


## SERMON XII.



ON THE CONSECRATION OF AARON AND HIS  
SONS, WITH AN ACCOUNT OF THEIR INVESTI-  
TURE INTO THEIR OFFICES; WHICH WAS  
A SACRED SHADOW AND FIGURE OF THE  
ANOINTING OUR JESUS TO THE OPEN EXE-  
CUTION OF HIS PRIESTLY OFFICE.



EXODUS xxix. 35.

*“ And thus shalt thou do unto Aaron and his  
sons, according to all things which I have com-  
manded thee; seven days shalt thou consecrate  
them.”*

AARON and his sons being divinely called and appointed by the Lord, the one to the office of high priest, the others to that of being priests, directions are given concerning their consecration, and these orders are contained in this chapter before us. Both high priest and priests were to be inaugurated into their priesthood, by

washing their bodies, arraying them with their priestly robes, anointing them with blood and oil, which was sprinkled upon Aaron and upon his garments, and upon his sons, and upon their garments, and with the oblation of a sin-offering, burnt-offerings, and consecration-offerings, together with unleavened bread, cakes, and wafers, anointed with oil, all which were to be got ready against the day of their dedication to the service of the Lord.

My design in this discourse being to shew, that Aaron and his sons, in their consecration to the priests' office were figures and symbols of Christ, and shadowed forth our Lord Jesus in his anointing and consecration to the discharge of his priestly work and office, I shall aim to collect all the particulars concerning the rites and ceremonies observed in the consecration of Aaron and his sons, and set them before you under some general heads. And to the intent that none of these particulars may be omitted, I will here observe, that when the tabernacle was finished, erected and sanctified, by the Lord's taking up his residence therein, by dwelling between the cherubim in a cloud of glory, which rested on the dwelling-place of the Most High, and was seen by all the Israelites, after the Lord had given out what is recorded in the first seven chapters of the book of Leviticus; then Moses received from Jehovah commandment to set imme-

diately about the consecration of Aaron and his sons. The eighth chapter of Leviticus records their consecration, which was performed as prescribed in the chapter out of which I have read my text. The persons, garments, oils, and oblations are got ready; Aaron and his four sons are washed, and dressed in their sacred robes; the tabernacle, with its sacred furniture, are anointed with oil, and so is Aaron and his sons, who were to serve in it; a sin-offering, the flesh of which was burnt without the camp, and a burnt-offering are offered for them: a consecration ram, or peace-offering, being offered, the blood thereof, with sacred oil, is sprinkled on the tip of their right ears, thumbs, and toes, and on their garments. Part of the sacrificial flesh is given to the offerers to feast upon: Moses was the priest on this occasion, and therefore hath at this time the priest's portion. These ceremonies and oblations were repeated seven days successively. The whole congregation of Israel were gathered together, to be spectators and witnesses thereof.

These particulars I shall aim to interweave in the whole of my present sermon; and will set before you what I have to say on this subject, under the following particular heads or sections.

First, I will begin with the command given concerning the consecration of Aaron and his sons.

Secondly, I will relate what was particularly enjoined, and more especially what respected the high priest.

Thirdly, the time in which these services were performed and renewed, and these persons consummated for the discharge of their offices. And in going through these particulars, I will shew how Christ was represented by these services and persons.

I will first begin with the command given, concerning the consecration of Aaron and his sons.

The Lord's command, concerning these persons, and their consecration, is expressed in the beginning of this chapter. Moses was at this time in the mount with God, and Jehovah said unto him, "And this is the thing that thou shalt do unto them, to hallow them to minister unto me in the priest's office. Take one young bullock, and two rams, without blemish. And unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them, and thou shalt bring them in the basket with the bullock and the two rams." It would reflect divine light and glory to consider all that is commanded concerning the call and separation of Aaron and his sons to the office and work of priesthood, with the command concerning the rites, ceremonies, sacrifices, anointings,

clothing them, and sprinkling their garments with blood and oil, tipping their right ears, thumbs, and toes with the blood of the ram of consecration, and filling their hands with some parts of the sacrifices which they waved and heaved before the Lord, which were given by him, whilst Moses was in the presence-chamber of the Most High. This would fully confirm our minds that the offices into which Aaron and his sons were called and invested, and their consecration, with the rites, sacrifices, ceremonies, and services attending it, were shadows of heavenly things, and served to be examples of them.

