

Touchstones of God's Economy

Leviticus (2)

The book of Leviticus reveals Christ as everything in the fellowship, service, and life of God's redeemed people. In the previous installment of "Touchstones," we covered the fellowship and service of God's people as revealed in the ordinances concerning the offerings and the priesthood (chs. 1—10). In this installment we will cover the living of God's people (chs. 11—27).

Leviticus is a book of training. God first trained His chosen people concerning how to worship Him, that is, how to partake of Him for their enjoyment and how to present to Him the offerings that He desires for His enjoyment. Then He trained His holy people to have a living that matches Him as the holy God.

The idea of training is not commonly held among the Lord's people today. According to the grace of God in His New Testament economy, Christ has accomplished complete redemption for us through His death, and in resurrection He is now saving us organically in His life (Rom. 5:10). Nevertheless, the New Testament also reveals that training is needed for us to adequately experience God's organic salvation and grow to maturity as sons of God (John 15:2; Titus 2:11-12; Heb. 5:14—6:1; Rom. 8:29). The purpose of training is to remove the things, both sinful and even good, that frustrate the growth of the divine life in us. It is true that the living of God's New Testament people is not related to the keeping of outward commandments but to the spontaneous outflow of the divine life from within (vv. 2-4). However, in order for the divine life to flow freely within us and be expressed in a holy living, many blockages must first be cleared away (John 7:38). This is the purpose of training.

The Epistles of Peter emphasize the holy life of God's children. In his first Epistle, Peter stresses that the issue of Christ's redemption is a holy life according to the holy nature of God: "According to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, 'You shall be holy because I am holy'" (1:15-16). In his second Epistle, the apostle uses the coming judgment on the heavens and earth as a sober reminder to the believers to live a holy life: "Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life

and godliness?" (3:11). The type of the holy living in the book of Leviticus is fulfilled by the manner of life of the believers in the New Testament, a life lived according to the nature of the holy God.

The holy life revealed in Leviticus comprises three aspects: it is at once a clean, holy, and rejoicing life. According to the sequence in this book, holiness depends upon spiritual cleanliness and issues in rejoicing. First, there is the clean life in chapters 11 through 15, then there is the holy life in chapters 18 through 22, and finally, there is the rejoicing life in chapters 23 through 25. Furthermore, in each section there are types revealing Christ for our enjoyment as the means for us to realize this threefold life.

A Clean Life

In order to live a clean life matching God's nature, we first need to deal with uncleanness (1 Thes. 4:7). Concerning a clean life, Leviticus first deals with the uncleanness that comes from outside of a person. Verse 2 of chapter 11 says, "Speak to the children of Israel, saying, These are the animals which you may eat among all the beasts that are on the earth." Eating involves contacting things outside of us and receiving them into us, with the result that eventually they become our inner constitution. According to the vision that Peter saw in Acts 10:9-16 and its interpretation in verses 27 through 29, all the animals listed in Leviticus 11 signify different kinds of people, and eating signifies our contacting of them. For God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact. For example, "whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat" (v. 3). The animals that are clean to eat signify persons who have discernment in their activities (have a divided hoof, Phil. 1:9-10) and who receive the word of God with much reconsideration (chew the cud, Psa. 119:15, 23, 27, 48, 78, 148).¹

Moreover, we must abstain from death. The words *carcass* and *death* appear frequently in Leviticus 11 to indicate that which causes uncleanness (vv. 8, 11, 24, 27, 31-40). All dead things are unclean; therefore, uncleanness is synonymous with death. The mention of death in relation to diet indicates that our diet, our eating, is a matter of life

and death. Life is of the tree of life, and death is of the tree of the knowledge of good and evil (Gen. 2:9, 17). As applied to the believers in Christ, the different causes of defilement from death in Leviticus 11 indicate that we must abstain from spiritual death in all its various forms.

Uncleanness from outside of us concerns the matter of eating. Jehovah charged the children of Israel to “make a distinction between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten” (v. 47). The reality of cleanness is Christ, who is our content, life supply, and spiritual food (John 6:35, 57). All the clean living creatures are types of Christ. Only Christ is able to keep us holy as God is holy (Lev. 11:45). Only Christ and that which is out of Christ are clean for our food supply. These alone are what we should contact, eat, and receive.

