

Synopsis of the Books of the Bible - Leviticus

by John Nelson Darby

The Book of Leviticus presents the way of drawing near to God through the tabernacle and the sacrifice of Christ.

Scripture: Leviticus 1:3, Hebrews 10:1

Topics: "The Sacrifice of Christ", "Drawing Near to God"

Description

John Nelson Darby emphasizes that the Book of Leviticus serves as a guide for drawing near to God, focusing on the priesthood and the means established by God for people to approach Him. He explains that the sacrifices outlined in Leviticus symbolize Christ's ultimate sacrifice, which is the foundation for our relationship with God. The sermon highlights the importance of understanding the types and shadows in Leviticus, which reveal God's grace and the necessity of Christ's perfect obedience and sacrifice. Darby also discusses the significance of the tabernacle as a place of communion between God and His people, emphasizing that true access to God is through Christ. Ultimately, the message conveys that through Christ's sacrifice, believers are invited into a deeper relationship with God, marked by grace and acceptance.

Transcript

The Book of Leviticus is the way of drawing near to God, viewed as dwelling in the sanctuary, whether in respect of the means of doing so, or of the state in which men could; and therewith, consequently, especially the subject of the priesthood; that is, the means established of God for those outside the sanctuary drawing near unto Him; and the discernment of the defilements unbecoming those who were thus brought into relationship with God; the function of discerning these being, in any case that rendered it necessary, a part of the service of the priesthood. There are also in Leviticus the several convocations of the people in the feasts of Jehovah, which presented the special circumstances under which they drew near unto Him; and, lastly, the fatal consequences of infringing the principles established by God as the condition of these relationships with Him.

Here the communications of God are consequent upon His presence in His tabernacle, which is the basis of all the relationships we are speaking of. It is no longer the lawgiver giving regulations from above, to constitute a state of things, but one in the midst⁹⁷ of the people, prescribing the conditions of their relationship with Him.

But whatever be the nearness and the privileges of the priestly position, the sacrifice of Christ is ever that which establishes the possibility and forms the basis of it. Hence the book begins with the sacrifices which represented His one perfect sacrifice. As presenting the work of Christ in its various characters and diverse application to us, these typical sacrifices have an interest that nothing can surpass. We will consider them with some little detail.

The types which are presented to us in the scriptures are of different characters; partly, of some great principle of God's dealings, as Sarah and Hagar of the two covenants; partly, they are of the Lord Jesus Himself, in different characters, as sacrifice, priest, etc.; partly, of certain dealings of God, or conduct of men, in other dispensations; partly, of some great future acts of God's government.

Though no strict rule can be given, we can say in general that Genesis furnishes us with the chief examples of the first class; Leviticus, of the second, though some remarkable ones are found in Exodus; Numbers, of the third: those of the fourth class are more dispersed.

The employment of types in the word of God is a feature in this blessed revelation not to be passed by. There is peculiar grace in it. That which is most highly elevated in our relationship with God almost surpasses, in the reality of it, our capacities and our ken, though we learn to know God Himself in it and enjoy this by the Holy Ghost. In itself, indeed, it is needful that it should surpass infinitely our capacities, because, if I may so speak, it is adapted to those of God, in respect of whom the reality takes place, and before whom it must be effectual, if profitable for us. All these profound and infinite objects of our faith, infinite in their value before God or in the demonstration of the principles on which He deals with us, become, by means of types, palpable and near to us. The detail of all the mercies and excellencies which are found in the reality or antitype are, in the type, presented close to the eye, with the accuracy of Him who judges of them as they are presented to His, but in a manner suited to ours, which meets our capacity; but for the purpose of elevating us to the thoughts which occupy Him. Christ, according to the mind of God, in all His glory, is the picture presented. But we have all the lines and explanations of what is contained in it, in that which we hold in our hand--of Him who composed the great reality. Blessed be His name!

To apply this to the sacrifices in the beginning of Leviticus, the establishment of the tabernacle embraces two points quite distinct,--the display of the plans of God in grace,⁹⁸ and the place of access to Him, and also the means of meeting the necessity and sin which gave occasion for its present exercise. All its structure was according to a pattern given in the mount-- a pattern of heavenly things including the intercourse between heaven and earth, and shews forth the order which finds its accomplishment in the better tabernacle not made with hands. But the economy of the tabernacle was only actually set up after the sin of the golden calf, when the jealousy of God against sin had already broken forth; and His grace was ministered from the throne in the sanctuary by offerings which met transgression, and transgression which in result barred the entrance of the priests at all times into the sanctuary, but supplied in grace all that met the need of a sinful people.

Hence also it is that the first mention we have of the tabernacle is upon the occasion of the sin of the golden calf, when Moses's anger waxed hot against the mad impiety which had rejected God, before they had received the details and ordinances of the law of Moses, or even the ten words from the mountain. Moses took the tent, and pitched it without the camp, far off from the camp, and called it the tabernacle of the congregation, though that really was not yet erected; and all that sought Jehovah went forth to the tabernacle of the congregation without the camp. It was a place of meeting for God and those among the

people who sought Him. In the law there was no question of seeking God. It was the communication of God's will to a people already assembled, in the midst of whom God manifested Himself, according to certain demands of His holiness. But when evil had come in, and the people as a body had apostatised and broken the covenant, then the place of assembly, where God was to be sought, was set up. This was before the tabernacle, as regulated according to the pattern shewn in the mount, was set up; but it established the principle on which it was founded in the most striking manner.

The order of the tabernacle as originally instituted was never carried out, as the law in its original character never was brought in. Nadab and Abihu offered strange fire the first day, and Aaron was forbidden the holiest save on the great day of atonement in another way. The tabernacle itself was set up according to the pattern, but the entrance to the inner sanctuary was closed. What was done referred to the state of sin, and was provisional, but a provision for sin, only not a finished work as we have it.

This meeting of Jehovah with the people, or the mediator, was twofold: apostolic, or sacrificial; that is, for the purpose of communicating His will; or of receiving the people in their worship, their failures, or their need, even as Christ Himself is the Apostle and High Priest of our profession--expressions which allude to the circumstances of which we treat. Jehovah's presence in the tabernacle, for the communication of His will (with which we have to do only inasmuch as what occupies us is an example of it⁹⁹), is thus spoken of in Exodus 25 and 29. In chapter 25, after describing the structure of the ark and its appendages in the most holy place, it is said, "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony which I will give thee. And there I will meet with thee [Moses], and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment with the children of Israel." This was for the mediator with Jehovah alone in secret. In chapter 29 we read, "A continual burnt offering throughout your generations at the door of the tabernacle of the congregation before Jehovah: where I will meet you, to speak there unto thee. And there will I meet with the children of Israel." That is where, though through a mediator, as all was now since the law was broken, Jehovah met the people, not Moses alone, with whom He communicated from between the cherubim in the most holy place.

