

2. MEAT-OFFERING AND CHRIST. Read Lev. chaps. ii. and vi. "Meat" here signifies *food*. OFFERING. (a) Without blood. (b) Not presented alone. (c) Accompanied the burnt-offering and the peace-offering. See Lev. xxiii. 10-12, 17-20. (d) Consisted of flour, or cakes, prepared with salt (indicating preservation from decay) and oil (the symbol of spiritual influences) and frankincense, (typical of the pleasant savor of a pure offering to God.) (e) Leaven and honey were excluded from this offering. (Lev. ii. 11,) as these would produce fermentation—which is the symbol of sin working in the heart. (f) A type of Christ. John vi. 35.

3. SIN-OFFERING AND CHRIST. Read Lev. iv. 1-35; v. 13; vi. 24-30; Num. xv. AN OFFERING for those who sinned THROUGH IGNORANCE. EVERY SIN demands ATONEMENT. The Hebrew term includes "besides sins of ignorance, . . . likewise all such as were the consequence of human frailty and inconsideration, whether committed knowingly and wilfully, or otherwise. It stands opposed to sins committed with a high hand. (Num. xv. 22-31.) that is, deliberately and presumptuously, for which no atonement was admitted."—*Magee*. *On the atonement. Characteristics of the SIN-OFFERING.* (a) It pre-eminently indicated atonement. (b) Unaccompanied by meat-offering or drink offering. (c) Betokened sinfulness in the offerer. (d) Excluded the idea of consecration or wood works. (e) Gradation of costliness in the victim—according to the decree of sin, the rank of the sinner, etc. (f) In every case the offerer must lay his hand on the victim before it was slain; the blood-shedding and the sprinkling indicated full atonement. Christ's death demands of every sinner: (a) Personal acknowledgment of sin. ("Nothing but sin have I to give.") (b) Utter abandonment of "self-righteousness." "Just as I am, without one plea." (c) Personal faith in the slain Lamb of God. "He bare our sins in his own body on the tree." 1 Peter ii. 24; comp. 1 John ii. 2; Rom. vi. 23.

4. TRESPASS-OFFERING AND CHRIST. Read Lev. v. 1, 4, 14-19; vi. 1-7; vii. 1-10. The "sin-offering" had reference chiefly to the *nature* of sin; while the TRESPASS-OFFERING refers to the *injury* caused by sin. Hence the latter may be called the *debt-offering*. It had respect to (a) trespass against God, (b) against man, (c) against rights, property, &c., (d) the amount of injury, adding to the just claim a

"fifth part." The sinner is utterly unable to make satisfaction for sins committed against God, and he is required to do all in his power to make amends to his fellowman. To the true believer Christ does not impute past trespasses. 2 Cor. v. 19. Christ not only forgives "sins" and "debts," but he imparts power to trespass no more. 1 John i. 9; iii. 6; Psa. xxxii. 5; Prov. xxviii. 13; Isa. lxv. 24; John v. 14; viii. 11.

5. PEACE-OFFERING AND CHRIST. Read Lev. iii. vii.; 11-21. The PEACE-OFFERING was (a) a thank-offering for past mercies. (b) A vow offering for blessings received after a promise had been made. (c) A voluntary-offering when something was devoted to the Lord. See Lev. xxii. 17-25. The Hebrew term signifies to *complete, to make whole*, and thus devotes the offering of one whose sins were forgiven, and whose heart was at peace with God, and filled with rejoicing. Deut. xxvii. 7. In Christ we are "made nigh" to God; "he is our peace." Eph. ii. 14-19; John xvi, 33; Col. i. 2; Isa. ix. 6; liii. 5.

English Teacher's Notes.

The offerings ordained for the Jews were five in number, namely, the burnt-offering the peace-offering, the meat-offering, the sin-offering, and the trespass-offering. The distinctions between all these are carefully marked, and are extremely interesting. It would be easy to show that, even to the mind of a thoughtful Israelite, each of the five embodied a separate idea respecting the sinner's approach to God; and to us, with our greater knowledge, they present a most vivid picture of Gospel verities. In this brief note, however, it is impossible to explain all the five; and it is unnecessary to do so, for Nos. 2 and 3 being supplemental to No. 1, and No. 5 to No. 4, there were, in fact, two great classes of sacrifices—the burnt-offerings and the sin-offerings—and the distinction between these two classes is the great point to be observed.

There were many identical features in the burnt-offerings and the sin-offerings, as was inevitable from the nature of the case; but in certain characteristics they were different. Without entering into the many variations in the prescribed ritual in particular cases, we may take the distinguishing feature of the sin-offering to be the shedding and sprinkling of the victim's blood; while those of the burnt-