. —Would this instance of Israel offering a burnt offering unto Jehovah suggest that it was the custom to do so "before" or upon the occasion of seeking advise from the Lord?

1 Samuel 6. 13-15. —The incident recorded here brings before us in type the Lord Jesus Christ as the Burnt Offering who yoked to the will of God. The kine that the Philistines yoked to* the cart with the ark of God in it, took the straight road to Bethshemesh, turning neither to the right hand nor to the left, like the Saviour who with steadfastness of purpose set his face as a flint towards Jerusalem though indeed as with them, it was to terminate in His death.

1 Samuel 7. 9, 10. —The sucking lamb that was offered up as a burnt offering would suggest the thought of weakness, reminding us of that scripture contained in 2 Corinthians 13. 4, "Christ was crucified through weakness." The Lord answered Samuel and gave them the victory by His own might. Here is just another instance of How God hears and answers the cries of those who call upon Him out of a pure heart.

In chapter 10. of 1 Samuel, he gave Saul special directions as to the offerings that were to be offered when he arrived in seven days. In chapter 13. Saul seems to have been impatient, for when the seventh day was far advanced, and weary of waiting for Samuel, "he offered the burnt offering" which he had commanded to be brought, Samuel remonstrates with him for his folly

and disobedience. Saul excuses himself on the ground of apprehending danger, and not having made supplication to the Lord. "I forced myself therefore and offered the burnt offering."

1 Samuel 15. 22, 23. —What a solemn lesson-presents itself to us. That which should be the greatest delight to God is belittled by the disobedience of His people. We are told that God is better pleased with obedience than sacrifice (which is a good thing in its way, but it was not what God had commanded, so that He had no delight in it). It made no difference that Saul professed to have spared the best of the sheep and of the oxen to offer them in sacrifice unto* the Lord, it was only a religious show, and at the same time an exhibition of saddest disobedience. The nation also had departed but we see Samuel standing faithful to the Lord and learn the secret of Samuel's favour with God.

2 Samuel 6. 17, 18. —With what enthusiasm David brings back the ark, how God filled his heart., and how joyfully he danced before the ark of Jehovah, and when it was set in its place David offered burnt offerings and peace offerings before the Lord, which ended in blessing the people in the name of the Lord.

2 Samuel 24, 22-25. —This is one of the most interesting incidents connected with the burnt offering that we have in the scriptures. There had been a discussion as to the threshing-floor, which was brought to a climax by David refusing to offer to God that which cost him nothing. "I will not take that which is thine for Jehovah, nor offer a burnt offering without cost." David built an altar and offered a burnt offering and God answered him from heaven by fire, testifying to his delight in David, and the plague was stayed. It was upon this spot that the Temple of Solomon was built. Near by Abraham had offered up Isaac, and it could not be very far from here where the great Burnt Offering was offered up, even our Lord Jesus Christ (Hymn 393).

1 Kings, 3. 3, 4, 15. —Have we not a very solemn lesson here in the life of king Solomon? He loved the Lord, but he sacrificed in high places, and we are further told that he sacrificed a thousand burnt offerings on the brazen altar, at the great high place of Gibeon. The tent of meeting was here also. Solomon had a dream and it is instructive that he then came to Jerusalem and stood before the Ark of the Covenant and offered up burnt offerings and peace offerings.

1 Kings 9. 25. —King Solomon three times in a year offered burnt offerings upon the altar which he had built unto Jehovah.

1 Kings 18. 33-39. —This interesting narrative of the life of Elijah shows to us how jealous is our God concerning His Name. Elijah repairs the altar upon which was laid the burnt offering in pieces upon the wood and commanded the whole to be thoroughly deluged with water. Then at the time of the evening sacrifice he called upon the Lord to prove Himself God. Then the fire of the Lord fell and consumed everything, even to the very stones, the people cried out " The Lord He is God, the Lord He is God."

2 Kings 5. 17. —Naaman the leper now cleansed and acknowledging the God of all the earth, desires to offer a burnt offering unto the Lord. What was the object of Naaman desiring two mules' burden of earth? Was it to build an altar with, upon which he could offer burnt offerings? Will Exodus 20. 24 help us?

2 Kings 3. 27. —The king of Moab offers up his eldest son as a burnt offering, which causes great indignation against Israel.

2 Kings 10. 24, 25. —The burnt offerings here are associated with the altars of Baal and Jehu the anointed king was the instrument in God's hand to execute judgment on false prophets, priests and worshippers of Baal.

2 Kings 16. 13-18. —These burnt offerings were not of a character to be well pleasing to God for they were offered in gross idolatry, and King Ahaz wantonly mutilated the furniture and vessels of the Temple.

Mark 12. 33. —The Lord speaks with a man who realises that a proper state of soul and a proper life are more important than sacrifices.

Psalm 40. 6-8. —In these verses the Lord Jesus Christ as the fulfilment of the burnt offering especially in its Godward aspect, is clearly shown. (Hebrews 10. 5-9.)

Psalm 51. —In verse 16 " For Thou delightest not in sacrifice... Thou hast no pleasure in burnt offering." In verse 19 we have " Then, Thou shalt delight in the sacrifice of righteousness, in burnt offering and whole burnt offering." A possible explanation may be that God required from David a time of quiet confession and humbleness after his downfall, and that at a later period sacrifice would be acceptable.

Psalm 50. 7-15. —**In** this Psalm the importance of offering **in** the right spirit seems to be shown to Israel. Since God had no need of sacrifices they were only **of** value **if** offered freely and with thanksgiving. (Hebrews 10. 8.)

QUESTION AND ANSWER.

From TORONTO. —Reply to GREENOCKS question, page 19. In connexion with the difference between " offering " and " sacrifice " we noted from Leviticus 1. that the offerer " offered " it at the door **of** the Tent of meeting, and then it was taken to the altar where we understand **it** was " sacrificed. "

From LIVERPOOL and BIRKENHEAD. —We should like to know **if** the burnt offering could be offered **at** any time, in addition **to** the daily burnt offerings and on occasions such, as at the anointing of Aaron and his sons, during the Feasts of the Lord, or upon other special occasions.

From BRANTFORD. —1. **What** authority have we for saying there was no sin offering before the Law?

2. Leviticus 1_a 11. —We notice that the sheep or goats for a burnt offering had to be killed on the side of the altar northward. What is the significance?

EXTRACT FROM A LETTER.

" I was presented with the Bible **at** the Young Men's Corner which was the first time for me to see **it**, so I could not write to acknowledge it until now. I am very pleased with the Bible as it is the thing I need most and because I did not expect it, but I think I owe it all to God for giving me enough knowledge **of** His Word to be able **to** win such a prize that I may be able to learn more **of** His ways. "

YOUNG MEN'S CORNER.

No. 6.

June, 1923.

THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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REMAINS OF EARLY REVELATION.

THE title of this section might have been put more clearly. The intention was to see if that which was done before the law was in any way continued alongside with, or as incorporated with, the ritual for God's people. This seemed to be suggested by a few cases, and, in view of the serious declension! and failure which are manifest from the time when the judges judged, the matter seemed worth examination. After all, we only want to watch how God works, and see what is acceptable to Him, and not to try and fit things into any preconceived scheme. Evidence follows which will repay close consideration, though it is not quite complete. The section on the burnt-offering contained so much that was interesting, that some have no doubt allowed the present section to pass and so afford them a measure of relief.

From LIVERPOOL and BIRKENHEAD. —The scriptures given are not all scriptures on the remains of early revelation, but are intended to be kept in view when considering this subject, especially in the period which we have covered.

Joshua 8. 30. —Joshua built an altar in Mount Ebal. This is as Moses commanded the Children of Israel in Deuteronomy 27., an altar of unhewn stones upon which no man had lifted iron. They offered burnt offerings and peace offerings unto Jehovah and Joshua wrote on the stones a copy of the Law.

Joshua 22. 16. —Reuben, 'Gad and Manasseh built an altar for a witness and not for offering burnt or peace offerings. The remainder of Israel gathered together for war at Shiloh where the Tent of Meeting had been set up by all Israel in Joshua 18.

Judges 6. 11-24:. —Gideon's meal offering to the Angel of the Lord, which was consumed by fire which came up out of the rock. Gideon's Altar, Jehovah-shalom.

Judges 6. 25-32. —Gideon to throw down his father's altar of Baal and cut down the Asherah, and build an Altar unto Jehovah.

Judges 13. —Manoah, when the Angel tells him he must offer it unto Jehovah. Manoah's wife afterwards describes it as a burnt offering and a meal offering which Jehovah received at their hand.

Judges 17., 18. —Remarkable details of idolatry.

Ruth. —Nothing.

1 Samuel 6. 1-13. —The guilt offering of the Philistines when they returned the Ark of the Lord. This offering was evidently intended to appease the wrath of the God of Israel, as would be the custom of heathen nations.

1 Samuel 6. 14-15. —The men of Beth-shemesh offer up the kine with the wood of the cart on which the Ark is returned, for a burnt offering unto the Lord. Other burnt offerings and sacrifices are offered the same day, a token of their thankfulness and rejoicing.

1 Samuel 7. —Samuel's offerings at Mizpah; and when the Philistines are smitten before Israel, Samuel sets up a stone between Mizpah and Shen and called the place Eben-ezer.

Samuel went from year to year in circuit to Bethel, Gilgal and Mizpah, judging Israel; where there were altars. His return was to Ramah, where his house was, and he built there an altar unto Jehovah. Shiloh was outside Samuel's circuit, and was evidently forsaken by God by this time (Psalm 78. 60).

1 Samuel 9, 12. —The people have a sacrifice in the high place, under Samuel the Prophet.

1 Samuel 10. 3. —Samuel, after anointing Saul, tells him he will meet three men going up to God to Beth-el, one carrying three kids, another carrying three loaves, and another carrying a bottle of wine.

1 Samuel 10. 5. —Saul comes to the Hill of God (Gibeah) and meets a band of prophets coming down from the high place, with psaltery, timbrel, pipe and harp, and

then he goes down to Gilgal and when Samuel is come, burnt offerings and peace offerings are sacrificed.

1 Samuel 11. 14. —Sacrifices at Gilgal before Jehovah on the occasion of renewing the Kingdom there.

1 Samuel 13. 8-14. —Saul tarries in Gilgal and there himself sacrifices the burnt offering and is told by Samuel that he has done foolishly and not kept the commandment of the Lord.

1 Samuel 14. 35. —Saul builds his first altar unto Jehovah after the people's sin in eating the blood of the sheep and so' forth they had taken in the spoil from the Philistines.

1 Samuel 15. 12. —Saul sets up a monument in Carmel.

1 Samuel 15. 13-33. —Saul smites Amelek and the people spare the best of the sheep to sacrifice them to Jehovah in Gilgal, but He is wroth.

1 Samuel 16. —Samuel told by the Lord to go* to Bethlehem and take an heifer with him for sacrifice, to which Jesse and his sons must be called.

1 Samuel 20. 6. —David speaks of the family's yearly sacrifice at Bethlehem.

1 Samuel 23. 9, 30. 7. —David asks Abiathar the priest to bring the ephod and David enquires of the Lord.

2 Samuel 6. 13. —David's offering when the Ark of God had gone six paces out of the house of Obed-edom.

2 Samuel 6. 17. —David offers burnt offerings and peace offerings before the Lord when he has brought the Ark into Jerusalem.

2 Samuel 15. 12. —David offers sacrifices.

2 Samuel 23. 16. —David recounts the exploit of his three mighty men, and how he poured out the water unto Jehovah instead of drinking it.

2 Samuel 24. 18 to 25. —The prophet Gad, David's seer, tells him to rear an altar unto Jehovah in the place where he sees the destroying angel—the threshing floor of Araunah the Jebusite, and there he offers burnt offerings and peace offerings. These offerings are the outcome of the plague of judgment on Israel because of David's sin in numbering the people, and notice the offerings are not called sin offerings.

1 Kings 3. 1-3. —Solomon sacrificed and burnt incense in the high places, because there was no house built for the name of Jehovah in those days.

1 Kings 3. 4. —Solomon sacrificed a thousand burnt offerings on the altar at the great high place in Gibeon.

From HOVE, BRIGHTON; —

Burnt offerings from individuals—

Judges 6. 25-32 (Gideon); 13. 16 (Manoah).

1 Samuel 7. 10 (Samuel, a whole burnt offering); 13. 9, 12 (Saul, unauthorised).

2 Samuel 24. 25 (David, in the threshing floor).

1 Kings 3. 27; 8. 64 (Solomon, but here surely the priests would officiate); 18. 33 (Elijah, " at Thy word").

2 Kings 3. 27 (King of Moab, a human victim).

The erection of altars—

Joshua 8. 30. —Joshua's altar on Mount Ebal, on which the law was written.

[Was the Law not written rather on great stones, plastered with plaster (Deuteronomy 27.)?]

Joshua 22. 10. —By Reuben, Gad and Manasseh (for witness).

Judges 6. 24. —Gideon's altar, Jehovah-shalom.

Judges 6. 26. —Gideon's second altar (by divine command).

Judges 21. 4. —By the tribes at Beth-el.

2 Samuel 24. 18, 25, David, as above, by divine command.

1 Kings 18. 30-32. —Elijah, as above, by divine command.

Pillars as memorials—

Genesis 19. 26; 28. 18, 22; 31. 13, 51, 52; 35. 14, 20. Exodus 24. 4; 33. 9, 10. Leviticus 26. 1. Deuteronomy 7. 5; 12. 3; 16. 22. Judges 9. 6; 20. 40. 1 Samuel 2. 8 (?). 2 Samuel 18. 18. 1 Kings 7. 15, 18; 10. 12. 2 Kings 11. 14; 23. 3.

Offerings other than burnt offerings—

Abraham's gift, Genesis 14. 20.

Jacob's offering, Genesis 28. 22.

Moses' sacrifice, Hebrews 11. 24-26.

David's munificence in connexion with the House of God, 1 Chronicles 21., 22.

Men who were priests, other than Aaron's line—

Genesis 14. 18 (Melchizedek). Exodus 2. 16 (Priest of Midan). Judges 17. 5 (Micah's son). Judges 17. 7 (A young man, a Levite). 1 Samuel 2. 18 (Samuel, a Levite, of the sons of Kohath, 1 Chronicles 6.). [Can

any one produce a scripture where Samuel is called a priest? He offered sacrifice, but so did another judge. While a child, he wore an ephod, and ministered to the Lord.] 1 Kings 12. 31 Jereboam's priests (idolatry).

Several different places where altars were erected—
Joshua 22. 10, The borders of Jordan.

Judges 21. 4, Beth-el.

2 Samuel 24. 25, The threshing floor of Araunah.

1 Kings 18. 19, 32, Mount Carmel. (And others,)

From Deuteronomy 12. 1, 8, 13, we learn that it was God's will that when His people reached the Promised Land they should offer sacrifice only in that place where He would place His Name. We also learn that offerings were only to be offered at this one place when the people had reached the land and were at peace with their enemies. We suggest that this latter condition did not obtain in Samuel's day. The Israelites had not rest from the people of the land and moreover had not taken the place which God had chosen. It may therefore have been on these grounds that Samuel was justified in sacrificing at Mizpah, Gilgal, Bethlehem and an unknown city. (See 1 Samuel 9. 12.) We note that the sacrifice at Mizpah was made actually on the battlefield and that the sacrifice at Bethlehem was on the occasion of the anointing of David. We fail to understand how Samuel, David, Elijah and others offered acceptable sacrifices not being priests. [But were not all these commanded by God?] We suggest that at the dedication of Solomon's Temple (1 Kings 8., and 2 Chronicles 6.) Solomon may not have personally offered his sacrifices, we are told the king and the people all sacrificed, presumably through the priest as provided for in the Law. Balaam's offering (Numbers 23. 2) was an irregular offering made by a man who was not an Israelite.

From PORTSMOUTH. —We suggest that the burnt offering, and sacrifices which Jethro, Moses father-in-law, brought to God, was the outcome of his apprehension and appreciation of the goodness and greatness of Jehovah in effecting the deliverance of Israel. (Exodus 18. 8-12, with Acts 10. 34-35.)

It seems to us, that the burnt offerings, and sacrifices of peace offerings of which Samuel spoke to Saul, and the waiting seven days, was a testing time for Saul to prove what was in his heart, whether he would keep the commandment of Jehovah or not. 1 Samuel 10. 8; 13. 8-14.

In considering the yearly sacrifice mentioned by David to Jonathan, 1 Samuel 20. 6, we suggest that seeing Jehovah had forsaken His dwelling place and the glory had departed (1 Samuel 4. 21-22; Psalm 78. 60-62), and that offerings and sacrifices, had come to an end as far as His dwelling place was concerned, yet, there were those who realised their responsibility to Jehovah and offered accordingly.

In reference to the question "What is the relation of Samuel to the priesthood?" we have no light.

From KILMARNOCK and GALSTON. —In this connexion the scriptures looked at by us were as follows—

1 Chronicles 4. 9-11. —Jabez called on the God of Israel saying, Oh that Thou wouldest bless me indeed, and enlarge my border, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it be not to my sorrow. The words "that Thou wouldest keep me from evil" remind us of the words of the Lord Jesus in John 17^H 15. "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from evil."

1 Chronicles 11. 17-19. —And David longed and said, Oh that one would give me water to drink of the well of Bethlehem. This water when brought to him by the three mighty men he poured out unto the Lord. This was regarded by us as a drink offering.

1 Chronicles 21. 26. —We have David here building an altar, and offering burnt offerings and peace offerings, and calling upon the name of the Lord, on Oman's threshing floor. This was in order that the plague might be stayed from the people.

2 Chronicles 1. 6. —Solomon went up to Gibeon to the brazen altar before the Lord and offered a thousand burnt offerings upon it.

From GLASGOW. —The first mention we have of offering other than burnt offering in our portion of the Old Testament seems to be that of 1 Chronicles 16. 1, 2, where peace offerings are spoken of. Judging from what is said here, we think David's name is mentioned as leading the people in offering. Although there is no mention of an altar, or altars, surely the offering of these sacrifices would have entailed the erection of one at least.

In 1 Chronicles 21. 18, we have a distinct command given through Gad to David to rear an altar, but it is after he has confessed his sin and humbled himself before

God. The offering also must have been from himself for he pays the full price for the threshing floor and all **it** contains. What a blessing and privilege he receives in comparison to what he gives. [Note. —In 1 Chronicles **21.**, **600** shekels of gold for " the place "; in 2 Samuel **24.**, **50** shekels of silver **for** " the threshing **floor** and the oxen." So " the place " was more than the threshing floor.]

We find a peculiar state of affairs in 2 Chronicles **33.** 16, 17. An humbled king who has found that " The Lord He is God, " builds up or prepares (R. V. margin) the altar of the Lord and offers sacrifices, and yet we note the people sacrificing in the high places. An imperfect fulfilment of God's will.

