

NOTES
ON
THE BOOK OF LEVITICUS

by

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"Things new and old."

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Leviticus 3

The more closely we contemplate the offerings, the more fully do we see how that no one offering furnishes a complete view of CHRIST. It is only by putting all together, that anything like a just idea can be formed. Each offering, as might be expected, has features peculiar to itself. The Peace offering differs from the burnt offering, in many points; and a clear understanding of the points in which any one type differs from the others, will be found to help much in the apprehension of its special import.

Thus, in comparing the peace offering with the burnt offering, we find that the threefold action of "**flaying**," "**Cutting it into its pieces**," and "**washing the inwards and legs**" is entirely omitted; and this is quite in character.

In the burnt offering, as we have seen, we find CHRIST offering Himself to, and accepted by GOD, and hence, the completeness of His self-surrender, and also the searching process to which He submitted Himself, had to be typified.

In the peace offering, the leading thought is the communion of the worshipper.

It is not CHRIST as enjoyed, exclusively, by GOD, but as enjoyed by the worshipper, in communion with GOD. Therefore it is that the whole line of action is less intense. No heart, be its love ever so elevated, could possibly rise to the height of CHRIST's devotedness to GOD, or of GOD's acceptance of CHRIST. None but GOD Himself could duly note the pulsations of that

heart which throbbed in the bosom of JESUS; and, therefore, a type was needed to set forth that one feature of CHRIST's death, namely, His perfect devotedness therein to GOD. This type we have in the burnt offering, in which, alone, we observe the threefold action above referred to.

So, also, in reference to the character of the sacrifice.

In the burnt offering, it should be "**a male without blemish;**" whereas, in the peace offering, it might be "**a male or female,**" though equally "**without blemish.**" The nature of CHRIST, whether we view Him as enjoyed exclusively by GOD, or by the worshipper in fellowship with GOD, must ever be one and the same. There can be no alteration in that. The only reason why "**a female**" was permitted in the peace offering, was because it was a question of the worshipper's capacity to enjoy that blessed One, who, in Himself, is "**the same yesterday, today, and for ever**" (Hebrews 13).

Again, in the burnt offering, we read, "**The priest shall burn all;**" whereas, in the peace offering, a part only was burnt, that is, "**the fat, the kidneys, and the caul.**" This makes it exceedingly simple. The most excellent portion of the sacrifice was laid on GOD's altar. The inward parts - the hidden energies - the tender sensibilities of the blessed JESUS, were devoted to GOD as the only One who could perfectly enjoy them. Aaron and his sons fed upon "**the wave breast**" and "**the heave shoulder.**" * (See carefully Leviticus 7:28-36).

* The "**breast**" and the "**shoulder**" are emblematical of love and power - strength and affection.

All the members of the priestly family, in communion with their head, had their proper portion of the peace offering. And now, all true believers constituted, by grace, priests unto GOD, can feed upon the affections and the strength of the true Peace Offering - can enjoy the happy assurance of having His loving heart and powerful shoulder to comfort and sustain them continually. *

* There is much force and beauty in verse 31: "**The breast shall be Aaron's and his sons.**" It is the privilege of all true believers to feed upon the affections of CHRIST - the changeless love of that heart which beats with a deathless and changeless love for them.

"**This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office; which the Lord commanded to be given them of the children of Israel, in the day that he anointed them by a statute for ever throughout their generations**" (Leviticus 7:35, 36).

All these are important points of difference between the burnt offering and the peace offering; and, when taken together, they set the two offerings, with great clearness, before the mind. There is something more in the peace offering than the abstract devotedness of CHRIST to the will of GOD. The worshipper is introduced; and that, not merely as a spectator, but as a participator - not merely to gaze, but to feed. This gives very marked character to this offering.

When I look at the Lord JESUS in the burnt offering, I see Him as One whose heart was devoted to the one object of glorifying GOD and accomplishing His will. But when I see Him in the peace offering, I find One who has a place in His loving heart, and on His powerful shoulder, for a worthless, helpless sinner.

In the burnt offering, the breast and shoulder, legs and inwards, head and fat, were all burnt on the altar - all went up as a sweet savour to GOD. But in the peace offering, that very portion that suits me is left for me. Nor am I left to feed, in solitude, on that which meets my individual need. By no means. I feed in communion - in communion with GOD, and in communion with my fellow priests. I feed, in the full and happy intelligence, that the selfsame sacrifice which feeds my soul has already refreshed the heart of GOD; and, moreover, that the same portion which feeds me feeds all my fellow worshippers. Communion is the order here - communion with GOD - the communion of saints. There was no such thing as isolation in the peace offering. GOD had His portion, and so had the priestly family.