Chapter 12 turns from the uncleanness outside of a person to the uncleanness within a person. Concerning all the matters of uncleanness, it should be borne in mind that they are recorded as types to be interpreted for their spiritual significance. Now that Christ has come, God has made all things clean, including all persons (Mark 7:19; Acts 15:9); therefore, these matters must be applied not literally but spiritually, according to God’s New Testament economy. The first matter concerns the uncleanness in human birth. Leviticus 12:2 says, “Speak to the children of Israel, saying, If a woman conceives seed and bears a male child, then she shall be unclean seven days; as in the days of her menstruation, she shall be unclean.” In figure, the woman represents all humankind. God is man’s Husband, and man’s position is that of the wife (Isa. 54:5). Thus, the woman represents man’s position in relation to God. Her uncleanness within represents the uncleanness within all mankind. Since the source is unclean, whatever is born of the source is also unclean. All humanity was born in uncleanness and consequently lives in uncleanness (Psa. 51:5; Eph. 2:1-3; 4:17-19). The uncleanness in human birth was dealt with after a period of eight days by circumcision (Lev. 12:3). The eighth day, as the first day of a new week, refers to Christ’s resurrection, and circumcision, which is the cutting off of the flesh, refers to the termination of the old man in Christ’s crucifixion (Matt. 28:1; John 20:1; Rom. 6:6; Gal. 2:20). Because we are unclean ones, our flesh, meaning our entire person, should be cut off, terminated, through the death of Christ so that we may be brought into the resurrection of Christ, not only to be cleansed but also to have a new beginning of life (Col. 2:11-12; John 3:5).

Leviticus 13 and 14 deal with the matter of leprosy, an uncleanness that issues from within man: “When a man has a swelling or an eruption or a bright spot on the skin of his body, and it becomes an infection of leprosy on the skin of

his body, then he shall be brought to Aaron the priest or to one of his sons the priests” (13:2). Leprosy signifies sin. In the biblical sense, sin is rebellion, and the cases of leprosy breaking out on people in the Bible were the issue of rebellion (1 John 3:4; Num. 12:1-10; 2 Kings 5:20-27; 2 Chron. 26:16-21). The first case of sin in the Bible was Satan’s rebellion against God (1 John 3:8; Ezek. 28:13-18; Isa. 14:12-15). Hence, sin as rebellion was invented and inaugurated by the rebellious archangel Lucifer. Eventually, this sin entered into mankind through Adam and, having entered into man, issues from within man as many kinds of sins, that is, many manifestations of rebellion (Rom. 5:12). The leper in Leviticus 13 and 14 represents the fallen descendants of Adam, all of whom are lepers. In 13:2 the different signs of leprosy—a swelling, an eruption, and a bright spot on the skin of one’s body—signify man’s outward expressions in unruliness, in friction with others, and in pride and self-exultation. In these chapters there are also cases of leprosy in a garment, signifying the filthiness in one’s outward living, and leprosy in a house, signifying sins and evils in the church (13:47-59; 14:33-57).

Chapter 14 reveals the law for the cleansing of a leper. The things recorded for this cleansing are full of significance concerning the Lord’s perfect redemption, which not only causes man to be cleansed objectively in his position but also causes man to experience these items subjectively in the Holy Spirit (vv. 4-7). As part of the cleansing, the priest offered a lamb as a trespass offering with a measure of oil (vv. 12-13). Part of both the blood and the oil was put by the priest on the lobe of the leper’s right ear, the thumb of his right hand, and the big toe of his right foot (vv. 14, 17). This signifies that a person has trespassed because, first of all, the ears are wrong in not listening to God; second, the hands are wrong in not doing the things of God; and third, the feet are wrong in not taking the ways of God. Therefore, one needs to be cleansed by the Lord Jesus in all these aspects. Moreover, one can solve the problem of his trespasses only by listening to the word of God, doing the things of God, and taking the ways of God in the Spirit of resurrection, based on the redemption by the blood of the Lord Jesus as the trespass offering. May this make a deep impression on us all.

