

An Attempt To Listen To God On

No Spot in Him

By

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Meditations on No Spot In Him

When meditating on our Lord no single viewpoint presents the entire picture, consequently in this consideration there are several distinct avenues of thought, which are as follows:

- 1) The first deals with the academic matters of the Hebrew and Greek words translated “blemish” or “spot”, where they are used relative to the sacrifices and some significances of them.
- 2) The second considers the consideration of our Lord’s impeccability.
- 3) The third section is taken up with the possibility that the things regarding the Lord can become theoretical.
- 4) The fourth section is meditations on the perfections of our Lord as indicated by the Old Testament types when reference is made to the inwards of the animal (Ex. 29:13) and is taught in 1 John 3:5.

The Hebrew Words

The Old Testament records several ways by which the spotlessness of the Son of God is emphasized. The perfection of the soon to be offered animals is indicated by two repeated expressions, “no blemish” and “no spot”. When God gives commands about the red heifer (Num. 19), the Israelites were told: “Bring thee (Moses) a red heifer without blemish wherein is no spot”. This is the only time in the Old Testament where both words are used governing one offering. The literal wording is: “In her there is no spot”. In the New testament when Peter speaks of the Lord as a Lamb, he will also say He is without blemish or spot.

The Hebrew clause translated “wherein is no spot” is spoken of Coniah and Israel. Concerning Coniah, God said: “Wherein is no pleasure?” (Jer. 22:28). He was cast aside as a broken vessel because of his wickedness in cutting and burning the scroll of the Lord, indicating his rebellion against the government of God (Jer. 36:20-23; 25; 28-32). The same concerning Israel who transgressed the commandments of the Lord and the covenant of their betrothal to Him (Hos. 8:8).

It is when considering the perfections of the Lord against the background of these two references that the perfection of the Lord shines out. Unlike Coniah, the Lord Jesus rebelled against the word of God but fulfilled it. Speaking to John at His baptism He said: “Suffer it to be so now: for thus it becometh us to fulfill all righteousness” (Matt. 3:15). To the religious leaders He said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill (Matt. 5:17). Unlike Israel, His pledge to “do thy will” was never violated. Again, just prior to the cross He said: “I have finished the work which Thou gavest me to do” (Jn. 17:4).

“What Is The Difference Between No Blemish And No Spot”?

God never uses words superfluously, consequently when the Holy Spirit writes “No blemish” or “No spot” there is a difference. This is shown in the following scriptures:

- a) This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke (Num. 19:2).
- b) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:27).
- c) But with the precious blood of Christ, as of a lamb without blemish and without spot (1 Pet. 1:19).

What is the difference?

In Hebrew one word is “M’uwm” and the other is “tamiym”. There is no value in saying “M’uwm” means without blemish and “tamiym” means without spot because the KJV is exceedingly inconsistent in its translating. In Lev. 1:3 the Hebrew word “Tamiym” is translated “no blemish”, yet is translated “no spot” in Num. 19:2. Complicating the matter further the word translated “without blemish” in Num. 19:2 is “m’uwm”. A consistent translation would have been:

- i) Lev. 1: 3 “Let him offer a male without tamiym (blemish)”.

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- ii) Num. 19:2 “that they bring thee a red heifer without tamiym (blemish, not spot) wherein is no “m’uwm”(spot, not blemish). The expression “wherein is no m’uwm” finds its New Testament antitype in our Lord when in 1 John 3:5 the expression is found “In Him is no sin”.

“M’uwm” is used in nineteen verses in the Old Testament and some of its significant uses are:

- 1) A blemished individual could not offer a sacrifice. (Lev. 21:21)
- 2) At times it was the result of damage done by another. (Lev. 24:19)
- 3) At other times it indicated that which was organically deficient in an individual. (Dan. 1:4)

It emphasizes the Lord’s absence of any unsightliness before God, His sinlessness, it is what he was not.

“M’uwm” emphasizes His absence of any unsightliness before God, a man utterly void of any blemish in any way and there was no internal sin (the heredity effect of original sin). The emphasis is on what He was not and what He did not, carrying the thought of His imperviousness to blemishing from within or from without. Living in this vale of tears and sorrow He saw sin but was never defiled, heard sinful talk but was never defiled and knew man’s sinful thoughts but was never defiled. Furthermore, all which He was morally He was physically, having a body utterly impervious to disease as His spirit was to sin. He could touch the leper and not be contaminated, He could touch the dead and not be defiled, He could live surrounded by sin on every hand and yet never be contaminated.

Illustration: Like the sunlight, it can shine into the dirtiest places, shine upon the most corrupt wickedness, and never be contaminated.

“Tamiym” emphasizes perfection, His holiness, what He was in himself, perfection of integrity and emphasizes what He was. “Tamiym, means to be complete, having an untroubled human relationship with God (Deut. 18:13) and is translated “perfect” concerning Noah (Gen. 6:9); “without blemish” concerning the lamb (Ex. 12:5); “sincerity” concerning the people (Josh. 24:14), and “undefiled” (Psa. 119:1). It indicates a life in conformity with God (Duet. 18:13); His work (Deut. 32:4); His service (Josh 24:14); and His ways (2 Sam. 22:31). Because the Lord was perfect He was totally opposite to the wicked, who are like the troubled sea, always stirring up mire. His perfection is seen when as the physician He was present to spiritually heal those who thought themselves spiritually healthy. “And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them” (Lk. 5:17).

From my studies, apart from our Lord there is only one group of men and one individual of whom it is recorded that they were without blemish. In Dan. 1:4 there were a group of the children of Israel who physically had nothing organically deficient in them. The same was true of Absalom (2 Sam. 14:25). The infinite difference is that in the Hebrews and Absalom it was physically and outwardly as seen by men, but with the Lord, was morally and inwardly as evaluated by God.

The difference can be illustrated by Mrs. Jones who has a beautiful tablecloth, it is perfect, (without blemish, without taimyn) in its coloring, texture and smoothness, it is positively perfect. Now, being a clumsy fellow, I spill some orange juice on it. Now it has a spot, it has a m’uwn. It is still perfect but it is not without a spot. When Mrs. Jones bought it the tablecloth was tamiym and m’uwn.

To assist in the differentiating between the words, following is a list of the places where:

- a) The word “Tamiym” is translated “spot.”
 - i) Num. 19:2; ch. 28:3, 9,11;¹ ch. 29; 17, 26.
- b) The word “tamiym²” is translated “without blemish”
 - i) Ex. 12:5; ch 29:1

¹ In Num. 28:19 it is without blemish although in vv 3, 9, 11 it is “without spot”.

² Trs “complete” Lev. 23:15 “full year” Lev. 25:30

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- ii) Lev. 1:3, 10; ch. 3, 6; ch. 4:3, 23, 28, 32; ch. 5:15, 18; ch. 6:6; ch. 9:2, 3; ch. 14:10; ch. 22:19³, ch. 23:12,18
 - iii) Num. 6:14; ch. 28:19⁴; ch. 29:2, 8, 13, ⁵20, 29, 32, 36
 - iv) Ez. 43:22, 23, 25; ch. 45:18, 25; ch. 46:6, 13
- c) The word “mum” is translated “spot”
- i) Num. 19:2
 - ii) Deut. 32:5
 - iii) Job 11:15.⁶
 - iv) Song of Songs 4:7
- d) The word “mum” is translated “blemish”
- i) Lev. 21:17, 18, 21; ch. 22:20, 21, 25; ch. 24:19, 20
 - ii) Deut. 15:21; ch.17:1
 - iii) 2 Sam. 14:25
 - iv) Dan 1:4

In the New Testament, Peter, the inspired apostle, uses an expression (1 Pet. 1:19) that is only found once in the Old Testament. The Holy Spirit takes a statement that is used only of the red heifer (Num. 19:2), that “they bring thee a red heifer without spot, wherein is no blemish”. While it is true that Peter reverses the terms and applies them to Christ as the Lamb, it has pleased the Holy Spirit to use them relative to two different pictures of the Lord. In the Old Testament they are used of the heifer and in the New Testament of Christ as the Lamb.