Thus it is in connection with the antitype of the peace offering.

The very same JESUS who is the object of Heaven's delight, is the spring of joy, of strength, and of comfort to every believing heart; and not only to every heart, in particular, but also to the whole church of GOD, in fellowship. GOD, in His exceeding grace, has given His people the very same object that He has Himself. "**Truly our fellowship is with the Father, and with his Son Jesus Christ**" (I John 1:3).

True, our thoughts of JESUS can never rise to the height of GOD's thoughts. Our estimation of such an object must ever fall far short of His; and, hence, in the type, the house of Aaron could not partake of the fat. But though we can never rise to the standard of the divine estimation of CHRIST's Person and sacrifice, it is, nevertheless, the same object we are occupied with, and, therefore, the house of Aaron had "**the wave breast and the heave shoulder.**"

All this is replete with comfort and joy to the heart. The Lord JESUS CHRIST - the One "**who was dead, but is alive for evermore,**" is now the exclusive object before the eye and thoughts of GOD; and, in perfect grace, He has given unto us a portion in the same blessed and all-glorious Person. CHRIST is our object too - the object of our hearts, and the theme of our song.

"**Having made peace by the blood of his cross,**" He ascended into Heaven, and sent down the Holy Ghost, that "**other Comforter,**" by whose powerful ministrations we feed upon the breast and shoulder "of our divine "**Peace Offering.**" He is, indeed, our peace; and it is our exceeding joy to know that such is GOD's delight in the establishment of our peace that the sweet odour of our Peace offering has refreshed His heart. This imparts a peculiar charm to this type. CHRIST, as the burnt offering, commands the admiration of the heart; CHRIST, as the peace offering, establishes the peace of the conscience, and meets the deep and manifold necessities of the soul.

The sons of Aaron might stand around the altar of burnt offering; they might behold the flame of that offering ascending to the GOD of Israel; they might see the sacrifice reduced to ashes; they might, in view of all this, bow their heads and worship; but they carried nought away for themselves. Not so in the peace offering. In it they not only beheld that which was capable of emitting a sweet odour to GOD, but also of yielding a most substantial portion for themselves on

which they could feed, in happy and holy fellowship.

And, assuredly, it heightens the enjoyment of every true priest to know that GOD (to use the language of our type) has had His portion, ere he gets the breast and the shoulder. The thought of this gives tone and energy, unction and elevation to the worship and communion. It unfolds the amazing grace of Him who has given us the same object, the same theme, the same joy with Himself. Nothing lower - nothing less than this could satisfy Him. The Father will have the prodigal feeding upon the fatted calf, in fellowship with Himself. He will not assign him lower-place than at His own table, nor any other portion than that on which He feeds Himself.

The language of the peace offering is, "**it is meet that we should make merry and be glad**" - "**Let us eat and be merry.**" Such is the precious grace of GOD! No doubt, we have reason to be glad, as being the partakers of such grace; but when we can hear the blessed GOD saying, "**Let us eat and be merry,**" it should call forth from our hearts a continual stream of praise and thanksgiving. GOD's joy in the salvation of sinners, and His joy in the communion of saints, may well elicit the admiration of men and angels throughout eternity.

Having, thus, compared the peace offering with the burnt offering, we may, now, briefly glance at it, in connection with the meat offering.

The leading point of difference, here, is that, in the peace offering, there was blood-shedding, and in the meat offering, there was not. They were both "**sweet savour**" offerings; and, as we learn, from Leviticus 7:12, the two offerings here very intimately associated. Now, both the connection and the contrast are full of meaning and instruction.

It is only in communion with GOD that the soul can delight itself in contemplating the perfect humanity of the Lord JESUS CHRIST. GOD the Holy Ghost must impart, as He must also direct, by the word, the vision by which we can gaze on "**the Man Christ Jesus.**" He might have been revealed "**in the likeness of sinful flesh;**" He might have lived and laboured on this earth; He might have shone, amid the darkness of this world, in all the heavenly luster and beauty which belonged to His Person; He might have passed rapidly, like a brilliant luminary, across this world's horizon; and, all the while, have been beyond the range of the sinner's vision.

Man could not enter into the deep joy of communion with all this, simply because there would be no basis laid down on which this communion might rest.