Throughout the offerings recorded in the Chronicles we think that all the ministrations at the altar were carried out by the priests.

We note in Psalm **99.** **6.**, the peculiar position accorded Moses and Samuel. The one as associated with Aaron and the other as one who called upon " **the Name** " and was answered. Does this not give some indication of Samuel's standing? Yet their names seem to be connected in the rest of the Psalm.

We find in the book of Psalms several offerings with which we think we can associate ourselves to-day as in Psalms **51.** 17, **107.** **22**, **116.** 17 and **119.** 108. We also note the first mention of the Lord Jesus as a priest in Psalm **110.** **4.**

In considering the offerings of Job we find no mention of a priest. Job himself seems to have done any service necessary in that capacity. [Thus did Job continually.] There is **no** record of the erection of his altar **nor** of the place **in** which he sacrificed. From the reading of chapter **1**, verse **5** it seems that the position of sanctified ones was necessary before the offering was offered. The offering of Job **42.** **8** seems to be in the nature of a sin offering [it is called a burnt offering] and although we have again **no** mention of a priest **nor** altar we seem to find Job in a place which is a close parallel with that of the Lord Jesus Christ as the Advocate.

SECTION V. (Continued). —BURNT OFFERING IN THE PSALMS.

We have found that the above subject is touched upon some five times in the Psalms. Psalms 40. 6, 50. 8, 51. 16, 19, 66. 13. We were very much struck with the first mentioned Psalm. God is dissatisfied, as it were, with their offerings, for they were that which could never take away sin. How beautiful then to hear the Blessed Master Himself say in verse 7, Lo, I come to do Thy will, O God. We know what this doing of His will led up to—nothing less" than His being offered up a whole burnt offering on our behalf.

Brethren here would very much like light shed upon Psalm 20. in connexion with the burnt sacrifice mentioned in verse 3. Of whom does the Psalmist speak here, of himself or of another? If it is of another, who is the other person?

[From which Corner is this please?]

QUESTION AND ANSWER.

From ABERKENFIG. —In answer to KILMARNOCK and GALSTON's difficulty (see page 51, April) concerning the words " between the two evenings " we suggest the following: —The Lamb was slain at the going down of the sun on the 14th day. At midnight (the 14th) the angel of death passed through the land Exodus 12. 29. The following morning, the 15th (Numbers 33. 3; Exodus 12. 37) they left Egypt. The question was raised, Are not Jewish dates reckoned from even to even? But it was not so in Egypt as the dates of the events prove.

[This is really a difficult matter, and not one to which we can give much attention, through pressure on space. The occurrences of the phrase have to do with—

The death of the Passover lamb (Exodus 12. 6; Numbers 9. 5).

The supply of quails at even (Exodus 16. 12-15).

The evening sacrifice (Exodus 29. 41; Numbers 28. 4, 8).

The trimming of the lamps (Exodus 30. 8).

How the phrase " between the two evenings " can mean " any time between the evening of one day and the evening of the next " in any of the cases quoted is not plain to the present writer, who would much like to have reasons for this interpretation. —G. N.]

YOUNG MEN'S CORNER.

NO. 7.

July, 1923.

THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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SECTION VII. —THE MEAL OFFERING.

ATTENTION is directed below to the fact that the meal offering was offered without leaven or honey, and to the exception! in the case of the two loaves on the day of Pentecost, which were "first fruits unto the Lord" and were baked with leaven. The leaven was in them by God's command. These, the Lord says, "Ye shall bring out of your habitations."

The meal offering speaks exclusively of the perfect man Christ Jesus, who was ground beneath the cross He carried all, His life here below. There was in Him no mere human niceness; none of that sweetness which at length disgusts the appetite, and there was nothing answering to leaven in Him. He could say: "The prince of the world cometh; and he hath nothing in Me." (John 14. 30.)

The two loaves of first fruits offered on the day of Pentecost do not speak of the Lord, but of the acceptance of men by God—those who are first fruits. Whether Jew or Gentile they find equal acceptance by Him. It is significant to note that neither of the loaves, nor any part thereof, came to the altar. The loaves with the two lambs of the peace offering were "holy to the Lord for the priest." (Leviticus 23. 20.)

No leaven or honey was to come to the altar as offerings made by fire to the Lord, but they might be offered among the offerings of first fruits to the Lord.

NOTE. —If, as Hove shows below, leaven is a symbol of evil and corruption, is it right to say that the two loaves baked with leaven; are typical of Jew and Gentile united in one Body? Can there be anything answering to leaven in such a unity? Moreover, it was not one loaf, but two loaves. I suggest that it speaks of the equal acceptance of Jew and Gentile by God, rather than their being united in one Body and waved.

J. M.

From KILMARNOCK and GALSTON. —In connexion with this offering it was noted that the word "minkhah" translated "meal offering." had no thought of meal in it. In Genesis 4. 3-5, we find this same word and here it is only translated "offering." also in Genesis 32. 18 we have it spoken of as a "present." We came to the conclusion that it received this name. because it was composed of fine flour (see also the Revisers' Preface), Gift offering seems to be the more correct rendering of the word. This gift offering then, was to be of fine flour, oil and frankincense, and also the salt of the covenant of their God was not to be lacking therefrom. We notice it could be brought either in an unbaked or baked form. If baked, it could be done in three different ways, in the oven, on the baking pan or flat plate, or in the frying pan or cauldron. The offering made of these things was to be brought unto the Lord. Unlike the burnt offering it was not all laid upon the altar but only a part of it, called the memorial thereof. This part was burned upon the altar and went up to God as a sweet savour, bringing to His remembrance the offering that had been offered. The words of Psalm 20. 3, seems to speak of this "remember all thy offerings." That which was left of the offering was for Aaron and his sons, as God says: "I have given it as their portion of My offerings." This brings before us the words of 1 Corinthians 9. 13, "Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar?" We also linked with this Philippians 4. 18, where the Apostle speaks of the gift which he received from the Philippians as an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God.

From HOVE (BRIGHTON). —The meal offering was to be made morning and evening with the burnt offering (Numbers 28), and consisted of fine flour mixed with oil and frankincense. It was to be taken to Aaron's sons

who would offer it upon the altar. With every offering salt was to be mixed. The salt appears to be a sign of a covenant with God (Leviticus 2. 13). The meal offering was to be made at the feast or the new moon, 1 Chronicles 23., and also on other special occasions, Numbers 29. 6.

[The frankincense was not mixed but laid thereon, and all the frankincense was burned on the altar.]

There is mention of at least two persons who were not priests making a meal offering. In Judges 6. 18 we find that Gideon made ready a kid and unleavened cakes of meal. Manoah, a man of God, made both a burnt offering and a meal offering, and they were accepted by God (Judges 13. 19). Solomon offered a meal offering at the time of the dedication of the Temple when all Israel was present (1 Kings 8. 64). We notice also that no meal offering was to be offered upon the altar of incense (Exodus 30. 9). And in the case of one that had sinned and brought a tenth part of an ephah of fine flour for a sin offering, a memorial of it shall be burnt on; the altar and the remnant shall be the priests as the meal offering (Leviticus 5. 11-13). This is the only instance that we find the meal offering in connexion with the sin offer-

The meal, or gift offering, gives us another aspect of the perfect offering of the Lord Jesus Christ. We desire to consider this subject suggestively.

CONTRAST WITH OTHER OFFERINGS.

Five points present themselves, and bring out what is distinctive in this offering.

The meal offering was a, sweet savour (verses 2 and 9) in this particular it stands in contrast to the sin offering, but in exact accordance with the burnt offering, with which it is almost always associated. The thought of sin never comes into any of the sweet savour offerings. This brings before us the Lord yielding perfect obedience to God, an offering which is acceptable and pleasing to Him.

The second point of difference is seen in the material of which it is composed, flour, oil, frankincense and salt. There is no giving up of life here; contrast the burnt offering. The burnt offering typifies Christ in death, the meal offering, Christ in life. The offering is but one, " the body of Jesus Christ, " but that body is seen offered in different aspects. Here in the meal offering it is as fulfilling His perfect obedience to God. The flour is

the first ingredient in the meal offering and Exodus **29. 40** informs us **that** a tenth deal (i. e., part) of flour was to be the portion for each lamb [of the morning and evening sacrifice], but in; Numbers **28. 12, 13** we have regulated the amount of flour for the meal offering (three tenth deals (parts) of flour for one bullock, two tenth deals (parts) for one ram, and one tenth deal (part) for one lamb) which accompanied the various burnt offerings of this chapter. Throughout Numbers **28. and 29-** the burnt offering has a meal offering and apparently also a drink offering. See also* Ezra **7. 17,** and Judges **13. 19.** The flour may be regarded as the basis of the offering, and in **it** we have a type of Christ's humanity, with two-fold significance. Perhaps the reference in Isaiah **28. 28** "**Bread** corn is, bruised, " shows that part of the Lord's life upon earth as the rejected and despised One. Corn, ground **to** powder, is an emblem of the deepest suffering. **But** there is another thought brought out in this type. The meal offering was not only flour, it was **to** be fine flour; in fine flour there is no* unevenness—fit emblem of what the Lord Jesus was. Perhaps in no one respect does He stand out more than any other. He was always (*i* even, " always the same, under any circumstances.

The oil was a necessary ingredient and without it the offering was incomplete. The typical signification of the oil is familiarly understood to be the Holy Spirit. Inasmuch as the oil; was applied in a twofold way, so we have the Holy Spirit presented in a double aspect. In connexion with the incarnation of the Son of God the fine flour was mingled with oil and in connection with His anointing there was oil poured upon Him, Jesus as the obedient man was filled with the Holy Spirit. The Gospel which presents Him as Son of Man gives us precious information on this point, to wit, the Holy Spirit descended on Him visibly (Luke 3. 22); " Jesus, full of the Holy Spirit " (Luke 4. 1); " Jesus returned in the power of the Spirit unto Galilee " (Luke 4. 14). We could multiply instances (the Gospels from one end to the other in every page are full) go where He would, He was the meal offering; the bruised corn and the oil are always together. The third ingredient of the meal offering is frankincense, the most precious of perfumes, the full fragrance of which is not brought out until it is submitted to the action of fire. The bearing of this on the offering of the Lord Jesus is too plain to need comment—the Scriptures are the best commentary:

" Anointed Thee with **the** oil of gladness above Thy fel-

lows. All Thy garments smell of myrrh, and aloes and cassia " Psalm 45. 7, 8. " Thine ointments have a goodly fragrance; Thy name is as ointment poured forth " Song of Songs 1_B. 3. " My Beloved is unto me as a bundle of myrrh. " " My beloved is unto me as a cluster of henna-flowers " Song of Songs 1. 13, 14.

[It might be objected that frankincense is not mentioned in the quotations given. The typical significance is not the same as myrrh and so forth.]

The fourth and last ingredient of the meal offering is salt. " Every oblation of the meal offering shalt thou season with salt, " and in contrast to this " No meal offering shall be made with leaven. " The import of these emblems brings before us a positive and negative principle. Salt is the well known preservative against corruption, while " leaven " on the other hand is the well known emblem of corruption and of that which is positively evil in nature.

We now emphasise those materials which were excluded from the offering, leaven and honey. Leaven is the symbol of evil. We may regard honey as the symbol of that which is apparently sweet and attractive to human nature, but capable of becoming corrupted, it soon ferments and is easily turned sour—heat ferments and spoils it in contrast to frankincense.

The third particular in which the meal offering stood in contrast to the burnt offering was that " it was not wholly burnt " (verses 2, 3) only " a handful, the memorial of the offering " is put upon the altar. But though God had thus a portion in the meal offering it is specially the food for man as priests to God. We must also observe that though the meal offering was not all burnt, it was all consumed (verse 3). God and His priests had the whole between them.

The fourth point to notice in the meal offering is that though the most part of it was consumed by man, yet it was " offered unto the Lord " (verse 1).

How wonderful and perfect are the types of the meal offering, which speak to us of the sinless One. " In Him there was *no* sin, " *no*' leaven, He was in Himself a sweet savour to Jehovah.

DIFFERENT GRADES OR VARIETIES OF THE MEAL OFFERING.

The first is the unbaked flour (verse 1). This is the most perfect type of the meal offering. The second the baked loaves or cakes (verses 4 to 7). There were

three ways of preparing the meal offering by the action of fire, viz., baked in an oven—baked in a pan—baked in a frying pan. Then in the case of first fruits the green ears are dried by the fire, verse 14. Each gives us the Lord Jesus as a meal offering, and though all equally "a sweet savour" and equally acceptable to God, perhaps they represent different measures of apprehension which a saint may have of the Lord Jesus Christ as the meal offering.

It is interesting to notice the contrasts in the varieties of the meal offering. In the first each article of the materials is enumerated (verses 1, 2). The second describes the offering more generally (verse 4). Another point of difference is that in the first the offerer himself (apparently) takes the memorial for God out of the offering (verse 2), the second the priest is said to take (verse 9), but in the third no mention is made who takes it (verse 16).

From LIVERPOOL and BIRKENHEAD. —The three parts of the meal offering, and the processes they go through before being offered suggest to us its meaning.

Fine flour. —Grain threshed out, ground in the mill and passed through sieves. Oil. —Probably beaten from olives. Frankincense. —An aromatic substance which oozes out from trees and is thoroughly bruised in a mortar.

[Frankincense is a gum resin now obtained chiefly from Somaliland. It occurs in roundish tears about half an inch in diameter, colourless to reddish, covered with a white powder; its odour is balsamic, and its taste bitter. It burns with a fragrant odour. —ENCYCLOPOEDIA.]

The meal offering had in some cases already passed through the heat of the fire, by being baked. The accompanying drink offering of wine was the fruit of the vine after being through the winepress. All this seems to point to the perfect life and character of the Lord Jesus, whom the world and the devil continually pressed and bruised. He came through it all spotlessly pure, there being no unevenness in Him, nor anything which might answer to leaven or honey.

The Person of the Lord Jesus Christ is seen particularly in the fine flour, and perhaps in the oil is seen also the Person of the Holy Spirit. We see in one case the oil is poured on the fine flour, and in another it is mingled with fine flour, baked, and oil poured thereon. This suggests how the Lord Jesus was associated (if we may use the word) with the Holy Spirit throughout His life right from the time He left His heavenly home.

That life of patient toil and suffering rose as incense to the Father calling forth the divine acceptance. " This is my beloved Son in whom I am well, pleased, " and He said " I have glorified Thee on the earth." Like the aspect of the burnt offering, the meal offering rose as a sweet savour. What an example for us ! [Incense is not the same as frankincense though the latter was a constituent.]

Unlike the burnt offering, the priest (or priests) had the portion of it that was left (Leviticus 7. 9-10), except when the priest offered his own meal offering; then it was wholly burned (Leviticus 6. 23). This shows how we can be identified with Him in newness of life. The fine flour and baked or fried cakes would be that which constituted the ordinary food of Israel in the land. Connecting these thoughts with the words of the Lord Jesus in John 6., we see Him as the Bread of God which cometh down out of heaven, and giveth life unto the world, and which if a man eat he shall live for ever. [The manna was from above, flour comes from the earth. Should not a distinction be made in consequence?]

There is no blood-shedding in the meal offering, but it was generally intended to accompany a burnt offering or peace offering. Numbers 15. 1-16. Exodus 29. 40, and Numbers 28. 5. Throughout all the feasts of the Lord, the sabbaths and the beginnings of months, the meal offering was to be offered with the burnt offering (or with the peace offering), but never with the sin or trespass offerings. (Numbers 28., 29.)

We also saw three cases in which the meal offering was brought alone: —

1. Leviticus 6. 19-23, The priests offering in the day of His anointing.

2. Leviticus 5. 11, Allowed as a substitute for a sin offering in cases of extreme poverty. It is actually deemed a sin offering.

3. Numbers 5. 10, The meal offering of jealousy (barley meal).

In the last two cases it is significant that no oil or frankincense is brought.

Other meal offerings: —

1. The meal offering of first fruits of the ground—oil, wine, and corn (Leviticus 2. 12) were offered as directed in Exodus 23. 19, Numbers 15. 20, and Deuteronomy 26., but they did not come up for a sweet savour on the altar. A reason for this, it was thought, was that the work of man was much in evidence in the first fruits.

2. The sheaf of **the** first fruits **of** the harvest, waved before the Lord during Passover " on the morrow after the sabbath (Leviticus **23.** 9-14) the first day of the week or Resurrection day.

3. Fifty days after this (the day of Pentecost) the new meal offering of two' wave loaves of two-tenths of an ephah of fine flour, baked with leaven, were waved before the Lord. This is a singular case of leaven being used in the meal offering. The Pentecost day of Acts **2.** witnessed the descent of the Holy Spirit and **it** was then that both Jew and Gentile united in the Body **of** Christ were waved before the Lord as the harvest of first fruits.

Joshua **22. 29.** —The altar Reuben and Gad and Manasseh had set up for a witness, was not for the purpose of offering, amongst others, meal offerings.

After Judges **13. 19,** we read of the offering of Hannah in 1 Samuel **1, 24** in the day she brought up the child Samuel to the Lord. This offering was a bullock (or three bullocks) an ephah of meal, and a bottle **of** wine, at the House of the Lord in Shiloh. This was evidently an offering made by fire **of** a sweet savour unto Jehovah, but we notice **on** referring to' Numbers **15.** that Hannah brought more than sufficient meal for a sacrifice even of three bullocks.

1 Samuel **10. 3.** —Three men going **up** to God **to** Bethel, one carrying three kids and another carrying three loaves **of** bread, and another carrying a bottle **of** wine, and to- Saul, the newly anointed king, are given two **of** the loaves.

1 Kings **8. 64.** —Solomon's sacrifices in connection with the completion of the Temple, in which the meal offering figures.

2 Kings **16. 12.** —Ahaz, king of Judah, offers his burnt offering, meal offering and drink offering on the copy of the Damascus altar, before the house of the Lord in Jerusalem.

From GLASGOW. —One of the first things we note in our study of the meal offering is the omission of any mention of atonement therewith. This seems **to** give an indication that what this offering points us to in the New Testament is the life **of** the Lord Jesus. Such a conclusion is strengthened when we find in Numbers **17. 1-10** [Is this intended **to** be chapter **28.** ?] that a meal offering **is** always associated with the burnt offering **as if** it were a separate yet indispensable accompaniment of that which made atonement.

Viewing the offering on this basis we examine the parts and treatment. The fine flour which comprised the principal portion (Leviticus 2. 1) seems to speak of the perfection of the Lord Jesus as a man. In Him was embodied all that God desired in man both in His obedience and behaviour, which were consistent throughout.

