

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 2, Week 12

Enjoying Christ as the Reality of the Peace Offering at the Lord's Table to Present the Total Picture of God's Economy

Scripture Reading: Lev. 3:1-17; 7:11-38

- Leviticus 3:1-5 And if his offering is a sacrifice of peace offerings, if he presents it from the **herd**, whether **male** or **female**, he shall present it **without blemish** before Jehovah. And he shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting, and Aaron's sons the priests shall sprinkle the **blood** on and **around** the altar. And he shall present from the sacrifice of peace offerings an offering by fire to Jehovah. The **fat** that covers the inward parts and all the fat that is on the inward parts, And the two **kidneys** and the fat that is on them, which is on the loins, and the appendage on the liver with the kidneys, he shall remove. And Aaron's sons shall burn it on the altar upon the burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah.
- Leviticus 3:6-11 And if his offering for a sacrifice of peace offerings to Jehovah is from the **flock**, he shall present it, male or female, **without blemish**. If he presents a **lamb** for his offering, then he shall present it before Jehovah. And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar. And he shall present from the sacrifice of peace offerings an offering by fire to Jehovah. Its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the inward parts and all the fat that is on the inward parts, And the two kidneys and the fat that is on them, which is on the loins, and the appendage on the liver with the kidneys, he shall remove. And the priest shall burn it on the altar; it is the food of the offering by fire to Jehovah.
- Leviticus 3:11-17 And if his offering is a **goat**, then he shall present it before Jehovah. And he shall lay his hand on its head and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its **blood** on and **around** the altar. And he shall present from it his offering, as an offering by fire to Jehovah. The fat that covers the inward parts and all the fat that is on the inward parts, And the two kidneys and the fat that is on them, which is on the loins, and the appendage on the liver with the kidneys, he shall remove. And the priest shall burn them on the altar; it is the food of the offering by fire for a satisfying fragrance; all the fat is Jehovah's. It shall be a perpetual statute throughout your generations in all your dwelling places that you shall not eat any fat or any blood.
- Leviticus 7:11-13 Now this is the **law of the sacrifice of peace offerings** that one shall present to Jehovah: If he presents it for a **thanksgiving**, then he shall present with the sacrifice of thanksgiving **unleavened cakes** mingled with oil and **unleavened wafers** anointed with oil and **saturated cakes** of fine flour mingled with oil. With cakes of leavened bread he shall present his offering with the sacrifice of his peace offerings **for thanksgiving**.
- Leviticus 7:14 And from it he shall present one out of each offering **as a heave offering** to Jehovah; it shall belong to the priest who sprinkles the **blood** of the peace offerings. And the **flesh** of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering; he shall **not leave any of it until the morning**.
- Leviticus 7:15-18 But if the sacrifice of his offering is a **vow or a freewill offering**, it shall be **eaten on the day** that he presents his sacrifice, **and on the next day** what remains of it shall be eaten. But what remains of the flesh of the sacrifice **on the third day** shall be **burned** with fire. And if any of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it will not be accepted, neither will it be reckoned to the one who presents it; it will be an abomination, and the person who eats of it shall bear his own iniquity.
- Leviticus 7:19-21 And flesh that **touches any unclean thing** shall **not** be eaten; it shall be burned with fire. And as for other flesh, anyone who is clean may eat such flesh. But the person who eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, with his uncleanness upon him, that person shall **be cut off** from his people. And when anyone **touches any unclean thing**, the uncleanness of man or an unclean beast or any unclean abomination, and eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, that person shall **be cut off** from his people.
- Leviticus 7:22-27 Then Jehovah spoke to Moses, saying, Speak to the children of Israel, saying, You shall **not eat any fat** of an ox or of a sheep or of a goat. And the fat of an animal that dies and the fat of an animal which is torn by beasts may be put to any other use, but you shall by no means eat it. For **whoever eats** the fat of a beast, from which someone presents an offering by fire to Jehovah, then the person who eats it shall **be cut off** from his people. And you shall **not eat any blood**, either of bird or of beast, in any of your dwelling places. Any **person who eats** any blood, that person shall **be cut off** from his people.
- Leviticus 7:28-34 Then Jehovah spoke to Moses, saying, Speak to the children of Israel, saying, He who presents the sacrifice of his **peace offerings** to Jehovah shall bring his offering to Jehovah out of the sacrifice of his peace offerings. His **own hands** shall bring Jehovah's offerings by fire; the **fat** with the **breast** he shall bring, that the **breast** may **be waved** as a **wave offering** before Jehovah. And the priest shall burn the fat on the altar; but the breast shall be **for Aaron and for his sons**. And the **right thigh** you shall give to the priest for a **heave offering** out of the sacrifices of your peace offerings. The one among the sons of Aaron who presents the blood of the peace offerings and the fat shall have the right thigh as his portion. For the **breast** of the **wave offering** and the **thigh** of the **heave offering** I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed by the children of Israel.
- Leviticus 7:35-38 This is the **anointing portion** of Aaron and the anointing portion of his sons, from Jehovah's offerings by fire, in the day when he presented them to serve Jehovah as priests, Which Jehovah commanded to be given them from the children of Israel in the day that He anointed them. It shall be a perpetual statute throughout their generations. This is the law of the burnt offering and of the meal offering and of the sin offering and of the trespass offering and of **the filling of hands** and of the sacrifice of peace offerings, Which Jehovah commanded Moses on Mount Sinai, on the day that He commanded the children of Israel to present their offerings to Jehovah in the wilderness of Sinai.