In the peace offering, this necessary basis is fully and clearly established.

"He shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about" (Leviticus 3:2).

Here, we have that which the meet offering does not supply, namely, a solid foundation for the worshipper's communion with all the fullness, the preciousness, and the beauty of CHRIST, so far as He, by the gracious energy of the Holy Ghost, is enabled to enter thereunto. Standing on the platform which "**the precious Blood of Christ**" provides, we can range, with tranquillized hearts, and worshipping spirits, throughout all the wondrous scenes of the manhood of the Lord

JESUS CHRIST.

Had we nought save the meat offering aspect of CHRIST, we should lack the title by which, and the ground on which, we can contemplate and enjoy Him therein. If there were no blood-shedding, there could be no title, no standing place for the sinner. but Leviticus 7:12 links the meat offering with the peace offering, and, by so doing, teaches us that, when our souls have found peace, we can delight in the One, who has "**made peace,**" and who is "**our peace.**"

But let it be distinctly understood that while, in the peace offering, we have the shedding and sprinkling of blood, yet sin-bearing is not the thought.

When we view CHRIST, in the peace offering, He does not stand before us as the bearer of our sins, as in the sin and trespass offerings; but (having borne them) as the ground of our peaceful and happy fellowship with GOD.

If sin-bearing were in question, it could not be said, "**It is an offering made by fire of a sweet savour unto the Lord**" (Leviticus 3:5 comp. with Leviticus 4:10-12). Still, though sin-bearing is not the thought, there is full provision for one who knows himself to be a sinner, else he could not have any portion therein. To have fellowship with GOD we must be "**in the light;**" and how can we be there? Only on the ground of that precious statement, "**the blood of Jesus Christ His Son cleanseth us from all sin**" (I John 1:7). The more we abide in the light, the deeper will be our sense of everything which is contrary to that light, and the deeper, also, our sense of the value of that blood which entitles us to be there. The more closely we walk with GOD, the more we shall know of "**the unsearchable riches of Christ.**"

It is most needful to be established in the truth that we are in the presence of GOD, only as the partakers of divine life, and as standing in divine righteousness. The Father could only have the prodigal at his table, clothed in "**the best robe,**" and in all the integrity of that relationship in which He viewed him. Had the prodigal been left in his rags, or placed "**as a hired servant**" in the house, we never should have heard those glorious words, "**Let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found.**"

Thus it is with all true believers. Their old nature is not recognized as existing, before GOD. He counts it dead, and so should they. It is dead, to GOD - dead, to faith. It must be kept in the place of death. It is not by improving our old nature that we get into the divine presence; but as the possessors of a new nature. It was not by repairing the rags of his former condition that the prodigal got a place at the Father's table, but by being clothed in a robe which he had never seen, or thought of before. He did not bring this robe with him from the "**far country,**" neither did he provide it as he came along; but the father had it for him in the house. The prodigal did not make it, or help to make it; but the father provided it for him, and rejoiced to see it on him. Thus it was they sat down together, to feed in happy fellowship, upon "**the fatted calf.**"

I shall now proceed to quote at length "**the law of the sacrifice of peace offering,**" in which we shall find some additional points of much interest - points which belong peculiarly to itself:

"And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving

unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten; but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh all that be clean shall eat thereof. But the soul that eateth of the flesh of the sacrifice of peace offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people" (Leviticus 7:11-21).

It is of the utmost importance that we accurately distinguish between sin in the flesh, and sin on the conscience.

If we confound these two, our souls must, necessarily, be unhinged, and our worship marred.

An attentive consideration of I John 1:8-10 will throw much light upon this subject, the understanding of which is so essential to a due appreciation of the entire doctrine of the peace offering, and more especially of that point therein at which we have now arrived. There is no one who will be so conscious of indwelling sin as the man who walks in the light.

"If we say that we have no sin, we deceive ourselves and the truth is not in us."

In the verse immediately preceding, we read, "**the blood of Jesus Christ his Son Cleanseth us from all sin.**" Here the distinction between sin in us, and sin on us, is fully brought out and established. To say that there is sin on the believer, in the presence of GOD, is to call in question the purging efficacy of the Blood of JESUS, and to deny the truth of the divine record. If the Blood of JESUS can perfectly purge, then the believer's conscience is perfectly purged. The Word of GOD thus puts the matter; and we must ever remember that it is from GOD Himself we are to learn what the true condition of the believer is, in His sight.