With respect to the things commanded for sacrifices on this inauguration of Aaron and his sons, the bull, or bullock, was for a sin-offering. The rams, one was for a burnt-offering, the other for a consecration-offering. These animals were slain, and offered in sacrifice unto the Lord, as memorials of Christ; they shewed how Christ was to be made sin; how he was to bear the fire of divine wrath, which was to parch him through and through; by which means he was to make peace for us through the blood of his cross. His whole church and people were to be sanctified by the offering up of his body and soul, in union with his person, as a sacrifice of a sweet smelling savour unto God. The bread offerings, under their various forms, shewed how

Christ, the bread of life, would be broken and bruised for the iniquities of his people. Their being anointed with oil, was expressive of our Lord's being anointed with the oil of gladness above his fellows.

Thus, as Jehovah himself appointed the priesthood in the Jewish church, and the persons who should be exercised therein; so he also commanded what sacrifices and services should be offered and performed at their anointing and introduction into the priest's office. This served to shew his authority and lordship over his house, the church, and was also a symbolical representation of the unction and consecration of our great high priest, Christ Jesus, whose call was from his divine Father: he called, appointed, and set him apart to his office and work of Mediatorship.

When Aaron and his sons were invested and sanctified to their office, all the congregation were assembled, to point out their interest and concern therein. These persons being appointed to minister and draw nigh to God on their behalf, and offer gifts and sacrifices for them, represented our Lord Jesus Christ, who is one with his church; he is united unto, and interested in all his people; he acts in his mediatorial and priestly office on their behalf; and they are all and each individual of them, equally united unto, and interested in him; he offered himself, his body and soul in union with his person, for them.

Aaron and his sons were types of Christ. The latter, as well as the former, had garments made by the Lord's command for them to minister in, for glory and for beauty. The difference of the high priest from the rest of the priests, was especially in his superiority above them in his anointing, or being clothed with his golden garments, and in the services performed by him on the day of annual atonement. I proceed,

Secondly, to relate what was particularly enjoined, and more especially what respected the consecration of the high priest.

As the garments, oil, and oblations for the high priest, and his sons the priests, were divinely prescribed, so whatever actions, ceremonies, and sprinklings were to be performed, are also expressed. They were all of them to be washed, anointed, sprinkled with blood and oil, and clothed: their right ears, thumbs, and toes were to be tipt with sacrificial blood; sin-offerings, burnt-offerings, peace-offerings, or, as they were on this occasion stiled, consecration-offerings, were to be sacrificed for them, and they were to feed upon a portion of these peace-offerings; their hands were to be filled with the wave and heave-offerings. And all these rites, ceremonies, sacrifices, and services, were to be performed and repeated over seven times, once on each of the seven days of the consecration; this is com-

manded in my text, “ And thus shalt thou do unto Aaron and his sons, according to all things which I have commanded thee : seven days shalt thou consecrate them.”