There are seven Greek words which indicate wholeness. They are:

- 1) “Amōmos” translated “without blemish, without spot, faultless”.
- 2) “Aspilos” translated “without spot”, which is translated “complete”.
- 3) “Artios” which is translated “entire”.
- 4) “Amemptos” translated “blameless”.
- 5) “Anegkletos” translated “unreprovable and blameless”.
- 6) “Anepilēptos” translated “unreprovable and irreproachable”.

Of these, only two are used regarding the Lord. These are “Amōmos” (Heb. 9:14; 1 Pet. 1:19) where it is translated, “without spot” in Heb. 9:14, but “without blemish” in 1 Pet. 1:19. The other word, “Aspilos”, is only used in 1 Pet. 1:19. Archbishop Trench, in his “Synonyms of the New Testament”, writes the following: “When amōmos is used with aspilos, amōmos refers to the absence of internal blemish and aspilos to the lack of external spot. Thus when it is said “no blemish” it indicates nothing external had marred the animal. “No spot” indicates no marring on the inside. Thank God this is wonderfully true but it is not the fullest meaning.

The Impeccability Of The Lord

When considering the impeccability of our Lord, His person or His work, there can be no room for error or human rationale. He was, is and ever will be absolutely impeccable in every way. Perhaps the biggest single error of the majority, if not all cults, either state that while the Lord was holy yet he could have sinned and would not, that His life was a constant struggle between the divine nature which found sin contrary to His essential character and the flesh nature which was attracted to sin. One has said: “Every suggestion Satan made was appealing to Jesus and

³ In Lev. 22:21 it is translated perfect.

⁴ In Num. 28:31 The NASB indicates that at the end of this verse there is a clause bracketed in the KJV, “They shall be without defect” Tamiym.

⁵ In Num. 29:17, 26 it is translated without spot although the rest of the times it is without blemish.

⁶ In Job 21:7 it is translated “blot” as in Prov. 9:7.

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opened up to him real possibilities⁷?. Let it be clearly stated, the Lord did not refuse to sin because of the enabling grace of God, but because being Holy it was obnoxious to Him.

I judge it to be an error to speak of the human and divine natures of the Lord. The reality is that the word “nature” is only used once concerning the Lord and that is when it states, “He took not on Him the nature of angels” (Heb. 2:16). The argument is that we all know what we mean but that is not good enough. If we use Biblical terminology then it will be said that the Lord had no law (principle, power) of sin and death in Him, He was deity and humanity in perfection. The two major views regarding the sinlessness of the Lord are:

- a) He was peccable.
 - ii) This teaches that the Lord could have sinned, could have yielded to temptation, been blind sided by Satan and rejected the will of God at any time from His birth to His death. The biblical support for such is Heb. 4:15: “He was tempted in all points like as we are.”
 - ii) This fails to recognize that being tempted is not a sin, but the fulfilling of it. Sin is not only doing what should not be done but failing to do what ought to be done.
- b) He was impeccable .
 - i) This teaches that the Lord could not sin, that He was untarnished by the law of sin, He was never under the headship of Adam, was holy in His essential being and diametrically opposed to the committing of any form of sin and ever doing that which was right. It is important to realize that sin is not just doing that which is contrary to God but it is the failing to do that which is glorifying to God. There are sins of omission and sins of commission. Christ never failed in any of them.
 - ii) Its teaching necessitates that when the Lord partook of human flesh, was made in the likeness of human flesh, He did not lose a single iota of deity.

Some Evidences For The Impeccability Of Our Lord Are:

- a) His holy conception.
 - i) The conception of our Lord was a two fold miracle, being physical and spiritual. The Holy Spirit overshadowed Mary so that the law of sin and death never entered the child.
 - ii) To say that the Holy One begotten by the Holy One could have sinned is to state that the Holy Spirit was capable of producing that which was flawed and had the possibility of rebellion against God.
 - iii) Our Lord was born holy, not because man was never involved as if to indicate that sin passes through the seed of man rather than being inherent in all humanity.
- b) His singularity of His essential being:
 - i) There is so much discussion concerning the true person of the Lord and His “emptying Himself” (Phil. 2:7). It must be very clear that the deity of the Lord cannot be separated from His humanity. For instance, it is sometimes said that as a man He slept in the boat and as God He stilled the waves. I judge this to be a grievous error, for it divides the Lord. It is a profound mystery that the man who slept in the boat was God and the God who stilled the waves was the man Jesus. God cannot die and yet the man who died was God. God cannot be wearied yet the man who was wearied was God. It is no wonder the apostle wrote: “Great is the mystery of godliness, God manifest in flesh” (1 Tim. 3:16).
 - ii) Could the Lord have sinned in his humanity but not in His deity? Absolutely not because it is impossible to divide the person of the Lord. He speaks of Himself as a single person.
 - iii) Concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh (Rom. 1:3).
 - iv) He was born of Mary yet He is Emmanuel, God with us (Matt. 1:23).
- c) Our Lord became a man. He did not lay aside any or all of His attributes of Deity and limited Himself so that while in this scene of time He possessed no more supernatural power than any other human.

⁷ Dr. R. Crook, Southern Baptist Convention’s “Sunday School Young People” Jan. - Mar. 1965

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- d) The man Christ Jesus, while retaining every iota of deity and every attribute, refrained from using any of them, living in unreserved dependence on God and by the Holy Spirit doing the miracles, etc. A lesson we all have to learn.

The Prevention Of The Holy Becoming Common

One of the lessons God seeks to teach His own, of every age, is the prevention of the holy from becoming common. A blasé attitude is very easy to fall into in which one can sing beautiful hymns, sit quietly while prayers are being made and yet two things happen. One is singing mechanically while the mind is elsewhere, and the second is being unaffected by the truths considered. Is this the result of a lack of spiritual development? It is possible that some might object to such a statement, yet while admitting we could be better, in reality there is not enough concern to make the necessary changes. This must be very saddening to the Lord and His Father. I have one son and I love when people speak well of him intelligently. How much more would God delight in our heart appreciation of Christ. He desires worshippers in spirit and truth not in formal deadness. At times it is beneficial to ask some hard questions, for instance, when was the last time:

- a) I wept either at home or in the meeting at the thought of what my sins cost the Lord?
- b) I sat in wonder at the marvel of divine love?
- c) My heart burst in delight and true worship in contrast to the reiteration of data or a mini ministry meeting with eyes closed?
- d) I was thrilled in my soul as it was expounded about the perfect perfections of the Lord?
- e) I was moved as we sang, “O spotless Lamb of God in Thee, The Father’s holiness we see”?

The reality is the sacred can become common!

The Vastness Of The Glory Of Christ

One has said that our worship of the Lord is not due to the smallness of the object but the tininess of our appreciation. When David considered the heavens grasping a little of the vastness of God’s creating, sustaining and developing creation, he worshipped. We marvel at the brilliance of the stars, then musing on the vastness of space between them the question comes to mind: “Why did God make it all so big”? It seems to me that God wants us to understand that every attribute and feature of Divine Persons is like the heavens, far beyond our comprehension. We can speak of their mercy, love, grace, holiness and perfections but the glory of each is unfathomable in fullness. Therefore, when musing on the glory of the Lord we discover that our highest thoughts are superficial understandings of the outshining of His glories.

It is in the depths of His essential being that we find holiness intensified. John will make it plain: “In Him is no sin” (1 Jn. 3:5). When the writer of Hebrews speaks of the outshining of glory, it is not a reflected glory, but His own inherent glory streaming out from His person in multi levels and situations (Heb. 1:3).

That Which He Never Knew

The Son of God could not sin and never knew the dark experience of distance from God due to his own iniquity. The fellowship He and the Father enjoyed was never interrupted by suspicion, never marred by a disagreement, never was there an uncomfortableness between them and never hindered by foolishness. Superlative in-depth fellowship, completely void of any animosity, was all that was ever known. During the three hours of darkness the Lord experienced that which He had never known before, being forsaken by God! There is a difference between being left and being forsaken. To say that the Lord was “left” by God, or “rejected” by God, is doctrinally wrong and too shallow, but due to our sins, He was forsaken by God! He died to that experience and will never know its darkness again.

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Romans 6

Paul wrote: “He died unto sin once” (Rom. 6:10). This clause leads a truth and then several questions.

- a) Since the Lord was always dead to sin, what does this then refer? The word “once” indicates a particular point of time when He died to sin once.
- b) Is there a difference in the expression “Died unto sin” and “died for our sins”?
- c) In what way did He die to sin once?