We are more disposed to be occupied in telling GOD what we are in ourselves, than to allow Him to tell us what we are in CHRIST.

In other words, we are more taken up with our own self-consciousness, than with GOD's revelation of Himself. GOD speaks to us on the ground of what He is in Himself and of what He has accomplished, in CHRIST. Such is the nature and character of His revelation of which faith takes hold, and thus fills the soul with perfect peace. GOD's revelation is one thing; my

consciousness is quite another.

But the same word which tells us we have no sin on us, tells us, with equal force and clearness, that we have sin in us.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Every one who has "**truth**" in him, will know that he has "**sin**" in him, likewise; for truth reveals every thing as it is. What, then, are we to do? It is our privilege so to walk in the power of the new nature, that the "**sin**" which dwells in us may not manifest itself in the form of "**sins**."

The Christian's position is one of victory and liberty.

He is not only delivered from the guilt of sin, but also from sin as a ruling principle in his life.

"knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin . . . let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof...For sin shall not have dominion over you: for we are not under the law, but under grace" (Romans 6:6-14).

Sin is there in all its native vileness; but the believer is "**dead to it**." How? He died in CHRIST. By nature he was dead in sin. By grace he is dead to it. What claim can anything or any one have upon a dead man? None whatever. CHRIST "**died unto sin once**," and the believer died in Him.

"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

What is the result of this, in reference to believers?

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Such is the believer's unalterable position, before GOD so that it is his holy privilege to enjoy freedom from sin as a ruler over him, though it be a dweller in him.

But, then, "**if any man sin**," what is to be done?

The inspired apostle furnishes a full and most blessed answer: "**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness**" (I John 1:9).

Confession is the mode in which the conscience is to be kept free. The apostle does not say, "If we pray for pardon, he is gracious and merciful to forgive us." No doubt, it is ever happy for a child to breathe the sense of need into his father's ear - to tell him of feebleness, to confess folly, infirmity, and failure. All this is most true; and, moreover, it is equally true that our Father is

most gracious and merciful to meet His children in all their weakness and ignorance; but, while all this is true, the Holy Ghost declares, by the apostle, that, "**if we confess,**" GOD is "**faithful and just to forgive.**"

Confession, therefore, is the divine mode. A Christian, having erred, in thought, word, or deed, might pray for pardon, for days and months together, and not have any assurance, from I John 1:9, that he was forgiven; whereas the moment he truly confesses his sin, before GOD, it is a simple matter of faith to know that he is perfectly forgiven and perfectly cleansed.

There is an immense moral difference between praying for forgiveness, and confessing our sins, whether we look at it in reference to the character of GOD, the sacrifice of CHRIST, or the condition of the soul. It is quite possible that a person's prayer may involve the confession of his sin, whatever it may happen to be, and thus come to the same thing. But, then, it is always well to keep close to Scripture, in what we think, and say, and do.

It must be evident that when the Holy Ghost speaks of confession, He does not mean praying. And, it is equally evident that He knows there are moral elements in, and practical results flowing out of, confession, which do not belong to prayer. In point of fact, one has often found that a habit of importuning GOD for the forgiveness of sins, displayed ignorance as to the way in which GOD has revealed Himself in the Person and work of CHRIST; as to the relation in which the sacrifice of CHRIST has set the believer; and as to the divine mode of getting the conscience relieved from the burden, and purified from the soil, of sin.

GOD has been perfectly satisfied, as to all the believer's sins, in the Cross of CHRIST.

On that cross, a full atonement was presented for every jot and tittle of sin, in the believer's nature, and on his conscience. Hence, therefore, GOD does not need any further propitiation. He does not need ought to draw His heart toward the believer. We do not require to supplicate Him to be "**faithful and just,**" when His faithfulness and justice have been so gloriously displayed, vindicated, and answered, in the death of CHRIST.

Our sins can never come into GOD's presence, inasmuch as CHRIST who bore them all, and put them away, is there instead. But, if we sin, conscience will feel it, must feel it; yes, the Holy Ghost will make us feel it. He cannot allow so much as a single light thought to pass unjudged. What then? Has our sin made its way into the presence of GOD? Has it found its place in the unsullied light of the inner sanctuary? GOD forbid!

The "**Advocate**" is there - "**Jesus Christ the righteous,**" to maintain, in unbroken integrity, the relationship in which we stand. But, though sin cannot affect GOD's thoughts in reference to us, it can and does affect our thoughts in reference to Him.*

* The reader will bear in mind that the subject treated of in the text, leaves wholly untouched the important and most practical truth taught in John 14:21-23, namely, the peculiar love of the Father for an obedient child, and the special communion of such a child with the Father and the Son. May this truth be written on all our hearts, by the pen of GOD the Holy Ghost.