To give a particular relation of the consecration of these persons. First, they were to be brought unto the door of the tabernacle of the congregation, and being admitted into the court of the tabernacle, they were to be washed with water ; this was at the laver which was set in the court, and Moses when he placed it there, put water into it, that the priests might wash their hands and feet thereat, when they went in to minister before the Lord : it was an emblem of the blood of Christ. The priests being washed, was to shew that they must first be purified in the blood of the Lamb, before they could draw nigh unto God, and worship him acceptably with reverence and godly fear. It also pointed out the immaculate purity of Christ himself, the apostle and high priest of our profession, who being without all sin, was qualified to act and perform the priestly office for his church and people ; and he hath made an end of sins, and brought in everlasting righteousness. Secondly, these persons were clothed ; it is probable the high priest first, and then his sons, the priests. The robes were put on the high priest in the following order : the linen breeches he doubtless put on himself ; then Moses clothed him first



with the linen coat; secondly, with the robe of the ephod; thirdly, with the ephod; fourthly, with the mitre, to which he fastened the plate of gold. The fine linen coat was wrought with checker work. This garment was bound or girt round the body with the girdle which belonged to it, this was made of fine linen, of the same with the coat; it was wrought with blue, purple, and scarlet; it was embroidered or wrought with checker work, like the coat. This girdle was a long sash of linen, which went many times round the body, over the paps, and downward, partly to keep warm, and partly to strengthen the back in the performance of those services which were to be attended to in the sanctuary. Over this was put the robe of the ephod, it was so called because the ephod did gird and keep it tight to the body of the high priest; it had no sleeves as the checkered coat had, but it was made of two main pieces, one whereof hung before him, the other behind him; the collar of this ephod was like the collar of an habergeon, or surplice, whole, and to be put over his head just as a surplice is, and from the collar downwards the pieces were parted, and his arms came out between them; at the lower end of each of these pieces were thirty-six little bells with clappers, and pomegranates of needle-work between every bell. The bells were seventy-two in all. This robe was of the colour of the heaven over our heads, or sky

colour; over this garment was the ephod: the breadth of this was the breadth of his back from shoulder to shoulder, and it hung behind him from his arm holes to his feet. From it came two pieces from under his arm holes, which met together and clasped over his paps, and this was called the curious girdle of the ephod, because both it and the ephod were curiously wrought of fine twist and gold; it had two shoulder pieces also, which went over the priest's shoulders, and were fastened to the ephod behind, and to the girdle before. And so the ephod was low behind and short before him. Upon these shoulder pieces were two beryl stones, set in gold, on which the names of the twelve tribes were engraven. Upon these shoulder pieces were two bosses of gold, near to these two stones, into which two gold chains, which tied the breast-plate to the ephod, were so fastened, that the breast-plate and ephod might not be parted. The breast-plate was a cloth of gold, an hand breadth square, double, set with twelve precious stones, in four rows, three in a row; these are called urim and thummim, *Exod. xxviii. 30.* The mitre was like a Turkish turban, or a high pole cap; the golden plate fastened on the front of the mitre, was as it were a crown, and on it was this inscription, "Holiness to the Lord."

Aaron, thus dressed and dignified in his priestly robes, must have shone exceeding grand,

magnificent, and august: his garments were exceeding rich, majestic, and splendid: he typified and represented our great high priest, Jesus, the Son of God.

The other priests were clothed with linen breeches, coats, girdles, bonnets, or mitres; all these were the same as those which the high priest wore, there was no difference. Those robes which particularly distinguished him were the robe of the ephod, the ephod, with the breastplate, and onyx stones on his shoulders, and the plate of gold on his mitre.

The third act of consecration was, the anointing with holy oil, or ointment. This sacred unction was composed of myrrh, cinnamon, calamus, and cassia, with olive oil. See *Exod.* xxviii. 23 to 25. It was extremely fragrant. I will here speak particularly of the anointing Aaron, the high priest, for he only was anointed, as were the tabernacle and its vessels, the brazen altar, with the laver and its foot. As for Aaron's sons, their garments were only sprinkled with blood and oil.