On this ground Leviticus commences.

God speaks not from Sinai, but out of the tabernacle, where He is sought; where, according to the pattern of His glory, but according also to the need of those who seek His presence, He is in relationship with the people by mediation and sacrifice. In Sinai, in terrible glory, He demanded, and proposed terms of, obedience, and thereupon promised His favour. In this the communication was direct, but the people could not bear it. Here He is accessible to the sinner and to the saint, but by a provided mediation and priesthood. But then the centre and ground of our access to God thus is Christ's obedience and offering. This therefore is first presented to us when God speaks in the tabernacle.

The order of these sacrifices is first to be remarked. The order of their application is uniformly opposed to the order of their institution. There are four great classes of offerings: 1, The burnt-offering; 2, The meat-offering; 3, The peace-offering; and 4, The sin-offering. I name them in the order of their institution, but, in their application, when offered together, the sin-offerings always come first, for there it is restoration to God;¹⁰⁰ and, in approaching God by sacrifice, man must approach by the efficacy of that which takes away his sins, in that they have been borne by another. But in presenting the Lord Jesus Himself as the great sacrifice, His being made sin is a consequence of His offering Himself in perfectness to God, and though as made sin for us, still in His own perfectness, and for the divine glory, we say, His Father's glory;

this is a great but blessed mystery. He gives Himself up, coming to do His Father's will, and is made for us sin, Him who knew no sin, and undergoes death.

Furthermore, our sins being put away, the source of communion is thus in the excellency of Christ Himself, and in His offering, who offers Himself to God, without spot; glorifying God by death inasmuch as sin was there before Him and death by sin; and He gives Himself wholly up to God's glory in respect of this state,¹⁰¹ and then our presentation according to the preciousness of this on high, though the actual bearing of our sins be of absolute necessity to introduce us into this communion. In this is the difference of the great day of atonement. Then the blood was put on the mercy-seat in the holiest; but this, while giving access there on the ground of perfect cleansing through an offering of infinite value, was in respect of actual sins and defilement, not the pure sweet savour of the offering in itself to God. Yet it supposed sin. The offering would not have had its own character nor value if it had not. Hence, as presenting Christ, and our approach to God when sin has been fully dealt with and holiness tested, the burnt-offering, meat-offering, and peace-offering (in which latter our communion with God is presented to us), come first, and then the sin-offerings apart; needful, primarily needful to us, but not the expression of the personal perfectness of Christ, but of His sin-bearing, though perfectness were needed for that.

It is evident, from what I have said, that it is Christ we are to consider in the sacrifices which are about to engage our attention: the various forms of value and efficacy which attach to that one all-perfect sacrifice. It is true, we may consider the Christian in a subordinate point of view as presented to us here, for he should present his body a living sacrifice. He, by the fruits of charity, should present sacrifices of sweet savour, acceptable to our God by Jesus Christ; but our object now is to consider Christ in them.

I have said that there are four great classes presented to us--burnt-offerings, meat-offerings, peace-offerings, and offerings for sin. These may be seen thus classed in chapter 10 of the Epistle to the Hebrews. But then there is a very essential distinction which divides these four into two separate classes--the sin-offerings, and all the others. The sin-offerings, as such, were not characterised as offerings made by fire, of a sweet savour unto Jehovah (although the fat was in most of them burnt on the altar, and in this respect the sweet savour was there, and so it is once said, chapter 4:31; for indeed the perfection of Christ was there though bearing our sins), the others were distinctly so characterised. Positive sins were seen in the sin-offerings: they were charged with sins. He that touched those of them which fully bore this character, as being for the whole people¹⁰² (Lev. 16, Num. 19), was denied. But in the case of the burnt-offering, though not brought for positive sins, sin is supposed; there blood was shed, and it was for propitiation, but burnt on the altar, and all was a sweet savour to God. It was Christ's whole sacrifice of Himself to God, and perfect as an offering in every respect, though sin, as such, was the occasion of it. By this sacrifice, in result, sin will be put away out of God's sight for ever--what joy! see John 1:29 and Hebrews 9:26. But then we brought to the consciousness of our state of sin say, He was made sin for us, that we might be made the righteousness of God in Him. This is a consequence, but the basis is that, besides bearing our sins, He glorified God perfectly there where He was made sin. It was as in the place of sin that His obedience was perfect and God perfectly glorified in all He is (John 13 and 17). Indeed there is but one word for sin and sin-offering in the original. They were burnt, but not on the altar; the fat, save in one case, of which we may speak hereafter, was (chap. 4). The other offerings were offerings made by fire of a sweet savour unto Jehovah; they present Christ's perfect offering of Himself to God, not the imposition of sins on the substitute by the Holy One, the Judge.

These two points in the sacrifice of Christ are very distinct and very precious. God has made Him to be sin for us, Him who knew no sin: but also is it true, that through the eternal Spirit He offered Himself without

spot to God. Let us consider this latter, as first in the order presented in Leviticus, and naturally so.

The first sort of sacrifice, the most complete and characteristic of those characterised by being offerings made by fire of a sweet savour, was the burnt-offering. The offerer was to bring his offering,¹⁰³ in order to his acceptance with God, to the door of the tabernacle of the congregation, and to kill it before Jehovah.

First, of the place, the whole scene of the tabernacle ritual consisted of three parts: first, the holiest of all, the innermost part of the boarded space covered with tents, separated from the rest by a veil which hung before it, and within which was the ark of the covenant and the cherubim overshadowing the mercy-seat, and nothing else. This was the throne of God, the type also of Christ, in whom God is revealed, the true ark of the covenant with the mercy-seat over it.

The veil, the apostle tells us, signified that the way into the holiest was not yet made manifest while the old economy subsisted.¹⁰⁴ Immediately outside the veil--its efficacy, however, entering within, and whence, indeed, on certain occasions, incense was taken in a censer and offered within--stood the golden altar of incense. In the same, or outer chamber of the tabernacle, called the holy, as distinguished from the most holy place, or holy of holies, stood, on either side, the shew-bread and the candlestick--types, the former of Christ incarnate, the true bread in union with and head of the twelve tribes, on the one hand; and the latter, of the perfection¹⁰⁵ (still, I have no doubt, in connection with Israel in the latter day) of the Spirit, as giving light, on the other.