Though it cannot make its way into His presence, it can make its way into ours, in a most distressing and humiliating manner. Though it cannot hide the Advocate from GOD's view, it can hide Him from ours. It gathers, like a thick, dark cloud, on our spiritual horizon, so that our souls cannot bask in the blessed beams of our Father's countenance, It cannot affect our relationship with GOD, but it can very seriously affect our enjoyment thereof.

What, therefore, are we to do?

The word answers, "**if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**"

By confession, we get our conscience cleared; the sweet sense of our relationship restored; the dark; cloud dispersed; the chilling, withering influence removed; our thoughts of GOD set straight. Such is the divine method; and we may truly say that the heart that knows what it is to have ever been in the place of confession, will feel the divine power of the apostle's words, "**My little children, these things write I unto you, THAT YE SIN NOT**" (I John 2:1).

Then, again, there is a style of praying for forgiveness, which involves a losing sight of the perfect ground of forgiveness, which has been laid in the sacrifice of the Cross. If GOD forgives sins, He must be "**faithful and just,**" in so doing. But it is quite clear that our prayers, be they ever so sincere and earnest, could not form the basis of GOD's faithfulness and justice, in forgiving us our sins. Nought save the work of the Cross could do this. There the faithfulness and justice of GOD have had their fullest establishment, and that, too, in immediate reference to our actual sins, as well as to the root thereof, in our nature.

GOD has already judged our sins in the Person of our Substitute, "on the tree;" and, in the act of confession, we judge ourselves.

This is essential to divine forgiveness and restoration. The very smallest unconfessed, unjudged sin, on the conscience, will entirely mar our communion with GOD. Sin in us need not do this; but if we suffer sin to remain on us, we cannot have fellowship with GOD. He has put away our sins in such a manner, as that He can have us in His presence; and, so long as we abide in His presence, sin does not trouble us. But, if we get out of His presence, and commit sin, even in thought, our communion must, of necessity, be suspended, until, by confession, we have got rid of the sin. All this, I need hardly add, is founded, exclusively, upon the perfect sacrifice and righteous advocacy of the Lord JESUS CHRIST.

Finally, as to the difference between prayer and confession, as respects the condition of the heart before GOD, and its moral sense of the hatefulness of sin, it cannot, possibly, be over-estimated.

It is a much easier thing to ask, in a general way, for the forgiveness of our sins than to confess those sins. Confession involves self-judgment; asking for forgiveness may not, and, in itself, does not. This alone would be sufficient to point out the difference. Self-judgment is one of the most valuable and healthful exercises of the Christian life; and, therefore, anything which produces it, must be highly esteemed by every earnest Christian.

The difference between asking for pardon, and confessing the sin, is continually exemplified in

dealing with children. If a child has done anything wrong, he finds much less difficulty in asking his father to forgive him, than in openly and unreservedly confessing the wrong. In asking for forgiveness, the child may have in his mind a number of things which tend to lessen the sense of the evil; he may be secretly thinking that he was not so much to blame, after all, though, to be sure, it is only proper to ask his father to forgive him; whereas, in confessing the wrong, there is just the one thing, and that is self-judgment. Further, in asking for forgiveness the child may be influenced, mainly, by a desire to escape the consequences of his wrong; whereas, a judicious parent will seek to produce a just sense of its moral evil, which can only exist in connection with the full confession of the fault - in connection with self-judgment.

Thus it is, in reference to GOD's dealings with His children, when they do wrong.

He must have the whole thing brought out and thoroughly judged. He will make us not only dread the consequences of sin which are unutterable - but hate the thing itself, because of its hatefulness, in his sight. Were it possible for us, when we commit sin, to be forgiven, merely for the asking, our sense of sin, and our shrinking from it, would not be nearly so intense; and, as a consequence, our estimate of the fellowship with which we are blessed, would not be nearly so high. The moral effect of all this upon the general tone of our spiritual constitution, and also upon our whole character and practical career, must be obvious to every experienced Christian. *

* The case of Simon Magus, in Acts 8, may present a difficulty to the reader. But of him, it is sufficient to say that one "**in the gall of bitterness and in the bond of iniquity**," could never be set forth as a model for GOD's dear children. His case in nowise interferes with the doctrine of I John 1:9. He was not in the relationship of a child, and, as a consequence, not a subject of the advocacy. I would further add, that the subject of the Lord's prayer is by no means involved in what is stated above. I wish to confine myself to the immediate passage under consideration. We must ever avoid laying down iron rules. A soul may cry to GOD, under any circumstances, and ask for what it needs. He is ever ready to hear and answer.