Mr. Romaine says, the priest, the sacrifice, the altar, the tabernacle, &c. were all the same person in different views, exhibiting the blood of him, "who through the eternal Spirit, offered himself without spot to God." *Heb.* ix. 14. Moses took the anointing oil, and anointed with it the tabernacle, and all that was therein, and sancti-

fied them; then he sprinkled thereof upon the altar seven times, and anointed the altar, and all its vessels, both the laver and its foot, to sanctify them. Surely it must diffuse a sweet odour and perfume; we may well consider it as typical of Christ, the Anointed One, whose person, obedience, and death, is ever sweet and acceptable unto God. Moses poured this holy oil, or ointment, with the greatest profusion on the head of Aaron, the high priest. This shewed how Christ would be anointed with the Holy Ghost; that he would be full of grace; his person would be all perfume, and yield an everlasting fragrance to his church and people. The psalmist doubtless refers to this when he says, in his address to Messiah, the Christ of God, "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever; all thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made thee glad." Psalm xlv. 2, 8.

The tabernacle and altar anointed seven times, denoted their full and complete sanctification; and they and the high priest being anointed with the same rich and costly perfume, shew that all the acts and offices of Christ receive their perfection from his infinite person, God-man, in whom dwelleth all the fulness of the Godhead, and all the fulness of grace and glory.

Aaron having been washed, clothed, and anointed, Moses brought the sons of Aaron, and clothed them with the garments appointed for them; viz. first, the breeches; second, the linen coats; third, the girdles; fourth, the mitres. Their garments being put upon them, Moses sprinkled blood and oil upon Aaron, and upon his garments, and upon his sons, and upon their garments, and thus he hallowed both Aaron and his garments, and his sons and their garments with him. Their persons and garments sprinkled with blood and oil, shewed that they could be sanctified by the blood and Spirit of Christ alone, to fit them for entering into their office, and for the proper discharge thereof. They were washed, as the high priest also was, to point out the need of being made clean from all sin in the blood of Jesus.

These things having been performed, the sacrifices for this solemnity were brought forth in the following order: first, the bullock, and this was for a sin-offering; Aaron and his sons put their hands upon the head of it. This the Lord had commanded. Then Moses killed it before the Lord by the door of the tabernacle of the congregation; he then took up the blood of it, and put it on the horns of the altar of burnt-offering with his finger, and poured out all the blood at the bottom of the altar. This done, he

burnt the fat, and the two kidneys, with the caul, upon the altar. The flesh of the bullock, his skin and dung, were burnt with fire without the camp. This sacrifice was a figure of Christ, as substituted in the room and stead of his people. Aaron and his sons laying or putting on their hands on the head of the bullock, was in effect laying their sin thereon; it pointed out the Lord's laying on Christ the iniquities of us all. The killing the bullock before the Lord was expressive of the violence of Christ's death, and also that it was by divine appointment. The blood put upon the horns of the altar, pointed out the blood of Christ as the only remedy for purging away sin, and that it affords an effectual plea for us before God, and when applied by the Spirit of God unto our minds, speaks and proclaims peace. The pouring all the blood at the bottom of the altar, shewed how Christ would pour out his soul unto death, and thereby obtain eternal redemption for us. The burning the inwards, fat, and kidneys on the altar, shewed how the heart and inward feelings and affections of his soul, were towards his people, and how he would have his whole soul engaged in offering up himself as a sacrifice for sin. The remaining part of the sin-offering, with its skin, and dung, carried forth and burnt without the camp, shewed how Christ would suffer without the gate; it was also expressive of his dolours and

smart, with the contempt which would be cast on him in his sufferings. This sin-offering, though its blood was not carried within the vail, yet Aaron and his sons eat not of it, to shew they could make no atonement for their own sin, but must look to Christ alone, and rest on him as their true and only sacrifice and propitiation. This sin-offering pointed out Christ, who was made sin for us, though he himself knew no sin, that we might be made the righteousness of God in him.

