

## Leviticus (1)

Leviticus is a record of God's speaking to Moses in the wilderness near Mount Sinai over a period of one month, following the erection of the tabernacle (Exo. 40:17; Num. 1:1). In His speaking, Jehovah gave Moses ordinances concerning His redeemed people's worship of Him and concerning their life as His holy people. The sections of the book of Leviticus are as follows: first, ordinances concerning the offerings that God's redeemed were to offer to Him (chs. 1—7); second, ordinances concerning the priestly service through which these offerings were to be made (chs. 8—10); and third, ordinances concerning the living of God's redeemed people (chs. 11—22); following this are a section on feasts (ch. 23) and a section on other ordinances and warnings (chs. 24—27). Thus, Leviticus presents a marvelous picture in detail concerning the fellowship, service, and living of God's people. This book reveals that the entire content of the fellowship, service, and living of God's people is Christ. Our worship, including our service, is a matter of contacting God by enjoying Christ with God and with one another. This enjoyment issues in our holy living as God's people.<sup>1</sup>

Leviticus 1:1 says, "Then Jehovah called to Moses and spoke to him out of the Tent of Meeting." This verse supplies the context of God's speaking, that is, the tabernacle, the Tent of Meeting. The tabernacle was God's dwelling place, and the Tent of Meeting was the place where God and His redeemed people met (Exo. 40:34-35; 25:22; 33:7). Both terms refer to the church, which is God's dwelling place on earth and also a meeting place for the saved ones to meet with the saving God (1 Tim. 3:15; 1 Cor. 14:23-25). In type, God's speaking out of the Tent of Meeting signifies that God speaks in the church as His tabernacle (3:16; 14:23-31). The church as the Tent of Meeting is the unique oracle, the unique place, of God's speaking.

In character, this book is a book of training. God gave His people ordinances, or regulations, concerning worship and service. He also gave them lessons. In Leviticus 10:2 fire came forth from Jehovah and consumed the two older sons of Aaron, Nadab and Abihu, because they acted without the Lord's command. Then the Lord spoke to Aaron through Moses: "In those who come near to Me I will be sanctified, / And before all the people I will be

glorified" (v. 3). Undoubtedly, this was a training both for the sons of Aaron, the priests, and for the people. It indicates that in order to have a fellowship, service, and living that are acceptable to Him, God's people and serving ones need training. Even in their consecration as priests, Aaron and his sons were required to repeat the process of their consecration for seven days, signifying that we need to remember all the things involved in our consecration and ordination as New Testament priests (8:33; Exo. 29:35-41).

### The Ordinances concerning Offerings

Leviticus 1:2 says, "Speak to the children of Israel and say to them, When any one of you presents an offering to Jehovah, you shall present your offering from the cattle, of the herd or of the flock." In Hebrew, the word for *offering* is *qorban*, meaning "a present," or "a gift." Strictly speaking, the offerings are not sacrifices but presents given to God. Sacrifices are for redemption, for propitiation, whereas presents are gifts for intimate fellowship between us and God. The children of Israel were to labor on the good land and then offer to God as presents the produce that they enjoyed and appreciated. Likewise, we should endeavor to experience and enjoy Christ and then offer Christ to God as a present with much appreciation.

In the first seven chapters of this book, five main offerings—the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering—and the law concerning each of them are presented (1:1-17; 2:1-16; 3:1-17; 4:1-35; 5:1—7:38). These offerings are all types of Christ. In John 1:14 Christ as the Word of God became flesh to fulfill the type of the tabernacle as God's dwelling place; in verse 29 the same Christ is also the Lamb of God, the totality, the aggregate, of all the offerings in their fulfillment (Heb. 10:5-10). In John 4:24 the Lord Jesus said, "God is Spirit, and those who worship Him must worship in spirit and truthfulness." In the phrase *spirit and truthfulness*, *spirit* refers to our human spirit as the place where God is to be worshipped. According to typology, this refers to the place chosen by God for His habitation. *Truthfulness* denotes the divine reality becoming man's genuineness and sincerity. The divine reality is Christ (14:6) as the reality fulfilling the

---

type of each of the offerings in the Old Testament for the worship of God. When Christ's believers partake of such a reality within them, it becomes their genuineness and sincerity, that in which they worship God with the worship that He seeks.

