**Leviticus 10:17**

**Wherefore have ye not eaten of the sin *offering* in the holy place, seeing it *is* most holy**,.... The sin offering was one of the most holy things, and therefore to be eaten only in the sanctuary; though this was not the fault they are here charged with that they had eat it, but not in the holy place; for they had not eaten it at all, but burnt it, as appears from the preceding verse; this is what they are blamed for particularly, though they are reminded of the whole law concerning it, that it was to he eaten by them, that it was to be eaten in the holy place, the reason of which is given; but they had not eaten it any where:

**and *God* hath given it to you, to bear the iniquity of the congregation, to make atonement for them before the Lord**? for by eating the sin offering, or sin itself, as it is in the original text, see Hos\_4:8 they made the sins of the people, for whom the offering was, in some sense their own; and they bore them, and made a typical atonement for them; in which they were types of Christ, who was made sin for his people, took their sins upon him, and by imputation they were made his own, and he bore them in his own body on the tree, and made full satisfaction and atonement for them. Now since the eating of the sin offering of the people was of so great importance and consequence, the neglect of it by the priests was very blameworthy.

**Psalms 10:1-11**

David, in these verses, discovers,

I. A very great affection to God and his favour; for, in the time of trouble, that which he complains of most feelingly is God's withdrawing his gracious presence (Psa\_10:1): “*Why standest thou afar off,* as one unconcerned in the indignities done to thy name and the injuries done to the people?” Note, God's withdrawings are very grievous to his people at any time, but especially in times of trouble. Outward deliverance is afar off and is hidden from us, and then we think God is afar off and we therefore want inward comfort; but that is our own fault; it is because we judge by outward appearance; we stand afar off from God by our unbelief, and then we complain that God stands afar off from us.

**Thou hast seen it -** Thou seest all. Though people act as if their conduct was not observed, yet thou art intimately acquainted with all that they do. The workers of iniquity cannot hide themselves. The idea here is, that although God seemed not to notice the conduct of the wicked, and though the wicked acted as if he did not, yet that all this was seen by God, and that he would deal with men according to justice and to truth

Ephesians 4:1-3

Such being your exalted privileges; since God has done so much for you; since he has revealed for you such a glorious system; since he has bestowed on you the honor of calling you into his kingdom, and making you partakers of his mercy, I entreat you to live in accordance with these elevated privileges, and to show your sense of his goodness by devoting your all to his service.” The force of the word “I,” they would all feel. It was the appeal and exhortation of the founder of their church - of their spiritual father - of one who had endured much for them, and who was now in bonds on account of his devotion to the welfare of the Gentile world.

**Beseech you that ye walk worthy -** That you live as becomes those who have been called in this manner into the kingdom of God. The word “walk” is often used to denote “life, conduct,” etc.;

“Effectual calling is the work of God’s Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.” This “calling or vocation” is through the agency of the Holy Spirit, and is his appropriate work on the human heart.

To bear our religion with us to all places, companies, employments. Not merely to be a Christian on the Sabbath, and at the communion table, and in our own land, but every day, and everywhere, and in any land where we may be placed. We are to live religion, and not merely to profess it. We are to be Christians in the counting-room, as well as in the closet; on the farm as well as at the communion table; among strangers, and in a foreign land, as well as in our own country and in the sanctuary.

(2) it is to do nothing inconsistent with the most elevated Christian character. In temper, feeling, plan, we are to give expression to no emotion, and use no language, and perform no deed, that shall be inconsistent with the most elevated Christian character.

(3) it is to do “right always:” to be just to all; to tell the simple truth; to defraud no one; to maintain a correct standard of morals; to be known to be honest. There is a correct standard of character and conduct; and a Christian should be a man so living, that we may always know “exactly where to find him.” He should so live, that we shall have no doubts that, however others may act, we shall find “him” to be the unflinching advocate of temperance, chastity, honesty, and of every good work - of every plan that is really suited to alleviate human woe, and benefit a dying world.

(4) it is to live as one should who expects soon to be “in heaven.” Such a man will feel that the earth is not his home; that he is a stranger and a pilgrim here; that riches, honors, and pleasures are of comparatively little importance; that he ought to watch and pray, and that he ought to be holy. A man who feels that he may die at any moment, will watch and pray. A man who realizes that “tomorrow” he may be in heaven, will feel that he ought to be holy. He who begins a day on earth, feeling that at its close he may be among the angels of God, and the spirits of just men made perfect; that before its close he may have seen the Saviour glorified, and the burning throne of God, will feel the importance of living a holy life, and of being wholly devoted to the service of God. Pure should be the eyes that are soon to look on the throne of God; pure the hands that are soon to strike the harps of praise in heaven; pure the feet that are to walk the “golden streets above.”

**Ephesians 4:3**

**The unity of the Spirit -** A united spirit, or oneness of spirit. This does not refer to the fact that there is one Holy Spirit; but it refers to unity of affection, of confidence, of love. It means that Christians should be united in temper and affection, and not be split up into factions and parties. It may be implied here, as is undoubtedly true, that such a unity would be produced only by the Holy Spirit; and that, as there was but one Spirit which had acted on their hearts to renew them, they ought to evince the same feelings and views. There was occasion among the Ephesians for this exhortation; for they were composed of Jews and Gentiles, and there might be danger of divisions and strifes, as there had been in other churches. There is “always” occasion for such an exhortation; for:

1. “unity” of feeling is eminently desirable to honor the gospel (see the notes on Joh\_17:21); and,

(2) there is always danger of discord where people are brought together in one society. There are so many different tastes and habits; there is such a variety of intellect and feeling; the modes of education have been so various, and the temperament may be so different, that there is constant danger of division. Hence, the subject is so often dwelt on in the Scriptures (see the notes on 1 Cor. 2ff), and hence, there is so much need of caution and of care in the churches.

**In the bond of peace -** This was to be by the cultivation of that peaceful temper which binds all together. The American Indians usually spoke of peace as a “chain of friendship” which was to be kept bright, The meaning here is, that they should be bound or united together in the sentiments and affections of peace. It is not mere “external” unity; it is not a mere unity of creed; it is not a mere unity in the forms of public worship; it is such as the Holy Spirit produces in the hearts of Christians, when it fills them all with the same love, and joy, and peace in believing.