This sacrifice being offered, Moses, who was at Aaron's consecration the officiating priest, took the ram, and Aaron and his sons put their hands on the head of it. This shewed that the animal was substituted in their room and stead. It was a figure of Christ, who took the place of his people, and became their sacrifice for sin. They laid their hands on its head, to point out how their sins were in a figure transferred from them to the sacrifice. The animal was slain, its blood sprinkled round about the altar; it was cut into pieces; the inwards and legs were washed; then it was so laid on the altar as to figure out Christ upon the cross; it was burnt with fire upon the altar. This was the burnt-offering, so called, because wholly consumed by fire. A figure of Christ, as made a curse, and sustaining the wrath of his divine Father, due to the sins of his church and people. The washing the sacrifice,

denoted the immaculate purity of Christ's oblation. It being cut into its parts, shewed how every faculty, sense, and member of Christ's soul and body, endured the whole curse and punishment due to sin. The sprinkling the blood round about the altar, pointed out the reconciliation and sanctification of all the elect by the blood of Christ; and also that the Godhead of Christ, which bore up his humanity, when he made his soul an offering for sin, gave everlasting virtue to his most precious blood-shedding, so that it cleanseth from all sin. The sacrifice being a sweet savour unto the Lord, shewed the fragrancy and odour of the sacrifice of Immanuel, which would be offered in the flames of everlasting love, to satisfy the Father's law and justice. This being finished, Moses brought the other ram, and this was the offering for consecration; Aaron and his sons put their hands on the head of it; then Moses killed it, and took of its blood, and put it on the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkled the blood upon the altar round about. Then he took the blood which had been placed on the altar, and of the anointing oil, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon their garments: and thus they and their garments were hallowed.



This was the sacrifice of the ram of consecration; its blood thus put on the ears, toes, and thumbs of Aaron and his sons, and put by command on their right ones, pointed out the cleansing and sanctifying these members, which were instead of the whole body, to the service of God. The ear was sanctified to hear the word of God; the hand, that their work and administration of God's service, might be acceptable unto the Lord; the foot, to denote that their conversation ought to be such as becometh the gospel of Christ; the sacrificial blood, taken from the altar, pointed out Christ, whose Godhead gives an infinite virtue and efficacy to his most precious blood-shedding: this blood with oil mixed with it, and sprinkled on Aaron's and his sons' garments, pointed out that these persons and their garments could be completely sanctified only by the blood and death of Christ, and the grace of the Holy Ghost.

After this was finished, then Moses took some parts of the ram of consecration, viz. the breast and shoulder, with one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread, these he put into the hands of Aaron and his sons, and they waved and heaved them before the Lord. The wave-offering, or moving these offerings to and fro round about, signified, as Ainsworth thinks, the trials and afflictions of God's ministring servants.

After these things had been waved, Moses was to receive them at the hand of Aaron and his sons, and burn them upon the altar for a sweet savour before the Lord. This might suggest, that by Christ's ministers, the knowledge and savour of his name, person, blood and righteousness, grace and mercy are made known, and diffused abroad far and wide.

This service being performed, the breast of the ram of consecration was waved before the Lord; and the breast and shoulder of it, which had been waved and heaved up, and so given to the Lord and his ministers, was to be their portion, on which they were to feed. This was to teach Aaron and his sons, now set apart and consecrated, that they should, with all their hearts and with all their souls, give themselves unto the Lord, and employ their strength in his service. This from henceforth became the property of the officiating priests. Thus they who waited at the altar, were partakers of the altar by eating of the sacrifices. And thus the Lord's goodness in providing for his servants who ministered before him was evident. These parts, the shoulder and the breast, might be designed to shew, how these ministers, and all others, should bear up and support the church of God to the uttermost of their power, and also bear them on their breast or heart, shewing all loving affection

to them. This sacrificial food was very expressive of Christ, who is the food of faith, the feast and sacrifice provided for his people. The flesh of the ram of consecration was to be seethed in some place joining to the court of the tabernacle of the congregation, and what remained of it was to be burnt with fire, after Aaron and his sons had eaten a part of it, with the unleavened bread. The Lord adds, in his commandment concerning these things to Moses, "And thus shalt thou do unto Aaron and his sons, according to all things which I have commanded thee, seven days shalt thou consecrate them."