One could quickly answer that He died once for our sins and give ample verses to prove that reality. However, the passage does not say, “He died for sins once” but “He died unto sins”, or “He died to sin”. There is a difference between the Lord dying “for sin” and dying “unto/to sin”.

When Christ died for sins, he died vicariously for us, that He did once for all. The main truth is that of His sufferings as a substitute. When Christ died to sin, that also He did once for all, but the emphasis is on His death⁸ to the consequences of sin, knowing the judgment of God for sin being experienced by Himself.

The following verse says: “Likewise reckon ye also yourselves to be dead indeed unto sin” (Rom. 6:11). If verse 10 is interpreted to indicate when the Lord suffered for sins, then verse 11 means that vicariously I am to do the same? Such an idea is blasphemy. The passage signifies the way Christ died and I am to die the same way! In what way did the Lord die unto sin? He died unto its results, that is separation from God. The argument is that life is to be lived in such a way that separation from God, due to sin, is something I would never know after conversion. This is perfection and idealism but God is a realist so we have an Advocate and High Priest. Being perfect His standard is very high and cannot be lowered.

The Glory Of Christ’s Sovereignty

Perhaps the clause which speaks most emphatically of the sovereignty of God is the expression “I will”. When the Lord sojourned on this earth this was recognized by at least one who needed help:

- a) In Matt. 8:2....The leper said: “If thou wilt, thou canst make me clean”. The Lord’s reply was “I will”.
- b) In Matt. 11:28 The Lord gives the invitation, “Come unto me. . . I will give you rest”.
- c) In Matt. 13:30..The Lord says: “In the time of harvest, I will say to the reapers”.

Yet, this is the One who in Gethsemane, with bitter tears cried: “Not my will but thine be done”. Our Lord lived in giving to God His rightful place, living in the fulness of Rev. 4:11: “For thy pleasure they are and were created.” From his birth He could say in truth: “Thou art my God”, “I was cast upon thee from the womb”. He always gave God the fulness of love and perfection of service that He was worthy of.

Being truly and without compromise God and man, He is a man whose excellencies can never be discovered or known by natural abilities. “Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” (Job 11:7). Musing on Christ we are only fringing the edge of the infinite for who can:

- a) Comprehend the unequalled God. “Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?” (Isa. 40:12)
- b) Declare His wisdom so unspeakable. “Who hath known the mind of the Lord?” (Rom. 11:34)

⁸ When we speak of the Lord dying it must be understood that it is due to English that we speak thus. The Lord was never a dying man, never can there be a medical reason given for the death of the Lord, death did not slowly creep over that sacred body. His death was a deliberate act of committing his spirit to God. The blood of the Lord is never mentioned in the entire narrative of the beatings by man and nailing to the cross. It is after He is dead that there is any mention of His blood. The only time the word “dying” is used in connection with the death of our Lord is 2 Cor. 4:10 in which it is literally, “the being made a corpse”, and its immediate context is to the experience of Paul.

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- c) Enunciate His ways which are unfrustratable. (Job 42:2)
- d) Express His glory so immeasurable. "Against all the gods of Egypt." (Ex. 12:12)
- e) Set forth His grace so unfathomable. (2 Cor. 8:9; Eph. 1:7, 2:7)
- f) Reveal His love so indescribable. (Jn. 3:16)
- g) State His knowledge so immeasurable. "Tellethe the number of the stars; he calleth them all by their names." (Psa. 147:4)
- h) Broadcast His thoughts which are innumerable. (Psa. 40:5; 139:17)
- i) His power is unfailing. "I will make my firstborn, higher than the kings of the earth." (Psa. 89:27)
- j) His fury is unimaginable. (Rev. 6:16)
- k) His pity is incalculable. "The Lord pitieth them that fear Him." (Psa. 103:13)
- l) His duration is unlimited. He is the eternal God (Deut. 33:27), "the Father of eternity" DBY, YLT, (Isa. 9:6)
- m) His person and abilities are unchangeable. "For I AM THE Lord, I change not". (Mal. 3:6)
- n) His holiness so exceptional, perfect, (Isa. 6:3), and this is part of that which 1 John 3:5 speaks of.

Meditations On 1 John 3:5

The Wording Of The Text.

"And ye know that He was manifested to take away our sins, and in Him is no sin". In a literal translation the wording is "kai hamartia en autos ouk estin", "and sin in Him is not". Darby translates this as: "And in Him sin is not". Young's literal translates it as: "And sin is not in Him". Compare Jn. 7:18.

Learned scholars indicate that the emphasis is on the word sin, so that the passage more accurately reads: "sin in Him, there is none". In 1 John the Lord is holy (ch 2:20), pure (ch 3:3), sinless (ch 3:5), and righteous (ch 3:7). It is a fact that while the expressions, "He did no sin", "He knew no sin", are normally quoted correctly, yet 1 John 3:5 is often misquoted. It does not say, "In Him was no sin" but "In Him is no sin". The tense of the word "is" is present, indicating active, which indicates an action happening right now. Being indicative, it indicates a true reality. Therefore the clause means that He is always without sin.

Because God is light, He could never act with favouritism toward Christ. If anything, His evaluation had to be more exacting, His observation with more scrutiny because of the works He was doing and that He was to do.

The work He was doing was revealing the Father and God, conveying to the disciples the Word and Name of God. The name and glory of God was at stake and His character must not be impugned upon. That which He had to do was be the sacrifice for sin, the mighty victor over Satan and his citidel of death.

There could not be the slightest infringement in error, nor could the slightest divergence from the will of God be tolerated. In Him there must never be any characteristic of the natural heart of man. From without there must be nothing within Him that would respond to fleshly misplaced sympathy, fleshly evaluations from external stimulia.

Salient Points in 1 John

Considering some points of John's first epistle there are truths presented that:

- a) Christ never needed having sinned.
- b) Christ knew in a deeper way.
- c) That which typified Christ in contrast to us.
- d) That which Christ could say without reservation and in truth.

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Having Never Sinned, Christ Never Needed:

1) Forgiveness:

- a) To failing humanity the word “forgiven” must be one of the most beautiful words in all the scriptures. After David had sinned and having known grief and sorrow of heart, in repentance he bowed before God. His words in Psa. 51 are not a mere unemotional factual confession, but the out-breathings of a burdened spirit. This was godly sorrow in truth. He says: “Thou desireth truth in the inward parts” for he knew that it was there he went astray. One can feel the pathos of his plaintive cry: “Wash me”, “Cleanse me”, and then he knows the blessedness of God’s forgiveness (Rom. 4:7).

2) Cleansing:

- a) It is very hard for us to live in a dirty world, defiling and among distorted humanity and not be infected. Added to our problem is the law of sin⁹ (Rom. 7:23, 25; 8:2) within that loves sin and responds to it as a nail to a magnet. Because of these things there ought to be the conviction of conscience, or the awareness that we have grieved the Holy Spirit without knowing exactly in what way. When there is an awareness then confession needs to be made. This is something our Lord never knew. Day after day He could lift His face to God, and as one looking into the eyes of the loved one, know that there was nothing between them. The Father never knew what it was to have a furrowed brow because of something the Lord said or did. The heart of God was never grieved because of Christ’s movements. Never was there a word that needed repealing, a work for which He was ashamed, an attitude that ever needed repenting of or a situation that could have been handled better. The intensity of the Holiness that marked His character pre-incarnation, was the distinguishing mark of His whole life. The religious authorities called him a sinner, a blasphemer, spoke of Him as an illegitimate child yet at His trials not an accusation could be laid against him.

- b) At this point of time I am aware of two statements made by our Lord which evidence His sinlessness and thus never need of cleansing:

- i) John 8:46: “Which of you convinceth me of sin?”

1. The Greek word translated “convinceth” means to reprove with the convicting of the offender. John convicted Herod in the matter of taking his brothers wife (Lk. 3:19), those who brought the woman taken in adultery were convicted in their own conscience (Jn. 8:9). It necessitates a wrong done by an offender and their conscience is awakened and conviction occurs. Our Lord never sinned and therefore, although He was constantly accused of sin, none could ever be laid so as to awaken his conscience to something forgotten or some deeply hidden activity He had suppressed the truth of.