*This entire train of thought is intimately connected with, and fully borne out by, two leading principles laid down in "**the law of the peace offering**."*

In verse 13, of the seventh of Leviticus, we read, "**he shall offer for his offering leavened bread.**" And, yet, at verse 20, we read, "**But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.**"

Here, we have the two things clearly set before us, namely, sin in us, and sin on us. "**Leaven**" was permitted, because there was sin in the worshipper's nature. "**Uncleanness**" was forbidden, because there should be no sin on the worshipper's conscience. If sin be in question, communion must be out of the question.

GOD has met and provided for the sin, which He knows to be in us, by the blood of atonement; and, hence, of the leavened bread in the peace offering, we read, "**of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that**

sprinkleth the blood of the peace offerings" (ver. 14). In other words, the "**leaven**," in the worshipper's nature, was perfectly met by the "**blood**" of the sacrifice. The priest who eats the leavened bread, must be the sprinkler of the blood.

GOD has put our sin out of His sight for ever. Though it be in us, it is not the object on which His eye rests. He sees only the blood; And, therefore, He can go on with us, and allow us the most unhindered fellowship with Him. but if we allow the "**sin**" which is in us to develop itself in take shape of "**sins**," there must be confession, forgiveness, and cleansing, ere we can again eat of the flesh of the peace offering. The cutting off of the worshipper, because of ceremonial uncleanness, answers to the suspension of the believer's communion now, because of unconfessed sin. To attempt to have fellowship with GOD in our sins, would involve the blasphemous insinuation that He could walk in companionship with sin. "**If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth**" (I John 1:6).

In the light of the foregoing line of truth, we may easily see how much we err, when we imagine it to be a mark of spirituality to be occupied with our sins.

Could sin or sins ever be the ground or material of our communion with GOD? Assuredly not. We have just seen that, so long as sin is the object before us, communion must be interrupted. Fellowship can only be "**in the light**;" and, undoubtedly, there is no sin in the light. There is nought to be seen there, save the Blood which has put our sins away, and brought us nigh, and the Advocate which keeps us nigh. Sin has been for ever obliterated from that platform on which GOD and the worshipper stand in hallowed fellowship. What was it which constituted the material of communion between the Father and the prodigal? Was it the rags of the latter? Was it the husks of "**the far country**?" By no means. It was not anything that the prodigal brought with him. It was the rich provision of the Father's love - "**the fatted calf**." Thus it is with GOD and every true worshipper. They feed together, in holy and elevated communion, upon Him whose precious Blood has brought them into everlasting association, in that light to which no sin can ever approach.

Nor need we, for an instant, suppose that true humility is either evidenced or promoted by looking at, or dwelling upon, our sins.

An unhallowed and melancholy mopishness may, thus, be super induced; but the deepest humility springs from a totally different source. Whether was the prodigal an humbler man, "**when he came to himself**" in the far country, or when he came to the Father's bosom and the Father's house? Is it not evident that the grace which elevates us to the loftiest heights of fellowship with GOD, is that alone which leads us into the most' profound depths of a genuine humility. Unquestionably. The humility which springs from the removal of our sins, must ever be deeper than that which springs from the discovery of them. The former connects us with GOD; the latter has to do with self. The way to be truly humble is to walk with GOD in the intelligence and power of the relationship in which He has set us. He has made us His children; and if only we walk as such, we shall be humble.

Ere leaving this part of our subject, I would offer a remark as to the Lord's Supper, which, as being a prominent act of the Church's communion, may, with strict propriety, be looked at in connection with the doctrine of the peace offering.

The intelligent celebration of the Lord's Supper must ever depend upon the recognition of its purely eucharistic or thanksgiving character. It is, very especially, a feast of thanksgiving - thanksgiving for an accomplished redemption. "**The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?**" (I Corinthians 10:16). Hence, a soul, bowed down under the heavy burden of sin, cannot, with spiritual intelligence, eat the Lord's Supper, inasmuch as that feast is expressive of the complete removal of sin by the death of CHRIST.