The church owns Christ thus, and the Holy Ghost dwells in it, but what characterises it, as such, is the knowledge of a heavenly and glorified Christ, and the Holy Ghost, as in divine communications, present in unity in it. These figures, on the other hand, give us Christ in His earthly relation, and the Holy Ghost in His various displays of power, when God's earthly system is established. Compare Zechariah 4, and Revelation 11 where there is the testimony to, but not the actual perfection of, the candlestick; God's testimony on the earth.

The Epistle to the Hebrews affords us all needed fight as to how far and with what changes, these figures can be applied now. But that epistle never speaks of the proper relationships and privileges of the church and Christians. These are viewed as pilgrims on earth, an earthly people. There is no union with Christ. He is in heaven and we in need on earth; no mention of the Father's name, but only so much the more precious as to our access to God, and needed supplies of grace for our path down here.

It is properly Christian; we are partakers of the heavenly calling; but it may reach out and give what is available for the remnant, slain after the church is gone. Into the holy place the body of the priests, and not merely the high priest, entered continually, but they only. We know who, and who alone, can now thus enter, even those who are made kings and priests, the true saints of God: only, we can add, that the veil that hid the holiest and barred the entrance is rent from top to bottom, not to be renewed again between us and God.

We have boldness to enter into the holiest. The veil has been rent in His flesh. He is not merely bread from heaven or incarnate, but put to death, denoted by flesh and blood, and the door fully opened for us to enter in spirit where Christ is. Our ordinary privilege and title is in the holy place--type of the created heaven, as the most holy is of the heaven of heavens, as it is called. In a certain sense, as to spiritual approach and intercourse, the veil being rent, there is no separation between the two, though in the light which no man can approach unto God dwells inaccessible. In the heavenly places we now are as priests, though only in spirit.

In approaching to this was the outside court, the court of the tabernacle of the congregation.¹⁰⁶ In entering this part, the first thing met with was the altar of burnt-offering, and between that and the tabernacle the laver, where the priests washed¹⁰⁷ when they entered into the tabernacle, or were occupied at the altar, to perform their service. It is evident that we approach solely by the sacrifice of Christ, and that we must be washed with water by the word before we can serve in the sanctuary. We have need also, as priests, of having our feet, at least, washed by our Advocate on high for our continual service there. (See John 13.)¹⁰⁸

Christ also thus approached, but it was in the perfect offering of Himself, not by the offering of another. Nothing can be more touching, or more worthy of profound attention, than the manner in which Jesus thus voluntarily presents Himself, that God may be fully, completely, glorified in Him. Silent in His sufferings, we see that His silence was the result of a profound and perfect determination to give Himself up, in obedience, to this glory--a service, blessed be His name, perfectly accomplished, so that the Father rests in His love towards us.

This devotedness to the Father's glory could, and indeed did, shew itself in two ways: it might be in service, and of every faculty of a living man here, in absolute devotedness to God, tested by fire even unto death; or in the giving up of life itself, giving up Himself--His life unto death, for the divine glory, sin being there. Of this latter the burnt-offering speaks; of the former, I judge, the meat-offering: while both are the same in principle as entire devotedness of human existence to God--one of the living acting man, the other the giving up of life unto death.

So in the burnt-offering; he who offered, offered the victim up wholly to God at the door of the tabernacle of the congregation. Thus Christ presented Himself for the accomplishment of the purpose and glory of God where sin was. In the type the victim and the offerer were necessarily distinct, but Christ was both, and the hands of the offerer were laid on the head of the victim in sign of identity.

Let us cite some of the passages which thus present Christ to us. First, in general, whether for life or for death, thus to glorify God; but exactly as taking the place of these sacrifices, the Spirit thus speaks of the Lord, in Hebrews 10, citing Psalm 40: "Then said I, Lo I come, in the volume of the book it is written of me, I delight to do thy will, O God; yea, thy law is within my heart." Christ, then, giving Himself up entirely to the will of God is what replaces these sacrifices, the antitype of the shadows of good things to come. But of His life itself He thus speaks (John 10:18): "I lay it down of myself, no one taketh it from me. I have power to lay it down, and I have power to take it again: this commandment have I received of my Father." It was obedience, but obedience in the sacrifice of Himself; and so, speaking of His death, He says, "The prince of this world [Satan] cometh, and hath nothing in me; but that the world may know that I love the Father, and as the Father hath given me commandment, so I do." So we read in Luke 9: "And it came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." "Through the eternal Spirit he offered himself without spot to God." (Heb. 9:14).

How perfect and full of grace is this way of the Lord! as constant and devoted to draw near when God should be thus glorified, and submit to the consequences of His devotedness-- consequences imposed by the circumstances in which we are placed--as man was to depart from God for his pleasure. He humbles Himself to death that the majesty and the love of God, His truth and righteousness, may have their full accomplishment through the exercise of His self-devoting love. Thus man, in His person, and through His work, is reconciled to God; takes the true and due relationship to Him; God being perfectly glorified in Him as to, and (wondrous to say) in the place of, sin, and that according to all the value of what Christ has

done to glorify God. It was in the place of sin, as made it for us, for there it was God had to be glorified, and there all He is came out as nowhere else, and there perfectly, in love, light, righteousness, truth, majesty, as by man's sin He had been dishonoured; only that now it was infinite in value, God Himself, not merely human defacing of God's glory. I do not here say men, but man. And the blessed result was, not merely forgiveness, but introduction into the glory of God.

The sacrifice was to be without blemish; the application of this to Christ is too obvious to need comment. He was the Lamb "without blemish and without spot." The offerer¹⁰⁹ was to kill the bullock before Jehovah. This completed the likeness to Christ, for, though evidently He could not kill Himself, He laid down His life: no one took it from Him. He did it before Jehovah. This, in the ritual of the offering, was the offerer's part, the individual's, and so Christ's as man. Man saw, in Christ's death, man's judgment--the power of Caiaphas, or the power of the world. But as offered, He offered Himself before Jehovah.