In considering the oil, we were referred to such scriptures as Zechariah 4. 11-14, Psalm 45. 7, Luke 4. 18, and we concluded that it points to the Holy Spirit with which He was filled and anointed.

The frankincense was that which gave a continual odour to the handful which was offered on the altar until it was consumed. We seem to find its parallel in the word of the Lord Jesus, "I have glorified Thee on the earth."

In connexion with the salt, which is so emphatically declared to be indispensable, we were referred to Matthew 5. 13, Mark 9. 50, Luke 4., Colossians 4. 6. Mentioned with the covenant of God, it seems to give an expression of a continual certainty of truth and preservation from corruption of any kind. "Thy Word have I hid in mine heart."

Honey and leaven are both debarred from the altar. The honey seems in Proverbs 25. 27, to be associated with an earthly glory. The leaven is connected with sin as in Matthew 16. 6, 1 Corinthians 5. 8, and Galatians 5. 9. Neither sin nor earthly glory had any place with Him.

In 1 Chronicles. 21. 23, 23. 29, Ezra 7. 17, and Nehemiah 10. 312, we find the meal offering in each case connected with the burnt offering. Nehemiah 13. 4, 5, 9 gives an indication of special provision for storing the meal offering.

Psalm 20. 3 (margin), which seems to point *us* back to the memorial handful, was connected with the mention of a memorial in Acts 10. 4.

From LEICESTER. —In considering this offering We noted the following features; —

The way it was offered.

The ingredients and quantity.

The purpose and application.

It might be offered in dry form according to Leviticus 7. 10; in cake baked in an oven, Leviticus 2. 4; in lump form baked in the baking pan, or an offering of the frying pan Leviticus 2. 5, 7; or parched and bruised corn in the ear Leviticus 2. 14. Aaron's sons were the officiating

priests in connection with this offering, see Leviticus 2. 2; 6. H, and they also eat of the portion left from the altar. We noticed that Aaron's sons eat it in a holy place Leviticus 6. 16, and thereby became holy, Leviticus 6. 18.

The meal offering was presented with the morning and evening sacrifice and always in association with some other sacrifices, that is, it had to be burned on the altar which already held a burning victim.

There is a special meal offering mentioned in connection with the anointing of Aaron and his sons in Leviticus 6. 20. The whole of it being burnt upon the altar. The ingredients of the offering were fine flour, oil, frankincense and salt. According to Numbers 15. the quantities were: —

For a lamb 1-10th ephah of fine flour, $\frac{1}{4}$ hin of oil.

For a ram, 2-10th ephah of fine flour and 1-3rd hin of oil.

For a bullock, 3-10th ephah of fine flour and $\frac{1}{2}$ hin of oil.

[An ephah is variously given as $2\frac{1}{2}$ to $3\frac{1}{4}$ pecks, and a hin as 3 to 4 quarts.]

We now come to the purpose and application of this offering.

It was set apart by the one who offered it as a holy thing and was burnt on the altar as a memorial and sweet savour unto Jehovah. See Leviticus 2. 2, 3. We suggest the teaching of this offering to be the life of Christ as devoted to the will of His Father when on earth. The fine flour would speak of His humanity; the oil, of the Holy Spirit in His conception and anointing; the frankincense, of the fragrance of His life; the fire, how he was tried; the salt, of the truth which ever characterised His ways and words. The portion which went to the priests may speak of believers feeding on Christ, the Bread of Life; and suggests also, " saved through His life " (see Romans 5. 10).

[" Saved through His life, " refers, we judge, to the fact that He is alive after death; not to His perfect life of example before death.]

From GREENOCK. — Scriptures, included under " The Psalms " (page 23), referring to the meal offering are, 1 Kings 8. 64; Ezra 7. 17; Nehemiah 10, 33, 13. 5. As in the case of the burnt offering, we considered it advisable to confine ourselves more to the study of the offering as a whole, instead of going into the references in our

portion. We trust we may be excused if we have caused any confusion by so doing, as we hoped it might be helpful.

The meal offering was a necessary companion to the burnt offering, and, like it, was an offering of a sweet savour. These are in striking contrast to the sin offering, which represents man making atonement before God for his trespasser

The burnt and meal offerings, on the other hand, show man yielding to* God a sacrifice as a token of the obedience which is so well pleasing to Him.

While the burnt offering was in its entirety offered to God, the meal offering was shared between God and man. This suggests to us two aspects of the Lord Jesus Christ. In the Burnt Offering we see Him as rendering wholly to God His service or worship, and as such His life also was offered up. The meal offering typifies Him as ministering to the need of man, yet in this also fulfilling all obligation to God.

It is noteworthy that while the meal offering was not all burnt, it was all consumed. Does not this point most beautifully to our Lord Jesus Christ. As we consider His life, we see how that it was devoted entirely to the service of God and to ministering to the needs of man. If we to-day could fulfil every duty to God and man according to the standard which God has set, what would we have left for ourselves of our lives? Just as much as the offerer of the meal offering had for himself, which was nothing.

The meal offering was composed of flour, oil, frankincense and salt. The use of leaven and of honey was forbidden.

The first material to be used was fine flour. This points us to the words in Isaiah 28. 28, which say "¹ bread corn is crushed (or bruised)." This is another beautiful emblem of our Lord Jesus Christ. The corn ground to powder typifies the deepest suffering. How bruised was He in spirit and in body in order to meet the need of man.

The next component was oil. We suggest that this is typical of the grace of our Lord. As the meal offering ministered to man's need, so it is in our dealings with our fellowmen that grace is specially needed, and the many difficulties of life cannot be overcome without this grace.

The third ingredient was frankincense. In contrast to this it was commanded to burn no honey unto the Lord. The fragrance and sweetness of frankincense is only more

fully brought out by fire. Honey is fermented and spoiled thereby. Honey speaks to us of the natural man, which for a time may seem very sweet, yet in the fire of trial is soon soured. The frankincense directs us to our Lord Jesus Christ in that the fire of the wrath of God only made more manifest His infinite love and grace.

The last material in the offering was salt. The use of leaven was forbidden. Leaven, composed of sour and fermenting dough, is the emblem of sin and corruption. Salt is the great preservative against such. In the Lord Jesus we have eternal life, and are kept against the corrupting influence of sin.

From PORTSMOUTH. —In regard the meal offering we suggest the following: —

1. The meal, speaks of the perfect humanity of Christ.

2. The oil, of the Holy Spirit. He was conceived by the Holy Spirit. Luke 1. 35; Matthew 1. 20-21. The Holy Spirit came upon Him. Matthew 3. 16; Mark 1. 10; John 1. 32-34. He was anointed by the Holy Spirit. Luke 4. 18. And was full of the Holy Spirit, and power. Luke 4. 1-14.

3. The frankincense, of the pleasure God found in His Son through obedience. See Matthew 3. 13-17; Mark 1. 9-11; Luke 3. 21, 22; John 8. 29; Ephesians 5- 2.

4. That which was baked in the oven, seems to speak of the sufferings which were hidden from man, but seen by God.

«) While that which was of the flat plate or frying pan speaks of sufferings that were seen by man. John 15_a 24, 25; Psalm 69. 4; John 8. 59; John 7. 1; Matthew 8. 17; Luke 19. 41; Isaiah 53. 3; John 1. 33-35.

5. The salt seems to speak of that grace and truth which came by Jesus Christ and which we are enjoined to practise. "John 1. 17; Luke 4. 16-29; Psalm 45. 2; Proverbs 8. 6-9; Colossians 4. 6; Ephesians 4. 29.

6. The bruised corn speaks of suffering also.

WHAT IS A MEAL OFFERING?

All but the youngest will be aware that meat is an old fashioned English word for anything used for food. Thus the men responsible for the Authorised Version wished their readers to understand that what they called the meat offering was an offering of something eatable. Of all the two hundred odd occurrences (translated in the

Authorised Version gift, oblation, offering, present and sacrifice, as well as meat offering) there are very few cases where something eatable might not at least form part of what was tendered. The Revisers did not see fit to record in their preface (close of paragraph 7) what would have been a more accurate translation than meal offering, which they adopted as a compromise, and they have rather slavishly followed the Authorised Version, with its many words for "minkhah,"

Offering is a good word to use, but food offering is much more close. This includes the offerings (minkhah) of Cain and Abel (note well this use), the oblation (minkhah) of Daniel 2. 46; 9. 21 and in fact almost "all occurrences. It might include the gifts (minkhah) in such places as 2 Samuel 8. 2; 2 Chronicles 32. 23; Psalm 45. 12. It certainly includes the offerings (minkhah) in 1 Samuel 2. 17 • Malachi 1. 11, 12 and many others, even the metaphor in Isaiah 66. 20 (note the mention of "in a clean vessel"). The few occurrences of "sacrifice" are all agreeable. Of the places where "present" is used, see especially Genesis 32. 13; 43. 11. Judges 3-15-18; 6. 18, 19 are also probably covered. But the presents (minkhah) in 1 Kings 10. 25; 2 Chronicles 9. 24 are difficult to take in under the word "food." Even here, however, a wider term "sustenance" (these presents are for the king's sustenance) will suffice. Meal offering is certainly insufficient, gift offering is mere repetition, but to the present writer "sustenance offering" appears to embrace all. In accordance with the word offering it is always conveyed, in a more or less marked degree, that the recipient is superior to the offerer.

What thoughts in the heart of the ancient Hebrew worshipper were acceptable to God? Naturally points of typical significance could only be grasped at all by men exceptionally enlightened and it is profitable to enquire what plain or broad meaning the offering bore.

The offering was, of course instituted with the land in view, its abundant crops and other fruit of the soil, the mainstay of life. We almost wonder how the constituents could be obtained amidst the scarcity of the wilderness. Here the people grumbled about the lack of food (Exodus 16. 3), nevertheless God appoints what is scarce, for the sustenance of the priests. This would make for the humility of remembrance.

Oil in the Old Testament seems to speak of prosperity, abundance and fertility, in agreement with what Paul says about the root of the fatness of the olive tree in Romans 11.

A covenant of salt is not to be broken. (2 Chronicles 13. 5; Numbers 18. 19.)

The frankincense, which is an addition to the salted (seasoned) mixture of flour and oil, clearly expresses remembrance (see Leviticus 2. 2; 24. 7). It is one constituent of the golden altar incense. (Consider Acts 10. 4, with Revelation 8.)

The sustenance offering to¹ God therefore, appears to require some such words as: " O God I remember (or, do Thou remember) the enduring covenant wherein Thou has abundantly provided me with sustenance." This is equally appropriate for the New Covenant, the sustenance of that covenant being set forth, we suggest, in the closing words of Romans 8. 32.

SECTION V. (continued). —THE BURNT OFFERING.

From GREENOCK. —Scriptures, included under " The Psalms " (page 23), dealing with this offering are as follows: —

Job 1. 5; 42. 8.

Psalms 40. 6; 50. 8; 51. 16-19; 66. 13.

1 Chronicles 6. 49; 16. 2-40; 21. 23-29; 22. 1; 29. 21.

2 Chronicles 1. 6; 2. 4; 4. 6; 7. 1-7; 8. 12; 23. 18; 24. 14; 29. 7-35; 30. 15; 31. 3; 35. 14-16.

Extra 3. 2-6; 6. 9; 8. 35.

Nehemiah 10. 33.

As most of the references given are records of offerings which took place, we considered it profitable to consider the burnt offering more with regard to its general teaching for ourselves.

The offerings of Job, apparently outside of the law, seem to have been offered with the thought of expiation, and are quite distinguished from the burnt offering under the law. In their purpose, they seem to compare more closely with the sin offering of the Law. In general, it might be understood that before the Law was given, the majority of the sacrifices of men to God were in the nature of burnt offerings, irrespective of the motive.

The burnt offering was purely "an offering for a sweet savour" or "an offering for acceptance." There is in it no thought of sin, in contrast to the sin offering. It represents the faithful one coming to God for acceptance as a worshipper.

The burnt offering, in its intrinsic worth, gave no pleasure to God, as is shown forth in Psalm 50. 16-19, but as a token of a heart of faithfulness to God and submission to His will, it was acceptable to Him.

The burnt offering stands as a most beautiful type of our Lord Jesus Christ, whose every thought and word and deed gave unbounded pleasure and satisfaction to God, whose close communion with God was at no time marred by any sin, whose every energy was devoted to the service of God, and who finally offered Himself as the Perfect Sacrifice, well pleasing to God.

QUESTION AND ANSWER.

The question put on line 2, page 61, of the May issue.

From LEICESTER. —As further evidence of our remarks we would give Leviticus 7. 11-21; Numbers 6. 13-15, and especially verse 17. Can anyone give us Scriptures to prove otherwise?

In answer to PENYGRAIG'S question 2, page 52. — Luke 22. 16, 18, " Until it be fulfilled, " " until the kingdom of God shall come." This suggests to us very definitely that the passover will be kept in the millennial reign. —PORTSMOUTH.

In answer to ABERTRIDWR'S question, page 52. — Mr. Young gives the month Abib as being originally the seventh month. —PORTSMOUTH.

In answer to HOVE, BRIGHTON'S question 2, page 52. —Deuteronomy 16. 5, 6; only in the place of the Name. —PORTSMOUTH.

YOUNG MEN'S CORNER.

NO. 8.

August, 1923.

THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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SECTION VIII. —THE PEACE OFFERING.

From KILMARNOCK and GALSTON. —The first mention of this offering is in Exodus **24. 5**, where young men of the children of Israel sacrificed peace offerings of oxen unto the Lord. Then **in** Exodus **32. 6** we have unacceptable peace offerings. From Leviticus **3**, we notice that it could be either a male or a female of the herd or of the flock, and was to be without blemish. Fowls are not mentioned. Here, **we** notice, it differs from the burnt offering. The offerer after bringing **it** to the door of the tent **of** meeting was to lay his hand upon its head and kill **it**. The blood was then taken by one of the sons of Aaron and sprinkled upon the altar round about. The fat and so forth, with the right thigh and the breast, was then brought by the offerer to the priest who burned the first upon the altar, upon the burnt offering, for a sweet savour unto the Lord. The right thigh and the breast, after being waved before the Lord, was given to Aaron and his sons as their due out of the sacrifice. As for that which remained of **it**, Leviticus **7. 19** shews that every one that Was clean could eat thereof. In this **it** differs from the two preceding offerings. In the burnt offering all was **for** God; in the meal offering the priests were included; but in the offering before us both God and man, both priest and people were to partake. It is **worthy** of notice that before a person could offer or partake **of** this offering he must be free from defilement, (Leviticus **7, 19; 19. 1. 8**)

The eating of the sacrifice speaks to us of communion existing between those who partake of it. See 1 Corinthians 10. 18-20. Therefore, if persons were to know communion with a holy God, it was needful for them¹ to give heed to the words " Ye shall be holy/for I, the Lord your God, am holy. " This reminds us of the words in 1 John 1. 6-10, where we see that fellowship with God for us is also conditional. Whilst in its primary sense this offering was for a redeemed people, we also see in it that which eminently typifies the peace and reconciliation brought about through the death of the Lord Jesus Christ, the Prince of Peace. See Romans 5. 1-10; 2 Corinthians 5. 18-21; Ephesians 2. . 14, and Colossians 1. 20.

From LIVERPOOL and BIRKENHEAD. —We understand there is no thought in the peace offering of its being a means of making peace, but it seems to suggest communion.

From the law of the peace offering (Leviticus 7.) we notice there were three kinds of peace offerings: — 1. The peace offering for thanksgiving. 2. The peace offering for a vow. 3. The freewill offering.

The first was to be eaten on the day of the oblation and for the latter two a further day was allowed. And for a freewill offering one that had anything lacking, etc., in its parts was acceptable. (Leviticus 22. 23.) These differences doubtless have their significance. We thought the thanksgiving offering would express the gratefulness of the offerer for a special mercy received from God, the freewill offering being the acknowledgment of general or daily mercies. It would be interesting to know the connexion between the peace offering and a vow.

Each peace offering was divided into three parts: —

1. Jehovah's portion first. The fat, two kidneys and caul upon the liver which was offered on the altar, upon the burnt offering.

2. The breast for a wave offering before Jehovah, for Aaron and his sons, and the right thigh (or shoulder) for the priest that offers.

3. The offerer's portion.

It has been suggested that the burnt offering speaks of the fulfilment of the first commandment: " Thou shalt love the Lord thy God "; that the meal offering typifies the fulfilment of the second which is like unto it, " Thou

shall love thy neighbour, etc." The first speaking of a life wholly devoted to God, the second of a life wholly devoted to the service of our fellows. It is good for us to realise we have responsibilities Godward and also manward. When the life is wholly devoted to God and our fellow creatures, it would perhaps, appear that there would be nothing left for the person himself. But in the peace offering it seems the offerer finds his portion.

The inwards with the fat and the blood were for Jehovah. The intrinsic excellencies; the delight to do God's will; the panting after God; the heart that always beat in full fellowship with the Father: who could properly value and appreciate but God only? This was God's portion and He knows fully the delight of "feasting upon the Son."

The offerer and the priests had their portion, and were called to feast upon the very same offering. From this we learn it is our privilege to feast with God upon His Blessed Son. Surely this is specially so on the Lord's day morning. The breast, speaking of the place of affection, comfort and rest, which John knew so well, is ours to-day. The right thigh (shoulder) speaks of strength. This also is ours to-day.

[No doubt there is that on Lord's Day morning which answer to the peace offering, yet it is significant to note that the Lord's portion, the food of the offering, was burn UPON the burnt offering and ascended with that offering which was entirely for God. We cannot exclude the thought of communion from the Lord's day morning, yet the Lord's portion in that communion rises with the burnt offering and God's saints in communion offer to God in their worship that which is entirely for Him. Communion in joint participation is one of the chief things taught in the peace offering; God had his portion, as had also the priest, while the offerer and all clean persons might eat thereof. —J. M.]

Verses 19 to 21 of Leviticus 7. speak of the condition of those partaking of this offering. This feasting upon the Lord Jesus of whom the peace offering speaks has a very special reference to the Lord's day morning meeting, and what is here said shows how absolutely necessary it is that, before we come together we should examine ourselves in the Lord's presence, and have put away all of a defiling nature. This is fittingly dealt with in 1 Corinthians 11., and Hebrews 10. 22 (which see).

SOME OCCURRENCES OF PEACE OFFERINGS.

Joshua 8. 31 (Mount Ebal).

Judges 20. 26 (at Bethel); 21. 4 (after Israel's vow against Benjamin).

1 Samuel 10. 8 (by Samuel at Gilgal); 11. 15 (by the people at Gilgal when Saul was made king). In chapter 13., Saul tarrying in Gilgal commands the burnt offering and peace offerings to be brought to him. Samuel arrives after Saul has offered the burnt offering and delivers the judgment on Saul, who is thus prevented from offering the peace offering.