The law of leprosy is followed by the dealing with discharges from the body in chapter 15. Verse 2 says, “Speak to the children of Israel and say to them, When any man has a discharge from his body, his discharge is unclean.” A man’s body signifies his being, his constitution. Discharges from the body are discharges from the being, the constitution, of man. The uncleanness of these discharges signifies that whatever issues from our natural life, whether good or evil, is unclean (Matt. 16:21-24; Rom. 7:18). Furthermore, everything and everyone who touches someone’s discharge is unclean

(Lev. 15:4-11). This signifies that anything touched by or that touches the issue of man's natural life is unclean. We were born in uncleanness and are a totality of uncleanness (12:1-8; 15:1-33). Whatever issues out of our natural being as a discharge is both unclean and contagious, causing everyone, everything, and every place to be defiled. The problem of the discharges from the body was solved by the sin offering and the burnt offering (vv. 14-15). This signifies that our living by our natural life needs not only the redemption of Christ to deal with our sinful nature but also the life of Christ that we may live a life that is absolute for God.

Between this section on the clean life of God's redeemed and the next section on the holy life of God's redeemed are two chapters covering the expiation that deals with the sacrifices and the blood (chs. 16—17). These chapters are inserted here because of the negative situation of God's people portrayed in chapters 11 through 15, which brought in the need of redemption. Redemption was accomplished by Christ in the New Testament, but as the shadow, expiation through the animal sacrifices points to this redemption.

A Holy Life

Leviticus 18 through 22 bring us to the central characteristic of the life of God's people. Jehovah charged His people three times in this section, saying, "You shall be holy, for I, Jehovah your God, am holy" (19:2; 20:7, 26). Many consider holiness as sinless perfection or sinless purity. Actually, to be holy means to be different, distinct, from everything that is common. Only God is different, distinct, from all things. To be holy is not only to be separated unto God but to be different, distinct, from everything common, as God is. God is holy; holiness is His nature, and He chose us that we should be holy. Being holy as God is holy signifies walking according to God's holiness, living a holy life that is separated, different, and distinct from everything common (1 Pet. 1:15; 2 Pet. 3:11). These chapters in Leviticus on the holy living of God's people correspond to Ephesians 4:17 through 5:14, which charges the holy people of God to put off the old man and put on the new man, living a life that is holy as God is holy. In Leviticus 18:3 Jehovah charged His people not to do as they did in the land of Egypt, where they had been dwelling, nor to do as they did in the land of Canaan, where He was to bring

them. To not live in the manner of the Egyptians, among whom they once lived, signifies that the believers should put off, as regards their former way of living, the old man (Eph. 4:22). To not live in the manner of the Canaanites, into whose land they were to be brought, signifies that, after being saved, the believers should not be conformed to the living and conduct of the worldly people (Rom. 12:2). The Israelites' living a holy life according to God's holiness signifies that the believers should put on the new man, which was created according to God in righteousness and holiness of the reality (Eph. 4:24).

Leviticus 18:25 warns about the consequences of failing to live a holy life: "Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants." The land became defiled because the

nations in it defiled themselves by their practices (v. 24). The land signifies Christ as the supply for the existence and living of God's people and also for their enjoyment (Deut. 8:7-10; Col. 1:12). That the land would vomit out the defiled and unholy

people signifies that if we are not proper in relation to Him, the all-inclusive Christ as our dwelling place will vomit us out of Himself and not allow us to enjoy Him any longer (Lev. 18:25, 28; 20:22; Rev. 3:16).

Leviticus 19:5-6 mentions the peace offering and how to offer it in an acceptable way: "When you offer a sacrifice of peace offerings to Jehovah, you shall sacrifice it so that you may be accepted. It shall be eaten on the day you sacrifice it, or on the next day, but what remains until the third day shall be burned with fire." The offering of the peace offering in an acceptable way signifies that the breaking of bread for the remembrance of the Lord should be done in a way that is acceptable to Him (1 Cor. 11:17-22). The mention of the peace offering here indicates that in their holy living it is important for God's holy people to have fellowship, communion, and mutual enjoyment in peace. Moreover, the believers' enjoyment of Christ as the peace offering for their fellowship with God and with one another should be kept fresh. Leviticus 19:7 says, "If it is eaten at all on the third day, it is an abomination; it will not be accepted." Stale fellowship with one another and with God is not acceptable and is abhorrent to God. One who participates in stale fellowship is guilty of having despised the holy things of God and will lose the fellowship among God's people (v. 8).

WHATEVER ISSUES OUT OF OUR NATURAL BEING
AS A DISCHARGE CAUSES EVERYONE,
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THE PROBLEM OF THE DISCHARGES
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THE SIN OFFERING AND THE BURNT OFFERING.