### The Burnt Offering

Leviticus 1:3 says, "If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah." *Burnt offering* in Hebrew literally means "that which goes up" and denotes something that ascends to God. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction; hence, it is "a satisfying fragrance to Jehovah" (v. 9). In the Gospel of John we see that the Lord Jesus lived such a life: whatever the Father did, the Son did in like manner (5:19); He did not seek His own will but the will of Him who sent Him, and He came down from heaven to do that will (v. 30; 6:38); He did not seek His own glory but the glory of Him who sent Him (7:18); He always did the things that were pleasing to the Father (8:29); and the words that He spoke were not His words but the words of the Father who sent Him (14:24). The burnt offering was God's food for God's enjoyment and satisfaction (Num. 28:2). It was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4).

Christ as the burnt offering is also the life that enables God's people to have such a living for God's satisfaction, for "He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised" (2 Cor. 5:15). In Leviticus 1:4 the offerer was to "lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him." The laying on of hands signifies not substitution but identification, that is, union (1 Tim. 5:22). By laying our hands on Christ as our offering, we are joined to Him, and He and we become one. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours. This requires us to exercise our spirit through proper prayer so that we may be one with Him in an experiential way (1 Cor. 6:17). When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (15:45; 2 Cor. 3:17), will immediately move and work within us to live in us a life that is a duplication of the life that Christ lived on earth, the life of the burnt offering. The burnt offering makes "expiation for him" (Lev. 1:4). Although this offering is not for redemption, it nevertheless makes expiation for the offerer. For this reason, the burnt offering must be a life that has blood to shed for expiation (Heb. 9:22). Because we are not absolutely for

God, we need Christ as our burnt offering to appease our situation with God so that we may have peace with Him. Because the burnt offering is for expiation, it can be eaten only by God (Lev. 1:9; 6:30). We are not qualified to eat it.

Leviticus 1:5-8 provides details of how the offering was made. It was slaughtered (v. 5); Christ was slaughtered by men (Isa. 53:7). It was skinned (Lev. 1:6); Christ was "skinned," stripped of the outward appearance of His human virtues (Matt. 11:19; Mark 3:22; Psa. 22:18). It was cut into its pieces (Lev. 1:6); in His living as the burnt offering, Christ's whole being and His entire life were cut into pieces (Mark 15:29-32; Luke 23:35-39; Psa. 22:16-17). The head of the burnt offering signifies Christ's wisdom, and the fat signifies His being a delight to God (Lev. 1:8; Matt. 3:17; 12:18; 17:5). The inward parts and legs of the burnt offering were washed with water (Lev. 1:9); Christ's inward parts and His daily walk were continually washed by the Holy Spirit, signified by the water, to keep Him from becoming defiled by His contact with earthly things (John 7:38-39). These details signify that in order to offer Christ to God as our burnt offering, we need to experience Him in His experiences and offer Him to God according to our experiences of Him. In order to "offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5), we need to experience Him in His being slaughtered, skinned, and cut into pieces; we also need to experience Him in His wisdom, in His being a delight to God, in His inward parts, in His walk, and in His being kept by the Holy Spirit from defilement. Experiencing Christ in His experiences is not a matter of imitating Christ outwardly but a matter of living Him in our daily life (Gal. 2:20; Phil. 1:21). The way that we offer Christ as the burnt offering is actually a display and review of our daily experiences of Christ.

The offerer was to present his burnt offering at the entrance of the Tent of Meeting (Lev. 1:3). This typifies the offering of Christ to God in the church meetings (1 Cor. 14:26). Various kinds of burnt offerings differed both in size and in the way they were offered (Lev. 1:3-9, 10-13, 14-17). This signifies not that Christ Himself varies but that our experience, apprehension, realization, and appreciation of Christ differ in degree. Those who offered a bull or a sheep or a goat signify the mature believers who experience and appreciate Christ in a deep and detailed way and have the spiritual ability to offer Christ in a processed way. Those who offered a turtledove or a pigeon signify believers who are young in spiritual age and who have limited experience and appreciation of Christ.