2 Samuel, 6. 17, 18 (by David when he brought the Ark into Jerusalem); 24. 25 (by David at the threshing floor of Araunah the Jebusite).

1 Kings 3. 15 (by Solomon before the Ark at Jerusalem). In chapter 8. verses 63, 64, Solomon offers 22, 000 oxen and 120, 000 sheep for sacrifices of peace offerings on the completion of the Temple. Burnt offerings, meal offerings and the fat of the peace offerings are offered in the middle court of the Temple. A feast with all Israel, a time of great joy and feasting. It was thought that this occasion would have a further and final fulfilment; but when? Revelation 19. 7; 21. 1-3 are suggestive. Chapter 9. 25, Solomon three times a year offered burnt offerings and peace offerings.

2 Kings 16. 13-15, King Ahaz offers and sprinkles the blood of his peace offerings on the altar which Urijah the priest had built for him after the pattern of the Damascus altar.

From GLASGOW. —In our study of the peace offering we find many things which distinguish it from other offerings both in its treatment and consumption. First we have the blood sprinkled "upon the altar round about." Then the fat is separated from the carcase and offered as "an offering made by fire." After the heave offering, which was given to the priest, the remainder was eaten by the offerer, and those associated with him who were clean. If not consumed within certain time limits it was to be burnt with fire.

In Chronicles we find the peace offering always associated with a time of thanksgiving or special rejoicing as in 1 Chronicles 16., when David brings up the ark to Jerusalem, and chapter 21. verse 26 when the destroying angel was stayed; 2 Chronicles 7., at the dedication of the temple, and chapter 29. when Hezekiah and the people kept the Passover.

In **Psalm 50**, verse **23** we find God's **expression** of pleasure in a sacrifice of thanksgiving. The offering of thanksgiving is mentioned in **Psalm 54**, 6; **56**, 12; **100**; **107**, 22; **110**, 17, 18. But they seem to be more in the sense of offerings from **Man's** mouth than of those of **Leviticus 3**. Yet both spring from the same motive, we think.

From **LEICESTER**. —There were five offerings which the Lord commanded to be laid on the altar. Three were of a worshipful character, the burnt, the meal, and the peace offerings. Two were of a confessional nature and expressive of man's condition, the sin and trespass offerings.

The peace offering was presented in a threefold way; either as a thanksgiving offering with a meal offering (see **Leviticus 7**, 11), or in accomplishment of a vow, or as a freewill offering. It was to be a blood sacrifice of the herd, flock, or goats and might be male or female. In this latter respect the offering differed from the burnt offering which confined the offerer to a male victim. [Is this specified for birds?]

It is very noticeable how the priests, the offerer, and all clean persons were permitted to eat the flesh. This indeed to us, appears to be the special feature of this offering—the feeding together upon that which is offered and the enjoyment of God's bounty by priest and worshippers—God and His people finding communion because of the righteousness of God being met upon the altar.

We suggest the peace offering typifies Christ in connexion with His priestly offices. It is because He made peace, by the blood of His cross, and reconciliation that we can draw near to God with a sacrifice of thanksgiving **Hebrews 13**, 15. We can also feed upon Him who is the Living Bread.

In connexion with the eating we noticed that if any portion was eaten after the proper appointed time it was not accepted and became an abomination and brought judgment upon the offender. **Leviticus 7**, 18. Also an unclean person must not eat under pain of being cut off from his people. What does this mean?

According to **Leviticus 22**, 23 certain defects were allowed in a freewill offering, otherwise the victim must be without blemish.

In closing we may mention! certain references to the peace offerings in connection with Israel's experiences.

The grievous, sin of Eli's sons when they demanded their portion before the sacrifice was sodden and even before the fat was burnt. 1 Samuel 2. 12-17.

The great revival in Hezekiah's reign when the congregation brought their thank offerings and rejoiced greatly (see 2 Chronicles 29. 31, 36, 36).

The return of Manasseh from his sins to serve the Lord, when he built an altar and offered peace offerings (2 Chronicles 33. 16).

From PORTSMOUTH. —We suggest that the peace offering presents Christ to us as "having made peace through the blood of His cross." Colossians 1. 20. For He is our peace (Ephesians 2. 14), and can only be enjoyed as we give heed to His things. John 16. 33.

From HOVE, BRIGHTON. —The peace offering or thanks (or praise) giving is the last offered as of a sweet savour and is perhaps the one offering that is the last apprehended by the believer. There are several peculiarities. One is that it was "burnt upon the burnt offering" Leviticus 3. 5, and that flaying, cutting into its pieces and washing of the inwards and legs are entirely omitted. (See Leviticus 1.) In the case of the peace offering either a male or female without blemish could be offered, and all the fat is given wholly to God. "It is a perpetual statute throughout your dwellings that ye eat neither fat nor blood," Leviticus 7. 22-27. One was burnt on the altar, the other poured out at the altar.

We propose to examine the peace offering first in contrast with other offerings to bring before us the definite and particular aspect of Christ's offering. In contrast with the sin offering, it was a sweet savour offering. It differs from all others in that, the offerer, God and the priests, were fed by it. We need not dwell upon the former, but in the latter point we shall find some fruitful thoughts for meditation. They had something in common, each also had a part, they held communion in feeding on the same offering. We have the offerer's part, then God's part, then the priest's part, and included in the last, the part which was fed upon by the priest's children. (See Numbers 18. 9-11). It will be well to notice first God's portion as expressed in Leviticus 3. 5, 16: "It is an offering made by fire of a sweet savour unto the Lord" and it is good for us to realize that if God does not get His portion we can never get ours. This leads, us to consider the portion of the

offerer (Leviticus-7. 15). He finds satisfaction in, and feeds upon, the same offering of which a part has already satisfied God. The offerer feasts on the meat of the altar: his food is the spotless offering which has already satisfied the Lord. In all this we see that the Lord Jesus Christ was the One who brought entire satisfaction to God as the Peace Offering, and so we are satisfied.

It is also noticeable that before the offerer could participate in the peace offering, the fat, the blood and the inwards which are all for God must have already been consumed on the altar (Leviticus 3. 5, 11, 16). This is described as " the food of the offering. '* See also Numbers 18. 29-32 where the fat is spoken of as the " best. " But further, in the peace offering the offerer feasts with the priest (Leviticus 7. 28-36), in it the offerer as well as the priest is satisfied. God and man (the offerer) feast in peace together, and the Priest (the Lord Jesus Christ) the common friend of both, seeing them satisfied is himself satisfied also. " He shall see of the travail of his soul and shall be satisfied " Isaiah 53. 11. We have not yet exhausted the recipients of the peace offering for we find in Numbers 18. 9-11 that the priest's children also share the offering. It is possible for believers through ignorance of their union with Christ to find no satisfaction as offerers to God in the Peace Offering, and another matter we must not overlook, that none (even though of the priest's family) could eat of the offering unless they were clean (Leviticus 7. 20). In Leviticus 22. 1-7 we have the law both for manifest defilement of the flesh and those which are not discernible by the eye of man.

We would notice, secondly, the different grades of the peace offering. Perhaps these indicate different measures of appreciation of the view of Christ as the Peace Offering. First as to God's part in their varieties touching the value of the offering we have male or female of the herd, or of the flock, without blemish. Then there is the offerer's purpose in bringing the oblation; either as a thanksgiving or praise offering, or as a vow, or as a voluntary offering for service. We would suggest that the thanksgiving aspect of the peace offering presents to us the holy priesthood character of the believer, while the vow or voluntary aspect speaks to us of the royal priesthood responsibilities of the believer. The one brings forth praise and thanksgiving for the Lamb that was slain on the Cross, while the other causes us to acknowledge Him as Lord upon the throne.

There were many particulars in the thanksgiving that are entirely lost sight of in the vow offering. We must not lose sight of the fact that the Lord Jesus Christ in his life completely fulfilled this type, first as the Peace Offering of thanksgiving or praise or glory, and second as the vow Offering in service to God. For these see chapter 7. 12-15; 16-18. It will be found that in the parts for priest and offerer, particulars respecting this portion of the peace offering of thanksgiving differ according as the offering is apprehended. There were four varieties that were offered in which one of each out of the whole oblation was offered for an heave offering unto the Lord, see Leviticus 7. 12-13, and this must be eaten the same day that is it offered. But if the sacrifice be a vow offering it shall be eaten the same day and on the morrow also shall the remainder of it be eaten. In any case the remainder shall be burnt with fire. (See also Leviticus 19. 5-8). Now for the particulars. With an offering for praise a meal offering is offered' (showing how the meal offering is linked with the peace offering) of which the offerer, as well as the priest partake. This is not permitted in the common meal offering of Leviticus 2. (which compare with Leviticus 7. 12-14) where the priest alone could partake. Leavened cakes are also offered (as a heave offering) though of course not burnt (Leviticus 2. 11, 12) but they come before the Lord with the sweet savour offering for His gracious acceptance, and are fed upon by priest and offerer. Further, one cake out of the whole (that is, one of each sort) both leavened and unleavened, after being waved as a heave offering to the Lord, is given to the priest who sprinkles the blood of the peace offering. The remainder belongs to him who brings the offering. The last thing to be noticed is that the flesh of the offering is to be eaten the same day, he shall not leave any of it until the morning, The time allotted for the vow offering is longer, it might be eaten the same day and on the morrow.

Well might the Psalmist say " Praise waiteth for thee O God in Zion, and unto thee shall the vow be performed/' Psalm 65. 1-4.

" BETWEEN THE TWO EVENINGS. "

REFERENCE should be made to the question from KILMARNOCK and GALSTON on page 51, and: to the comments on page 78.

From GLASGOW. —Would it be worth while considering the suggestion that it might mean the period between the time of the evening service, 3 p. m., and the close of the civil day, 6 p. m. ?

In Matthew 14. we have two evenings mentioned which might correspond to the above. In verse 15 we have " When even was come " the disciples came to the Lord Jesus with their request. Then follows the feeding of the multitude, the sending of the disciples away by boat, the dispersal of the multitude and the retrial of the Lord Jesus to the mountain to pray. Then in verse 23, we read again " When the even was come. " He was there alone; followed by the walking on the water. Might we suggest that this would seem to indicate the hours between 3 and 6 p. m. ? This would correspond with Exodus 12., and with the hour of the Lord's death, the ninth hour, 3 p. m.

From LEICESTER. —Note on Exodus 12. 6 in the " Polyglott " Bible, " Between the two evenings. " The Jews divided the day into morning and evening: till the sun passed the meridian all was morning; after that all was evening. The first evening began just after mid-day and continued until sunset; the second evening began at sunset and continued until midnight, therefore the Passover was to be offered between 12 o'clock mid-day and 12 o'clock mid-night.

[It seems confusing to say the time of the evening sacrifice was 3 p. m. It was " between the two evenings. " The question is what are the permissible limits. Matthew 14. seems to be a proper scripture contribution.

The comments of secular writers contain contradictory and illusory statements of what the Jews did or did not understand the phrase to mean. (This is highly significant; it looks as if the Jews had lost the meaning in their later days.) The explanation from the " Polyglott " Bible is just one of these secular statements. The twelve hours mentioned in the last sentence is almost certainly too long for the slaughter of the Passover lamb, as it is for the evening sacrifice and the other occurrences (see page 78). Mr. Newbury in Exodus 12. refers to Leviticus 23. 32. but this does not give us the peculiar phrase in question and the marginal note should not be accepted without consideration.—G. N.

Dr. Lightfoot explains it thus: The limits between the decline of the sun (afternoon) and its setting.. This would seem to agree with Matthew 14. as above. —J. H.

Might it not be helpful to consider) the time of the day, the ninth hour, when Christ died? Did He die at the time of the evening sacrifice. If so, then " between the two evenings " might answer to that time. But if it did how did the Lord get the lamb to keep Passover with the evening before? There seems a considerable elasticity about the term and made so intentionally by God. —J. M.]

QUESTION AND ANSWER.

From PORTSMOUTH. —Does the leaven of Levities 7. 13*, suggest to us that evil is mixed with our thanksgiving?

From PORTSMOUTH. —BRANTFORD asks (page 70), " What authority have we for saying there was no sin offering before the Law " We suggest Romans 5. 13.

LIVERPOOL and BIRKENHEAD'S question on page 70. —We suggest Leviticus 1. 2; 22. 18, and Numbers 15* The words " When any man of you, " " Whosoever he be, " " When ye be come, " seem to suggest to us that at any time an offering could be brought to Jehovah. —PORTSMOUTH.

Page 78. —The contribution on Section V., and the question, are from BATHGATE.

FURTHER SECTIONS PROPOSED.

Sept. 15—Papers due on the guilt offering.

Oct. 20—Papers on Section 11, divided, if agreeable, thus: —

England—The heave and wave offerings. -

Scotland—Offerings for the House of God and its services.

Wales and elsewhere—Redemption offerings.

Oct. 20—Suggestions for a new subject for 1924 (D. V.), should be sent in not later than this, please.

Nov. (early)—The new subject will be notified, and a paper of questions on the present subject set.

Nov. 17—Papers on Section 12: —

England—Offerings for cleansing.

Scotland—First fruits, and tithing.

Wales and others—Please submit papers on anything which you think should have been dealt with.

Dec. 15—Papers on Section 1 of new subject.

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SECTION IX. —THE SIN OFFERING.

From HOVE, BRIGHTON. —We now come, to. ' those offerings that are not of a sweet savour. Of these, there are the sin offering and the trespass offering. which will bring before us an aspect of Christ's offering. in a way wholly distinct from those already dwelt upon. Here is confessed sin, judged sin, sin requiring sacrifice and blood shedding, so that it can be atoned for, blotted out and pardoned.

Leviticus 4. 2 " If a soul shall sin through ignorance, " presents to us a truth of the greatest importance in connexion with the atonement of the Lord Jesus Christ, (which is according to God's measurement and not man's). Though the sin offering is one of the last to be instituted, we invariably find it first in order of application, see Leviticus 8., 9. and 14., and 2 Chronicles 29. The experience of saints is first to apprehend Christ as the sin offering and this may be accounted for by the fact that we know Him as our sin bearer before we learn of Him as the sweet savour offering either in the burnt offering or meal offering or peace offering.

There are at least seven particulars in which the sin offering contrasts with other offerings. 1. It was without blemish, though not of a sweet savour. 2. If burnt, it was not on the brazen altar, but on the bare earth without the camp. 3. Some were voluntary but this is a necessity. 4. The burnt offering was flayed, the sin offering not. 5. The burnt offering was cut into pieces but the sin offering was not. 6. The in-

wards and legs of the burnt offering were washed, but not those of the sin offering. 7. It was an offering for sin as distinct from an offering for trespass.

As we understand that these offerings bring before us the varied aspects of our blessed Lord Jesus Christ in His atoning work, so we see Him here as the one spoken of in 2 Corinthians 5. 21 " He made Him sin for us *^J and in Galatians 3. 13 " having become a curse for us " for though Himself without sin, " the Holy One, " yet He became our substitute. Our sins were laid upon Him, He bore our penalty. None but a perfect sin offering could accomplish this. Because He was sinless the Lord Jesus could be a sin offering, and because He was perfect He could bear our sin. The spotless One, accursed of God, was cast forth as unclean " without the camp. " Again the sin offering was burnt without the camp, the burning of previous offerings was without exception on the brazen altar. Here, " The whole bullock shall he carry without the camp and burn it on the wood with fire " (Leviticus 4. 11, 12) all save " the fat. " " Jesus also that He might sanctify the people with His own blood suffered without the gate " see Hebrews 13, 12. The distinction between the sin and the trespass offerings may be fixed on our minds by remembering " What we are " in contrast to " what we do. " The one is for sin in our nature the other for the fruits of it.

[Is this correct? The sin offering has to do with the act, like the trespass offering. But it seems that the trespass offering was connected with the holy things. In this, there was the estimation of the priest of the guilt of the trespass. See Leviticus 5. 14-16. —J. M.]

The varieties of the sin offering far exceed what we find in any of the preceding offerings. In the sin offering there is not only variety seen in the animals offered, and in the details, but also as to¹ the persons; such as are not found in any of the other offerings. The offering may only be fine flour (verse 11) and in this case " he shall put no oil upon it, neither shall he put any frankincense thereon, for it is a sin offering. "

We will now notice the variety in regard to the person offering: The priest, the whole congregation, a ruler, one of the common people. Then there is the offering for " particular sins " chapter 5. 1-13, in which the person of the offerer is lost sight of, and the particular act, for which he offered, more clearly seen. This last is very nearly akin to the trespass offering, and is

indeed called by both titles of sin and trespass offering. "The priest and the whole congregation" appear to fall into one order and "the ruler" and "one of the common people" into another. The former is of a collective character, and the latter individual. The former affected the dwelling place and worship of God and individual conscience, while the latter was a matter of the individual conscience only.

Now as to the blood. In the case of the bullock the blood was sprinkled seven times before the Lord, before the veil of the sanctuary, which would secure Jehovah's relationship with His people and His dwelling in their midst, and some was put on the horns of the altar of sweet incense, which would secure [?] the worship of the assembly, and the remainder of the blood was poured out at the bottom of the brazen altar. In the latter we have the claims of the individual conscience fully met, for the brazen altar was the place of individual approach.

In the case of the ruler or one of the common people and the blood of the lesser animals which was not taken into the holy place, there was only one thing done with the blood. It was put on the horns of the brazen altar. See chapter 4. 7, 25, 30. Personal sin or failure should be settled between the person and God in the place of personal approach so that we may not defile or mar the worship of the assembly. In any case there could be no service Godward or manward until the altar had been sprinkled by the blood of the victim. Now in chapter 5. 6 there is no notice whatever taken of either altar, though we are told that "the priest shall make an atonement for him concerning his sin."

Referring now to the fat—in the offering of chapter 4. the fat was burnt upon the altar while in chapter 5. 6 what was done with the fat is entirely overlooked or unnoticed.

In Leviticus 4. we have the sin offering. In Leviticus 5. 6 and 7 it is called the trespass offering as well as the sin offering. This causes us to remark how the two offerings are linked together. They seem to merge one into the other—or does this point to the possibility of the offerer not fully realizing the difference of the one from the other?

The sin offering was to be killed in the place where the burnt offering was killed, and it was most holy; it was also without blemish. These things point to one and the same Christ.

We read in Leviticus 10. 16, 17 that Aaron's sons had failed to eat the sin offering. In 2 Chronicles 29-24 Hezekiah causes the sin offering to be made for the people.

Query.—Are we correct in viewing the Lord Jesus Christ in the sin offering as "not a sweet savour" although He was the spotless One?