- ii) John 14:30: “The prince of this world¹⁰ cometh ¹¹and hath nothing in me”.

1. Three times in John the Lord refers to Satan as the Prince of this world.
 - (a) John 12:31 Now is the judgment of this world, now shall the prince of this world be cast out.
 - (b) John 14:30 Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me
 - (c) John 16:11 Of judgment, because the prince of this world is judged.

⁹ That is the principle, the power, the dominating power of inherent sin passed on to all humanity because of Adam’s sin.

¹⁰ In Matt. 12:24 Satan is called, “The prince of the devils” and in Eph. 2:2, “The prince of the power of the air”. This is very wonderful for when the Lord comes for his own He comes to the air, the very domain of Satan and defeating him takes His people from his control, then when the Lord comes to the earth He comes not to the air, but through it to the earth and thus defeats Satan in two levels.

¹¹ There are at least three opinions on this verse. One is that the Lord is speaking of Himself and so it is translated, “The ruler of this world is coming, and I have nothing now to do but to convince the world that I love the Father, and do as He commanded me”. Another suggestion is that it was the Roman government who by Pilate was going to judge him but would find no fault in Him.

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2. The enemy of God is coming, not with a velvet glove but in hatred and vicious hostility. Since Christ would not submit to him by “tender” gesture of sympathy as in the first temptation etc., He now comes in all his built up venom. When our Lord was before the Sanhedrin He said: “This is your hour and the power of darkness” (Lk. 22:53), and my understanding is that the agony in the garden was from two avenues:
 - a) One, His own soul knowing the dreadfulness of being bereft of the fellowship of God and His rod of affliction being inflicted.
 - b) The second being the urgings of Satan to prevent Him from going to the cross.
3. However, he has nothing in Christ, nothing of past failure in the life of the Lord which even for an iota of time brought the Lord under Satan’s domination. There was no weakness in that lovely man for Satan to lay hold upon.
 - a) Samson’s weakness was women and Satan used that to bring him down.
 - b) David’s weakness was fleshly dependence and Satan used that to bring him down.
 - c) Jonah’s weakness was patriotism and Satan used that to bring him down.

Every human has a weakness, a susceptibility to certain sin or sins and Satan knows what they are. In Christ there were no weaknesses for him to lay hold upon. The Lord was void of any sympathy with anything of Satan, nothing which he had by which he could excite the Lord to do evil. John Wesley writes, “No claim, no right nor power (over the Lord). No guilt in the Lord to give him power over Him, no corruption to urge him to respond to temptation.”

4. The blessedness of this is that all He had just said was assured. Some of the glorious statements were:
 - (a) Now is the Son of man glorified and God is glorified in Him, and if God be glorified in Him, God shall also glorify Him in Himself and shall straightway glorify Him. (Jn. 13:31-32)
 - (b) I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also. (Jn. 14:2-3)
 - (c) He that hath seen me hath seen the Father. (Jn. 14:9)
 - (d) Because I live ye shall live also. (Jn. 14:19)
 - (e) Peace I leave with you, My peace I give unto you. . . Let not your heart be troubled neither let it be afraid. (Jn. 14:27-28)
 - i. Against this background He says: “the prince of this world cometh and hath nothing in me” (Jn. 14:30). This is rich beyond words.

There Are Statments In The Book of 1 John That Christ Knew In a Deeper Way Than Any Other.

- 1) Two of these statments are, Ch 3:18: “Love in deed and truth” and ch 2:14: “known the Father.”
 - a) Dealing only with the first the Lord loved in deed and truth as no other. Because He was sinless within, His love was untarnished by self interests. The Psalmist could say: “I love the Lord because He hath heard my prayer”. John could write: “we love the Lord because he first loved us”. The love of Christ for God was not a “because” love, it was purest love void of any ulterior motive or reason.
 - b) In Psalm 139 the Psalmist wrote that the Lord knows his downsitting and uprising and every word he knew altogether. That is, he knew every movement and the reasons for every word. The pharisees came to the Lord asking: “Should we give tribute to Caesar”? Again with the woman in adultery: “What do you say we should do”? He knew their inner motives, these were not deeds of love or truth but envy and attempts to find a flaw in Him.
 - c) This could never be said of the Lord because there was no sin in Him, no word was ever tainted and no activity done in deception.

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That Which Typified Christ in Contrast To Us

- 1) Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight (1 Jn. 3:22).
- 2) The Holy Spirit caused Isaiah to write, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth" (Isa. 42:1). To this, one could ask, "Could this be said of Him after living among men?" The answer is a resounding yes from several expressions and at different times.
 - a) After approximately 30 years of virtual silence, God, who watched every iota of His life, opened the Heavens and publicly declared: "This is my beloved Son in whom I am well pleased" (Matt. 17:5; 2 Pet. 1:17).
 - b) Another 3 years passed and on the Mount of Transfiguration, God again bears witness to His delight in Christ when He says: "This is My beloved Son: hear him"! (Mk. 9:7; Lk. 9:35).
 - i) All those years unflinchingly He kept the commands of God and did so from a heart of love.
 - c) Time passes and the Lord says: "I have glorified thee on the earth" (Jn. 17:4).
 - d) After all His earthly sojourn is over Paul is guided to write: "He was. . . Justified" (1 Tim. 3:16).

That Which Christ Could Say Without Reservation and in Truth

When an individual grows spiritually and not just intellectually by abiding in Christ, then sin becomes an increasing awareness in ones heart. Things which other saints will do without a thought, attitudes shown will be seen in all their repulsiveness for that individual will assess things in the light of divine holiness and Calvary's cross. At the same time, there will not be a ridiculing spirit toward them for such an one is deeply conscious of their own sinfulness. There is never a point of time when one is so holy in essential being that they could say: "I have not sinned" or "I have no sin" in me. It is concerning this that John writes: "If we have no sin, we deceive ourselves" and "If we say we that we have not sinned" (1 Jn. 1:8, 10).

It is against this dark background of personal sin, consciousness and the law of sin within, that turning to Christ we see one who could have said both of these in truth. Our Lord, being the truth, was incapable of self deception and knowing God as only He did, would never have insinuated that God was a liar. This truth soars into the world of wonder when there is considered the absoluteness of the statements the Lord made regarding Himself and still future events. Pondering such expressions as:

- 1) I am the Bread of Life. (Jn. 6:35)
- 2) I am the living bread which came down from heaven. (Jn. 6:51)
- 3) I am the Light of the world. (Jn. 8:12)
- 4) I am the door of the sheep. (Jn. 10:9)
- 5) I am the good shepherd. (Jn. 10:9, 11)
- 6) I am the Son of God. (Jn. 10:36)
- 7) I am the resurrection and the Life. (Jn. 11:25)
- 8) I am the way. (Jn. 14:6)
- 9) I am the true Vine. (Jn. 15:1)
- 10) I am the first and the Last. (Rev. 1:17)
- 11) I am the root and offspring of David, the bright and morning star. (Rev. 22:16)

No other man could ever have said such in truth. Taking just a couple of these:

- 1) As the resurrection we realize that the greatest witness of the resurrection of our Lord is not his vacated tomb¹², nor the witness of the angels and the disciples who saw it but it is the manifestation of the living Christ.
- 2) By His resurrection He defeated Satan, defeated death and diminished its sorrow.
- 3) See Him as He stands in the upper room, or by the lake or on the mount. This is no figment of the imagination. He stands the victorious Lord and gives the greatest evidence of His truthfulness when He said: "I am the resurrection" (Jn. 11:25).

¹² We often speak about the empty tomb but thank God it was not emptied but vacated. The grave clothes were still there bearing witness to his resurrection.

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When He said that He is the Son of God this was no self delusion. It was this fact that:

- 1) Satan acknowledged. (Matt. 4:3)
- 2) Men acknowledged. (Matt. 14:33)
- 3) Peter by divine enlightenment confessed it (Matt. 16:18), on this His confession before Pilate was made (Matt. 26:63).
- 4) John Baptist when seeing the Spirit descending confessed: "This is the Son of God". (Jn. 1:34)
- 5) Nathanael was the same. (Jn. 1:49)
- 6) It was for the establishment of this that Lazarus was let die to be raised (Jn. 11:4), and that John writes his gospel (Jn. 20:31).