### The Meal Offering

Leviticus 2:1 says, "When anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine

flour; and he shall pour oil on it and put frankincense on it." The meal offering typifies Christ in His human living. Therefore, while the emphasis of the burnt offering is on Christ's living for God, on His being obedient even unto death (Phil. 2:8), the emphasis of the meal offering is on Christ's human living and daily walk. The burnt offering is food for God's satisfaction; the meal offering is food for our satisfaction, with a portion also being shared with God. Proper worship is a matter of satisfying God with Christ as the burnt offering and of being satisfied with Christ as the meal offering and sharing this satisfaction with God.

**F**ine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess or deficiency. This signifies the beauty and excellency of Christ's human living and daily walk. The fine flour of the meal offering was produced out of wheat that had passed through many processes, which signify the various sufferings of Christ that made Him "a man of sorrows" (Isa. 53:3).

The oil of the meal offering signifies the Spirit of God as the divine element of Christ (Rom. 1:4; 1 Pet. 3:18). In the meal offering the oil was mingled with the fine flour and poured upon it to anoint it (Lev. 2:1, 4-6, 15). This signifies that the Spirit of God as Christ's divinity was mingled with His humanity and that the Spirit was poured upon Him to anoint Him (Matt. 1:18, 20; Luke 1:35; Matt. 3:16; John 1:32; Luke 4:18; Heb. 1:9).

The frankincense put on the meal offering signifies the fragrance of Christ in His resurrection. Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings. Leviticus 2:11 says that neither leaven nor honey was to be included in the meal offering. That there is no leaven signifies that in Christ there is no sin or any negative thing; that there is no honey signifies that in Christ there is no natural affection or natural goodness (2 Cor. 5:10; Heb. 4:15; Matt. 12:46-50; Mark 10:18). The meal offering was to be seasoned with salt (Lev. 2:13), which typifies the death of Christ. The Lord Jesus always lived a life of being salted, a life under the cross (Mark 10:38; John 12:24). All the meal offerings were offered by fire on the altar, signifying that Christ in His humanity offered to God as food has gone through the testing fire (Lev. 2:4-9; Rev. 1:15). Moreover, the meal offering was to be prepared in different ways—in an oven, in a pan, or in a pot (Lev. 2:4-7)—sig-

nifying different kinds of suffering experienced by Christ in His humanity.

### The Peace Offering

Leviticus 3:1 says, "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." The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy (Num. 10:10; Deut. 27:7). It is the Old Testament type of the New Testament Lord's table, where the believers enjoy Christ as their peace offering for their fellowship with God and with one another.

The peace offering is based on God's satisfaction in the burnt offering (Lev. 3:5; 6:12). According to the sequence of the offerings presented in 1:1 through 6:7, the peace offering is also the issue of the enjoyment of God and man in the meal offering. However, according to the sequence of the offerings in 6:8 through 7:38, where the peace offering is listed last, it 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 the trespass offering, and when God and we are satisfied by 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.

**T**he fat and the inward parts of the peace offering were to be burned as an offering by fire to Jehovah (3:3-5), signifying that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering. 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 for God's satisfaction, which can be apprehended and appreciated only by God (Phil. 1:8; John 7:3-18; Matt. 11:27).

The fellowship and enjoyment of the peace offering was for God, for the serving priest, for all the priests (the priesthood), for the offerer, and for the congregation of cleansed people. The serving priest received four kinds of cakes and the right thigh of the heave offering, signifying the strong part of Christ in His ascension; all the priests received the breast as a wave offering, signifying the loving part of Christ in His resurrection; the offerer received the flesh of the offering; and all the congregation, under

BY LAYING OUR HANDS ON CHRIST  
AS OUR OFFERING, WE ARE JOINED TO HIM,  
AND HE AND WE BECOME ONE. IN SUCH  
A UNION ALL OUR WEAKNESSES, DEFECTS,  
AND FAULTS ARE TAKEN ON BY HIM,  
AND ALL HIS VIRTUES BECOME OURS.