Matthew 26:26-30, “And as they were eating, Jesus took **bread** and blessed it, and He broke it and gave it to the disciples and said, Take, *eat*; this is My body. And He took a **cup** and gave thanks, and He gave it to them, saying, *Drink* of it, all of you, For this is My **blood of the covenant**, which is being poured out for many for forgiveness of sins. But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father. And after **singing a hymn**, they went out to the Mount of Olives.”

Matthew 26:28 shows us that although the blood of Christ was shed for the forgiveness of sins, the blood is also the “**blood of the covenant**.” The blood is first related to the covenant. The **nature** of the blood is of the **covenant**. The **function** of the blood is for the **forgiveness** of sins. While it is true that the shedding of the blood is for the redemption and forgiveness of sins, it is the blood of the covenant that forgives sins. If the blood were not the blood of the covenant, even though it was shed, it could not bring in forgiveness. The reason that the shedding of blood forgives sins is that God had made a covenant with man in which the shedding of the blood would bring about the forgiveness of sins. This is why the shedding of blood can forgive sins. Therefore, this verse tells us the nature of the shedding of the blood. The **shedding** of the blood is **related** to the new covenant, while the **effect** of the shed blood is the forgiveness of sins. (Collected Works of Watchman Nee, The (Set 1) Vol. 09: The Present Testimony (2), Chapter 13, Section 1)

I. The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy—Lev. 3:1-17; Num. 10:10; Deut. 27:7:

- A. The **peace offering** is **fulfilled** primarily in our enjoying Christ at the **Lord’s table** in the breaking of bread for the **remembrance of Him** and in the offering of Christ to the Father for the **worship of the Father**—Matt. 26:26-30.
- B. The peace offering is the Old Testament type of the Lord’s table:
 1. At the Lord’s table, the believers enjoy Christ as their peace offering for their **fellowship** with God and with one another; they enjoy Christ before God the Father; without the worship of the Father in the Lord’s table meeting, the presentation of the peace offering to God cannot be completely fulfilled—Lev. 7:14-21, 28-34.
 2. We should carry out the Lord’s table meeting in **two sections**:
 - a. During the first section of the meeting, **all our praises should be addressed to Christ**, and we should bless Him with well speaking concerning His person and work—Heb. 13:15; Psa. 8:2; 48:1; 50:23; 116:17; Rev. 5:13.
 - b. During the second section of the meeting, we should **address our praises to God the Father**; it is best to leave one-third or two-fifths of the time for the worship of the Father —Matt. 26:26-30; Heb. 2:12.

In the Gospels there is only one chapter in which the Lord talked about the **worship of God**. When He talked about the worship of God in John 4, He was referring specifically to the **worship of the Father**. The Samaritan woman spoke of worship, but she did not use the term Father. Then the Lord Jesus told her, “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him” (v. 23). This meant that the age had changed. Even when the Lord Jesus was talking to her, the age had changed, so the Lord used the term Father, saying that we need to worship the Father. When we use John 4:24, we usually neglect verse 23. The Lord did not say that we worship God but that **we worship the Father**. The Father seeks after this worship.