"**Ye do show the Lord's death till he come**" (I Corinthians 11) in the death of CHRIST, faith sees the end of everything that pertained to our old-creation standing; and, seeing that the Lord's Supper shows forth that death, it is to be viewed as the memento of the glorious fact that the believer's burden of sin was borne by One who put it away for ever. It declares that the chain of our sins, which once tied and bound us, has been eternally snapped by the death of CHRIST, and can never tie and bind us again. We gather round the Lord's table in all the joy of conquerors. We look back to the Cross where the battle was fought and won; and we look forward to the glory where we shall enter into the full and eternal results of the victory.

True, we have "**leaven**" in us; but we have no "**uncleanness**" on us.

We are not to gaze upon our sins; but upon Him who bore them on the Cross, and put them away for ever. We are not to "**deceive ourselves**" by the vain notion "**that we have no sin**" in us; nor are we to deny the truth of GOD's Word, and the efficacy of CHRIST's Blood, by refusing to rejoice in the precious truth that we have no sin on us, for "**the blood of Jesus Christ his Son cleanseth us from all sin.**"

It is truly deplorable to observe the heavy cloud that gathers round the Supper of the Lord, in the judgment of so many professing Christians. It tends, as much as anything else, to reveal the immense amount of misapprehension which obtains, in reference to the very elementary truths of the Gospel. In fact, we know that when the Lord's Supper is resorted to on any ground save that of known salvation - enjoyed forgiveness - conscious deliverance, the soul becomes wrapped up in thicker and darker clouds than ever. That which is only a memorial of CHRIST is used to displace Him. That which celebrates an accomplished redemption is used as a stepping-stone thereto. It is thus that the ordinances are abused, and souls plunged in darkness, confusion, and error.

How different from this is the beautiful ordinance of the peace offering!

In this latter, looked at in its typical import, we see that the moment the blood was shed, GOD and the worshipper could feed in happy, peaceful fellowship. Nothing more was needed. Peace was established by the blood; and, on that ground, the communion proceeded.

A single question as to the establishment of peace must be the death-blow to communion. If we are to be occupied with the vain attempt to make peace with GOD, we must be total strangers to either communion or worship.

If the blood of the peace offering has not been shed, it is impossible that we can feed upon "**the**

wave breast" or "**the heave shoulder.**" But if, on the other hand, the blood has been shed, then peace is made already. GOD Himself has made it, and this is enough for faith; and, therefore, by faith, we have fellowship with GOD, in the intelligence and joy of accomplished redemption. We taste the freshness of GOD's own joy in that which He has wrought. We feed upon CHRIST, in all the fullness and blessedness of GOD's presence.

This latter point is connected with, and based upon, another leading truth laid down in "**the law of the peace offering.**"

"And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning."

That is to say, the communion of the worshipper must never be separated from the sacrifice on which that communion is founded. So long as one has spiritual energy to maintain the connection, the worship and communion are also maintained, in freshness and acceptableness; but no longer.

We must keep close to the sacrifice, in the spirit of our minds, the affections of our hearts, and the experience of our souls. This will impart power and permanency to our worship. We may commence some act or expression of worship, with our hearts in immediate occupation with CHRIST; and, ere we reach the close, we may become occupied with what we are doing or saying, or with the persons who are listening to us; and, in this way, fall into what may be termed "**iniquity in our holy things.**" This is deeply solemn, and should make us very watchful.

We may begin our worship in the Spirit and end in the flesh.

Our care should ever be, not to suffer ourselves to proceed for a single moment beyond the energy of the Spirit, at the time, for the Spirit will always keep us occupied directly with CHRIST. If the Holy Ghost produces "**five words**" of worship or thanksgiving, let us utter the five and have done. If we proceed further, we are eating the flesh of our sacrifice beyond the time; and, so far from its being "**accepted,**" it is, really, "**an abomination.**"

Let us remember this, and be watchful. It need not alarm us. GOD would have us led by the Spirit, and so filled with CHRIST in all our worship. He can only accept of that which is divine; and, therefore, He would have us presenting that only which is divine.

"But if the sacrifice of his offering be a vow or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten" (Leviticus 7:16).

When the soul goes forth to GOD in a voluntary act of worship, such worship will be the result of a larger measure of spiritual energy than where it merely springs from some special mercy experienced at the time. If one has been visited with some marked favour from the Lord's own hand, the soul, at once, ascends in thanksgiving. In this case, the worship is awakened by, and connected with, that favour or mercy, whatever it may happen to be, and there it ends. But, where the heart is led forth by the Holy Ghost in some voluntary or deliberate expression of praise, it will be of a more enduring character. But spiritual worship will always connect itself

with the precious sacrifice of CHRIST.