All these things which the Lord prescribed and commanded concerning the consecration of Aaron and his sons, were to be transacted and repeated over and over, again and again, for the space of seven days; all which time they were to abide at the door of the tabernacle of the congregation, day and night, to keep the watch of the Lord. Thus the covenant of priesthood was confirmed unto the tribe of Levi, in Aaron and his sons, which covenant was life and peace. Mal. ii. 5.

The ceremony of consecration lasting seven days, the sabbath must pass over them before these persons entered on their office: it shewed forth that their whole lives should be wholly spent in the service of the Lord. I proceed,

Thirdly, to speak of the time when the ordination took place, how long it lasted, and how hereby these persons were perfected for the discharge of their offices. And in going through these particulars, will shew how Christ was represented by these persons and services.

As it respects the time of Aaron's and his sons' consecration, it was after the tabernacle was set up, out of it from between the cherubims of glory Jehovah Jesus had spoken with an audible voice to Moses, and given out his divine command concerning his sacred ordinances and institutions. The tabernacle was set up, and sanctified by Jehovah's taking up his residence therein, by a visible cloud, in which he dwelt between the wings of the cherubims in the holy of holies. This was on the first day of the first month, in the second year after they came out of Egypt. If the commands given and recorded in the first seven chapters of Leviticus, were given out immediately on the setting up of the tabernacle, it may then be conceived, that the command concerning the consecration of Aaron and his sons, which followed thereon, might take place on the same day; this may the rather be conceived, because the tabernacle and all its furniture, the laver and its foot, were anointed and sanctified on the same day that Aaron and his sons were. The ordination lasted seven days.

Seven is the scripture number for perfection; and the perfection of their consecration was expressed hereby. By this space of time spent in these services, the solemnity of the ordinance was increased; and the high priest and priests by being so often clothed and unclothed, were the more used to their garments, and better qualified for their services when they should fully enter on the performance of them. The various services of sacrificing, and other rites and ceremonies being thus repeated throughout each of the seven days, the consecration was hereby fully and thoroughly perfected, and Aaron and his sons properly and regularly qualified for a proper entrance on, and discharge of, their respective offices. Now, therefore, the promise was fulfilled, "I will sanctify also both Aaron and his sons to minister to me in the priests' office." *Exod. xxix. 44.* And indeed when all was finished, and Aaron on the eighth day, the day immediately succeeding the seven which had been spent in the consecration, entered on the execution and discharge of his priesthood, having offered a sin-offering for himself, and one also for the people, and likewise burnt-offerings, peace-offerings, &c. he went with Moses into the holy place, and having burnt the incense, and trimmed the lamps, they both came out. Then Aaron lifted up his hands, as the high priest, and

pronounced the blessing on the people prescribed in Numb. vi. 22, &c. hereupon "the glory of the Lord appeared." I conceive the Son of God shone forth in the cloud with luminous light and splendor, giving hereby a visible evidence of his acceptance of Aaron and his services; which done, he also put honour on his own sacrificial institutions, "There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted and fell on their faces." Levit. ix. 23, 24.

Thus the Lord gave testimony of his being well pleased with the consecration, investiture, and anointing of Aaron and his sons to the priests' office; and gave also a signal and proof of his being pleased with these services and sacrifices, as memorials of his Son Jesus Christ, and his sacrificial death.

I will now conclude my present discourse, with setting forth the high priest, in his office and consecration, as a figure and type of Christ. This I will particularly consider, as Aaron was washed, clothed, and anointed.

Aaron was, as the first part of his consecration, washed with water. Our Lord Jesus was his antitype. To represent what had been transacted within the vail, betwixt the eternal Three, and to make an outward, open, and clear mani-

festation of it, the Lord called and appointed, and dressed up Aaron in all his costly robes, and commanded him to be anointed with holy ointment, that he might be Christ's representative, a figure and type of him who was to be, and now is exalted the great high priest over the house of God, who liveth after the power of an endless life. As Aaron, before he entered on his office, was washed with water, so Christ was baptized before he entered publicly on the execution of his mediatorial and priestly office.