[There is no mention of the sin offering being a sweet savour, though the fat with the kidneys was burned on the altar as in the case of the peace offering. Of the fat of the peace offering, it is said that it is a sweet savour.—J.M.]

From GLASGOW.—The sin offering, like many others of which we have record, seems to be spoken of first by itself in the law. From the sin offering, offered on the great Day of Atonement to the kid or lamb, brought by the common people, we find the most important point in each shown in the words of Leviticus 17. 11 "It is the blood that maketh atonement for the soul." The blood and the fat alone come upon the altar.

The positions of the priest and congregation as a whole seem to be most important. Both seem to be on the same plane of responsibility, - for in each case the bullock has to be offered and its blood sprinkled before the veil of the sanctuary. Its carcass is then carried outside the camp and burnt completely.

In the case of the individual sin we find the treatment different. The blood is not brought into the Holy Place and the flesh is eaten by the priest. Leviticus 6. 26.

We find the sin offering mentioned very seldom in "The Psalms." One we find in 2 Chronicles 29. 21-24 offered for Israel at the time of Hezekiah, and another in Ezra 8. 35, although the twelve he-goats seem to have been part of the burnt offering.

[But this does not involve that the sin offering and burnt offering were treated alike. The law forbade the body of the sin offering to come upon the altar, whereas the whole body of the burnt offering was burnt there. — J.M.]

In Psalm 40. verse 6 we find the connecting link with the New Testament, "Burnt offering and sin offering hast Thou not required. Then said I, 'Lo, I am come.*'"

John's words (John 1. 29) seem to be the first direct indication of the Lord Jesus as the offering for sin and Hebrews 9- and 10- seem to show how completely the

atonement work was finished by that lamb, for in chapter 10. 19 we find " Where remission of these is there is no more offering for sin," and again in Revelation 5. 9 " For Thou wast slain and didst purchase unto God with Thy blood men of every tribe and tongue and people and nation. "

From LEICESTER. —The sacrifice provided for in Leviticus 4, was for sins of ignorance. This offering for sin should particularly remind us of God's righteousness and holiness. As men we would think lightly of sin of this character, but God taught His people a solemn sacrifice was needed to make atonement even for ignorantly transgressing the law. We would specially note the words: " The priest shall make atonement and they (or he) shall, be forgiven." Atonement was necessary in order that there might be forgiveness. We noticed too that the sin might take a long time to be found out. Yet the obligation upon the sinning one remained to carry out Jehovah's commands. This same principle seems also to apply to the nations which have not heard the Gospel, yet are on that account not altogether excused, but are held responsible according to the light they have (see Romans 1.) Again we observe in Numbers 15. 26-29, that the stranger in Israel came under the same law as Israel.

For the one who dared to sin with a high hand or contemptuously the judgment of Jehovah was death, see Numbers 15- 30-36. No sacrifice was provided to meet such case.

The guilt offering provided for in, chapter 5. of Leviticus was in some respects of a different character to the one in chapter 4., but the erring one was required to approach Jehovah on the same grounds of forgiveness. We note in verse 5 it says " He shall confess that wherein he hath sinned." In this way the sin was acknowledged and the Israelite learned the necessity of keeping right with God.

The sin offering of chapter 4. fell under four categories— 1. The offering of an anointed priest, a young bullock. 2. The offering of the whole congregation, a young bullock. 3. The offering of the ruler, a goat (male). 4. The offering of the common people, a goat or lamb (female).

It is both interesting and instructive to notice what was done with the blood of the foregoing sacrifices, In the first and second instances the blood was sprinkled

by the priest seven times before the veil, then a little was put on the horns of the altar of incense and the remainder poured out at the base of the altar of burnt offering. In the other instances the blood was put on the horns of the altar of burnt offering and the remainder disposed of as before.

The sense of guilt would appear to be greater with priests than with prince or ruler, and greater with ruler than common people, judging by the offering brought, also in the guilt offering of chapter 5. The social position affected their offering. The significance of the blood being sprinkled before the veil would teach us that only by the blood of Jesus can we enter as priests into the holy place. In the case of the sin of ruler and common people we understand there is not the same close touch with the sanctuary and therefore the blood was only applied on the brazen altar. As in the peace offerings the fat, with the kidneys, was burnt upon the altar: God's portion, a sweet savour unto the Lord. Again we observed the difference in the disposal of the carcase. In Leviticus 4. 11, 12 also Hebrews 13. 11 we are told the bodies of the victims were burned outside the camp, but we thought this could only apply to offerings whereof the blood was brought into the tent of meeting to make atonement (see Leviticus 6. 30). Where the blood of the offering did not enter the holy place the flesh of the victim was to be eaten by the priests (see Leviticus 6. 26).

In Numbers 15. 22-26 we have a burnt offering, meal and drink offering, and sin offering associated together in respect to unwitting sin by the congregation. We would welcome light and help on this.

[On the day of atonement the burnt offering and sin offering were joined together. The sin offering deals with and makes atonement for sin, while the burnt offering (as I think we have seen in former papers) gives satisfaction to God and enables forgiven men to draw near with adoring and worshipping hearts and give thanks to God in the sweetness of the ascending offering. "Were there not ten cleansed? But where are the nine?" One leper returned to offer the sweet savour of the burnt offering. —J. M.]

The teaching of the sin offering undoubtedly typifies the great Sacrifice of Calvary, but we suggest it is the application of that sacrifice to the need of the sinning saint as brought before us in 1 John 1. 9 and 2. 1, 2. Unconfessed sin will cut off our communion and therefore

our usefulness. Before we can enter the holies for worship or put our hands to service to be acceptable, sin must be confessed and forgiven. How sweet to know, " The blood of Jesus His Son cleanseth us from all sin. "

From PENYGRAIG. —Leviticus 4. —Here we see the sin offering divided into four classes: One for the anointed priest, one for the congregation, one for a ruler and one for the common people. In the first two mentioned the offering is exactly the same, so that one could rightly say **that it** is divided into three classes.

We pass on a few thoughts. I am the sinner, the law condemns me to death. God provides a substitute, His only begotten Son, the male without blemish, the spotless Lamb, the One whom God can accept, because He honoured all his Father's laws. He magnified the law and made it honourable. God testified from the heavens " This is my beloved Son in whom I am well pleased. " John the Baptist said, " Behold the Lamb of God that beareth away the sin of the world. " Men could say, they found " no fault in Him, " and " Truly, this was a righteous man. " God demands the death, of the sinner, and the Lord Jesus becomes answerable and stands between the sword of God's righteous judgment and us. He meets the requirements of God and the requirements of the sinner. Further, we have boldness to enter through the veil by the blood of Jesus, who through the eternal Spirit offered Himself to God without spot.

This has met God's requirements. He has all the best upon the brazen altar. Christ offered Himself. This is what God delighted in. " He was for thee an offering, devoted to Thy will; He gave Thee boundless pleasure, He Thee delighteth still. " And the whole bullock was burned without the camp after all the blood had been poured out at the bottom of the altar of burnt offering. It is this that meets the sinner's need. The blood upon the altar that makes atonement for the soul.

" Nor yet that he should offer Himself often.... But now once in the end of the ages hath he appeared to put away sin by the sacrifice of Himself. "

From LIVERPOOL and BIRKENHEAD. —It might be said that, from a manward standpoint, the sin offering is the most important of all the offerings, as it dealt with, in type, **the** root cause of man's separation from God. It

provided for atonement and the forgiveness of the sinner that communion with God might be restored, in view only of the offering of the Lord Jesus Christ, the offering in itself being unable to take away sins. The ultimate effect of this offering, oft repeated, as indeed of the other offerings too, was a remembrance of sins (Hebrews 10. 3, 4).

[Was it not more than in type? Did it not purify the flesh of Israel after the flesh and enable them to continue serving God in the material sanctuary and material things of those days? While these things are typical to us in our enjoyment of spiritual and eternal things, we must not overlook their real necessity in a day when God dwelt with men in a material house, though we know that they never gave, nor could give, absolute and eternal satisfaction to* God. —J. M.]

The sin offering was only for sins committed unintentionally or through ignorance. For wilful disobedience against the law, there was no offering, the person was to* be cut off by death from among the people. Instances of this are found in Exodus 12. 15; Leviticus 7. 20; Deuteronomy 17, and the present day application in Hebrews 10. 26. We had a difficulty over the "sins of ignorance," but this Hebrews scripture shows that the distinction made between sins of ignorance and wilful sins refers to those that have "received the knowledge of the truth," that is, to redeemed Israel in the past dispensation and to the people of God in this dispensation.

We saw that for the sin of the anointed priest bringing guilt on the people, and for the sin of the whole congregation, a young bullock, the highest type of offering, is required; for a ruler, a male goat; for the common people, a female goat or lamb, or if means were not sufficient then a pair of turtle-doves, and if too-poor for turtle-doves, then a tenth part of an ephah of fine flour; the offerings descending according to the position of responsibility held under God. The provision for the common people, that even fine flour would be acceptable as a sin offering in cases of extreme poverty, shows* the wondrous kindness of God in meeting the man in his great temporal need that he might be without excuse if the sin were not righteously atoned for and forgiven, and communion restored.

Like the burnt offering and the peace offering there was the laying on of hands, and there was also confession of the sin. (Leviticus 5. 5). In this offering, even to a greater extent than in the others the offerer sees

that he deserves death, for his sin, but here is his substitute. "Christ died for our sins according to the Scriptures."

The blood of the sin offerings in connexion with the guilt of the people, either by the sin of the priest or the sin of the whole congregation, was brought into the tent of meeting, and the bodies of these beasts were burned outside the camp, "on wood with fire," in a clean place, the place of the ashes of the burnt offering. This, Hebrews 13, tells us, speaks of Jesus who suffered without the gate that He might sanctify the people through His own blood. The blood sprinkled seven times before the veil and put on the horns of the altar of incense in the sanctuary was an abiding witness toward God to the fact that atonement had been made, as was also the blood which was put on the altar of burnt offering outside. (See also Exodus 12_B 13.) This is especially more so on the Day of Atonement when the blood of the sin offering is brought within the veil.

As in the peace offering, so¹ again in the sin offering, the fat which was God's portion was burnt on the altar for a sweet savour (Leviticus 4.) and the priest also had his portion in the flesh of the sin offerings when the blood of the same was not brought into the holy place.

We noticed in the consecration of the priests, Leviticus 8., and the offerings that followed in chapter 9., that in every case it was a sin offering that was offered first, which teaches that in approach to God the sin question must be settled first, before the Lord Jesus Christ can be appreciated as the burnt offering, or the peace offering or the meal offering. This applies both to the unregenerate and the people of God.

Reference was made to Isaiah 53. which seems to speak specially of the Lord Jesus Christ as the sin offering, on whom God laid the sin and iniquity of us all, and also to 2 Corinthians 5. 21 where it is said that He was made sin for us.

[But in Isaiah 53. 12 it is the guilt offering, see R. M.]

¹¹ REPROACH " AND A " CURSE. "

A contributor refers to Galatians' 3. 13 in connexion with the sin offering. It seems to us that further consideration might well be given to this.

The Lord became so fully answerable that He took the same place as a man who died without mercy, and was hanged upon the tree, so that He became a curse. But this is surely something quite beyond the sin offering and the language of the sin offering. In Hebrews 13. 11-13, where the sin offering is spoken of in detail, we are taught to connect reproach with the place outside the gate (that is, of course, outside the camp; 2 Chronicles 31, 2. Is there any difference between the camp of the Lord and the camp of Israel?) The outside place moreover, was a clean place, Leviticus 4. 12; 6. 11. Will there not be a difficulty here, if the sin offering is accounted unclean?

It is also suggested for examination whether the reproach, in particular that borne by the Lord, was from man or from God. See Psalm 22. 5; 55. 12-14 (Judas); 69. 9, 10, 19, 20; 89. 51 and other places.

YOUNG MEN'S CORNER.

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THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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NOTES ON THE GUILT OFFERING.

In the following papers there are difficulties implied or expressed which we think should not be allowed to pass without comment, and we offer a few remarks in the hope that they will be of service. The following seem to us to be the facts. It will be clearly understood that we look for criticism.

1. There is only one possible offering for guilt, that is the ram without blemish out of the flock. The only deviation (and it is slight indeed) is that it may be a he-lamb, as for the leper in the day of his cleansing (Leviticus 14.) Also Numbers 6. 12. There is no variation on account of poverty. This is clearly seen in Leviticus 14. where the sin and burnt offerings may vary on this account, but not the guilt offering.

2. The performance of reparation is an essential part. (Perhaps this is not quite plain in verse 18, but note the estimation.)

3. A vital difference from the sin offering is that there is no* mention of the important words "He shall lay his hand on the head . . ."

4. There is a single case where it can fairly be said that the sin offering is called a guilt offering, that is Leviticus, 5. 1-13.

In order to arrive at the point 1 given above, it is necessary first of all to* overlook the occurrences of "guilt offering" in, verses 6 and 7 of chapter 5. It then be-

comes quite plain that the sin offering does not finish at the close of chapter but is further dealt with down to chapter 5. verse 14. The chapter division here tends to mislead. The sin offerings range from the bullock right down to the tenth part of an ephah of fine flour, without oil or frankincense, with which God makes provision for the poorest of the poor. To begin with the guilt offering at chapter 5. verse 1 may cause us to lose sight of this provision. Do not the words of chapter 6. verse 14, "And the Lord s p o k e . . .", denote a definite subdivision between the two offerings? Hence verses 6, 7 must be considered in the light of the sin offering, to which they really belong.

As there is only one animal for guilt we have the simple lesson that sins may vary greatly, but guilt is just guilt, nothing more or less. James 2. 10 seems to be in line with this.

Reparation. —The estimation in the first place, at least, is the duty of Moses, not of Aaron or of the priest, please note. It is in all cases invariably in shekels, that is. not less than two; the plural is used. The reparation is part of the offering. The ram is called the ram of atonement (Numbers 5. 5-8). We make the following suggestions about reparation in the cases given.

Leviticus 14. The day of the leper's cleansing. The reparation is the log of oil in accordance with Numbers 5. 8. The Lord estimates the amount, may we say ?

Numbers. 6. When a Nazirite's vow is spoiled the reparation which accompanies the he-lamb of the first year is. that he has to repeat to the Lord the days which became void (verse 12).

Ezekiel 19. 19 appears to come under Leviticus 5. 17.

The statement in Leviticus 7. 7 does not identify the sin and the guilt offerings. Being most holy they both belong to the priest. In Leviticus 14. the offerings should be carefully noted. They are, a he-lamb for a guilt offering, and a he-lamb for a burnt offering (exactly as chapter 1. 10), and an ewe Lamb for a sin offering (chapter 4. 32). Compare the clear distinction of Ezekiel, for example, 40. 39. The word debts in Proverbs 22. 26 is from the root for guilt. This seems to show that there is an inherent thought of indebtedness in the word, and recalls Luke 11. 4; 7. 41; Matthew 6. 12, 14.

We have still the difficulty of verses 6, 7. The sin offering for iniquity due to disobedience to the voice of adjuration, guilt by contact with an unclean thing, guilt

by contact with the uncleanness of man, and guilt by rash swearing (for all of which the sin offering varied with the man's means) is also called a guilt offering. It is worthy of note that it is in this very sin offering that the laying on of hands is not mentioned. This endeavour to state the difficulty clearly must however suffice.

Whilst in Leviticus 5. a further note on the sin offering may be allowed. When through poverty two birds are brought for a sin offering, one of them is called a burnt offering (verse 7). This bird takes the place of the fat which was burnt upon the altar for a sweet savour in other cases (Leviticus 4. 31). In this way we are led to conclude that a sin offering always involves a burnt offering or some aspect of the burnt offering. This appears also in verse 12 in connexion with the fine flour offered for sin. As for the offering just mentioned, would it be pressing the matter too far to suggest that the corn for the flour is itself the result of death? The Lord says this plainly in John 12, 24. Although no blood is shed the flour is acceptable as an offering for sin. Hebrews. 9. 22 tells us that according to the law cleansing and remission may be had apart from the shedding of blood. This however, is rare; it may almost be said that ALL things are cleansed with blood.

SECTION X. —THE GUILT OFFERING.

From LIVERPOOL and BIRKENHEAD. —We saw from Leviticus 5. 14-19 and Leviticus 6, 1-7 that the trespass offering provided for a particular wrong for which atonement must be made by the shedding of blood, and for which restitution must also be made by the offender to the injured one. This is more than was required in the sin offering. Other ways in which it differed from the sin offering were noticed. The trespass offering was always to be a ram (or in certain cases a he-lamb), an animal which does not seem to be used as a sin offering. Trespass offerings are not among the offerings mentioned as being brought at the feasts, at which all the other offerings figure.

The trespass offering provided for firstly, a trespass committed in the holy things of the Lord (Leviticus 5. 16), and secondly, a trespass in dealing falsely with a neighbour (Leviticus 6. 2-7). In the first case, only sin done unwittingly was provided for, but in the second we

think the trespasses enumerated as against a neighbour are wilful, but not of a nature to incur the death penalty (unless persisted in) as in Hebrews 10. 28.

We found several instances of a trespass offering—

1. —If a man eats of the holy things unwittingly (Leviticus 22. 14).

2. —When a Nazarite's vow was interrupted (Numbers 6. 12).

3. —For the leper in the day of his cleansing (Leviticus 14. 12).

4. —For the priests returned from the captivity who had married strange wives (Ezra 10. 19).

Each one of these was either a trespass in the holy things of the Lord, or (indirectly) a trespass against a neighbour. Doubtless there were many of the latter trespass offerings brought, as in Leviticus 19. 22.

On the other hand we recalled some instances of trespasses in the holy things of the Lord for which no offering could be brought, but death was the penalty, as they were evidently of a wilful nature, a setting at nought of Moses' Law, e.g., Eating of the holy things in a state of uncleanness, Nadab and Abihu, Achan who took of the devoted thing, and others.

The holy things of the Lord seem specially to be connected with the House of God and the service thereof, and in this connexion, an important scripture is Exodus 28. 38, which says that Aaron shall wear a mitre on his head, and on the mitre shall be a plate of pure gold engraved " Holy to Jehovah " mounted on a lace of blue. This inscription shall be on his forehead, and " Aaron shall bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts, and it shall be always on his forehead that they may be accepted before Jehovah." So now, in our day, we have our Lord Jesus-Christ, who is a merciful and faithful High Priest in things pertaining to God, and who is also the propitiation for our sins. Hebrews 2-17. 1 John 2. By virtue of this He is our Trespass Offering, He bears our iniquity in connexion with the holy things of the Lord, and our trespasses against our brethren or neighbours.