In verse 24 the Lord spoke of the nature of God. The **nature** of God is Spirit. The Lord did not say that we worship God but that we worship the Father, whose nature, as God, is Spirit. The worship here is absolutely different from the Jewish worship. The Jewish worship is altogether the worship of the Creator. But what **the Lord spoke of is the worship of the Father in the Son and also in the Spirit**. Thus, this is a **worship in God’s dispensing**, the worship **by the divine dispensing**. When the Jews worship God as the Creator, they do not have the thought of God being dispensed into them. But if we would **have the true worship**, **we need God to be dispensed into our being**. (Basic Lessons on Service, Chapter 6, Section 2)

3. Christ as the reality of the peace offering that we enjoy at the Lord’s table is for our **thanksgiving** to the Father (Lev. 7:12-15) and also for a vow to Him (vv. 16-18):
 - a. On the one hand, we may **consecrate** ourselves to the Lord with thanksgiving by praying, “Lord, I love You, so I consecrate myself to You”; this is good but too general and out of our emotions.
 - b. On the other hand, we may offer ourselves to God with a **voluntary vow** by praying, “Lord, I come here to make a vow to You; I give myself to You and marry myself to You; I want to be solely for You always, regardless of what happens or how I feel;” all of us need to be ones who are married to Christ for His recovery; the offering for a vow is something of the will and is **stronger** and **deeper**.
4. This enjoyment of the peace offering **issues** from the burnt offering, the meal offering, the sin offering, and the trespass offering.
5. Our enjoyment of Christ as these four offerings has a **result**—the enjoyment of Christ **as** our peace offering for us **to have** fellowship with God and with our fellow believers.

It is difficult to explain how a **peace offering** may be offered to God **as a burnt offering**. I believe that many of us have experienced this **at the Lord’s table**. While we were enjoying the Lord as the peace offering at His table, we said to ourselves, “In the past I was not absolute for the Lord. Now as I am enjoying Him, I decide to be absolute for the Lord from now on.” This is the peace offering **becoming** a burnt offering.

At times, we may **make** a strong **decision to be** absolute for God. This is a **vow becoming** a burnt offering. At other times, we may spontaneously as an **exercise** of our free will **choose to be** absolute for God. This is a **freewill offering becoming** a burnt offering. Sometimes while we are enjoying Christ at the Lord’s table, we may **have the thought** that we **should be** absolute for God. This is a **peace offering becoming** a burnt offering. From this we see that **three different kinds of offerings**—an offering for a **vow**, for a **freewill** offering, and as a **peace offering**—may **become** a burnt offering for us to be absolute for God. (Life-Study of Leviticus, Chapter 51, Section 3)

II. The peace offering could be of different animals from the herd or from the flock, and it could be either male or female—3:1:

- A. The different kinds of peace offerings signify the **different conditions** of the offerers' enjoyment of Christ.
- B. In verse 1 the **male** signifies that the offerer's enjoyment of Christ is stronger, whereas the **female** signifies that the offerer's enjoyment of Christ is weaker—cf. 1 Pet. 3:7.

The fact that the peace offering is of different **kinds** is **not due** to Christ **but is due** to the different **conditions** of the offerers' enjoyment of Christ. Sometimes we enjoy a **large Christ**. At other times something happens, perhaps some disturbance in our family life, that limits our enjoyment of Christ. This does not mean that Christ has become smaller; it means that the condition in which we enjoy Christ has become narrow and small. Satan seeks to **limit** our enjoyment of Christ and to **narrow** the condition in which we are enjoying Christ. Therefore, we must learn to overcome all kinds of situations, even praying in our "private room" (Matt. 6:6) in order to avoid interruptions, so that we may be in a better and higher condition to enjoy a larger Christ. (Life-Study of Leviticus, Chapter 17, Section 2)

III. As our peace offering, Christ is without blemish, without sins and transgressions— Lev. 3:1; Heb. 9:14; 1 Pet. 1:19; 2 Cor. 5:21; Heb. 4:15.