The high priest was clothed with holy garments: he could not but appear truly glorious in his embroidered coat, with its embroidered girdle, over which he wore the robe of the ephod, which was all of blue, at the skirts of which were bells and pomegranates, above which he wore the ephod with the breast-plate, and on his head he wore the mitre and holy crown. He represented Christ, in his glorious beauty, purity, and perfection, with the golden crown on his head, with the names of the people on his shoulders, and on his heart.

The high priest with his pontifical attire, as the holy one of Jehovah, as the crowned, sanctified, anointed one, who drew nigh unto God, representing all the congregation of Israel in the breast-plate, where they shone most glorious, by

the luminous brightness and effulgency of the jewels in which their names were engraven. This may give us a faint conception of the glory of the church in Christ, and how they shine in him, and as represented by him.

The high priest thus clothed and adorned, represented our Lord Jesus Christ, our true high priest, as clothed with our nature, inherently pure, all glorious within, full of perfection and majesty, in whom dwelt, and will for ever dwell, all the fulness of the Godhead.

These garments of the high priest may lead us to contemplate the divine fulness of gifts and graces in Christ, and his qualifications as God-man Mediator, for the discharge of his office.

The holy oil, or ointment, poured upon the head of the high priest, by which he was anointed, was a symbolical representation of Christ, who was anointed with the Holy Ghost without measure; the Holy Ghost descended on him, anointed him, sealed him as the Messiah, and fitted him for his work and office, and bore testimony of him as the Christ of God; and the Father, by a voice from heaven, declared concerning him, "This is my beloved Son, in whom I am well pleased."

The sacrifices of sin-offerings, burnt-offerings, and consecration offerings, offered at Aaron's ordination, prefigured how Christ would, by his



one offering make an end of sin, and bring in everlasting righteousness, and be hereby fitted for his office of priesthood in the highest heavens; it being founded on the oblation of himself offered on earth.

The sprinkling of blood and oil on Aaron and on his garments, and on his sons, and their garments, may serve to remind us how Christ, in the execution of every part of his office, was under the unction of the Holy Ghost; and that Jesus loved his church and members, and washed them from their sins in his own blood.

The tipping Aaron's right ear, thumb, and toe, and his sons' also, with blood, might signify how the virtue of Messiah's blood would tend to the everlasting purification and perfection of his whole church, both in body and soul.

The filling Aaron's and his sons' hands with parts of the sacrifices, might be intended to denote, that the hands of Christ are full of blessings.

Notwithstanding the majesty, glory, and honour which attended the Aaronical consecration, yet he was made priest without an oath. Our Jesus hath this pre-eminency above and beyond him, to be a priest, and confirmed in office by an oath. The Lord Jehovah, the Father, said to Messiah, the Prince of Peace, "The

Lord hath sworn, and will not repent, thou art a priest for ever, after the order of Melchise-deck.

May the Lord bless what I have here set before you, to the exalting of Christ in your understandings, hearts, and affections. Even so, O Lord Jesus Christ. Amen.

## SERMON XIII.

---

ON THE SACRIFICES AS MEMORIALS OF CHRIST'S  
OBLATION AND THE BURNT-OFFERING PAR-  
TICULARLY TREATED OF.

---

LEVITICUS i. 7, 8, 9.

*“ And the sons of Aaron, the priest, shall put fire upon the altar, and lay the wood in order upon the fire. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order, upon the wood that is upon the fire which is upon the altar. But his inwards and his legs shall he wash in water. And the priest shall burn all on the altar. to be a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord.”*

THE tabernacle being erected and consecrated by the Lord's dwelling between the cherubim in the holy of holies, in a cloud of glory, and resting on it in a pillar of cloud by day, and in a pillar of fire by night, it pleased him to de-