In making restitution in the holy things, or in restoring that which had been wrongfully exacted, a fifth part had to be added, so that the one who had been wronged, the Lord or the neighbour, is to receive back more than was lost. This, it was thought, shows that the Lord Jesus has restored to God that which was lost to Him by the Fall, and also that which is being lost to Him by the

trespasses of His people. " I restored that which I took not away " Psalm 69. 4. Similarly it might be said that the Lord Jesus has restored to us more than we lost through being born in sin, and has given us in Himself, a far better inheritance than Adam had in innocency.

From KILMARNOCK and GALSTON. —In looking at this offering in Leviticus 5. and 6. we noted that the thought expressed in it was the same as that expressed in the sin offering: To make atonement for a person concerning his sin which he had sinned in order that he might be forgiven. It seems to us however, that, whilst this is so, there is some difference between them. In Leviticus 14. in connexion with the cleansing of the leper, we noticed that both offerings were offered, the guilt offering first, and next the sin offering. This and other things would lead us to conclude that they are not the same and that some thought must be expressed in the one which is not in the other. As to finding out wherein they differed from each other, we did not arrive however, at any decision. We noted certain differences in the way in which they are presented to us.

First. —In the guilt offering no mention is made of the rank of the person who sins, as is done in the sin offering.

Second. —In the guilt offering the nature of the sin is more clearly defined than in the sin offering (except in Leviticus 5. 17-19, where the same phraseology is used as in the sin offering).

Third. —In the guilt offering in most cases the value of the sacrifice was to be in accordance with the estimation of the priest. This is not mentioned in the case of the sin offering.

Fourth. —In most cases restitution was to be made and one-fifth part added thereto' and given to the person who had been wronged.

Fifth. —No mention is made of the whole congregation in the guilt offering, as is done in Leviticus 4. in connexion with the sin offering.

Sixth. —In the guilt offering in some cases we have persons sinning wittingly, in the sin offering always unwittingly.

Seventh. —In the guilt offering, in the first instance that is brought before us, Leviticus 5. 1-13, we see that cognizance is taken: what the person's means will bear for an offering. We do not find this in the sin offering.

[See introductory remarks, page 115.]

Eighth. —It was also observed that no mention is made in connexion with any of the guilt offerings as to the blood being carried into the holy place, as was done in some instances with the sin offering; also that the blood of the guilt offering was sprinkled upon the altar round about, whereas in the sin offering it was put upon the horns.

These observations, however, did not bring us to see what the difference is between them and why one is called a guilt offering and the other a sin offering. We had difficulty also with verse 6 of Leviticus 5. where a guilt offering is spoken of as " a sin offering." Also in verse 7 it is spoken of as " a sin offering and a burnt offering." We understand the words " his guilt offering," to be the correct [more suitable?] rendering, and not " for his guilt " which is given us in the margin. We noticed that we had the same words in verse 15 and also in Leviticus 6. 6 and no reference is made there to a marginal reading. In chapter 5. we notice in connexion with the offering of fine flour that it is only called a sin offering and the words " his guilt offering," are left out and the words " his oblation " (Hebrew word Corban) substituted.

[In the sin offering the relative importance of the office held by the person and his position in the public life of the people of Israel is taken into account; in the guilt offering it is the amount of the trespass that is estimated without reference to the trespasser's position.

1. —Chapter 6. 14-16 gives the guilt offering for doing the will of God amiss in the holy things of the Lord.

2. —Verses 17-19 gives the guilt offering for doing what God has plainly commanded not to be done and doing it in ignorance. This trespass does not seem connected with the holy things. —J. M.]

We noticed in Isaiah 53. 10, that the prophet speaks of the soul of the Lord Jesus Christ as made a guilt offering.

From HOVE, BRIGHTON. —We propose first to give a synopsis of this offering and then deal with it in detail.

There appear to be three " occasions of offering " for guilt.

1. —After having committed trespass against the holy things unknowingly Leviticus 5. 14-16.

2. —After having sinned in disobeying any command of God (though he knew it not). Leviticus 5- 17-19.

3. —After having treated a neighbour dishonestly Leviticus 6. 1-7.

"Substance of offering": a ram without blemish from the flock (no alternative) Leviticus 5. 14 to 6. 7.

"Manner of offering": From Leviticus 7. 1-10 it appears that the sin offerings and guilt offerings were both offered in exactly the same way: "As is the sin offering so is the guilt offering; there is one law for them (verse 7). The offerings were to be burnt upon the altar of burnt offering and the blood sprinkled round about upon the altar (see verses 2 and 5). Some of the animal was apparently to be taken away, roasted on the altar, and afterwards eaten by the priests (see verse 6).

[We do not quite follow here. Did not the priest have all the offering to eat except the fat ?]

The connexion between the sin offering and the guilt or trespass offering seems to* be a very close one and it is difficult in some cases to distinguish them. Since the offering was brought to atone for some specific individual sin, it seems to us that these offerings speak of the blood of Christ in its application to the cleansing away of believers' sins as expressed in 1 John 1. 7" The blood of Jesus His Son cleanseth us from all sin."

To deal with the trespass offering in detail—as we suggested in our study on the sin offering, the trespass offering is closely allied in its principles with the sin offering. The sin offering, we think, is to meet our need as sinners, while the trespass offering meets our need as to our sins or transgressions and of course we shall definitely find other particulars that will be in contrast to the trespass offering.

Characteristics and varieties. There are four characteristics of the trespass offering.

1. —Like the sin offering, it was not a sweet savour and is seen as a type of Christ suffering for sins. The law of the trespass offering provided that a ram without blemish should be brought to the priest with the priest's estimation by shekels of silver, with a fifth part added thereto in the case of trespass in the holy things of first importance, see Leviticus 5. 14-16 (but apparently the fifth part is omitted from that of less importance, see Leviticus 5. 17-19), also the fifth part was added to the offering for trespass against his neighbour. The ram was to be killed in the place where the burnt offering was killed and the blood was to be sprinkled round about upon the altar.

All the fat, arid so forth, the priest burnt upon the altar unto Jehovah. " Every male among the priests shall eat thereof in the holy place; as the sin offering so is the trespass offering, there is one law for them"; (see Leviticus 7. 1-7).

2. —There was a trespass offering as distinct from a sin offering and the sins of trespass may be against God or man. In Leviticus 6. 2-4, it will be noticed that although the matter in question was a wrong done to one's neighbour, yet the Lord looked upon it as a trespass against Himself. Trespass may be done against his neighbour in four ways. " He hath sinned and is guilty " in that:—

" He took violently away. "

" He hath deceitfully gotten. "

He is unfaithful in that " which was delivered him to keep " or the " lost thing which he found. "

" He hath sworn falsely. "

In every case of trespass, wrong was done, there was an act of evil by which another was injured, therefore the trespass offering was offered by the offerer because he had done evil. We suggest that sins of ignorance in cases of " wrong in *holy* things " are not so readily seen as in wrong " done to a neighbour. " It is blessed to realize that the Lord Jesus Christ not only became the Sin Offering, but He is also our Trespass Offering, for Christ has confessed it, borne its judgment, paid its penalty. " His soul was made a guilt offering. " (A. M.) " He was wounded for our transgressions " Isaiah 53a 5, 10. The judgment for trespass was also laid upon Him.

We suggest that the following quotations, out of many, bear directly upon our Lord Jesus Christ as the Trespass Offering. " Who was delivered for our offences, and raised again for our justification " (Romans 4. 25). " Who gave Himself for our sins " (Galatians 1. 4). " When He had by Himself made, purification of sins, sat down on the right hand of the Majesty on high "" (Hebrews 1. 3). Christ was " once offered to bear the sins of many " Hebrews 9. 28. " Who His own self bare our sins in His own body on the tree " (1 Peter 2. 24). " For Christ also suffered for sins once " (1 Peter 3. 18).

[It is hard to distinguish between the sin and the trespass offerings in some of the places cited here. Surely Hebrews 1. 3 refers to the sin offering on the day of atonement. I think this is beyond question. —J. M.]

3. — Besides the life laid down, the value of the trespass was paid in shekels of the sanctuary to the injured party. These "shekels of the sanctuary" were the appointed standard by which God's rights were measured, as it is said, "and all thy estimations shall be according to the shekel of the sanctuary" (see Leviticus 27- 25). By this the trespass is weighed, and then the value paid to the injured person. The references to the shekel of the sanctuary are deeply interesting and worthy of being looked up (Exodus 30. 13, 24; 38. 24, 25; Leviticus 27. 3, 25; Numbers 3. 47-50, 18. 16.) But beyond this a fifth part more was added to the sum just spoken of, which together with the amount of the original wrong was paid by the trespasser to the person trespassed against (see Leviticus 5. 15, 16; 6. 5, 6). These particulars as to payment of money are not only very definite, but very striking. This is in contrast to the sin offering, where no money, no estimation by the priest, nor any Mth part was added. The payment in the trespass offering seals the character of the offering, testifying that what, was given was indeed a debt and not a free gift.

[We do not suggest that 2 Kings 12. 16 is against this, but would like to know what the monies referred to are.]

Varieties or grades. — In contrast to the sin offering these are few, two only. These aspects are, first, trespass against God and, second, trespass against our neighbour. There appears to be a difference between the two varieties of the trespass offering in the holy things as seen in verses 15, 16, on the one part, and verses 17, 18 of chapter 5. on the other part. The fifth part is omitted.

Though we have considered these offerings separate, we must never forget there is but one Offering, even Jesus our Lord, who, by His one oblation of Himself once offered for ever, has perfectly met, and perfectly satisfied every possible need of all who believe.

From LEICESTER. — In regard to this offering we feel we should be glad of help. In many aspects, it seems, similar to the sin offering. Throughout Leviticus 5. unwitting or unknown trespass is provided for, as in the sin offering, but in chapter 6. the guilt is different in character, being wilful sin. We noticed that the offering of chapter 5. might be made according to the means of the person, showing God's grace to the sinning one. In the sacrifice of Golgotha the grace of God provided the means of salvation to meet the need of every one. Then we

observed how a meal offering [an offering of fine flour?] was accepted as a sin offering. How do we reconcile this with the truth " Without shedding of blood there is no remission" ?

The trespass of verse 15 we thought might have reference to anyone who kept back the portion belonging to the priests and which was paid back in money as estimated by the priest with one-fifth added thereto. The portion speaks of restitution, so also- in chapter 6. verse 5.

The sin and guilt offerings were most holy and were offered in the place of the burnt offering. The blood was sprinkled on the altar and the fat burned on the altar. The priests ate of the flesh and if any one touched the flesh they were holy. The Lord Jesus said " Except ye eat My flesh and drink My blood ye have no life in yourselves." Does not the eating and the touching of the flesh set forth the truth taught by the Lord in the words quoted? [This seems to be ruled out by the use of "drink My blood. "]

In connexion with the cleansing of the leper, Leviticus 14_p 12, 13, we get the guilt offering brought before us, also we should specially notice the Day of Atonement*, Leviticus 16., in regard to the guilt offering.

[But is the guilt offering mentioned here ?]

In contrast with the offerings mentioned in Leviticus 4. we thought those in chapter 5. which are so similar in character differed in this way. Those in chapter 4. speak of the sin being made known to the offender, whereas in chapter 5. the guilt becomes known to himself. There are sins in our Assembly life which it is necessary for the Assembly to deal with, and there are others which need to be forgiven, of a more private character.

From PORTSMOUTH. —We notice that there is a distinction between sin and trespass. Sin is that which we inherit from Adam, through the Fall. " Through one man's disobedience the many were made sinners." " Through one man sin entered into the world '* (Romans 5. 12-19). We were bom in it: " In sin did my mother conceive me " (Psalm 51. 5). Our sin is against God, "Against Thee, Thee only have I sinned¹ " (verse 4). Trespass is a disobedience against His holy law. So Adam transgressed, " By the trespass of the one, the many died." "Through one trespass the judgment came unto all men to condemnation " (Romans 5. 15, 18).

We have also noticed Ezra 10. in connexion with the trespass of the Remnant and the offering of the ram.

We connect Leviticus 5. 5 with 1 John 1. 9 " If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. "

We have noticed that the offerings brought, were to meet the need of the offender, who received forgiveness on the ground of shed blood of the offering, reconciliation being made. How this points us to Christ, who not only was made the " Sin Offering " (2 Corinthians 5. 21) but who was also " delivered up for our trespasses " (Romans 4. 25). " In whom we have our redemption through His blood, the forgiveness of our trespasses (Ephesians 1. 7) " Having forgiven us all our trespasses " Colossians 2. 13.

Here we find the dawn of heaven,

While upon the cross we gaze:

See our trespasses forgiven,

And our songs of triumph raise.

What blessed provision God has made for His people, through the atoning work and blood of His Son. " My little children, these things write I unto you, that ye may not sin, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the whole world. (1 John 2. 1, 2). We lost all in Adam, but Christ through whom all our blessings come (Galatians 3. 14) brought back all for God.

QUESTION AND ANSWER,

What are we to understand by " The blood being sprinkled on the side of, and round about the altar" (Leviticus 5. 9 and 7. 2)?—PORTSMOUTH.

From J. M. —There is no disagreement between Leviticus 5. 9 and 7. 2. It does not say on one side nor on the north side. The blood was not to be cast into the centre of the altar where the fire was burning, but it was sprinkled on the side of the altar and that all round about.

Was the great purpose of the sin and trespass offerings to bring a sweet savour unto God, or to meet the righteous requirements of God because of the sinner?—LEICESTER.

The trespass offering. —The matter that is raised in this aspect or sin is that loss has been sustained by others and that loss the sinner must make good. More than God lost in us has been made good by our great Redeemer and Substitute. Then as to trespassing against our neighbour we must not overlook what Zacchaeus (Luke 19.) was prepared to make good on the principle of the stealing of an ox. Exodus 22- 1. The same truth is dealt with in Philemon 18. Conversion involves restitution in as far as we are able to make good the wrong we have done in trespassing against our neighbour. The same principle applies when a believer transgresses against his fellow in an assembly. This may be lost sight of at times. —J. M.

YOUNG MEN'S CORNER.

No. 11.

November, 1923.

THE HISTORY OF SACRIFICE AND OFFERING IN THE OLD TESTAMENT.

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THE HEAVE AND WAVE OFFERING.

From HOVE, BRIGHTON. —It is accepted by many Bible students that the "breast" and "shoulder" are emblematic of strength and affection, and the two offerings are typical of our Lord Jesus Christ, whom the Psalms frequently bring before us as our Strength and the One in whom is all affection. Upon Him it is the privilege of all who are priests to feed.

Exodus 29. 22-27. —This is on the occasion of the consecration of the priest and the first intimation of a wave offering. The list of materials to be waved is considerable. From the ram, the fat and the rump, the fat that covereth the inwards, the caul above the liver, the two kidneys and their fat, the right shoulder together with one loaf of bread, one cake of oiled bread, and one wafer of unleavened bread, to be put in the hands of Aaron and his sons for a wave offering. Afterwards they are to be burnt for a burnt offering, for a sweet savour before the Lord. "Thou shalt take the breast of the ram for a wave offering, thou shalt sanctify the breast for a wave offering, and the shoulder for a heave offering," the one to be waved from side to side; the other, to be heaved up heavenwards. These are to be the portion of Aaron and his sons.

Leviticus 7. 11-34. —On the occasion of the peace offering of thanksgiving, there was to be taken for a heave offering one of each out of the whole oblation, that is to say, one unleavened cake mingled with oil, one unleavened wafer anointed with oil, one cake mingled with **oil**, and one unleavened loaf, to be the priests' that sprinkled the blood of. the peace offering.

He that offereth the sacrifice of his peace offerings, his own hands shall bring the fat with the breast to be waved for a wave offering before the Lord. The priest shall burn the fat, but the breast shall be Aaron's and his sons', the shoulder shall be given unto the priest for an heave offering, for the wave breast and heave shoulder are taken from the children of Israel and given unto Aaron and his. sons for a tribute for ever.

Leviticus 8. 25 to 29. —On the occasion of the consecration of the priests, Moses took the fat, the rump, the fat that was upon the inwards, the caul, the two kidneys and their fat, the right shoulder, and one unleavened cake, a cake of oiled bread, and one wafer and put them on the fat and upon the right shoulder. Afterwards they were put on Aaron's hands and his sons' hands, to wave them before the Lord, and then Moses took them from off their hands and burnt them on the altar. Moses also took the breast and waved it for a wave offering of the ram of consecration. It was Moses' part.

Leviticus 9. 20-21. —On the occasion of the peace offering for the people the priest put the fat upon the breast, and the breast and the right shoulder Aaron waved for a wave offering before the Lord.

Leviticus 10, 14-15. —In the priests' portion, the wave breast and heave shoulder shall be eaten in a clean place by all the members of the priestly family, daughters as well as sons, the heave shoulder and wave breast shall they bring to wave it for a wave offering before the Lord, it shall be thine and thy sons.

Leviticus 14. 12-24. —In the presentation of the man to be made clean the priest shall take one he-lamb and the log of oil and wave them for a wave offering before the Lord.

Leviticus 23. 20. —On the day of Pentecost the priest shall wave the two lambs, and with them the bread of the first fruits before the Lord.

Numbers 6. 19-20. —After the days of the Nazirite are fulfilled the priest shall take the sodden shoulder of the ram, one unleavened cake, one unleavened wafer, and put them on the hands of Nazirite and the priest

shall wave them before the Lord; this is for the priest with the wave breast and heave shoulder.

Numbers. 15. 19 to 21. —When Israel came into the land. Ye shall offer up an heave offering to the Lord, a cake of the first of your dough, ye shall give unto the Lord an heave offering in your generations.

Numbers 18. 8 to 28. —The portion of Aaron and his sons, the charge of mine heave offerings, the flesh of them shall be thine, as the wave breast and right shoulder all the heave offering of the holy things have I given thee and thy sons and thy daughters with thee by a statute for ever. But the tithes of the children of Israel which they offer up as an heave offering, I have given to the Levites, thus an heave offering of all your tithes ye shall give to Aaron the priest.

Numbers 31. 29. —An heave offering was to be given to Eleazar for a heave offering of Jehovah. And Moses gave the tribute, Jehovah's heave offering, unto Eleazar the priest.

Deuteronomy 12. 6-17. —The place of the name was the chosen place to which was to be brought the heave offering of sacrifice and heave offering of tithes.

Deuteronomy 18. 3. —The priests' due from the people was the shoulder, etc., and firstfruits.

From LEICESTER. —The outstanding feature of the heave and wave offering is that no portion of it was burnt on the altar, except the wave offering of Leviticus 8. 26-28 in connexion with the consecration of Aaron and his sons.

We suggest the meaning of the word heave is *to lift up on high*; wave, to place in the outstretched hands, indicating a peculiar mode of presenting a devoted thing to Jehovah. It seems clear that the offerer first gave to Jehovah, and then received it back for the priests' portion. So, however much we give to the Lord, to-day, in service or worship, we shall be sure to be blessed, for the Lord will never be our debtor.