A holy life is a life without mixture. Leviticus 19:19 says, “You shall keep My statutes. You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed, nor shall a garment made of two kinds of material come upon you.” God wants everything to be according to its kind, without any mixture (Gen. 1:11, 21, 24-25). Breeding cattle without mixture signifies that life is not allowed to be mixed: those living by the life of God must not live by the flesh (Gal. 5:16). Sowing seed without mixture signifies that the ministry of the word is not allowed to be mixed: the word of God that is ministered should not be mixed with the word of the world (1 Cor. 2:13; 1 Tim. 1:3-4). Making a garment without mixing materials signifies that our conduct is not allowed to be mixed: those living in the life of the New Testament should not live by the ordinances of the Old Testament, and those who belong to the Lord should not live according to the customs of the Gentiles (Gal. 2:19-20; 5:1-6; Lev. 18:3; 20:23; Eph. 4:17; Rom. 12:2).

Since God’s people were to be holy in their living, His priests were, even more so, to be holy. Concerning the priests, Leviticus 21:5 says, “They shall not make any baldness on their head or shave off the edges of their beard or make any cuttings in their flesh.” To make our head bald indicates that we do not subject ourselves to God’s headship, that we do not accept God’s authority over us (1 Cor. 11:5). To shave off the corners of the beard or to make cuttings in the flesh indicated that we are engaging in human labor to have some change in our body, which was designed and created by God. Instead of making such changes, we should accept what God has ordained for us and subject ourselves to God’s authority, not making any change or any display or performance by our human labor. We should remain natural.

Leviticus 21:6 continues, “They shall be holy to their God, and they shall not profane the name of their God, for they present Jehovah’s offerings by fire, the food of their God; therefore they shall be holy.” To be holy to our God signifies that we, the ones who minister Christ to God as food for God’s enjoyment, should separate ourselves to be holy unto God. Verses 7, 9, and 13 through 15 speak of purity in marriage, even concerning the high priest’s offspring. This signifies that we who serve God as priests and who bear the highest responsibility in God’s service should be pure in our closest human relationship, for ourselves and even for our offspring. Verse 11 speaks concerning approaching dead persons, even close relatives: “Neither shall he approach any dead person nor defile himself even for his father or for his mother.” This signifies that when we bear the highest priesthood, having the closest relationship with God, we should restrain our natural affection, not defiling ourselves even by our affection for our parents (Matt.

10:37; 12:46-50).

In Leviticus 22 there are regulations for the priests concerning enjoying the holy things. Verse 3 says, “Say to them, If anyone among all your seed throughout your generations approaches the holy things, which the children of Israel sanctify to Jehovah, and his uncleanness is upon him, that person shall be cut off from before Me; I am Jehovah.” The regulations in this verse and the succeeding verses concern the priests’ not eating the holy things in their uncleanness, unless they bathe their flesh in water, that they might not sin and die. This signifies that we should not enjoy Christ while we are defiled with unclean things until we deal thoroughly with the defilement, mainly by washing ourselves in the Holy Spirit (1 Cor. 6:11), that we may not be condemned and suffer spiritual death.

A Rejoicing Life

The life that the Lord desires for His people is not only a clean and holy life but also a rejoicing life, which is the essence of the third section on the life of God’s people in Leviticus. This is seen in the ordinances concerning the appointed feasts of Jehovah (ch. 23) and the sabbatical years (ch. 25). Between chapter 23 and 25 there are some particular items concerning Christ, who is revealed as the supply for us to live the holy life as God’s holy people (ch. 24).

Leviticus 23:2 says, “Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts.” The feasts are for rest and enjoyment, both of which are types of Christ as our rest and enjoyment. God ordained the feasts that His redeemed might rest with Him and be joyful with Him by enjoying with Him and with one another all that He has provided for them.

The rest and enjoyment of the feasts are not individual but corporate. The feasts appointed by Jehovah were holy convocations, that is, special assemblies, called for a special and particular purpose. They signify the gatherings of the believers as the church, God’s called-out congregation, to have a corporate rest and enjoyment of Christ before God, with God, and with one another.

Before giving the details of each of the feasts, the record in Leviticus begins with the weekly Sabbath, which is also a holy convocation (v. 3). The Sabbath signifies the rest that God’s people enjoy with God and with one another. “It is a Sabbath to Jehovah,” signifying a rest for God’s joy and enjoyment, participated in by His redeemed people. It is the principal denotation of the seven annual feasts (vv. 7-8, 21, 25, 28, 31-32, 35-36, 39).