And now comes Jehovah's and the priest's part. The offering was to be made the subject of the fire of the altar of God; it was cut in pieces and washed, given up, according to the purification of the sanctuary, to the trial of the judgment of God; for fire, as a symbol, signifies always the trial of the judgment of God. As to the washing with water, it made the sacrifice typically what Christ was essentially--pure. But it has this importance, that the sanctification of it and ours is on the same principle and on the same standard. He is in this sense our sanctification. We are sanctified unto obedience. He came to do the will of His Father, and so, perfect from the beginning, learns obedience by the things which He suffered; perfectly obedient always, but His obedience put ever more thoroughly to the test, so that His obedience was continually deeper and more complete, though always perfect. He learned obedience, what it was to obey, and that by growing sufferings and the sense of what was around Him, and finally by the cross.¹¹⁰ It was new to Him as a divine Person--to us as rebels to God--and He learned it in all its extent.

Furthermore, this washing of water, in our case, is by the word, and Christ testifies of Himself that man should live by every word that proceedeth out of the mouth of God. This difference evidently and necessarily exists, that as Christ had life in Himself, and was the life (see John 1:4; 1 John 1:1, 2), we, on the other hand, receive this life from Him; and while ever obedient to the written word Himself, the words which flowed from His lips were the expression of His life--the direction of ours.

We may pursue the use of this water of cleansing yet farther. It is the power of the Spirit also, exercised as by the word and will of God;¹¹¹ so even the commencement of this life in us. "Of his own will begat he us by the word of truth, that we might be a kind of firstfruits of his creatures" (James 1:18). And so in 1 Peter 1:23, we are born of the incorruptible seed of the word. But then this finds us walking in sins and living in them, or, in another aspect, dead in them.

These are really the same thing, for being alive in sins is being spiritually dead towards God; only the latter sets out with our whole state discovered; the former deals with our responsibility. In Ephesians we are viewed as dead in sins; in Romans alive in them; in Colossians chiefly the latter, but the former is touched on. The cleansing must be, therefore, by the death and resurrection of Christ; death to sin and life to God in Him. Hence, on His death, was shed forth out of His side water and blood, cleansing as well as expiating power.

Death then is the only cleanser of sin as well as its expiation. "He that is dead is freed¹¹² from sin," and water thus became the sign of death, for this alone cleansed. This truth of real sanctification was necessarily hidden under the law, save in figures: for the law applied itself to man, alive, and claimed his

obedience. Christ's death revealed it. In us--that is, in our flesh--good does not dwell. Hence, in the symbolical use of water in baptism, we are told that as many of us as are baptised unto Christ, are baptised unto His death.

But it is evident that we cannot stop at death in itself. In us it would be the herald and witness of condemnation, but, having life in Christ, death in Him is death to the life of sin and guilt. It is the communication of the life of Christ which enables us thus to treat the old man as dead, and ourselves as having been dead in trespasses and sins. The body is dead because of sin, and the Spirit is life because of righteousness, if Christ be in you. So we are told as to the truth of our natural state (it is not here what faith holds the old man to be if Christ be in us): "You, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him."

When we were dead in sin, He hath quickened us together with Him; and, as baptised unto His death, it is added, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is only in the power of a new life that we can hold ourselves to be dead to sin. And, indeed, it is only by known redemption we can say so. It is when we have apprehended the power of Christ's death and resurrection, and know that we are in Him through the Holy Ghost, that we can say, I am crucified with Him; I am not in the flesh.

We know then, that this cleansing, which was apprehended as a mere moral effect in Judaism, is, by the communication of the life of Christ to us, that by which we are sanctified, according to the power of His death and resurrection, and sin as a law in our members is judged. The first Adam, as a living soul, corrupted himself; the last, as a quickening Spirit, imparts to us a new life.

But, if it is the communication of the life of Christ which, through redemption, is the starting-point of this judgment of sin, it is evident that that life in Him was essentially and actually pure; in us, the flesh lusts against the Spirit. He, even according to the flesh, was born of God. But He was to undergo a baptism, not merely to fulfil all righteousness as living--though perfectly pure--in a baptism of water, but a trial of all that was in Him by the baptism of fire. "I have," says He, "a baptism to be baptised with, and how am I straitened till it be accomplished!"

Here, then, Christ, completely offered up to God for the full expression of His glory, undergoes the full trial of judgment. The fire tries what He is. He is salted with fire. The perfect holiness of God, in the power of His judgment, tries to the uttermost all that is in Him. The bloody sweat, and affecting supplication in the garden, the deep sorrow of the cross, in the touching consciousness of righteousness, "Why hast thou forsaken me?"--as to any lightening of the trial, an unheeded cry--all mark the full trial of the Son of God. Deep answered unto deep,--all Jehovah's waves and billows passed over Him. But as He had offered Himself perfectly to the thorough trial, this consuming fire and trying of His inmost thoughts did, could, produce nought but a sweet savour to God. It is remarkable that the word used for burning the burnt-offering is not the same as that of the sin-offering, but the same as that of burning incense.

In this offering, then, we have Christ's perfect offering up of Himself, and then tried in His inmost parts by fiery trial of God's judgment. The consuming of His life was a sacrifice of a sweet savour, all infinitely agreeable to God--not a thought, not a will, but was put to the test--His life consumed in it; but all, without apparent answer to sustain, given up to God; all was purely a sweet savour to Him. But there was more than this. The greater part of what has been said would apply to the meat-offering. But the burnt-offering was to make atonement, an expression not used in chapter 2. There the personal intrinsic perfectness of

Christ was tested, and the manner of His incarnation, what He was as man down here, unfolded, but death was the first element of the burnt-offering, and death was by sin. There where man was (otherwise for him it could not be); where sin was; where Satan's power as death was; where God's irreversible judgment was, Christ had to glorify God, and it was a glory not otherwise to be displayed: love, righteousness, majesty, in the place of sin and death. Christ, who knew no sin, made sin for us, in perfect obedience and love to His Father goes down to death; and God is glorified there, Satan's power of death destroyed, God glorified in man according to all He is, sin being come in, in obedience and love. He was in the place of sin, and God glorified, as no creation, no sinlessness, could. All was a sweet savour in that place, and according to what God was as to it in righteousness and love.