The heave and wave offering was the portion of the priests for ever, (Leviticus 7. 34), but Moses was the first recipient of the wave breast (see Leviticus 8. 25-29). This offering was part of the peace offering (Leviticus 7. 34), but was also presented as first fruits of the harvest in the form of a sheaf (Leviticus 23. 9), also two loaves (Leviticus 23. 17-20); tithe offering (Numbers 18. 24); the spoils of war (Numbers 31. 29); trie meal offering of jealousy (Numbers 5. 25); the dough heave offering of

Numbers 15. 20, and the Levites' tithe offering of Numbers 18. 30-32. According to Deuteronomy 12. 6, the heave and wave offering must be presented at Jerusalem where the Lord Jehovah chose to place His Name.

From PORTSMOUTH. —We suggest that the heave and wave offerings speak to us of acceptance. This is seen in the acceptance of the sheaf of firstfruits, after being waved before the Lord (Leviticus 23. 9-21); "Christ the firstfruits " (1 Corinthians 15. 23); while in the two loaves waved before the Lord, after fifty days (Pentecost) we have the acceptance of Jew and Gentile on the ground of the acceptance of the sheaf of firstfruits; " accepted in the beloved, " Ephesians 1. 6; " two, yet one, " Ephesians 2. 15.

In the offerings given by God to Aaron and his sons " as due for ever " (Numbers 18. 8-20) we suggest is seen the wisdom of God in providing their maintenance in service for Him.

They which wait upon the altar have their portion with the altar. Even so did the Lord ordain that they which proclaim the gospel should live of the gospel (1 Corinthians 9. 13, 14).

REDEMPTION OFFERINGS.

In the New Testament the word for redeem is from the word translated to loose, and involves the loosing, by a price paid, of those who are in bondage to sin, and subject to the penalty thereof.

From PENYGRAIG. —We were undecided as to the meaning of the term " Redemption Offerings, " whether we were to look at it in a special way such as the previous offerings *pi* the people of Israel, or to look at it in a general way. We did not seem, able to find any with the special term " Redemption Offering " attached to them, but taking it in a general way and bearing in mind that redemption gives the thought of buying back or restoring to an original state or position. We see redemption in most of the offerings of the people of old. If this is correct we suggest the following references: —

Genesis 3. 21. —The Lord God made coats of skin.

Genesis 4. —The offering of Cain and Abel.

Exodus 12. —Redemption of the firstborn in the land of Egypt by the Lamb.

Exodus 30. —Redemption by silver. The half shekel.

[Here both " ransom " and " atonement " are used.]

Leviticus 25. and Ruth 4. —Redemption by a kinsman.

Hebrews 10. 5-18. —For by one offering He hath perfected for ever.

1 Corinthians 1, 30. —Christ is made unto us redemption.

1 Peter 1. 18, 19. —Redeemed by the precious blood of Christ not with silver or gold.

OFFERINGS FOR THE HOUSE OF GOD AND ITS SERVICES,

From KILMARNOCK and GALSTON. —In considering this subject the first portion, of scripture looked at by us was in Exodus 25. Here we have the Lord speaking to Moses and giving him instructions for the making of a dwelling place for Him. The material required for the making of this dwelling place, was to be given to the Lord, by the children of Israeli as a freewill offering. The various things required are fully enumerated in verses 3-7.

One thing which stands out clear and plain; in connexion with this offering is, that it was only to be received from those who gave it with a willing heart. In Exodus 35. we find Moses communicating to the people the words of the Lord in this connexion. Verse 21 shews us how they responded to the words of Moses. " And they came every one whose heart stirred him up and every one whom his spirit made willing, and brought the Lord's offering for the work of the tent of meeting and for all the service thereof." See also verse 29. In chapter 36. we find that the people had brought so much stuff that they had to be restrained from bringing. These offerings of the willing-hearted were given into the hands of the wise-hearted who fashioned them according to what God shewed to Moses in the mount, the pattern of the tabernacle and of its furniture. In Exodus 40. the dwelling place for God is reared up. He graces it with His presence and around it the children of Israel pitch their tents according to the position assigned them by God. Such a scene as this no doubt met the eye of

Balaam (we gather this from his words in Numbers 23. 9) when he gazed down upon Israel pitched in the plains of Moab.

" For from the top of the rocks I see him,
And from the hills I behold him.
Lo, it is a people that dwell alone, and shall not
be reckoned among the nations."

Although debarred from building the house, David prepared material with all his might which he offered to the Lord for this work. In 1 Chronicles 29. 5 we find that he also called upon the people to offer. Like the people of a previous day, they responded and offered willingly of their substance unto the Lord, " the people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord." The words of David in verse 14 are worthy of note: " Who am I, and what is my people that we should be able to offer so willingly after this sort ? for all things come of Thee and of Thine own have we given Thee."

When we come to the time of Ezra and Nehemiah we see also that *in* their day offerings were willingly offered for the building of the House of God. See Ezra 2. 68; 7. 15, 16; 8. 25. These offerings which we have noted were given at special times during the building of the House. From the words of 2 Kings 12. 4, however, we gather that the same principle of giving would be carried on when the House was finished. " All the money that it cometh into any man's heart to bring into the House of the Lord."

When the children of Israel were numbered we find that at such times they had to give an offering unto the Lord of half a shekel. The money thus received was used for the service of the house of God. See Exodus 30. 11-16; 38. 25; 2 Kings 12. 4 (R. M.)

In Nehemiah's day we find that they made an ordinance to charge themselves yearly with the third part of a shekel for the service of the house of God.

In Mark 12. 41 and Luke 21, 1. we have the Lord sitting over against the treasury in the temple.

He beholds the multitude casting in their gifts. We find that the greatness of the gift is not reckoned by Him according to what is given, but according to the circumstances of the person who gives it. This is clearly shown in the case of the poor widow as the words of the Lord on that occasion show. "Of a truth I say unto you, this poor widow cast in more than they all . . . she of her want did cast in all the living that she had."

We find that in the present day experience of the house of God it is the privilege of the saints therein to give unto the Lord of their substance, for the various needs that arise in connexion with them as a people in testimony for Him. What we do give to the Lord in this connexion should not be given grudging, or of necessity, but cheerfully, for God loveth a cheerful giver, knowing that it is accepted as a man hath, not according as he hath not.

From GLASGOW. —The expression, House of God, seems to us, from a study of its use for the first time in Scripture, to mean the place where the presence of Jehovah is. This we find applies in the case of the tabernacle and then in that of the temple.

We note a difference in the expression of God's mind regarding each. In the first case we find Israel commanded in the words: " Let them make Me a sanctuary. " In regard to the temple we find Solomon addressed, " For the Lord hath chosen thee to build a house for the sanctuary. "

Every detail we find arranged for by God in his instructions for the design and position of each unit. His commands for the making of the sanctuary, and the image of the pattern must have been engraved deeply on the mind of Moses; while we find David giving to Solomon instructions, received through the Spirit in writing, for the making of ^{the} House.

The materials for the construction of the tabernacle we find supplied by the children of Israel at large. Excepting the silver for the sockets, etc., these materials are a freewill offering. The materials for the House we also find are a freewill offering, but we notice that the whole of the gold used for the house and its services was supplied by David himself. The value of this alone must have been enormous and gives some indication of how devoted he was to the object of his energies during his life.

[Note, that the princes gave 5, 000 talents and 10, 000 darics of gold. 1 Chronicles 29. 6-7. This was for the service.]

In Ezra, 2. 68, 69 we read of another offering for the rebuilding of the house and also in Ezra. 7, we have record of a further provision. Throughout, we can trace the principle, voiced in the words, " Of Thine own have we given Thee, " carried into effect,

The supplying of beasts for the offerings **in** connexion, with the consecration and sanctifying of the priests and the tabernacle seems to have devolved on the people as a whole. The same seems **to** apply regarding the morning and evening sacrifices and the provision for the Shewbread and oils. When we come to the record **of** the temple we find the king as chief in this responsibility followed by the princes on a decreasing scale.

ARRANGEMENTS FOR 1924.

Will correspondents please forward the following information to Mr. G. Nelson, **52**, Ormonde Street, Sunderland,

AS EARLY AS POSSIBLE ?

Name of correspondent for **1924**.

Address to which parcels are to be sent.

Number required. (This should be as liberal as possible.)

Any suggestions which would increase the usefulness of the notes.

We hope all will grasp the fact that lack of information will make **it** difficult to estimate quantities and costs for 1924.

BOUND SETS, 1923.

Some 50 sets are available at about 6d. each. Orders to Mr. **J.** Robertson, **9**, Gibson Street, Edinburgh. Surplus copies may be sent to Mr. **A.** McIntyre, **72**, Prospect Avenue, Darwen.

ERRATA.

Page 116, line 2, should read: —the close of chapter 4., etc.

Page 116, line 15 from foot. —For Ezekiel 19. 19, read Ezra 10. 19.

YOUNG MEN'S CORNER.

No. 12.

December, 1923.

THE HISTORY OF SACRIFICE AND OFFERING IN THE
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OFFERINGS FOR CLEANSING.

From LEICESTER. —Various references are made to offerings under this heading. First of all, we notice Exodus 29., which gives an account of the sanctifying of Aaron and his sons. We assume cleansing is part of the ceremony although the word is not actually used. The offerings were

A bullock for a sin offering (verse 14);

A ram for a burnt offering (verse 18);

A ram of consecration (verse 22).

The blood of the sin and burnt offerings was sprinkled upon the altar, but the blood of the ram of consecration was applied first to Aaron and his sons, being put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and after sprinkling the altar, the blood with the anointing oil was sprinkled upon Aaron and his sons and their garments. There was also the wave offering of the fat, right thigh and breast, together with the loaf of bread, cake of oiled bread, and wafer, which were afterwards burnt on the altar.

[It is remarkable that the blood which was sprinkled upon Aaron and his sons and their garments was taken from the blood UPON the altar. —J. M.]

Mention is made in verse 36 and in Leviticus 16. 19, of the cleansing of the altar. In the former instance it speaks of a daily cleansing, in the latter of a yearly cleansing. The uncleanness appears to be due to the fact that the altar is in the midst of an unclean people.

In Numbers 8. we get the cleansing of the Levites for service, with a bullock for a sin offering and a bullock for a burnt offering. They were also sprinkled with the water of expiation. This water of expiation is mentioned in Numbers 19. It was running water passed through the ashes of the red heifer. After this heifer had been killed its blood was sprinkled before the tent of meeting seven times, and then the whole of the carcase burnt. It was the residue left from the fire which became with the water a sin offering for Israel and appears to have been used for cleansing after contact with a dead body. [But is the water of Numbers 8. and 19. the same?]

Numbers 6. 9-11 records offerings for cleansing of the Nazirite when he came in touch with a dead person during the vow. The requirements were two doves or pigeons, one for a sin and the other for a burnt offering. His vow was reckoned from the time of his cleansing.

Leviticus 14. deals with the leper's cleansing and is the most specific of all these offerings. Two clean birds were brought to the priest, one of which was killed over running water and the other dipped in its blood together with the cedar wood, scarlet and hyssop. The leper was sprinkled seven times with the blood and pronounced clean, and the live bird liberated. (This procedure is of similar character to the offerings on the Day of Atonement.) The leper then proceeded to wash his clothes, shave his hair and bathe himself in water. After seven days he washed, shaved, and bathed himself again. On the eighth day he presented himself with two he-lambs and one ewe lamb without blemish, also fine flour mingled with oil for a meal offering, and one log of oil, at the door of the tent. The priest waved one of the he-lambs and the other things for a wave offering. The priest then took of the blood of the guilt offering and applied it in the same way as he did to Aaron and his sons at their consecration, also in the same method with the oil with this difference that the oil was put on his head also. One of the lambs was then offered for a sin offering and the other as a burnt offering, and thus atonement was made. In connexion with the leper's cleansing provision was made if the cleansed person was poor. In chapter 14. 33-57 we have the cleansing of a house where there is leprosy; two birds being offered as in the case of an individual.

Leviticus 12. commences the laws for cleansing from various defilements which are part of human experience and accidents in life. These defilements were seen to

be barriers to worship and certain offerings were required in order that due acknowledgment should be made.

Leviticus 22. 6-9, treats of the uncleanness of a priest, but does not prescribe any offering. References to cleansing are further found in Ezekiel 43. 18-24; 45. 18; 2 Chronicles 29. 15; 30. 18 and 34. 5.

Matthew 8. 14 and parallel passages are significant as shewing the attitude of the Lord Jesus towards the Mosaic ordinance.

Hebrews 9. 22, 23, emphasises that the great virtue of cleansing lies in the blood.

John 15. 3, and Ephesians 5. 26, show the office of the Lord Jesus Christ cleansing His own people by washing of water with the Word.

1 John 1. 7 speaks of the cleansing from sin by blood.

The offerings so often made for sin and uncleanness brought before us in the Old Testament under the instructions of Jehovah, surely teach us the wonderful value there is in the blood of the Lord Jesus, and in His one offering for sin. Peter says "The precious blood of Christ," and the writer of Hebrews, "How much more shall the blood of Christ . . ." How great is His sacrifice, which can embody all the types and meet the exacting demands of righteousness.

Though we are not under law but grace, how far are we responsible to follow the laws of purifying and cleansing? What is our loss or penalty if we fail, either as individuals or God's people, to cleanse ourselves from all defilement of flesh and spirit?

From LIVERPOOL and BIRKENHEAD. —We have seen in the sin offering and the trespass offering that God required the sinner to bring his offering so that atonement and forgiveness might be made for the sin. But God sees in Israel other defilements besides positive sin, which require cleansing in order that He may continue to dwell amongst them. These defilements are chiefly connected with the Body, with birth, life, disease and death. Some examples are as follows: —

Leviticus 12. —The purification of a woman after child-birth, requiring a burnt offering and a sin offering.

Leviticus 14. —The cleansing of the leper whose leprosy is healed.

Leviticus 15. —Cleansing from issues.

Numbers 19. —Cleansing from defilement by contact with the dead.

It is evident a large number of these cleansings would

be necessary every day, because they were all more or less natural happenings in human life. The effect would be to impress upon the people the corruptness, of human nature in the sight of God. In fact they would be continual reminders of the Fall, yet also of God's great remedy. This, it was suggested, may be a reason for the longer period of uncleanness and days of purifying required after the birth of a female child than of a male. Although the sin offering was necessary in this cleansing, there was also* the joy of the burnt offering, showing forth the two great aspects of the Cross of Christ by which God can righteously meet the sinner's need by nature. We noticed in Luke 2. 24 the mother of Jesus availed herself of the offering for purification allowed for the poor. The sacrifice of the red heifer (Numbers 19.) like the two birds at the cleansing of the leper, took place outside the camp. It was provided by the congregation and had to be without spot or blemish and upon it never came yoke.

It was noticed how easily defilement could take place, through contact with the dead and through handling the sacrifice or the ashes, showing what a defiling and contagious thing sin is.

The red heifer sin offering, was not offered every time a person became unclean; for the ashes lasted, speaking of the abiding efficacy of the sacrifice of the Lord Jesus Christ. We are referred to this sacrifice in Hebrews 9. 13, "The ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; "

The language of 2 Corinthians 6. 14-18, seems to have the sacrifice of the red heifer in view, where it is a question of *' God dwelling in them and walking in them, " conditional on separation and touching no unclean thing.

Several suggestions were made as to the meanings of the cedar wood, hyssop and scarlet which were burnt with the red heifer. Note their use also for the sprinkling of the blood in the cleansing of the leper and the hyssop for striking the blood on the doorposts and lintel of the houses in Egypt. We would like further light on this.

[The scarlet used by the spies at Jericho should not be overlooked. It is worth considering whether this was the same as the line by which they escaped. Rather does it seem to be something the spies brought with them. This may help with the typical significance. — G.N.]

From HOVE, BRIGHTON. —We would suggest that the offerings for cleansing were for a redeemed people and we find the Antitype in our Lord Jesus Christ and the perfection of His work on the cross as expressed in the words of 1 John 1. 7. There were five different occasions on which it was necessary for a soul to be cleansed—childbirth, defilement of leprosy, the annual cleansing of the Day of Atonement, the defilement of the Nazirite, the defilement to be cleansed by the red heifer.

Leviticus 12. deals with the ceremonial cleansing needed after childbirth which was to be a lamb of the first year and a young pigeon or turtle dove, or, if unable by poverty to bring a lamb, two turtle doves or two young pigeons, for the priest to make atonement for her and she shall be clean.

Leviticus 13., 14. deals very exhaustively with defilement of leprosy in the person, the garment, or the house. The laws were most stringent and purification was to be complete. The leper was to be sprinkled with the blood of the bird, to wash his clothes and himself, and to shave his head, beard and eyebrows. A trespass offering is to be waved for a wave offering before the Lord, and the priest puts of the blood upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the leper, then oil upon the place touched with the blood of the trespass offering, and the rest of the oil in his hand he pours upon the leper's head. The priest made an atonement for him before the Lord. The leper was then clean. The oil was put upon the blood of the trespass offering in regard to the person, but it was not so in the case of the house or garment. The oil was not put upon the leper until the blood of the trespass offering had first been applied. The blood of Christ is the divine basis of the operation of the Holy Spirit. The blood and the oil go together.

In the chapter before us God asserts His character as the Holy One. The welfare of the camp as well as of the individual is also in question. See Numbers 5. 1-3, for instructions about those unclean "that they defile not their camp." The seven days allotted for cleansing had to be spent without the camp. See Numbers 6. 9 and 31. 19. We suggest that the leprous garment finds its counterpart in our habits, and the leprous house in the assembly. A plague spot may shew itself in an assembly of God and after everything possible has been done in the fear of God, the diseased stones may have to be re-

moved, for the deliberate sanction of evil persons would deprive an assembly of its Godward character. The offering, composed of two birds, one bird to be killed over running water, the other to be dipped with the cedar wood, worm-scarlet and hyssop in the blood of the slain bird] represents the death and resurrection of the Lord Jesus Christ.

Leviticus 16. —The purpose of the Day of Atonement is " to cleanse you that ye may be clean from all your sins before Jehovah " (verse 30).

Numbers 6. 9. —The cleansing of the Nazirite if he defiles the head of his consecration. On the eighth day he shall bring two turtledoves or two young pigeons.