However, away and beyond all these witnesses is that of God when He opened the Heavens and declared: "This is my beloved Son" (Matt 3:17; 17:5).

The Lord was the Truth, that is, in His essential being and when He came, truth came (Jn. 1:17). In contrast, with all the hypocrisy around Him, He alone was able to point out their transgressions. He is the True Light (Jn. 1:9); the True Bread (Jn. 6:32); and the True Vine (Jn. 15:1). Truth does not change with the passing of time for truth is perfect in its exactness and consistency. In truth man can only speak of any scientific data etc. as being the truth, to the extent of his knowledge. In time that data can change and then that which was understood to be truth is shown not to be so true.

Only Christ could have said: "I have never sinned" or "there is no sin in me", and in gazing on the Lord we are faced with an intensity of perfection which had a depth unfathomable, and a height unreachable.

When we read about the sacrifices in the Old Testament we must be careful not to think that they were nothing other than heathen practices adopted by the Israelites, or a spiritual butcher shop. There are some who teach such things. These sacrifices were God's sacred pictures of the person and work of the Lord and therefore every mention of a body part has its own significance. God is much too jealous for the glory of Christ than to allow sloppy or pagan festivals to prefigure his beloved Son.

God told the ancient Israelites to cut the sacrifice in its pieces. Some were washed, others put directly on the altar and others we are not told. When lifted to the antitype then we are on ground most sacred for we are taking apart the person of the Lord and looking into the deepest parts of His being and personality. They foreshadowed the inward perfection of Christ.

This is the life of the Lord we cannot see but God can. It is the unseen Christ. In the synoptics the Lord heals, etc., and they are miracles. John sees further for he calls them signs, indicating who He was. He brings to us the unseen Christ. In the meditation of the unseen Christ there are "shadows" apart from the inwards of the animals:

- 1) There is the linen coat which signified his righteous character.
- 2) The linen bonnet signifying His righteous thoughts.
- 3) The linen girdle, His righteousness in service.
- 4) The linen trousers, His righteous progression in the path way of God's planning.
- 5) Cassia which was the inner bark.

All these will be developed in due time.

Regarding those sacrifices, the Hebrew word "qereb" is translated "inwards" in sixteen verses and indicates the moral internal perfection of the Lord. This is not what the Lord did or said, but it is how and why He said or did things. It is the looking into His motives and learning His holy perfection. This is intensely sacred, an experience such as Moses had at the burning bush.

The root word from which "qereb" comes is "qarab" and it is translated: "He shall offer" (Lev. 1:3); "when it is presented" (Lev. 2:8); and "to approach" (Lev. 21:18). It therefore indicates the approaching, the presentation and the offering. When this is lifted to the Lord then the first level of the shadow is the Lord offering Himself to God.

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1 Chron. 29:17 records an interesting statement by David: “In the uprightness of my heart I have willingly offered all these things”. David offering things, the Corinthian saints offered money but first offered themselves, the Lord offered Himself. In 1 Chron. 29:17 David spoke of presenting his service willingly, but he was outshone by the Lord. In His inwards He lived in dependence on God, His was a life of faith, serving God for the glory of God and from a heart filled with love for God.

How different to the reluctance of Moses and God’s gracious compromising, or the blatant disobedience of Jonah and the sovereign activity of God to make him go to Nineveh. He is beautifully prefigured by Joseph and David, for both of them went not knowing what lay ahead and both fathers sent the sons not knowing what lay ahead. One cannot help but wonder had they known what lay ahead would they have sent them? Joseph went and ahead of him lay hatred by his brethren, rejection and imprisonment. David went and ahead of him lay ridicule, mockery and the valley of death.

The Lord knew that which lay ahead yet offered Himself. Prophetically and in type He says: “Here am I send me” (Isa. 6:8). Before He ever left the regions of glory He was seen to be the Lamb of God by whose precious blood humanity could be redeemed.

He offered himself to glorify God by doing His will. The Lord said: “My meat is to do the will of him that sent me, and to finish his work.” (Jn. 4:34); again, “I come to do thy will” (Heb. 10:9). This lovely man listened for the will of God: “Morning by morning, He wakeneth mine ear.” (Isa. 50:4). He sought the will of God: “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (Jn. 5:30). He did the will of God: “For I came down from heaven, not to do mine own will, but the will of him that sent me” (Jn. 6:38). He brought himself near to God for His glory and service before the cross for we can read: “I sanctify myself” (Jn. 17:19).

The ancients used bodily parts much the same way as we do, for we speak of someone being a “pain in the neck”, to a beloved one may say: “I love you with all my heart”. They are used to describe emotions and attitudes. Thus when we look at the inwards of the Lord we are looking at the inward perfections, emotions and attitudes of Christ.

The Heart of The Lord

When God looks at the heart of man¹³ it is a place of utter corruption. His descriptions are extremely graphic for the Holy Spirit makes it clear that the heart of the child of Adam is:

- 1) Full of:
 - a) Perversity (Prov. 6:14)
 - b) Wickedness (Jer. 4:14)
- 2) It is:
 - a) Deceitful (Jer. 17:9)
 - b) Darkened (Rom. 1:21)
 - c) Fully set to do evil (Eccles. 8:11)
 - d) A double heart (Psa. 12:2; Hos. 10:2)
 - e) Is proud (2 Chron. 25:19; Dan. 5:20)
- 3) The Psalmist asked the question: “Who shall ascend to thy holy Hill?” The answer in part was: “He that hath. . . a pure heart” (Psa. 24:4).
 - a) The heart of our Lord was eternally fixed on God (Psa. 112:7)
 - b) Always faithful toward God (Neh. 9:8)
 - c) Perpetually upright (Psa. 97:11)

¹³ In this context it is not the physical muscle that is being spoken of but the inward well spring of behavior.

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- 4) As God's servant:
 - a) He lived with singleness of heart. (Eph. 6:5)
 - b) His attitude was always one of walking in God's ways, fearing Him, loving Him and serving Him with all His heart and soul. (Deut. 10:12)
 - c) He would praise God with all His heart (what sincerity). (Psa. 9:1)
 - d) He kept the precepts of God with His whole heart. (Psa. 119:69)
 - e) He was meek and lowly of heart. (Matt. 11:29)
 - f) His heart was always established, unblameable in holiness before God. (1Thess. 3:13)

- 5) This lovely man was the total opposite to Israel and ourselves for He never needed:
 - a) To circumcise the heart of Christ to love him as Israel did. (Deut. 30:6)
 - b) To take the stoney heart out of Him (Ezek. 11:19), and He never knew what it was to have to have his heart made soft. (Job 33:16)
 - c) To give Him a new heart. (Ezek. 18:31)
 - d) To ask for God to create a clean heart in Him as David did (Psa. 51:10), therefore never knew what it was to repent or have a contrite heart. (Psa. 34:18)
 - e) God never needed for the Lord to be renewed in the spirit of His mind (Eph. 4:33), nor for anyone to pray that His heart would be prepared before God. (1 Chron. 29:18)

- 6) Because His heart was perfect He could expose the hearts of others¹⁴, and yet He never belittled those who were failing but knew in infinite love what it was to have his heart poured out like wax (Psa. 22:14) on their behalf.

The Kidneys

In the consideration of that which the "kidneys" prefigure, it is found that God Himself gives us the deeper meaning of them. The Hebrew word "Kilyah" is translated "reins" (Psa. 7:9), it has to do with the inner motives.

- a) In Psa. 16:7, indicating ones mind.
- b) in Prov. 23:16, the inner being.
- c) in Psa. 73:21, the conscience.
- d) In Rev. 2:23 the Lord says: "I am He which searchest the reins and hearts".

Putting these together the "kidneys" indicate the aspects of Christ that only God can see, that only God can make an assessment of.

Springing from the purity of the motives of the Lord He could say: "I do always those things which please the father" (Jn. 8:29); again, "I have glorified thee on the earth (Jn. 17:4). What an example He gives to us of humility, for as we read in Phil. 2:2: "Let this mind be in you which was also in Christ Jesus". His mind was ever thinking of others, His will was always willing and yielded to the will of God. Never was there a need for God coercing Him, nor restricting Him, but of His own will He gladly and perfectly fulfilled the will of God. Twice over it is recorded that God was glorified in Him (Jn. 13:31-32). He loved righteousness, that is conformity to God (Heb. 1:9).