When Noah offered his burnt-offering, it is said, "And Jehovah smelled a sweet savour, and Jehovah said in his heart, I will no more curse the ground for man's sake, for the imaginations of man's heart are only evil continually." It had repented Him that He had made man, and grieved Him at His heart; but now, on this sweet savour, Jehovah says in His heart, "I will no more curse." Such is the perfect and infinite acceptableness of Christ's offering up of Himself to God. It is not in the sacrifice we are considering that He has the imposition of sins on Him (that was the sin-offering), but the perfectness, purity, and self-devotedness of the victim, but in being made sin, and that ascending in sweet savour to God. In this acceptability--in the sweet savour of this sacrifice--we are presented to God. All the delight which God finds in the odour of this sacrifice--blessed thought!--we are accepted in. Is God perfectly glorified in this, in all that He is? He is glorified then in receiving us. He receives us as the fruit and testimony of that in which He has been perfectly glorified and that as revealed in redemption, in which all that He is is wrought out in revelation. Does He delight in what Christ is, in this His most perfect act? He so delights in us. Does this rise up before Him, a memorial for ever, in His presence, of delight? We, also, in the efficacy of it, are presented to Him; in one sense we are that memorial. It is not merely that the sins have been effaced by the expiatory act; but the perfect acceptability of Him who accomplished it and glorified God perfectly in it, the sweet savour of His sinless sacrifice, is our good odour of delight before God, and is ours; its acceptance, even Christ's, is ours.

And we are to remark that, though distinct from laying our sins upon Him, yet death implied sin, and the sacrifice of Christ, as burnt-offering, had the character which resulted from sin being in question before God, namely death. It made the trial and suffering so much the more terrible. His obedience was tested before God in the place of sin, and He was obedient unto death, not in the sense of bearing sins and putting them away, though in the same act, but in the perfection of His offering of Himself to God, and obedience tested by God; tested by being dealt with as sin, and therein, only, and a perfect sweet savour. Hence it was atonement; and, in one sense, of a deeper kind than the bearing of sins, that is, as the test of obedience and glorifying God in it. If we have found peace in forgiveness we cannot too much study the burnt-offering. It is that one act in the history of eternity in which the basis of all that in which God has glorified Himself morally, that is, revealed Himself as He is, and of all that in which our happiness is founded (and its sphere)--for blessed be God they go together--is laid; and laid in such a way that Christ could say, Therefore doth My Father love Me; and that in total, self-sacrifice made sin before God (oh, wondrous thought!) and for us. It became Him. Where is God's righteousness against sin known? where His holiness? where His infinite love? where His moral majesty? where what became Him? where His truth? where man's sin? where His perfectness? and, absolutely, where Satan's power, but its nullity too? All in the cross, and essentially in the burnt-offering. It is not as bearing sins, but as absolutely offered to God and in atonement --blood-shedding about sin;

There is another point to remark in this sacrifice distinguishing it. It was wholly for and to God; for us no doubt, but still wholly to God. Of other sacrifices (not of the two first, for sin--but of these hereafter) in some form or other men partook, of this not; it was wholly for God and on the altar. It was thus the grand, absolute, essential sacrifice; as to its effect, connected with us, as blood-shedding was (Heb. 9:26 and John 1:29, the Lamb of God) present in it (compare Eph. 5:2). Hence, though having the stamp of sin being there in blood-shedding and propitiation, it was absolutely and wholly sweet savour, wholly to God.

I now turn to the meat-offering. This presents to us the humanity of Christ; His grace and perfectness as a living man, but still as offered to God and fully tested. It was of fine flour without leaven, mingled with oil and frankincense. The oil was used in two ways; it was mingled with the flour, and the cake was anointed with it. The presenting (Christ's presenting Himself as an offering to God) even unto death, and His actually undergoing death, and shedding blood,¹¹³ must have come first; for, without the perfectness of this will even unto death, and that shedding of blood by which God was perfectly glorified where sin was, nothing could have been accepted; yet Christ's perfectness as a man down here had to be proved, and that by the test of death and the fire of God. But the atoning work being wrought, and His obedience perfect from the beginning (He came to do His Father's will), all the life was perfect and acceptable as man, a sweet savour under the trial of God--His nature as man.¹¹⁴ Abel was accepted by blood; Cain, who came in the way of nature, offering the fruit of his toil and labour, was rejected. All that we can offer of our natural hearts is "the sacrifice of fools," and is founded on what is failure in the spring of any good, on the sin of hardness of heart, which does not recognise our condition--our sin and estrangement from our God. What could be a greater evidence of hardness of heart than, under the effects and consequences of sin, driven from Eden, to come and offer offerings, and these offerings the fruit of the judicial toil of the curse consequent on sin, as if nothing at all had happened? It was the perfection of blind hardness of heart.

But, on the other hand, as Adam's first act, when in blessing, was to seek his own will (and hence by disobedience he was, with his posterity such as he, in this world of misery, alienated from God in state and will), Christ was in this world of misery, devoting Himself in love, devoting Himself to do His Father's will. He came here emptying Himself. He came here by an act of devotedness to His Father, at all cost to Himself, that God might be glorified. He was in the world, the obedient man, whose will was to do His Father's will, the first grand act and source of all human obedience, and of divine glory by it. This will of obedience and devotedness to His Father's glory, stamped a sweet savour on all that He did: all He did partook of this fragrance.

It is impossible to read John's,¹¹⁵ or indeed any of the Gospels, where what He was, His Person, specially shines forth, without meeting, at every moment, this blessed fragrance of loving obedience and self-renouncement. It is not a history--it is Himself, whom one cannot avoid seeing,--and also the wickedness of man, which violently forced its way through the coverture and holy hiding-place which love had wrought around Him, and forced into view Him who was clothed with humility--the divine Person that passed in meekness through the world that rejected Him: but it was only to give all its force and blessedness to the self-abasement, which never faltered, even when forced to confess His divinity. It was "I am," but in the lowliness and loneliness, of the most perfect and self-abased obedience; no secret desire to hold His place in His humiliation, and, by His humiliation: His Father's glory was the perfect desire of His heart. It was, indeed, "I am "that was there, but in the perfectness of human obedience. This reveals itself everywhere. "It is written," was His reply to the enemy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is written "was His constant reply. "Suffer it

thus far," says He to John the Baptist, "thus it becometh us to fulfil all righteousness." "That give," says He to Peter, though the children be free, "for me and for thee." This historically. In John, where, as we have said, His Person shines more forth, it is more directly expressed by His mouth: "This commandment have I received of my Father," "and I know that his commandment is life eternal." "As the Father hath given me commandment, so I do." "The Son can do nothing of himself, but what he seeth the Father do." "I have kept," says He, "my Father's commandments, and abide in his love." "If a man walk in the day, he stumbleth not."