Numbers 19. —The sacrifice of the red heifer stands out as a separate and distinct offering. It was an institution of a peculiar nature for purification from defilement by the way. It would appear that the ashes were preserved for future use (see verse 9). The children of Israel were commanded to bring a red heifer without spot or blemish, upon which never came yoke to Eleazar the priest to be slain without the camp. The blood was to be sprinkled before the tent of meeting seven times, and the carcase burnt with all that pertains to it. Cedar wood, hyssop and worm-scarlet were cast into the midst of the burning of the heifer; these we suggest were symbols of imperishableness and of purification. The ashes of the heifer were laid up without the camp in a clean place to be " kept for the congregation of the children of Israel for a water of separation. " All that were concerned in this transaction were rendered unclean thereby and had therefore to be ceremonially cleansed. When impurity was contracted cleansing was to be effected by means of " the ashes of the heifer and running water put in a vessel. " A clean person took hyssop and dipped in the water and sprinkled the person, tent or vessel that had become denied (see verses 17, 18). This was repeated the third day and the seventh day. All speaks of the efficacy of the work of our Lord Jesus Christ on the cross and (it appears to us) also of His present work upon the throne. The running water speaks to us of the written Word of God. Psalm 119. 9; Ephesians 5. 26, 27; Hebrews 9. 13, 14; Romans 5. 10. There are two instances of the Lord Jesus Christ manifesting His power in the cleansing of the leper. See Luke 5. 12-16, 17. 11-19.

From GLASGOW. —Numbers 19. —In connexion with the offering of the red heifer we find a provision for definite circumstances which seem to be touched by no other offering, namely, defilement through contact with the dead, with a man's bone, or, a grave.

No matter where the Israelite moved, whether in the desert or in " the land, " he was bound sooner or later to be in these circumstances. Most probably through the death of some of his own household or through his own engagement on the field of battle. We only need to cast our minds over the history of the children of Israel to realise how much such a provision was needed to avoid " defilement of the sanctuary. "

The red heifer itself in its perfection of colour, physical completeness, and freedom from all the controlling and spirit-breaking influence of the yoke, undoubtedly points to the Lord Jesus Christ. It is a sin offering (verse 9). The purpose for which its ashes were to be used was as a " water of separation, " to be " kept for the congregation of the children of Israel. "

We notice that the priest has no more to do with the offering after he has performed his part of witness at the slaying, has sprinkled the blood and cast the cedar, scarlet and hyssop into the burning. He, however, shares in the uncleanness which follows contact with the offering and ashes.

Throughout we find a tram of clean persons, with no* distinct mention of priestly character or place, each unclean in turn that the necessary purification might be carried out.

The clean person who sprinkled the water of separation seems to be outstanding. The whole operation and the circumstances which lead up to its use, seem to find a parallel in James 5. 16 and in Galatians 6. 1.

FIRSTFRUITS AND TITHING.

From GLASGOW. —In God's commandments given from Mount Sinai we find He demands to be brought into the House of Jehovah their God " the first of the firstfruits of thy labours which thou hast sown in the fields. " Exodus 22. 29; 23. 19. This commandment is repeated several times, but we find in Leviticus 23. greater detail regarding how it was to be offered. First of all the sheaf was to be presented before the Lord and waved by the

priest. The injunction regarding this is interesting. No bread, parched corn or green ears were to be eaten until this had been accomplished: God's portion had to be presented first. Seven weeks later the two wave loaves were to be offered "Firstfruits unto Jehovah." The sheaf and loaves seem to have been offered for the whole assembly and were a joint responsibility.

Deuteronomy 26. gives the record of another offering, this time individual, —when the basket of firstfruits was brought to the priest and set before the altar, as the offerer confessed his past need met, and his future dependence. Special stress is given here to "the first of all the fruit/¹" and the fact of their being in possession and dwelling in the land is given prominence but there is little indication of whether it was to be continued from year to year.

The words of Exodus 34. 20 "and none shall appear before Me empty," with Leviticus 2/12; Numbers 18. 12; and Deuteronomy 18. 4, seem to shew that there were other freewill offerings of firstfruits. The Numbers and Deuteronomy scriptures give God's allotment to the priests of that which was offered at His House.

Leviticus 27. 30-34 give us much regarding God's claim on the tithe. From all the increase of field, herd or flock, He had to receive the tenth. In Deuteronomy 14. they, are charged to bring the tithe to the place of the Name, and the command is repeated that the Levite was to be a continual dependent upon them because of his service.

The tithe spoken of in Deuteronomy 14. 28 seems to be a special one for the maintenance of the Levite, the stranger, the fatherless and the widow. Thus God makes provision for those who had no other to look to for help.

2 Kings 4. 42, and 2 Chronicles 31. record two occasions on which firstfruits and tithes were brought. The one is blessed of God in its seeming insufficiency to the satisfaction of those who required it and in the other case we see him moving hearts that those who served him might be supplied. The same godly exercise we find in Nehemiah 10. 35-39.

Amos 4. 4 seems to show the hypocrisy of those in his day, while Malachi 3. 9 gives an insight into how the hearts of those of a former day produced the actions of the latter. What a challenge God sends forth, "Prove Me now herewith." If those who serve Him in His service are supplied according to His commandment there

will be no lack to, those who give as we find again witnessed in Proverbs 3. 9.

From KILMARNOCK and GALSTON. —Leviticus 23. 9-14, gives us detailed instructions as to the sheaf of firstfruits. The land of Canaan was the proper scene of its celebration (verse 10). While Israel could keep the Passover and the feast of unleavened bread all the time of their journeyings in the wilderness, there was something further held in reserve till they should be in the land of Canaan; this was the feast of firstfruits. Possessors of that land of fulness, this new ordinance of the sheaf of firstfruits was to have their care. In the midst of prosperity, the claims of Jehovah were to be first remembered—"Ye shall eat neither bread nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto' your God " (verse 14).

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 firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you. On the morrow after the sabbath the priest shall wave it (the day after the sabbath in Passover week).

We can readily understand how impossible it would have been for the Israelites to carry out these instructions in the wilderness.

They must not only be in the land of Canaan, but must be in possessions there before they could reap its harvest and bring their firstfruits to God. Then what are we to understand by this sheaf of firstfruits waved before the Lord on the day after the sabbath in Passover week.

The time appointed for its presentation leaves us without any doubt as to its meaning. It was on the day after the sabbath in that very week that the Lord Jesus rose from the dead and became the firstfruits of them that are asleep (1 Corinthians 15. 20) and the waving of the first ripe sheaf of the harvest is therefore a fitting emblem of the resurrection of the Lord Jesus from among the dead. The very name of that sheaf is the name given to' Him, as the One risen from among the dead, " Christ the firstfruits, " and then as if to shew the close connexion of that sheaf with the harvest to follow, the Spirit adds: " Afterwards they that are Christ's; at His coming. " 1 Corinthians 15. 23.

The Lord Jesus honoured the day of the killing of

the paschal lamb by presenting Himself to God in **death**, (< a lamb without blemish and without spot." He honoured the day of the waving of the sheaf of firstfruits, by presenting Himself to God as the Firstborn from among the dead.

Fifty days after the waving of this sheaf of firstfruits they were to offer a new meal offering unto* the Lord. This offering was for firstfruits unto the Lord and consisted of two wave loaves of fine flour baked with leaven. Leviticus **23**. 15-21.

In Deuteronomy **26**. **1-11**, we find that of all the firstfruit which they gathered in from their land they were to take the first thereof and put **it** in basket and bring **it** to the place which the Lord their God should choose to cause His name to dwell.

If in the light of these earthly blessings, therefore they could rejoice before the Lord and worship Him, then truly **it** should be ours also to do the same for

" None have such reason to be glad
As those redeemed to God. "

The words of David in Psalm **4**. are worth recording in this connexion: " Thou hast put gladness in my heart more than they have when their corn and their wine are increased." Also the beautiful words of Habakkuk **3**. **17**. **18**.

TITHING.—The meaning of this word seems to be " a tenth part." Its first occurrence in Scripture is found in Genesis **14**., where Abraham after his return from the slaughter of the kings is met by Melchizedek unto whom: he gives one-tenth out of the chief spoils.

Then in Genesis **28**. we have the words of Jacob in this connexion: "'Of all that Thou givest me I will surely give the tenth to Thee. "

We find that the giving of a tenth of their substance unto the Lord was also the privilege of the children of Israel in later days. This tenth so given was used for the children of Levi in association with the service of the House of God, because among the children of Israel they had no inheritance. We find in Numbers **18**. **26** that the Levites were to give a tenth of **this** tenth (a tithe of the tithe) unto the Lord. This tithe which they gave went to Aaron the priest (verse **28**). In Nehemiah's day also we see that among the ordinances which they made, this bringing of the tithe was not left out (see Nehemiah **10**. **34-39**) " bring the tithes of our ground to the Levites." They in return were to bring up the

tithe of the tithes unto the House of their God, to the chambers into the treasure house. The closing words of this chapter are worth noting: " And **we** will not forsake **the** House of our God. " We find that blessing for them was inseparably associated with their giving to God of their substance, as witnessed by the words of Malachi **3**. " Bring ye the whole tithe into the storehouse, that there may be meat in Mine House, and prove Me now herewith, saith the Lord of Hosts, **if** I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive **it**. " This reminds us of the words of Proverbs **3. 9**: " Honour the Lord with **thy** substance and with the firstfruits of all thine increase, so shall **thy** barns be filled with plenty and **thy** fats shall overflow with new wine. "

From GREENOCK. —TITHES. —The earliest record of paying tithes is found in Genesis **14, 20**, although in the account given there **it** seemed **to** be a custom, even at that early date.

Leviticus **27. 30-33**. —The tithe was holy unto the Lord.

Numbers **18. 8-12**. —Firstfruits given by the Lord to the priests.

Numbers **18. 21-24**. —Tithes given by the Lord to **the** Levites for an inheritance. This seems to be in regard to heave offerings, as Deuteronomy **14. 22-27** says that the people were **to** eat of their tithes before the Lord, in the place of the Name, not forgetting the Levite.

Deuteronomy **14. 28-29**. —Every third year the whole tithe was laid up in the gates of their cities. This was also given to the Levites and others.

Deuteronomy **26. 12-15**. —The third year was the year of tithing. Tells of the condition of heart of the people.

Deuteronomy **26. 16-19** gives the answer of the Lord, with the blessing attached **to** obedience **to*** His commandment.

Deuteronomy **12. 5, 6**. —It was important that the people were **to** bring their tithes to the place of the Name.

2 Chronicles **31. 5-6**. —Gives an account of the revival in Hezekiah's reign. The tithes were paid and blessing followed. A like account and experience is found in Nehemiah's day. (Nehemiah **10. 37-38; 12. 44**.)

Amos **4. 4-6**. —In this portion **we** have a solemn warning in regard to disobeying the Lord's command. The tithe has been withheld and the punishment follows. It

is cause for serious consideration that such words were spoken by the Lord concerning His people, Romans **15. 4.** Malachi **3. 8-10.** The Lord still pleading with His people. " Prove me n o w . . . if I will not open the windows of h e a v e n . . . no room to contain the blessing. "

Luke **11. 42.** —Pharisees condemned by the Master. They carried out the letter of the law only, as they took the tithes, and failed to shew forth the love of God.

SECTION XL—(CONTINUED FROM PAGE 130.)

THE HEAVE AND WAVE OFFERINGS.

From LIVERPOOL and BIRKENHEAD. —These offerings consisted of portions of certain sacrifices and offerings which Jehovah set apart for the sustenance of the priests and their families (Exodus 29. 28; Leviticus 7. 34; Numbers 18. 11.) who were the only persons to partake of them (Numbers 18. 19; Leviticus 22. 10) and they also had to eat of them in a clean place (Leviticus 10. 14).

The Heave Offering (Hebrew, Terumah). —These offerings were more especially connected with thanksgiving and as God got His portion the priests accordingly received theirs.

The material given in these offerings was varied and in accordance with God's commands as we see by Leviticus 7. 14, where a leavened cake is the heave offering for the priest who sprinkles the blood of the peace offering and also in verse 32 the right thigh or shoulder is the heave offering. Again in Numbers 15. 17-21, the Israelites are told to offer a heave offering ere they partake of the bread of the land. The Levites also are to contribute as recorded in Numbers 18. 25-32 out of the tithes which they received

We also find mention of heave offerings regarding the free-will offerings of the people in connexion with the erection of the tabernacle (Exodus 25. 2; 35. 5, 21, 24; 36. 3, 6). The half-shekel of Exodus 30. 13 is probably a heave offering.

In Malachi 3. 8 Jehovah tells the people they have robbed him of tithes and heave offerings.

Regarding the procedure at the presentation of the heave offering, we were not sure if it varied from that at the presentation of the wave offering, which perhaps gets its name from the manner of its presentation as recorded in Exodus 29. 24, and Leviticus 8. 27.

The Wave Offering (Hebrew, Tenuphah). —The wave offering consisted of the breast of a private peace or thanksgiving-offering (Leviticus 7. 30); the fat breast and shoulder which were afterwards offered as a burnt offering (Exodus 29. 22-26; Leviticus 8. 25-29); the wave sheaf of Leviticus 23. 11.

[What is meant by a PRIVATE peace or thanksgiving offering?]

In Numbers 5. 25 the jealousy offering is waved before the Lord and in Numbers 6. 20 we read of the wave offering of thanksgiving of the Nazirite.

In Numbers 8. 5-22 Jehovah tells Moses the Levites are to be set apart for his service and in verse 15 we read they are to

be presented as a wave offering. Jehovah gives them over to Aaron and his sons for service in the tent of meeting (verse 19).

There is also the wave offering at the Feast of Weeks which appears to consist of two lambs. (Or would it be portions of them as may also be the case in the wave offering at the cleansing of the leper? Leviticus 14. 11.)

One thing we can learn from these offerings is that it is only as we give God His portion, on a Lordly morning especially, that we shall realize more fully His provision for us, as we see typified in the breast (denoting comfort and affection), the shoulder (the emblem of strength) what is realized in the Lord Jesus Christ. He also is the wave sheaf, the firstfruits, which brings joy to our hearts in that sweet hope of glorious resurrection in Him.

Several scriptures were read, which we thought were illustrations of wave and heave offerings—Proverbs 3. 6, 9-10; 1 Corinthians 9. 13-14; Hebrews 13. 16.

CORRESPONDENCE.

Having followed the most excellent subject chosen for study this year with a measure of interest, perhaps with your permission and through the pages of the Y. M. C. paper, I maybe allowed to ask two questions and append a few notes.

Question 1. —How many animals did Abel bring in his offering? If he only brought one lamb, say, would any of the Corners please explain Genesis 4. 4? "Abel he also brought of the firstlings of his flock." Also Hebrews 11. 4, "God bearing witness in respect of his gifts."

Question 2. —In regard to BRIGHTONS query in September issue, page 108, and the bracketed note by J. M., how do we understand the phrase relating to the fat of the sin offering, "as the fat of the sacrifice of peace offerings," which we know was burned not only on the altar but on the burnt-offering, Leviticus 3. 5? Is the fat of the sin offering a sweet savour? If not, would J. M. please give further help on Leviticus 4. 31?

From notes made at the Young Men's Camp, 1914: —

The sin offering deals with sin as God sees it. The guilt offering, is for sin as man sees it, intensely individual. Compare Matthew and Mark. Matthew is the sin offering; Mark is the guilt offering. In connexion with the sin offering see Isaiah 53. 6; the guilt offering, verse 10. It might be profitable also to associate Luke's writing with the burnt offering and John's gospel with the peace offering

I ask, is the above generally accepted?

Might I say that this four-fold view of the Person of our Lord Jesus Christ and His wondrous Sacrifice, has been brought before me again and again like a golden thread that binds the Scriptures of truth, old and new, together?

In the tabernacle there were four pillars, a screen with four colours, and a four square copper altar. The veil hung on four pillars. The sanctuary itself was in the midst of a four-square encampment.

J.

Mck.

(Clydebank)

J. M. is glad to see J. McK. 's paper and hopes to see regular contributions from a CLYDEBANK Young Men's -Corner in future.

J. M. thanks J. McK. for his. reference to Leviticus 4. 31. This scripture was overlooked when comment was made. Brighton will please note this scripture also.

Regarding the four gospels being viewed in the light of the sin, guilt, burnt and peace offerings respectively; could a few scriptures be given to prove and illustrate this? I note that Matthew gives *His Name* Jesus in association with the salvation of His people from their sins. Then he also records with reference to the Remembrance that the blood is shed for many unto the remission of sins. Mark says that it is shed for many and makes no reference to remission. Luke says that " the cup is poured out (or shed) for you." Note the definiteness of " you " in contrast to the indefiniteness of " many. "

See also pages 115-117.

Extract from a letter. —" Although we have experienced considerable difficulties in rightly dividing the many truths in connexion with our subject, we feel it has done us good in many ways, especially in bringing before us hitherto hidden excellencies of our adorable Lord Jesus Christ, and, very forcibly, our own unworthiness.

" You will see that we, as well as others, have not found it possible to devote much time to the questions, but we hope to see an improvement in this connexion in the new subject.

" The assistance of elder brethren in their remarks inserted in the Magazine, has been appreciated, although we should have liked the opportunity to consider and criticise some. "

CONCLUSION.

It was thought advisable to conclude the present subject with this issue, although there is much calling for further consideration, especially in the closing sections. The time has been well spent indeed if we have learned any more of the mind and ways of God and of His beloved Son. For all the help which we have been privileged to receive or to render we should seek to make a return, which, all inadequate as it must be, will be acceptable to God if we are moved by increasing love.

COST FOR 1924.

Donations at the rate of 2s. 6d. per copy (which it is hoped will cover twelve months) should now be forwarded to Mr. T. Robertson, 9, Gibson Street, Edinburgh.

Young' Men's Corner,

1923.

PAPER OF QUESTIONS.

1. —State briefly what we learn from the Passover in Egypt.
2. —What is a worshipper?
3. —Quote verses from " Psalms, Hymns and Spiritual Songs " where the Lord Jesus Christ is spoken of as the burnt offering.
4. —In some offerings hands were laid on the head of the victims. Vv hat are the cases, and what does the act mean?
5. —What sacrifices of the children of Israel, if any, were allowed to be offered away from the copper altar? Comment in particular on Exodus 20. 24, 25.
6. —Give a list of occasions on which a sin offering was required and describe the variations in the offering.
7. —What places in the Old Testament speak of the Messiah as the sin offering?
8. —Describe the circumstances which led to the unique occasion on which the serpent was lifted up in the wilderness.
9. —What is the earliest scripture from which you consider that it is clear that the Messiah would be crucified?
10. —Give the last place in the Old Testament. where God requires His people to offer sacrifices.
11. —Describe God's commands with respect to firstborn males.
12. —What do you understand by atonement, redemption, trespass, transgression, sin, guilt, propitiation, reconciliation ?

Answers to all, or any, of the above questions please send to Mr. G. Nelson, 52, Ormonde Street, Sunderland. If sent off with six weeks of the receipt of the questions, the answers will be in time.