Such was His glorification of God that it had an effect on others for the scriptures record: "When the people saw the miracles they glorified the God of Israel" (Matt. 15:31); "They glorified God which had given such power unto men" (Matt. 9:8); "They were all amazed and glorified God" (Mk. 2:12; Lk. 5:26, 16); "He (the centurion) glorified God" (Lk. 23:47).

The man Jesus never did anything which impeded His availability to fully do the will of God, but more, He never behaved or said anything for which His conscience was aroused. Paul, in recording his experience, informs the

¹⁴ Because His heart was perfect, His judgment was perfect. He did not judge by externals (Jn. 8:15-16; 7:24; 8:29). As the perfect Judge being in full knowledge of every situation, he was able to assess with perfect accuracy all the facts and make the right judgment call.

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saints that: "When the commandment came, sin revived and I died" (Rom. 7:9). The Lord alone could live in the blaze of the holy law and with its beaming upon Him He lived without a flaw. His heart never condemned Him.

The Holy Spirit directed Paul to write concerning the wrong motives of some who were preaching: "Some indeed preach Christ even of envy and strife" (Phil. 1:15). Added to this, we can be wrong in the motives for our speaking, activities, demonstrations of our faith and devotion (1 Cor. 13:1-3). James was led to tell us that we can be wrong in the motive for our praying (Jam. 4:3). None of these wrongs could ever be laid against the Lord.

The Lord had people coming to Him constantly with their concerns, sometimes they were genuine and other times spurious but He was never sarcastic or humiliating. Such behaviors would have shown motivations contrary to God. How did He respond? Ever revealing God and the Father His response to criticism was always God glorifying. The religious leaders accused Him of blasphemy when He told the man his sins were forgiven (Mk. 2:7). The law of sin in us would have been to lash out in self vindication, protecting our reputation. How did the Lord respond? He fulfilled the miracle after having made them aware of his knowledge of their thoughts. It was self condemnation and He did it in love for He was still calling them to Himself.

When the disciples were discussing who should be greatest His response was twofold. He spoke telling them of true greatness and then washing their feet. These were more convicting than ever verbally chastising them for lack of thinking when He was facing such darkness (Jn. 13). How beautifully this showed the motive of humility and the desire for peaceableness among His own.

In the glorifying of God he had to make people aware of their inabilities and spiritual deficiencies and He, in gentleness, asked questions. To Philip: "Whence shall we buy bread"? On at least one occasion He ignored the petitioner (Matt.15:23). On other occasions the Lord recognized a deeper motive in individuals. One of them being when He knew they were only following Him because of the bread He provided (Jn. 6:26). When the disciples, apparently led by Judas, criticized the woman with the alabaster box, He revealed to them their wrong motive of judging the activity of the woman without knowing her heart (Matt. 26:10-13). In all these ways the Lord had to be sterling in His motivations or else He could never have judged them.

Finally, because the Lord not only had pure motives but the highest of motives, He was able to rebuke those who followed Him after He provided bread and exhorted them to "labor not for the food which perisheth, but for that food which abideth unto eternal life." (See Jn. 6:25-27.)

The Caul

The caul is mentioned in twelve verses of the Old Testament and is the translation of two different Hebrew words. The only reference outside the Pentateuch is Hos. 13:8 where the Hebrew word is "cégowr". All other references are in Exodus and Leviticus. In those cases the word is "yothereth" and indicates an appendage, overhang, the caudate lobe of the liver, like a little tail that hangs over."

This being so, it indicates the superabundance of that which the "liver" indicates. The liver is the heaviest of the internal organs. In Ezek. 21:21 it was used for divination by the king of Babylon. In Lam. 2:11 it indicates abundance of sorrow.

Taking the thought of heaviness and sorrow it pre-shadows the grief and heaviness the Lord experienced in the days of His earthly sojourn. Three of the gospel writers inform those who read of the sorrow of the Lord in Gethsemane. Taking Peter, James and John it is recorded that, He "Began to be sorrowful and very heavy" (Matt. 26:37; Mk. 15:33). While the word translated "sorrowful", sore troubled, is obscure, and seems to be similar to the thought of being away from home, indicating extreme discomfort. It also indicates to be concerned excessively or at a loss. Mark speaks of the Lord being greatly amazed and troubled which signifies the feeling of intense surprise.

Prophetically the psalmist could write: "Reproach hath broken my heart; and I am full of heaviness: and I looked [for some] to take pity, but there was none; and for comforters, but I found none (Psa. 69:20). One can feel the

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plaintive cry of Isa. 63:5: "I looked, and there was none to help", and feel sympathy for the one of whom it is prophetically written: "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa . 53:3). The caul, being the overhanging, would signify the deep unspeakable superabundance of those griefs and sorrows. Who can comprehend the forlorn depths when He wept over Jerusalem and from the depths of His heart the words, "But ye would not" were wrung out. Or what measurement could calculate the love, mercy and pity that can apply the words, "I am like a pelican of the wilderness, I am like an owl of the desert. . . And am as a sparrow alone upon the housetop" (Psa. 102:6-7). In holy wonder we hear the words, "My heart is smitten"; "I have . . . mingled my drink with weeping" (Psa 102:4 & 9). No saint could ignore the personal pronouns of Psa . 22, "I am poured out like water," then the words, "My heart is like wax"; "My bowels"; "My strength"; "My tongue cleaveth to my jaws"; "My hands"; "My feet"; "My bones"; "My garments"; "My vesture"; "My soul". Going beyond this we observe that no other man felt the sharp edge of rejection as He did, "He came unto His own and His own received Him not", and knowing that they would "scourge Him and put Him to death" (Lk. 18:33).

There is another consideration which must be delighted in. Since the liver indicates heaviness then we must consider His weight of glory and with it the caul, the super abundance of the glories of Christ.

There is no language that can exegete on the expressions of exaltation that God gives to Christ. They are far and beyond the comprehension of all created beings, whether they are celestial, terrestrial or infernal.

God hath:

- 1) Raised Him from the dead. (Acts 3:15)
- 2) Given Him a name above every name. (Phil. 2:9)
- 3) Made Him Lord and Christ. (Acts 2:36)
- 4) Anointed him with the oil of gladness. (Heb. 1:9)
- 5) Highly exalted Him. (Phil. 2:9)
- 6) Set (Him) forth, to be a propitiation through faith in His blood. (Rom. 3:25)

He is:

- 1) At the right hand of God exalted. (Acts 2:33)
- 2) Set Him at His own right hand. (Eph. 1:20)
- 3) Crowned with glory and honor. (Heb. 2:9)

Paul writes concerning the saints: "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory (2 Cor. 4:17). Since that is true of us and the afflictions we have, how much greater will be His. How majestic is the glory of His ascension, which taking the words of Psa. 24 and applying (not the interpretation) them to His ascension. The cry goes forth: "Lift up your heads O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in"; "Lift up your heads O ye gates; even lift them up, ye everlasting doors; and the king of glory shall come in". Then glorious truth, the powers of the prince of the power of the air all must stand aside in shame, every rank of celestial government must stand in recognition and wonder as He, the King of glory, enters the realms of bliss. He goes up, through the heavens, into heaven, above the heavens, above all principality and power to the right hand of God and there sets Himself down! What does God think of this, a man sitting at His right hand. The answer is clear: "My Son, sit thou". He is given a name above every name, a priesthood above every priesthood, a kingship above all kingships and a prince-hood above all princes. He is the Prince of Princes (Dan. 8:25); the Prince of Life (Acts 3:15); and the Prince of the Kings of the earth (Rev. 1:5). His sacrifice eclipses all others for His alone has the power to cleanse the guilty, redeem to God and liberate forever.

Such a One that His salvation is much more than a liberation from an earthly monarch. Paul will use the words "much more" repeatedly indicating abundance.

- 1) Much more then being justified we shall be saved from wrath through Him. (Rom. 5:9)
- 2) Much more being reconciled we shall be saved by His life. (Rom. 5:10)
- 3) Much more the grace of God and the gift by grace. (Rom. 5:15)
- 4) Much more they which receive the abundance of grace. (Rom. 5:17)
- 5) Grace did much more abound. (Rom. 5:20)

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- 6) If the ministration of condemnation be glory, much more doth the ministration of righteousness. (2 Cor. 3:9)
- 7) How much more shall the blood of Christ, who through the eternal spirit offered Himself. (Heb. 9:14)

Then there is added the abundant richness of His salvation.