Hebrews 9:14 "How much more will the blood of Christ, who through the eternal Spirit offered Himself **without blemish** to God, purify our conscience from dead works to serve the living God?"

The **blood** of Christ was **shed** for the **forgiveness** of sins (Matt. 26:28), and the **new covenant** was **consummated** with it (10:29; Luke 22:20). It **accomplished** an eternal **redemption** for us (v. 12; Eph. 1:7; 1 Pet. 1:18-19) and **purchased** the church for God (Acts 20:28). It **washes** us from our sins (1 John 1:7), **purifies** our conscience (v. 14), **sanctifies** us (13:12), and **speaks** something better for us (12:24). By this blood we **enter the Holy of Holies** (10:19) and **overcome** Satan the accuser (Rev. 12:10-11). Therefore, it is precious and better than the blood of goats and bulls (vv. 12-13). We must value it highly and should not regard it a common thing, like animal blood. If we do, we will suffer God's punishment (10:29-31). footnotes

IV. The sprinkling of the blood of the peace offering on and around the altar (Lev. 3:2, 8, 13), where the offerer was standing, indicates that the blood is for peace in the offerer's conscience, giving him the assurance that his sins have been washed away (Heb. 9:14b).

This blood was **not brought** into the Holy of Holies to appease God; it was **dashed** around the altar where the offerer was standing. This shows us that the blood of the peace offering gives us **peace** and **assurance**. When we see the blood of the peace offering, we have the assurance that our sins have been **washed away**. The blood of the offering was shed for our sake, and it is now before our eyes. Therefore, we can say, "Thank You, Lord. My sins have been forgiven. I know this because I see Your blood. The blood is the evidence that God has forgiven my sins." (Life-Study of Leviticus, Chapter 17, Section 4)

V. Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people:

- A. The fat and the inward parts of the offering were God's portion—Lev. 3:3-5:
1. The **fat** **signifies** the inward riches of Christ as the abundance of life for God's satisfaction according to His glory, and the **inward parts** **signify** the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. Phil. 1:8; John 7:3-18) for God's satisfaction, which can be apprehended and appreciated only by God (Matt. 11:27a).
 2. The **burning** of the fat and the inward parts of the peace offering as an offering by fire to Jehovah (Lev. 3:3-5, 9-11, 14-16) **signifies** that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering.
- B. The **four kinds of cakes** and the **right thigh** as a **heave offering** were the portion of the serving priest—7:14, 32-34.
- C. The **breast** as a **wave offering** was for all the priests—vv. 30-31, 34.
- D. The **flesh**, the meat, of the offering was the portion of the **offerer**—vv. 15-18.
- E. The **remaining** flesh of the cattle, under the condition of cleanness, was for all the **congregation**—vv. 19-21:
1. The enjoyment of Christ as our peace should be kept from all uncleanness, and Christ as the peace offering should be **eaten by a clean person**—v. 19; 1 Cor. 11:28.
 2. The **unclean person** who partakes of Christ as his peace, as at the Lord's table, shall **be put aside** from the fellowship of the enjoyment of Christ—Lev. 7:20-21; 1 Cor. 10:16-17.
 3. Such a **sinful person** should be **removed** from the fellowship at the Lord's table—cf. 5:13b.
 4. Also, the **dirtyness of death** spoils the significance of God's enjoyment of Christ; **God hates death** and does not want to look upon anything related to it—Lev. 7:24.
- F. We who take Christ as our peace offering should **offer the excellent part of Christ** (the fat) to God for His satisfaction, **the loving part** of Christ in His resurrection (the **breast** as a **wave offering**) and **the strong part** of Christ in His ascension (the **right thigh** as a **heave offering**) being for the serving ones' enjoyment (vv. 29-34; Exo. 29:26-28); in our enjoyment of Christ as the peace offering, God has allotted the loving capacity and the strengthening power of Christ to us, the New Testament priests (1 Pet. 2:5, 9; Rev. 1:5-6; 5:10), as **our eternal portion** for our enjoyment in serving God.

G. In the New Testament there are no clergy and no laity (see Rev. 2:6 and footnote 1); thus, **all the believers** in Christ **should be** the serving priests, the priestly body, the offerers, and the congregation.