Many of these citations are on occasions where the careful eye sees through the blessed humiliation of the Lord, the divine nature--God--the Son, only more bright and blessed, because thus hidden; as the sun, on which man's eyes cannot gaze, proves the power of its rays in giving full light through the clouds which hide and soften its power. If God humbles Himself, He still is God; it is always He who does it. "He could not be hid." This absolute obedience gave perfect grace and savour to all He did. He appeared ever as one sent. He sought the glory of the Father that sent Him. He saved whoever came to Him, because He came not to do His own will, but the will of Him that sent Him: and as they would not come without the Father's drawing, their coming was His warrant for saving them, for He was to do implicitly the Father's will. But what a spirit of obedience is here! He saves whom? whomsoever the Father gives Him--the servant of His will. Does He promise glory? "It is not mine to give, but to those for whom it is prepared of my Father." He must reward according to the Father's will. He is nothing, but to do all, to accomplish all, His Father pleased. But who could have done this, save He who could, and He who at the same time would, in such obedience, undertake to do whatever the Father would have done? The infiniteness of the work, and capacity for it, identify themselves with the perfectness of obedience, which had no will but to do that of another. Yet was He a simple, humble, lowly man, but God's Son, in whom the Father was well pleased.

Let us now see the fitting of this humanity in grace for this work. This meat-offering of God, taken from the fruit of the earth, was of the finest wheat; that which was pure, separate, and lovely in human nature was in Jesus under all its sorrows, but in all its excellence, and excellent in its sorrows. There was no unevenness in Jesus, no predominant quality to produce the effect of giving Him a distinctive character. He was, though despised and rejected of men, the perfection of human nature. The sensibilities, firmness, decision (though this attached itself also to the principle of obedience), elevation, and calm meekness which belong to human nature, all found their perfect place in Him. In a Paul I find energy and zeal; in a Peter ardent affection; in a John tender sensibilities and abstraction of thought united to a desire to vindicate what he loved, which scarce knew limit. But the quality we have observed in Peter predominates, and characterises him. In a Paul, blessed servant though he was, he does not repent, though he had repented. He had no rest in his spirit when he found not Titus, his brother. He goes off to Macedonia, though a door was opened in Troas. He wist not that it was the high priest. He is compelled to glory of himself. In him, in whom God was mighty towards the circumcision, we find the fear of man break through the faithfulness of his zeal. John, who would have vindicated Jesus in his zeal, knew not what manner of spirit he was of, and would have forbidden the glory of God, if a man walked not with them. Such were Paul, and Peter, and John.

But in Jesus, even as man, there was none of this unevenness. There was nothing salient in His character, because all was in perfect subjection to God in His humanity, and had its place, and did exactly its service, and then disappeared. God was glorified in it, and all was in harmony. When meekness became Him, He was meek; when indignation, who could stand before His overwhelming and withering

rebuke? Tender to the chief of sinners in the time of grace; unmoved by the heartless superiority of a cold Pharisee (curious to judge who He was); when the time of judgment is come, no tears of those who wept for Him moved Him to other words than, "Weep for yourselves and your children,"--words of deep compassion, but of deep subjection to the due judgment of God. The dry tree prepared itself to be burned. On the cross, when His service was finished, tender to His mother, and entrusting her, in human care, to one who, so to speak, had been His friend, and leant on His bosom; no ear to recognise her word or claim when His service occupied Him for God; putting both blessedly in their place when He would shew that before His public mission He was still the Son of the Father, and though such, in human blessedness, subject to the mother that bare Him, and Joseph His father as under the law; a calmness which disconcerted His adversaries; and, in the moral power which dismayed them by times, a meekness which drew out the hearts of all not steeled by wilful opposition. What keenness of edge to separate between the evil and the good!

True, the power of the Spirit did this afterwards in calling men out together in open confession, but the character and Person of Jesus did it morally. There was a vast work done (I speak not of expiation) by Him, who, as to outward result, laboured in vain. Wherever there was an ear to hear, the voice of God spoke, by what Jesus was as a man, to the heart and conscience of His sheep. He came in by the door, and the porter opened, and the sheep heard His voice. The perfect humanity of Jesus, expressed in all His ways, and penetrating by the will of God, judged all that it found in man and in every heart. But this blessed subject has carried us beyond our direct object.

In a word, then, His humanity was perfect, all subject to God, all in immediate answer to His will, and the expression of it, and so necessarily in harmony. The hand that struck the chord found all in tune: all answered to the mind of Him whose thoughts of grace and holiness, of goodness, yet of judgment of evil, whose fulness of blessing in goodness were sounds of sweetness to every weary ear, and found in Christ their only expression. Every element, every faculty in His humanity, responded to the impulse which the divine will gave to it, and then ceased in a tranquility in which self had no place. Such was Christ in human nature. While firm where need demanded, meekness was what essentially characterised Him as to contrast with others, because He was in the presence of God, His God, and all that in the midst of evil,--His voice was not heard in the street,--for joy can break forth in louder strains when all shall echo, "Praise his name, his glory."

But this faultlessness of the human nature of our Lord attaches itself to deeper and more important sources, which are presented to us in this type negatively and positively. If every faculty thus obeyed and were the instrument of the divine impulse in its place, it is evident that the will must be right-- that the spirit and principle of obedience must be its spring; for it is the action of an independent will which is the principle of sin. Christ, as a divine Person, had the title of an independent will. "The Son quickens whom he will; "but He came to do His Father's will. His will was obedience, sinless therefore, and perfect. Leaven, in the word, is the symbol of corruption--"the leaven of malice and wickedness." In the cake, therefore, which was to be offered as a sweet savour to God, there was no leaven: where leaven was, it could not be offered as a sweet savour to God. This is thrown into relief by the converse: there were cakes made with leaven, and it was forbidden to offer them as sweet savour, an offering made by fire. This occurred in two cases, one of which, the most important and significative, and sufficing to establish the principle, is noticed in this chapter.

When the firstfruits were offered, two cakes were offered baked with leaven, but not for an offering for a sweet savour. Burnt-offerings and meat-offerings were also offered, and for a sweet savour; but the

offering of the firstfruits--not (see verse 12 of this chapter, and Lev. 23). And what were these first-fruits? The church, sanctified by the Holy Ghost. For this feast and offering of the firstfruits was the acknowledged and known type of the day of Pentecost--in fact was the day of Pentecost. We are, says the Apostle James, a kind of first-fruits of His creatures. It will be seen (Lev. 23) that, the day of Christ's resurrection, the first of the fruits was offered, ears of corn unbroken, unbruised. Clearly there was no leaven there. He rose, too, without seeing corruption. With this no sin-offering was offered, but with the leavened cakes (which represented the assembly sanctified by the Holy Ghost to God, but still living in corrupted human nature) a sin-offering was offered; for the sacrifice of Christ for us, answered for and puts away in God's sight the leaven of our corrupted nature, overcome (but not ceasing to exist) by the operation of the Holy Ghost; by reason of which nature, in itself corrupt, we could not, in the trial of God's judgment, be a sweet savour, an offering made by fire; but, by means of Christ's sacrifice, which met and answered the evil, could be offered to God, as is said in Romans, a living sacrifice. Hence it is said, not merely that Christ has answered for our sins, but that "what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." God has condemned sin in the flesh, but it was in Christ as for, that is as a sacrifice for, sin, making atonement, undergoing the judgment due to it, being made sin for us because of it, but dying in doing so, so that we reckon ourselves dead. The condemnation of the sin is passed in His death, but death to it is therein come to us.

