

actually done so, both in his great penitential Psalm (li.) and in the thanksgiving Psalm (xxxii.), which he wrote after obtaining what he had pleaded for. "Have mercy upon me, O God : according to the multitude of Thy tender mercies, blot out my *transgressions*. Wash me thoroughly from mine *iniquity*, and cleanse me from my *sin*. For I acknowledge my *transgressions*, and my *sin* is ever before me." Though "the Lord had put away his sin," (as Nathan the prophet had been sent to tell him, 2 Sam. xii. 13), he could not rest in the mere assurance of that ; he wanted "the *joy* of God's salvation," and cries to have it "restored" to him (ver. 12). Well, he got it restored ; and in the fulness of his heart, writing Psa. xxxii., he breaks forth at once, "Blessed is the man whose *transgression* is forgiven, whose *sin* is covered. Blessed is the man unto whom the Lord imputeth not *iniquity*"—as if those three words had taken possession of him.

This brings us back to Aaron's confession of the iniquities, transgressions, and sins of the people over the head of the typical substitute, and the transference of them thereby from the sinners to it.

But this raises a deep question, reaching down to the deepest depths of Christ's soul-exercise : "In what capacity did Aaron typify Christ in confessing the people's sins over the head of the scape-goat ?" In the double capacity of the *Sin-confessor*, because he was the *Sin-bearer*. From the very nature of the case the one involves the other. Did "the Lord" indeed "lay on Christ the iniquity of us all ?" Was He who "knew no sin made sin for us ?" and did He, as such, "bear our sins in His own body on the tree ?" If so, He must have been conscious they were on Him, that *indeed* He was held and dealt with as the Guilty One. It is painful to *write* and to *realise* this as the actual condition of Him who but an hour or two before His death could say, "The prince of this world cometh, and *hath nothing in me*." But infinitely harder it must have been for Him to feel and know it to be true. When we try to see sin as He saw it—in all its hatefulness, in all its damnableness—and how "Himself without sin," yet in the Divine reckoning it was *His*, and