"The remainder of the flesh of the sacrifice, on the third day, shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity."

Nothing is of any value, in the judgment of GOD, which is not immediately connected with CHRIST.

There may be a great deal of what looks like worship, which is, after all, the mere excitement and outgoing of natural feeling. There may be much apparent devotion, which is, merely, fleshly pietism. Nature may be acted upon, in a religious way, by a variety of things, such as pomp, ceremony, and parade, tones and attitudes, robes and vestments, an eloquent liturgy, all the varied attractions of a splendid ritualism, while there may be a total absence of spiritual worship. Yea, it not infrequently happens that the very same tastes and tendencies which are called forth and gratified by the splendid appliances of so-called religious worship, would find most suited aliment at the opera or in the concert room.

All this has to be watched against by those who desire to remember that **"God is a spirit, and they that worship him must worship him in spirit and in truth"** (John 4).

Religion, so called, is, at this moment, decking herself with her most powerful charms. Casting off the grossness of the middle ages, she is calling to her aid all the resources of refined taste, and of a cultivated and enlightened age. Sculpture, music, and painting, are pouring their rich treasures into her lap, in order that she may, therewith, prepare a powerful opiate to lull the thoughtless multitude into a slumber, which shall only be broken in upon by the unutterable horrors of death, judgment, and the lake of fire.

She, too, can say, **"I have peace offerings with me; this day have I paid my vows . . . I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon"** (Proverbs 7). Thus does corrupt religion allure, by her powerful influence, those who will not hearken to wisdom's heavenly voice.

Reader, beware of all this. See that your worship stands inseparably connected with the work of the Cross. See that CHRIST is the ground, CHRIST the material, and the Holy Ghost the power of your worship. Take care that your outward act of worship does not stretch itself beyond the inward power. It demands much watchfulness to keep clear of this evil. Its incipient workings are most difficult to be detected and counteracted. We may commence a hymn in the true spirit of worship, and, through lack of spiritual power, we may, ere we reach the close, fall into the evil which answers to the ceremonial act of eating the flesh of the peace offering on the third day. Our only security is in keeping close to JESUS.

If we lift up our hearts in **"thanksgiving,"** for some special mercy, let us do so in the power of the name and sacrifice of CHRIST. If our souls go forth in **"voluntary"** worship, let it be in the energy of the Holy Ghost. In this way shall our worship exhibit that freshness, that fragrance,

that depth of tone, that moral elevation, which must result from having the Father as the object, the Son as the ground, and the Holy Ghost as the power of our worship.

Thus may it be, O Lord, with all thy worshipping people, until we find ourselves, body, soul, and spirit, in the security of thine own eternal presence, beyond the reach of all- the unhallowed influences of false worship and corrupt religion, and also beyond the reach of the various hindrances which arise from these bodies of sin and death which we carry about with us!

NOTE - It is interesting to observe that, although the peace offering itself stands third in order, yet "**the law**" thereof is given us last of all. This circumstance is not; without its import. There is none of the offerings in which the communion of the worshipper is so fully unfolded as in the peace offering.

- in the burnt offering, it is CHRIST offering Himself to GOD.
- in the meat offering, we have CHRIST's perfect humanity.
- then, passing on to the sin offering, we learn that sin, in its root, is fully met.
- in the trespass offering, there is a full answer to the actual sin in the life.

But, in none is the doctrine of the communion of the worshipper unfolded. This latter belongs to "**the peace offering**;" and, hence, I believe, the position which the law of that offering occupies. It comes in, at the close of all, thereby teaching us that, when it becomes a question of the soul's feeding upon CHRIST, it must be a full CHRIST, looked at in every possible phase of His life, His character, His Person, His work, His offices. And, furthermore, that, when we shall have done, for ever, with sin and sins, we shall delight in CHRIST, and feed upon Him, throughout the everlasting ages.

It would, I believe, be a serious defect in our study of the offerings, were we to pass over a circumstance so worthy of notice as the above. If "**the law of the peace offering**" were given in the order in which the offering itself occurs, it would come in immediately after the law of the meat offering; but, instead of that, "**the law of the sin offering**," and "**the Law of the trespass offering**" are given, and, then, "**the law of the peace offering**" closes the entire.

~ end of chapter 3 ~

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