God in His economy intended that **all His people be priests** serving Him directly. In Exo. 19:6, God **ordained** the children of Israel to be a **kingdom of priests**. This means that God wanted them all to be priests. However, because they **worshipped the golden calf** (Exo. 32:1-6), they lost the priesthood, and only the **tribe of Levi**, because of its faithfulness to God, was **chosen** to replace the whole nation of Israel **as priests to God** (Exo. 32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel. This became a strong system in Judaism. In the New Testament, God has returned to His original intention according to His economy, in that He has **made all believers in Christ priests** (1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God's economy. According to church history, this became a system that was adopted by the Roman Catholic Church and has been retained by the Protestant churches. Today in the Roman Catholic Church there is the priestly system, in the state churches there is the clerical system, and in the independent churches there is the pastoral system. All these are a mediatorial class, spoiling the universal priesthood of all believers. Thus, there are two distinct classes — the clergy and the laity. But **in the proper church life there should be neither clergy nor laity; all believers should be priests of God**. Because the mediatorial class destroys the universal priesthood in God's economy, the Lord hates it. (Footnotes, Revelation 2:6)

VI. Not eating the fat signifies that the best part of Christ is for God's satisfaction; not eating the blood signifies that Christ's blood shed for our redemption fully satisfies the requirements of God's righteousness, holiness, and glory—Lev. 3:17; cf. Gen. 3:24; Heb. 10:19-20; Rev. 22:14:

A. Thus, in the universe **only** Jesus' blood is edible to His believers—John 6:53-56 and footnote 2 on v. 54.

B. To eat any other blood would make Christ's blood common—Heb. 10:29 and footnote 3.

C. The blood of Christ **satisfies** God's righteous requirements, **maintains** God's holy position, and **keeps** God's glory, His expressed dignity.

Matthew 6:53-56, “*Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day. For My flesh is true food, and My blood is true drink.*”

Here **flesh** and **blood** are mentioned separately. The **separation** of blood and flesh indicates **death**. Here the Lord clearly indicated His death, that is, His being slain. He gave **His body** and shed **His blood** for us that we may have eternal life. **To eat His flesh** is to **receive** by faith all that He did in giving His body for us; and **to drink His blood** is to **receive** by faith all that He accomplished in shedding His blood for us. To eat His flesh and drink His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross. By comparing this verse with v. 47, we see that **to eat the Lord's flesh and drink His blood is to believe in Him**, because to believe or to believe into is to receive (1:12). (Footnotes 6:54)

VII. A lamb signifies that the offerer enjoys Christ in His perfection and beauty (Lev. 3:7), whereas a goat (v. 12) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf (2 Cor. 5:21).

2 Corinthians 5:21, “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.”

VIII. The peace offering is a kind of burnt offering (Lev. 3:9-11; 1:9, 13, 17) as food to God for His satisfaction and enjoyment.

An offering for a **vow**, for a **freewill** offering, and as a **peace** offering could all be **for a burnt** offering. The significance of the burnt offering is to be absolute for God. We should be absolute for God, but often we are not absolute for Him. Thus we may wish **to make up our mind** to have a **vow** with God that we would be absolute for God for the rest of our life. This **vow** offered to God eventually **becomes a burnt** offering with the significance of being absolute for God for our entire life.

A **freewill** offering may also **become a burnt** offering. Of our free will we may **choose** to be absolute for God. Such a **freewill** offering may also be offered to God as a burnt offering. It is difficult to explain how a peace offering may be offered to God as a burnt offering. I believe that many of us have experienced this at the **Lord's table**. While **we were enjoying the Lord as the peace offering at His table**, we said to ourselves, “*In the past I was not absolute for the Lord. Now as I am enjoying Him, I decide to be absolute for the Lord from now on.*” This is the peace offering becoming a burnt offering.

At times, we may make a strong **decision** to be absolute for God. This is a **vow becoming a burnt** offering. At other times, we may spontaneously as an **exercise** of our free will **choose** to be absolute for God. This is a **freewill offering becoming a burnt** offering. Sometimes while we are enjoying Christ at the Lord's table, we may have **the thought** that we should be absolute for God. This is a **peace offering becoming a burnt** offering. From this we see that three different kinds of offerings—an offering for a vow, for a freewill offering, and as a peace offering—may become a burnt offering for us to be absolute for God.