The seven feasts in this chapter are in two groups, with four in the first group and three in the second. The four feasts in the first group all took place in the first half of the year, signifying the time when Christ died, resurrected, and ascended to pour out the Holy Spirit. The three feasts in the second group took place in the seventh month of the year, the start of the second half, the last part, of the year, signifying the time of Christ's coming. According to their dispensational fulfillment, the first four have taken place already, and the last three will take place in the future.

The Feast of the Passover, signifying Christ's redeeming us from our sins, was fulfilled on the day of Christ's death (1 Cor. 5:7). The Feast of Unleavened Bread, signifying our enjoying Christ as our life supply apart from sin for our entire Christian life (seven days), is being fulfilled in the church age (vv. 7-8). The Feast of Firstfruits, signifying the resurrected Christ as the firstfruits for our enjoyment as a feast in His resurrection, was fulfilled on the day of Christ's resurrection, when the members of Christ were produced for the formation of the church (15:20; Matt. 27:53; 1 Pet. 1:3; Eph. 2:6). The Feast of Pentecost was fulfilled fifty days after Christ's resurrection, on the day of the outpouring of the Holy Spirit (Acts 2:1-4; 1:3). It signifies the resurrection of Christ in its sevenfold fullness reaching the realm of complete fullness (seven complete Sabbaths, Lev. 23:15), bearing full responsibility (the number fifty, v. 16), for the testimony of resurrection. On this day a new meal offering of two loaves baked with leaven was offered to Jehovah. The two loaves signify that Christ at the stage of the firstfruits has become the church as the Body of Christ in two sections at the stage of Pentecost (1 Cor. 10:17). One section is of the Jewish believers, and the other is of the Gentile believers (Acts 2:1-4; 10:34-48). Both had sins within them, signified by the leaven (5:1-11; 6:1).

The Feast of the Blowing of Trumpets, God's calling together of His scattered people, the dispersed Israelites, will be fulfilled at Christ's second coming (Matt. 24:31). The Feast of Expiation closely followed the Feast of the Blowing of Trumpets and signifies Israel's repentance and return to God, which will be fulfilled on the day of Christ's return (Rom. 11:26-27; Zech. 12:10-14). Spiritually speaking, the blowing of the trumpets signifies the proclaiming of the gospel to call sinners to repentance and salvation, and the expiation signifies Christ's redemption. The Feast of Tabernacles typifies, first, the coming

millennium of one thousand years. It will be a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God on the restored earth (Rev. 20:4-6). Ultimately, the eternal Feast of Tabernacles will be the enjoyment by all of God's people of the New Jerusalem, the eternal tabernacle, in the new heaven and new earth (21:1-2). These will be times of unending joy: "You shall rejoice before Jehovah your God for seven days" (Lev. 23:40).

In chapter 24 Jehovah charged Moses to make arrangements for the lampstand and the bread of the Presence within the tabernacle. For us, the holy people of God, to live a holy life, we need the fresh arrangement of Christ as the divine light to shine over us and as the divine food to nourish us. Concerning the lampstand, verses 2 and 3 say,

THE REST AND ENJOYMENT OF THE FEASTS
ARE NOT INDIVIDUAL BUT CORPORATE.
THE FEASTS APPOINTED BY JEHOVAH WERE
HOLY CONVOCATIONS, SPECIAL ASSEMBLIES.
THEY SIGNIFY THE GATHERINGS
OF THE BELIEVERS AS THE CHURCH.

Command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. Outside the veil of the Testimony in the Tent of Meeting Aaron shall maintain it in order from evening to morning

before Jehovah continually. It shall be a perpetual statute throughout your generations.

The burning of the lamps continually signifies that Christ as the divine light shines continually in the house of God. The high priest Aaron's tending of the lamps signifies that Christ as our High Priest continually takes care of His divine light, causing it to shine for God continually. Concerning the bread of the Presence, verses 5 and 6 say, "You shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. And you shall set them in two rows, six in a row, on the table of pure gold before Jehovah."

