

was a very wealthy person and head of a very large and very prosperous firm, and took the young man into partnership. He is now a member of the firm and might be heard talking of *our* firm, *our* business, etc. That would be a great deal more than being forgiven and his debts paid. So it is with the believer. It is not only that his sins are forgiven and that he is delivered from all that was against him, and that there is no condemnation for him, as we have seen, but he is a child of God, yea even more than that, "if children then *heirs* ; *heirs* of God, and *joint* (or *co*) *heirs* with Christ" (Rom. viii. 17).

In Lev. iv., we had what Christ was in His death for the sinner, but in chap. i. we have what He was in His death for God. And whilst the word "burn" in connection with the sin offering means to consume (as expressive of the judgment of God against sin), "burn" in connection with the burnt offering means "to rise up a sweet savour," being quite a different word. Apart from the question of our salvation, fellow-believer, infinite was the glory brought to God by the cross. In the very scene where His glory had been, as it were, trampled under foot, *this world*—as to the very thing so dishonouring to God, *sin*—in the very nature that had been the enemy's willing agent in all this, *man's*—Jesus glorified God: "I have glorified Thee on the earth, I have finished the work which Thou gavest me to do" (John xvii. 4). Was not all that precious beyond measure to the