According to 22:18-21, each of these offerings needed to be a male without blemish, of the herd, of the sheep, or of the goats. A male here signifies a strong Christ. In whatever way we offer a burnt offering to God, our offering must be a strong Christ without blemish whom we have experienced. (Life-Study of Leviticus, Chapter 51, Section 3)

IX. The peace offering is based upon God's satisfaction in the burnt offering (6:12); according to the sequence of the offerings presented in Leviticus 1:1—6:7, it is also the issue of the enjoyment of God and man in the meal offering; if we would enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as our meal offering, enjoying Him as our food.

The **peace** offering is an **issue** of the enjoyment of God and man **in** the **meal** offering (7:37). On the one hand, the **peace** offering is **based** on the **burnt** offering; on the other hand, the **peace** offering is an **issue** of the enjoyment of the **meal** offering.

This is not a matter of doctrine but of **experience**. If we would enjoy Christ as peace in a practical, daily way, **we must first take Him as our burnt offering to satisfy God**. Then **we must feed on Him as the meal offering, enjoying Him as our food**. Immediately Christ will become our peace offering. I believe that we all have experienced this.

Although we have experienced Christ as the offerings, we may not have had the knowledge of the pictures in Leviticus. In presenting these pictures, Leviticus uses a number of technical terms. Many of us have experienced Christ without knowing these technical terms. One of these terms is **burnt offering**. In the morning, we may pray, "*Father God, I love Your Son, and I would like to offer Him to You.*" We enjoy Christ so sweetly and present this Christ to God to make Him happy. This is to **present** Christ to God as the **burnt offering**.

After presenting Christ to God as the burnt offering, we may say, "*O Lord, You are my daily supply. Without You I cannot live.*" This is **taking** Christ as the **meal offering**, as the life supply. Meal offering is the technical term for life supply.

When we take Christ as the **burnt** offering and as the **meal** offering, we have **peace**. We have the sense that something within us is joyful and that we are right with God and acceptable to Him. Earlier you might have had a problem and thus were not at peace with God, but now there is no problem, and you are at peace. This is the enjoyment of Christ as the peace offering. We all may have this experience and enjoyment every day. (Life-Study of Leviticus, Chapter 17, Section 2)

X. The sequence of the five offerings in Leviticus 1:1—6:7 is according to our practical experience, whereas the sequence in 6:8—7:38 is according to the total picture of God's economy:

- A. According to the sequence of the offerings in Leviticus 6:8—7:38, the **peace offering** is also **based** on the sin offering and the trespass offering; when the problem of our sin and trespasses is **solved** by Christ as the sin offering and trespass offering and when God and we are **satisfied** with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our **mutual enjoyment in peace**.
- B. In God's heart and in His desire God would have Christ to be **four kinds of offerings** to us—the burnt offering, the meal offering, the sin offering, and the trespass offering— that we may enjoy Christ as peace with God in every way; Christ's being these four offerings **consummates** in peace between God and God's people, and this peace is simply Christ Himself—Eph. 2:14.
- C. Eventually, the enjoyment of Christ as all the offerings, **issuing** in the peace offering, will **consummate** in the New Jerusalem as the **ultimate peace offering** (*Jerusalem* means "the foundation of peace"), in which we will enjoy the Triune God as peace (Phil. 4:7, 9) for eternity.
- D. Thus, the ordinances, or laws, concerning the offerings are a **record of the totality** of **God's economy**.

In God's heart and in His desire, God would have Christ to be four kinds of offerings to us—the **burnt** offering, the **meal** offering, the **sin** offering, and the **trespass** offering. The burnt offering is the **qualification** for the sin offering, and the meal offering is the **qualification** for the trespass offering. With these four offerings, two are for the **qualification**, and two are for the **result**. The sin offering and the trespass offering are for a particular result. When these four offerings are in action, the result is peace. This peace is what God desires. **God's heart is that we would enjoy His economy around His Son, Christ**. Christ is our burnt offering, meal offering, sin offering, and trespass offering so that we may enjoy Him as peace. In our thanksgiving, in our vows, and in our freewill offerings, we enjoy Christ as our peace with God. This is the record of the totality of God's economy. (Life-Study of Leviticus, Chapter 27, Section 4)