---

the condition of cleanness, received the remaining flesh of the cattle (Lev. 7:14, 32-34, 30-31, 15-18, 19-21). In the New Testament there are no clergy and no laity (Rev. 2:6). Thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation.

### The Sin Offering

Leviticus 4:2-3 says, “Speak to the children of Israel, saying, If anyone sins without intent, in any of the things which Jehovah has commanded not to be done, and does any one of them, if the anointed priest sins so as to bring guilt on the people, then let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed.” *Sins without intent* signifies the sin in our fallen nature, the indwelling sin that came through Adam into humankind from Satan, which causes us to sin unintentionally (Rom. 5:12; 7:19-20). This sin, personified in Romans 7, is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (vv. 17-18, 20, 23). Since our flesh is one with sin, whatever we do out of our flesh, whether good or evil, is sin (8:3). Moreover, since the flesh denotes a fallen person, every fallen person is sin (Gen. 6:3; Rom. 3:20; 2 Cor. 5:21).

The sin offering signifies Christ as the offering for the sin of God’s people. Through incarnation Christ, the Word of God, who is God, became flesh, in the likeness of the flesh of sin, that is, the likeness of a fallen man (John 1:1, 14; Rom. 8:3). Christ was crucified in the flesh and died in the flesh (1 Pet. 3:18). Christ was a fallen man only in likeness; He did not have the flesh of sin (2 Cor. 5:21; Heb. 4:15). When He was on the cross, God counted that likeness as real. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned, the old man was crucified, Satan was destroyed, the world was judged, and the ruler of the world was cast out (Rom. 8:3; 6:6; Heb. 2:14; John 12:31). Hence, Christ’s death dealt with all negative things. This is the efficacy of the sin offering.

### The Trespass Offering

Leviticus 5:1-4 itemizes certain trespasses—not testifying to the truth of what we know, touching something unclean, speaking rashly before God—which cause guilt and require that they be confessed. The offering needed in these cases is the trespass offering. Verse 6 says, “He shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.” The trespass offering signifies Christ as the offering that resolves the problem of sins in our conduct. In the Bible the singular

word *sin* refers to the indwelling sin in our nature, whereas the plural word *sins* refers to sinful deeds, the fruit of the indwelling sin. Our sin was dealt with by Christ as our sin offering, and our sins, our trespasses, were borne by Christ as our trespass offering (Rom. 8:3; 2 Cor. 5:21; Heb. 9:26; Isa. 53:5-6, 11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). As the Lamb of God, Christ took away sin in its totality—the inward sin and the outward sins (Isa. 53:10; John 1:29).

Leviticus 5:7 says, “If he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.” The two birds, one for a sin offering and the other for a burnt offering, form a trespass offering. This signifies that the source of every trespass is the inward sin in our flesh, and the reason for a trespass is our not living absolutely for God. In dealing with our trespasses, we need to deal with the source of our sins and the reason for our sins.

If the one who had trespassed was unable to afford the turtledoves or the pigeons, he could bring “the tenth of an ephah of fine flour for a sin offering” (v. 11). Fine flour here typifies the humanity of Jesus. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God but also because we do not have the humanity of Jesus. In His humanity Jesus has no sin in Him and is absolutely for God. The tenth of an ephah of fine flour for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need.

The sequence of the offerings in Leviticus 1:1—6:7 is a picture of the sequence in 1 John 1. The burnt offering, the meal offering, and the peace offering bring us into fellowship with God (v. 3). Through our fellowship with God, who is light (v. 5), we discover that we are sinful, that we have sin inwardly and sins outwardly. Verse 8, referring to the indwelling sin, says, “If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us”; verse 9, referring to the outward sins in our conduct, says, “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” Hence, after our regeneration we still need to take Christ as our sin offering and as our trespass offering. Our confession is needed for forgiveness. Such forgiveness by God, which is for the restoration of our fellowship with Him, is conditional; it depends upon our confession.