These cakes signify the resurrected Christ, the Christ who produced the church, as the element that constitutes the food in full for all of God's people and for God to enjoy: two-tenths of an ephah of fine flour typify the church, and the number twelve signifies both fullness and God's people, represented by the twelve tribes (23:13, 17; Matt. 14:20). The bread was to be set in order before Jehovah every Sabbath day, to be an everlasting covenant for the children of Israel (Lev. 24:8). The word *Sabbath* brings in the thought of rest. This signifies that our enjoyment of Christ as our food should be set in order afresh that we may have rest continually with God.

There follows in verses 10 through 23 the case of a death judgment on an Israelite who blasphemed the holy Name of God. The fact that this story is recorded after the record concerning the arranging of the bread of the Presence signifies that in order to enjoy Christ in His fullness as our light and as our food, we need to sanctify the holy Name and not profane it (Matt. 6:9). To sanctify the Lord's name is to honor and respect the holy Name by separating it as something unique, not putting it with other, common names.

In Leviticus 25 there are the regulations concerning the Sabbath years. The Sabbath year was a rest for God, for man, and for the land. Both the Sabbath day and the Sabbath year refer to Christ. The Sabbath year denotes Christ in His fullness as our rest. The Sabbath day being for man, one day out of every week, and the Sabbath year being for the land, one whole year out of seven, signify that Christ is the realm of the full rest and that we may enjoy Him as our rest to the fullest (Heb. 4:9). In the Sabbath year the people were not to sow their field nor prune their vineyard nor reap their harvest nor gather their grapes (Lev. 25:4-5). Not sowing, pruning, reaping, or gathering signifies that rest is purely and wholly of grace and that all human labor should cease absolutely.

Seven Sabbath years consummated in a jubilee, the Pentecostal (fiftieth) year. This year signifies the superabundance of the fullness of God's rest with satisfaction to us. This year was not only a year of complete rest but also a liberation from all bondage and a return of every man to his lost possession. It was the acceptable year of the Lord prophesied

in Isaiah 61:1-2 and fulfilled by the Lord's coming in Luke 4:16-22. Verse 10 of Leviticus 25 says, "You shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family." The word *jubilee* itself may be related to the word *ram*. It means "a time of shouting," or "a time of trumpeting the ram's horn." The trumpeting of the ram's horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin so that they may return to God and God's family and may rejoice with shouting in the enjoyment of God's salvation (Luke 4:18-19; Acts 26:17-18). The jubilee, the time of joyful shouting and trumpeting, crowns the life of God's people in the book of Leviticus, a book in which Christ is everything in the fellowship, service, and life of God's redeemed, through whom they are empowered to live a clean, holy, and rejoicing life matching the holy God, whose people they are.

by Jim Batten

Note

¹See notes by Witness Lee on Leviticus 11:2-3 in the *Recovery Version of the Bible*. This article draws extensively on the notes in the *Recovery Version of the Bible*.

Work Cited

Lee, Witness. Footnotes. *Recovery Version of the Bible*, Living Stream Ministry, 2003.

The Christian Life as a Feast of Unleavened Bread

“And on the fifteenth day of the same month is the feast of unleavened bread to Jehovah; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any laborious work. For seven days you shall offer an offering by fire to Jehovah. On the seventh day there shall be a holy convocation; you shall not do any laborious work” (Lev. 23:6-8). The feast of unleavened bread signifies the Christ who is without sin (2 Cor. 5:21) for our enjoyment as a feast in a life apart from sin...

In that the feast of unleavened bread lasts for seven days, it typifies, or signifies, the entire course of our Christian life. The course of our entire Christian life is a feast of unleavened bread, a feast without sin. We have been redeemed from sin, and now the Redeemer, who is without sin, is our feast for our entire Christian life. Today we are in a feast enjoying rest, enjoying God, and enjoying our Redeemer, apart from sin. As those who are enjoying this feast, we have nothing to do with sin.

Eating unleavened bread for seven days (Lev. 23:6) signifies that we live a sinless life daily by enjoying Christ for the full course of our Christian life. In their teaching, the Brethren did not have much to say about Christ being our life apart from sin for our entire Christian life. Therefore, we need to emphasize this matter today. Having passed through the Passover, we are now enjoying the feast of unleavened bread. In this feast we enjoy one bread—the unleavened bread—which signifies the Christ who is unleavened, the Christ who is apart from sin.

From *Life-study of Leviticus* by Witness Lee, pp. 468-469