- 1) I am come that that they might have life and that they might have it more abundantly. (Jn. 10:10)
- 2) If the Son therefore shall make you free, ye shall be free indeed. (Jn. 8:36)
- 3) We have been given exceeding great and precious promises. (2 Pet. 1:4)
- 4) We shall be presented before the presence of His glory with exceeding joy. (Jude 1:24)

This is all because He was a man who was abundant in the beauty of His perfections. One perfection will suffice, that being His meekness. The Servant of Jehovah will not lift up his voice (Isa. 42:2). He had power yet deliberately living as if not having it. Never was He forceful in His speech (Matt. 11:20), compliant with error (Matt. 15:2-6), nor coerced into any thing (Mk. 3: 1-5; Lk. 14:1-4, 20:20).

M'uwmm is used of several sorts of individuals in the scriptures. It can indicate:

- 1) A man who can lift his face toward God without spot (m'uwmm) (Job 11:15). Such a one must not have "iniquity," (aven), nor wickedness (evel¹⁵) (Job 11:14). "Aven" is a pathway of bad conduct being the result of sin within, it also is used of idols (Isa. 66:3), and therefore idolatry. "Evel" indicates wickedness as being unrighteous in judgement. An illustration of this is: "Ye shall do no unrighteousness (evel) in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness (tsedeq, equity justice morally or legally)" shalt thou judge thy neighbour" (Lev. 19:15).
- 2) "Evel" is opposite the character of God for there is no "evel" in His ways (Job 36:23), no "evel" in Himself (Deut 32:4) and no "evel" in His environment (2 Chron. 19:7).

Our Lord's integrity in this is beyond reproach, for God Himself, He of whom it is said: "Shall not the Judge of all the earth do right (Gen. 18:25), and God has appointed Him as Judge and executor of judgment (Jn. 5:22, 27). As such he does not judge by appearance but by that which is in the heart. No jury is needed for decision making for He is perfectly accurate in all knowledge and assessment, has perfection of character and insight. His motives are without reproach for He always seeks the glory of God. The Lord assesses a situation precisely and gives perfect judgment. For instance, in Matt. 15:1-9, there is a hostile environment created by the religious rulers when they found fault with the disciples for eating with unwashed hands. It was an attempt to discredit His character by that which others had done, namely the disciples. As the perfect Judge, He does not back off and say that He did not do it, or that He cannot control what others have done. Facing the situation His words convict as He shows the deeper problem. "Why do ye transgress the commands of God by your tradition?" The question comes piercing their conscience and convicting. He then declares the command of God, follows this by another convicting statement regarding the setting aside the commands of God and then seals the statements by the Old Testament. It was perfect and their mouths were shut for in Him is no sin.

That perfection in judgement is because He, being without sin, could lift His face to God, a manifestation of holy boldness. In celestial heights the seraphim covers their face, God is too holy to be treated as an object of curiosity or wondering interest (Isa. 6:2). On a number of instances it is recorded that when men worshipped God they bowed their heads.

- 1) When the servant of Abraham saw his prayer answered: "He bowed down his head and worshipped the LORD". (Gen. 24:26)
- 2) When the Lord presented Himself before Moses declaring His Name: "Moses made haste, and bowed his head toward the earth, and worshipped". (Ex. 34:5-8)
- 3) When Jehoshaphat and the people of Israel had the assurance from God that he would fight for them. "Jehoshaphat bowed his head with his face to the ground: and all the inhabitants of Jerusalem fell before the Lord, worshipping the LORD". (2 Chron. 20:18)
- 4) In the parable given by our Lord, the publican would not lift up his eyes. (Lk. 18:13)

¹⁵ This can be written as "aw'-vel" "av'-law" "o-law" and all come from "aval, (Strongs concordance No. 5765).

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In contrast to these situations it is recorded of the Lord lifting up His eyes.

- 1) At the grave of Lazarus, after telling the people to remove the stone, (how thoughtful of the Lord that He did not quicken Lazarus in the darkness of the tomb, one could imagine how frightening that would be and the delightfulness of resurrection would be a frightening experience) the wording is: “And Jesus lifted up His eyes and said, “Father, I thank thee that thou hast heard me”. (Jn. 11:41)
- 2) In His high priestly prayer it begins with: “These words spake Jesus, and lifted up His eyes”. (Jn. 17:1)
- 3) Thank God there was one occasion when the Lord bowed His head and spoke to God, that was at Calvary when the work was finished. Profound moment: “When Jesus therefore had received the vinegar he said, ‘**It is finished**’ and He bowed His head, and gave up the ghost”. (Jn. 19:30)

How is it possible that at crucial times in life the Lord could lift His eyes up to Heaven? It was not a mere bodily posture, much less due to ignorance of the glory of the majesty on high and His triple holiness. How well He knew God, but it was possible because there was no spot, no sin in Him. Men, when made conscious of their sin and distance from God, hold back from looking into the face of God. A little child is told by mother not to touch the chocolate, but he does. Then hearing mother coming he seeks to hide, for at this moment he does not want to see mother or look at her. Man, with the law of sin within, realizes that like Paul he must confess: “In me dwelleth no good thing” (Rom. 7:18); that “sin that dwelleth in me” (Rom. 7:17). There was never a moment in the person of Christ when there was sin and a severed fellowship between He and God, consequently He could ever lift His eyes to God.

There is (to my knowledge) only one other occasion when there is the concept of a man lifting up his eyes to Heaven and that is Nebuchadnezzar (Dan 4:34), but what a contrast between these two men.

Nebuchadnezzar	Christ
After the discipline of God for his sins	Before the discipline of God for my sins
A man lifted up with pride against God	A man willing, obedient to God

M’uwm is also used of one who is iniquitous and his hope perishes (Prov. 11:7). No matter how dark the situation, Christ the Author and Finisher of Faith never lost hope. When we use the word “hope” it is in anticipation but with the possibility of failure. When God uses the word it indicates a joyful expectation and assurance. With that in mind the Holy Spirit directs our minds to the “hope’s” He had.

- 1) The hope of resurrection. “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption (Acts 2:27).
- 2) His hope in the fulfilment of God’s purposes. “He shall prolong His days”, “He shall see the travail of His soul and shall be satisfied” and “The pleasure of the Lord shall prosper in His hands” (Isa. 53:10-11), “Set my king on my Holy Hill of Zion” (Psa. 2:6), “For the joy that was set before Him” (Heb. 12:2), For Him to be the mediator of the New Covenant (Heb. 8:6), in taking away the first and establishing the second (Heb. 10:9), and providing the way for the redeemed to enter the Holiest (Heb. 10:19).

The individual who has iniquity, “m’uwm” in his heart is consequently marked by hypocrisy (Isa. 32:6). This could never be said of Christ. Never in the Lord was there any iniquity or deceit but He was the “True”. Of Him alone it can be said that He is the True Light (Jn. 1:9); the True Bread (Jn. 6:32); the True Vine (Jn. 15:1); the True Witness (Rev. 3:14); and He was True and Faithful (Rev. 19:11).

The Fat

This meditation of the “fat” and its manifestation of our Lord is from several avenues which are as follows:

- 1) Its first mention
- 2) The consideration of the two words translated “fat” and their significance.
- 3) The word used to signify other truths:
 - a) That which is the best

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- b) That which only God can feast on and the serious sin of man eating the fat of the offerings (Ezek. 34:3; Zech. 11:16; Isa. 28:1-4, 10:16).
- c) When the fat was permissively eaten (Neh. 8:10).