As we have seen, in dealing with the laws of the five offerings in Leviticus 6:8—7:38, the sequence differs from



before in that the peace offering comes after the other four offerings. The former sequence is according to practical experience, whereas the latter sequence is according to the total picture of God's economy. In His heart and desire God would have Christ to be the four kinds of offerings to us, that is, the burnt offering, the meal offering, the sin offering, and the trespass offering, so that we may enjoy Christ as peace with God in every way. These four offerings consummate in peace between God and God's people, the peace that is simply Christ Himself: "He Himself is our peace" (Eph. 2:14). Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem. *Jerusalem* means "foundation of peace." The New Jerusalem will be the ultimate peace offering in which we will enjoy the Triune God as peace for eternity (Phil. 4:7, 9). Thus, the ordinances concerning the offerings are a record of the totality of God's economy.

### The Ordinances concerning Service

Following the section on the ordinances concerning the offerings, there is a section on the ordinances concerning the service of the priesthood (Lev. 8:1—10:20). First, Aaron and his sons were consecrated to be priests (Lev. 8:1-36). The word *consecration* in Hebrew literally means "filling (of hands)." Through Aaron's consecration to receive the holy portion of the high priest, his empty hands were filled (vv. 25-27). When he and his sons were consecrated, they were filled with the type of Christ in different aspects. Moreover, the record of the consecration of Aaron and his sons indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests. Whatever Christ is to us and does for us, as typified by the offerings, is to constitute us priests. In the New Testament all the believers are chosen to be priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10). Through our enjoyment of Christ as the offerings, He is constituted in us. This is the divine ordination of our priesthood.<sup>2</sup>

The consecration of the priests required them to be clothed with the garments of the priests and anointed with the holy anointing oil (Lev. 8:7-13, 30). The holy anointing oil, described in Exodus 30:22-33, is a full type of the Spirit of Jesus Christ—the compound, all-inclusive, life-giving Spirit of the processed Triune God. The anointing brings the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension to the priests and the church life. The anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will

do are ours. Furthermore, the anointing of Aaron in Leviticus 8:12 signifies that Christ as our High Priest, typified by Aaron, was anointed by God for His sanctification (Luke 4:18; Heb. 1:9; cf. Ps. 133:2).

Immediately following the anointing, there were the sin offering and the burnt offering (Lev. 8:14-21). These offerings remind us of who and what we are, and of what we should be and are not. The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for us to assume our New Testament priesthood. This reminds us that in ourselves we are a constitution of the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood. The ram of the burnt offering, which signifies the strong Christ for our consecration, reminds us that as serving ones, we must be absolute for God, yet we are not. Thus, we need to take Christ as our burnt offering for our priestly service. This too is a daily matter (6:12).

During their consecration, Aaron and his sons were not to go out from the Tent of Meeting for seven days but were required to remain at its entrance day and night for that period of time (8:33-35). This signifies that our assuming of our New Testament priesthood should be thorough and complete for our propitiation at our entering the church life. It further indicates the solemnity of the consecration and ordination of the priests, which warns us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a careless way.

The next item of the service was the initiation of the priestly service of Aaron and his sons, in which Aaron presented offerings for himself and for the people (9:1-21). At the conclusion of the offerings, "Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings" (v. 22). His blessing of the people and coming down from offering the offerings signifies that Christ as our High Priest, after His crucifixion, blessed us in His resurrection (Luke 24:50). The Lord's presence with us in His resurrection is His blessing (Matt. 28:20). This blessing comes to us through our applying Him as all the offerings. Finally, "the glory of Jehovah appeared to all the people. Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar" (Lev. 9:23-24). God's appearing and God's glory, which are His presence and

OUR SIN WAS DEALT WITH BY CHRIST  
AS OUR SIN OFFERING, AND OUR SINS,  
OUR TRESPASSES, WERE BORNE BY CHRIST AS  
OUR TRESPASS OFFERING. AS THE LAMB OF GOD,  
CHRIST TOOK AWAY SIN IN ITS TOTALITY—  
THE INWARD SIN AND THE OUTWARD SINS.