It is important for a troubled but tender and faithful conscience to remember that Christ has died, not merely for our sins,¹¹⁶ but for our sin; for surely this troubles a faithful conscience much more than many sins past.

As the cakes then, which represent the church, were baked with leaven, and could not be offered for a sweet savour, so the cake, which represented Christ, was without leaven, a sweet savour, and offering made by fire unto Jehovah. The trial of the Lord's judgment found a perfect will, and the absence of all evil, or spirit of independence. It was "thy will be done" which characterised the human nature of the Lord, filled with and animated by the fulness of the Godhead, but the man Jesus, the offering of God.

There is another example of the converse of this which I may notice in passing--the peace-offerings. There Christ had His part, man also. Hence in this were found cakes made with leaven along with the others which were without it. That offering, which represented the communion of the assembly connected with the sacrifice of Christ, necessarily brought in man, and the leaven was there--ordained symbol of that leaven which is ever found in us. The assembly is called to holiness; the life of Christ in us is holiness to the Lord; but it remains ever true that in us, that is, in our flesh, dwells no good thing.

This leads us to another great principle presented to us in this type: namely, the cake was to be mingled with oil. That which is born of the flesh is flesh; and in ourselves, born simply of the flesh, we are naturally nothing but corrupted and fallen flesh--"of the will of the flesh." Though we are born of the Spirit of God, this does not uncreate the old nature. It may attenuate to any conceivable degree its active force, and control altogether its operations;¹¹⁷ but the nature remains unchanged. The nature of Paul was as disposed to be puffed up when he had been in the third heaven, as when he had the letter of the chief priest in his robe to destroy the name of Christ if he could. I do not say the disposition had the same power, but the disposition was as bad or worse, for it was in the presence of greater good.

But the will of the flesh had no part whatever in the birth of Christ. His human nature flowed as simply from the divine will as the presence of the divine upon earth. Mary, bowing in single-eyed and exquisite

obedience, displays with touching beauty the submission and bowing of her heart and understanding to the revelation of God. "Behold the handmaid of the Lord [Jehovah], be it unto me according to thy word." He knew no sin; His human nature itself was conceived of the Holy Ghost. That holy thing which was born of the virgin was to be called the Son of God. He was truly and thoroughly man, born of Mary, but He was man born of God. So I see this title, Son of God, applied to the three several estates of Christ: Son of God, Creator, in Colossians, in Hebrews, and in other passages which allude to it; Son of God, as born in the world; and declared Son of God with power as risen again from the dead.

The cake¹¹⁸ was made mingled with oil, just as the human nature of Christ had its being and character, its taste, from the Holy Ghost, of which oil is ever and the known symbol. But purity is not power, and it is in another form that spiritual power, acting in the human nature of Jesus, is expressed.

The cakes were to be anointed with oil; and it is written how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil. It was not that anything was wanting in Jesus. In the first place, as God, He could have done all things, but He had humbled Himself, and was come to obey. Hence, only when called and anointed, He presents Himself in public, although His interview with the doctors in the temple shewed His relation with the Father from the beginning.

There is a certain analogy in our case. It is a different thing to be born of God, and sealed and anointed with the Holy Ghost. The day of Pentecost, Cornelius, the believers of Samaria on whom the apostle laid their hands--all prove this, as also many passages on the subject. We are all "the sons of God by faith in Christ Jesus." But "because ye are sons, God hath sent forth the Spirit of his Son into your hearts." "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." "This spake he," says John, "of the Spirit, which they that believe on him should receive." The Holy Ghost may have produced, by a new nature, holy desires, and the love of Jesus, without the consciousness of deliverance and power--the joy of His presence in the knowledge of the finished work of Christ. As to the Lord Jesus, we know that this second act, of anointing, was accomplished in connection with the perfectness of His Person, as it could, because He was righteous in Himself, when, after His baptism by John (in which He who knew no sin placed Himself with His people, then the remnant of Israel, in the first movement of grace in their hearts, shewn in going to John, to be with them in all the path of that grace from beginning to end, its trials and its sorrows), He, sinless, was anointed by the Holy Ghost, descending in a bodily shape like a dove, and was led of the Spirit into the conflict for us, and returned conqueror in its power, in the power of the Spirit, into Galilee. I say conqueror in its power; for if Jesus had repulsed Satan simply by divine power as such, firstly, there evidently could have been no conflict; and secondly, no example or encouragement for us. But the Lord repulsed him by a principle which is our duty every day--obedience, intelligent obedience; employing the word of God, and repulsing Satan with indignation the moment he openly shews himself such.¹¹⁹ If Christ entered into His course with the testimony and joy of a Son, He entered into a course of conflict and obedience (He might bind the strong man, but He had the strong man to bind).

So we. Joy, deliverance, love, abounding peace, the Spirit of sonship, the Father known as accepting us: such is the entrance to the christian course, but the course we enter on is conflict and obedience: leave the latter, and we fail in the former. Satan's effort was to separate these in Jesus. If Thou be the Son, use Thy power--make stones into bread--act by Thine own will. The answer of Jesus is, in sense, I am in the place of obedience--of servitude; I have no command. It is written, Man shall live by every word that proceeds out of the mouth of God. I rest in My state of dependence.