1) Its first mention:

- a) There are two parts of the offerings that man was not allowed to eat, the blood and the fat. Interestingly “fat” is mentioned in connection to a sacrifice long before the blood is ever spoken of. It is in Gen 4:4 that there is the first mention of fat and a sacrifice but sacrificial “blood” is not mentioned until Ex. 12:7.¹⁶
- b) Since it is the blood that makes atonement (Lev. 17:11), it is intriguing that when Adam and Eve sinned, while an animal was slain, yet blood is not mentioned (Gen 3:21), and in Abel’s offering an animal was slain and blood was shed, yet, it is the fat that is spoken of.
- c) In the five offerings of Lev. chapters 1-6, “fat” is mentioned twice with the burnt offering (ch 1:8 &12); six times regarding the sin offering (ch 4: 8, 9, 19, 26, 31, 35); but eight times in the peace offering (ch 3:3, 4, 9, 14, 15, 16, 17). Twice over there is the expression: “The fat of the peace offerings” (Lev. 6:12, 2 Chron. 29:35).
- d) In both passages it is connected to the burnt offering.
- e) It was burnt on the altar (Lev. 4:19), as a sweet savour (Lev. 4:31), and it was never to be eaten by man (Lev. 7:23- 24). For anyone to eat of it the punishment was death (Lev. 7:25).

2) The consideration of the two words translated “fat” and their significance.

There are two Hebrew words translated “fat”, “cheleb” (Strong’s 2459 Lev. 8:25-26) and “peder” (Strong’s 6309 Lev. 8:20), both being used of the internal fat of the offerings. “Cheleb” is the best and so translated in Num. 18:12,17, 29, 30, 32. “Peder” is only used three times and means suet (Lev. 1:8, 12; 8:20).

3) The word used to signify other truths:

In 1 Sam. 15:22 Samuel spoke those immortal words to Saul: “hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to harken than the fat of rams”. Just as a parent loves a child and in seeking their best interests, will instruct them with what joy he/she receives when the child harkens and obeys.

When we combine these various scriptures and word meanings then several truths become clear:

- 1) In the offering of Abel, the fact of the fat being mentioned and not the blood would possibly indicate that it is that which gives delight to God, but is not directly part of the atonement.
- 2) The words of Samuel would support the thought of that which gave God delight.
- 3) With the word “cheleb” indicating the best, the emphasis is on the side of Christ in that which He gave to God, not only in what He gave but how and why He gave.
- 4) The word “peder”, suet, indicates the health of the animal foreshadowing the Lord and thus the spiritual health of Christ, the inward cumulative perfections of the Lord.
- 5) In Psa. 92:12-14, “fat” is connected with the character of the individual, their flourishing and abundance of fruit.
- 6) Since the fat could not be eaten by man, there is the truth that there are depths in Christ that only God can appreciate (Lev. 7:23). Furthermore, it is all for the Lord (Lev. 3:16) and was a sweet fragrance to God (Lev. 17:6).

Combining the thoughts of the fat, the sacrifices and the words of Samuel, fat indicates those characteristics of the Lord which caused Him to go to the cross of Calvary. It was His love for the Father, His love for His own, the joy set before Him, the fulfilling of the will of God, the manifestation of God and the Father, His goal of glorifying

¹⁶ Both fat and blood are mentioned in other aspects in Genesis and Exodus but not in regard to the sacrifices.

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God, of clearing His name¹⁷ and all done in perfect cheerful obedience. How beautiful and profound are the words of the Holy Spirit:

- 1) By the obedience of one shall many be made righteous. (Rom. 5:19)
- 2) He humbled Himself and became obedient unto death. (Phil. 2:8)
- 3) Though He were a Son, yet learned He obedience by the things which He suffered. (Heb. 5:8)
- 4) He was subject unto them (his parents Lk. 2:51), and in so doing, He was being obedient to God. (Ex. 20:12)
- 5) In His obedience to God He was subject to the higher powers on earth. (Rom. 13:1)

Beyond comprehension is the thought that the One whom the winds and seas obeyed (Matt. 8:27), the unclean spirits obey (Mk 1:27), was Himself the supreme example of obedience.

This was not just the obedience that was seen by man, for instance, the chief priests and elders did not know that in His subjection to them in the accepting of their condemnation, He was being obedient to God. In His baptism it was an act of obedience to God as was every step He took and attitude shown. Man only saw His journeying as one simply moving from place to place, but they failed to see that these were the results of harkening to the voice of God and wholeheartedly obeying.

He learnt the pathway, the downward pressuring of Satan and the price to be paid for obedience to God. To Him, not accepting the profferings of Satan was not simply an act of overcoming but the response of an obedient heart.

The fat indicates fruitfulness in abundance and that automatically turns ones thoughts to the fruit of the spirit and the wisdom that comes from above¹⁸. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (Gal. 5:22-23). It is in all goodness and righteousness and truth (Eph. 5:9). Taking the fruit of love and exchanging the word "charity" for love, the Lord is presented in 1 Cor. 13 as:

- 1) "Christ is longsuffering and is kind".
- 2) "Christ envieth not".
- 3) "Christ vaunteth not Himself and was not puffed up".
- 4) "Christ did not behave Himself unseemly".
- 5) "Christ sought not his own".
- 6) "Christ was not easily provoked and thought no evil".
- 7) "Christ never rejoiced in iniquity but rejoiced in the truth".
- 8) "Christ bore all things believed all things, hoped all things and endured all things".
- 9) "Christ never fails".

The graces of Christ were magnified by the situations. For instance, in 1 Cor 13: "Love suffereth long" and in itself patient endurance is a beautiful characteristic, how often this is seen in Christ. But 1 Cor. 13 goes beyond this and states: "Love suffereth long and is kind". That is totally different. It is one thing to be patiently enduring with an attitude of someone which is hateful and awkward, but then to be kind to such a one is grace being magnified by the situation.

The grace of mercy was shown with cheerfulness. How hard it is when someone is spiteful to us to be merciful to them much less doing it with cheerfulness. When our Lord was on the cross, the jeering of the mocking crowds sounding in His ears, the searing pain of the driven nails in His hands and feet, it was then He prayed repeatedly: "Father forgive them for they know not what they do" (Lk. 23:34). Surely this was done in cheerfulness. There was not an iota of animosity in the Lord. John records: "He came onto His own", but their attitude was, use Him for our benefit and then their cry was "Crucify Him". He knew they would reject Him but yet He came. Surely He was showing mercy with cheerfulness.

¹⁷ Satan, in the garden, intimated that God did not really love and was holding something back, the being like Him, Christ showed that God was the epitome of love and held nothing back.

¹⁸ This will be dealt with when we consider the linen bonnet.

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The two clauses: “The fat that covereth the inwards. . . The two kidneys and the fat upon them” (Ex. 29:13) and “the fat that covereth the inwards, and all the fat that is upon the inwards” (Lev. 3:3) carry two important truths:

- 1) The abundance of Christ’s inward perfections, those stored up reserves of energy for the service of God and His activities.
- 2) Being inside the animal they indicate those deep perfections, motives, sorrows, joys and goals that God could see and appreciate.

His very coming was an activity of love manifested in grace and mercy. But it was not just a cold act of obedience as a servant sent, but He came to do the will of God from His heart and with every fiber of His being. He came to reveal the Father and God, to glorify Him, to declare His love for the Father and God and to do this with every perfection (cheleb, suet) He possessed and every iota of energy (the fat being stored up energies). God is light and in Him is no darkness at all and for the Lord to reveal God and the Father there must not be in Him anything which is contrary to God’s perfections.

Being perfect before God and Satan in every iota of His personality, activity and inward perfections; He was able to make righteous assessments on the activities of others. How fully this is seen in the woman with the alabaster box (Mk 14: 6-80).

The fragrance of the inwards of Christ were as a fragrance without imbalance, fat that never went rancid and as ointment poured forth (Song of Sol. 1:3). It was as an ointment without a dead fly causing a stench (Ecc. 10:1), an ointment that rejoiced the heart of God (Prov. 27:16), an ointment the fragrance of which will permeate heaven for all eternity and an ointment beyond all earthly evaluations (Jn. 12:5). On Him and with Him the Holy Spirit was perfectly at home. Glorious man.

Because there is no sin in Him, He has:

- 1) A name which will never be brought into disrepute.
- 2) A power which shall never wane.
- 3) A glory that shall never deteriorate.
- 4) A majesty that shall never degenerate.
- 5) A life that shall never die and is wholly deserving of worship that shall never end.

Because of His holy essential nature, He is the only one who could sing in truth: “Thy sympathies and hopes are mine”. He wept for He felt the grief of God over rejected love, the damage sin does. He in heart rejoiced at the righteous judgment of God.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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