His expression, are the issue of our priestly service in the enjoyment of Christ as all the offerings with God according to God's regulations. The fire signifies that God's holiness as a consuming fire accepts our offerings by burning (Heb. 12:29). The consuming fire of suffering always follows God's blessing as a sign that God has accepted what we have offered to Him in Christ and with Christ (Acts 7:55-59; 2 Tim. 4:6).

Such a day of glory and blessing, however, ended with a most negative incident. Nadab and Abihu, Aaron's sons, offered strange fire before Jehovah and were consumed by fire that came out from before Jehovah, and they died (Lev. 10:1-2). The strange fire that they offered was common fire. It was not the holy fire from the altar, which came forth from heaven (16:12; 9:24). It was fire from man, from the earth, with no base of expiation. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God. Nadab and Abihu did something for God, but they did it in a natural way. Hence, God judged this offering by consuming the two priests. This is a strong warning showing us that in touching the divine things, we need to apply the cross to our natural life. Otherwise, our careless touching of the holy things of God will bring in spiritual deadness and may even result in physical death as a judgment from the holy God (Acts 5:1-11; 1 Cor. 11:27-32; 1 John 5:16; 2 Sam. 6:7; Heb. 12:29).

This section on the service of the priesthood ends with the mercy of God toward Aaron and his younger sons. Due to the judgment on Nadab and Abihu, Aaron and his younger sons became weak and were not fit to eat the sin offering, which incurred Moses' anger and rebuke (10:16-18). Aaron responded, "If I had eaten the sin offering today, would it have been good in the sight of Jehovah?" (v. 19). This seemed good in the sight of Moses, who represented God (v. 20). Aaron and his sons had not followed the divine regulation in a legal way, not

because of disobedience but because of a positive consideration of their circumstances. This incident indicates that with respect to keeping the regulations made by God, in God's mercy there is a margin for consideration. What Aaron and his sons did was seemingly against God's regulation, but actually it was something done in wisdom.

We have seen that Leviticus is a book on God's speaking to Moses from the Tent of Meeting concerning the worship and living of God's holy people. The ordinances concerning the offerings in the first section of the book reveal many aspects of Christ, typified by the offerings, that we may offer to God for His satisfaction and enjoyment and for our enjoyment with Him and with one another. The ordinances concerning service in the second section of the book reveal that by our experiencing and enjoying Christ as these offerings, He is constituted into us, causing us to be priests with a priestly service. The remaining sections of Leviticus, which mainly cover the living of God's people, will be the subject of the next installment of Touchstones.

by Jim Batten

#### Notes

<sup>1</sup>See note 1 on Leviticus 1:1 in the *Recovery Version*. This article draws extensively on the notes and outline in the *Recovery Version*.

<sup>2</sup>For the interpretation of all the details of the consecration of Aaron and his sons, see Exodus 29 and notes and Leviticus 8 and notes in the *Recovery Version*, and the *Life-study of Leviticus*, pp. 249-270.

#### Works Cited

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

———. *Life-study of Leviticus*. Living Stream Ministry, 2001.

### Christ Meeting God's Requirements through the Offerings

Christ has brought God down to the earth by being the tabernacle, but without Christ as the offerings, we simply cannot meet the requirements of God. Hallelujah, Christ is all the offerings!...Christ as the offerings is capable, qualified, and equipped to meet all the requirements of the divine righteousness, holiness, and glory...Christ is the righteousness of God, Christ is the holiness of God, and Christ is the glory of God. When we have Christ, we have these three attributes of God. Then we are able to meet all of God's requirements. But it is not in ourselves; it is in Christ and by Christ...Christ is our righteousness! Christ is our holiness! Christ is our glory! Whatever God requires, we have, because we have Christ. Therefore, we can walk into the Tent of Meeting with peace and joy to meet God.

On the one hand, Christ is the tabernacle for God to come to us; on the other hand, Christ is the offerings for us to go to God. He is the way for God to come to man, and He is also the way for man to go to God.

From *Christ as the Reality* by Witness Lee, p. 17