

opened a new and living way which He has consecrated for us. God having, in the cross of Christ, put sin away, we can stand in the light of His presence. Here we find the presence of God among them. This is not redemption, the object of which is that we should be with God. We could not meet God without redemption. Christ suffered, "the just for the unjust that He might bring us to God." (1 Peter iii. 18.)

We learn in this chapter how we can thus be in the presence of God constantly and abidingly. We are really, in title, made "kings and priests to God and His Father;" our provision and character being this, provision is made in Christ for us, so that we can be continually in the presence of God. There was to be the burnt-offering continually at the door of the tabernacle, the place where the Lord met with the people. We are consecrated to God to be priests. Christ has not yet taken upon Him His office as King, but He has taken the priesthood, and therefore we have got, even now, our priesthood. He exercises in heaven continually a perpetual priesthood, filling up in this respect the figure of Aaron, though the *order* be of Melchisedec.

We see here how we are put in the place of priests, and yet Christ is personally distinguished. Aaron goes first (ver. 5-7) alone, to represent Christ; then the sons (ver. 8) to represent the whole church, the priests. In referring to the cleansing of the leper, we have the way a sinner is