It was power, then, but power used in the state and in the accomplishment of obedience. The only act of disobedience which Adam could commit he did commit; but He, who could have done all things as to power, only used His power to display more perfect service, more perfect subjection. How blessed is the picture of the Lord's ways! and that, in the midst of the sorrows, and enduring the consequences of the disobedience, of man, of the nature He had taken in everything save sin. "For it became him, for whom are all things, and by whom are all things, [seeing the state we are in,] in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Jesus, then, was in the power of the Spirit in conflict. Jesus was in the power of the Spirit in obedience. Jesus was in the power of the Spirit in casting out devils, and bearing all our infirmities. Jesus was also in the power of the Spirit in offering Himself without spot to God; but this belonged rather to the burnt-offering. In what He did do, and in what He did not do, He acted by the energy of the Spirit of God. Hence it is that He presents an example to us, followed with mingled energies, but by a power by which we may do greater things, if it be His will, than He--not be more perfect, but do greater things; and morally, as the apostle tells us, all things. On earth He was absolutely perfect in obedience, but by that itself He did not, and, in the moral sense, could not, do many things, which He can do, and manifest now, by His apostles and servants. For, exalted at the right hand of God, He was to manifest, even as man, power, not obedience; "Greater things than these shall ye do, because I go to my Father."

This puts us in the place of obedience, for by the power of the Spirit we are servants to Christ--diversities of ministrations, but the same Lord. Hence greater works were done by the apostles, but mingled in their personal walk with all sorts of imperfections. With whom did Jesus contend, even if He was in the right? before whom manifest the fear of man? when did He repent of an act which He had done, even if afterwards there was no reason for repentance? No! there was a greater exercise of power in apostolic service, as Jesus had promised; but in vessels whose weakness shewed all the praise to be of Another, and whose obedience was carried on in conflict with another will in themselves. This was the great distinction. Jesus had never need of a thorn in the flesh, lest He should be exalted above measure. Blessed Master! Thou didst speak that Thou knewest, and testifiedst that Thou hadst seen; but to do so Thou hadst emptied, humbled Thyself, made Thyself of no reputation, and taken the form of a servant, in order to our being exalted by it.

The height, the consciousness of the height, from which He came down, the perfectness of the will in which He obeyed where He was, made no exaltation needed to Him. Yet He looked on the joy that was set before Him, and was not ashamed, for He was humbled even to this, to rejoice in having respect to the recompense of reward. And He has been highly exalted. "Because of the savour of thy good ointments, thy name is as ointment poured forth." For there was yet besides, in the meat-offering, the frankincense--the savour of all Christ's graces.

How much of our graces is presented to the acceptance of man, and consequently the flesh often mistaken for grace, or mixed with it, being judged of according to the judgment of man! But in Jesus all His graces were presented to God. True, man could, or ought to have discerned them as the odour of the frankincense, diffusing itself around, where all was burnt to God; but it was all burnt as a sweet savour to God. And this is perfection.

How few so present their charity to God, and bring God into their charity, exercising it for and towards Him, though in behalf of man, so that they persevere nothing the less in its exercise, though the more they love, the less they be loved! it is for God's sake. So far as this is the case, it is indeed a sweet odour to God; but

this is difficult: we must be much before God. This was perfectly the case with Christ; the more faithful He was, the more despised and opposed; the more meek, the less esteemed. But all this altered nothing, because He did all to God alone: with the multitude, with His disciples, or before His unjust judges, nothing altered the perfectness of His ways, because in all the circumstances all was done to God. The incense of His service and His heart, of His affections, went ever and always up, and referred themselves to God; and surely abundant frankincense, and sweet its odour, in the life of Jesus. The Lord smelled a sweet savour, and blessing flowed forth, and not the curse, for us. This was added to the meat-offering, for in truth it was in effect produced in His life by the Spirit, but always this frankincense ascended; so of His intercession, for it was the expression of His gracious love. His prayers, as the holy expression of dependence, infinitely precious and attractive to God, were all sweet odour, as frankincense, before Him. "The house was filled with the odour of the ointment." And just as sin is taking self instead of God, this was taking God instead of self, and this is perfection. And it is power too, because then circumstances have no power over self. And this is perfection in going through the world. Jesus was always Himself in all circumstances; yet for that very reason we feel them all according to God--not self. We may add, too, as Satan led to one and so slavery to him, so the other is in the power and leading of the Holy Ghost.

There was yet another thing forbidden, as well as leaven, in the sacrifice--namely, honey, that which was most sweet to the natural taste, as the affections of those we love after the flesh, happy associations, and the like. It is not that these were evil. "Hast thou found honey?" says the wise man, "eat so much as is sufficient, lest thou be filled therewith, and vomit it." When Jonathan took a little he had found in the wood, in the day of service and the energy of faith for Israel, his eyes were lightened. But it cannot enter into a sacrifice. He who could say, "Woman, behold thy son," and to John, "Behold thy mother," even in the terrible moment of the cross, when His service was finished, could also say, "Woman, what have I to do with thee?"¹²⁰ when He was in the simplest accomplishment of His service. He was a stranger to His own mother's sons, as Levi, in the blessing of Moses, the man of God--Levi, who was offered as an offering to God of the people (Num. 8:n), "who said unto his father and his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant."

Yet another thing remains to be observed. In the burnt-offering all was burnt to God, for Christ offered Himself wholly up to God. But the human nature of Christ is the food of the priests of God; Aaron and his sons were to eat what was not burned in the fire, of the meat-offering. Christ was the true bread, come down from heaven, to give life unto the world, that we (through faith, priests and kings) may eat thereof and not die. It was holy, for Aaron and his sons alone to eat; for who indeed ever fed on Christ but those who, sanctified by the Holy Ghost, live the life of faith, and feed on the food of faith? And is not Christ the food of our souls, as sanctified to God, yea, sanctifying us also ever to God? Do not our souls recognise in the meek and humble holy One--⁴ⁿ Him who shines as the light of human perfectness and divine grace amongst sinful men--what feeds, nourishes, and sanctifies? Cannot our souls feel what it is to be offered to God, in tracing, by the sympathy of the Spirit of Jesus in us, the life of Jesus toward God, and before men in the world? An example to us, He presents the impress of a man living to God, and draws us after Him, and that by the attraction of what He was-- Himself the force which carries on in the way He trod, while our delight and joy are in it. Are not our affections occupied and assimilated in dwelling with delight on what Jesus was here below? We admire, are humbled, and become conformed to Him through grace. Head and source of this life in us, the display of its perfection in Him draws forth and develops its energies and lowliness in us. For who could be proud in fellowship with the humble Jesus? Humble, He would teach us to take the lowest place, but that He had taken it Himself, the privilege of His perfect grace. Blessed

Master, may we at least be near to and hidden in Thee!

This is true, but there is a difference to be made here. In the peace-offerings there was also an eating of the flesh of the sacrifice besides what the priests had. Those who ate were yet separate from it because He was inwardly perfect. All the gospels, and pers

Source: <https://sermonindex.net/speakers/john-nelson-darby/synopsis-of-the-books-of-the-bible-leviticus/>

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