

Life-Study of Leviticus Summary - Messages 1-5

Introduction

In Leviticus we have the redeemed's **worship** and **living**. In Leviticus worship is a matter of contacting God by enjoying a common portion with Him. The issue of this is fellowship with Him and with one another in His presence. We need to practice the biblical way portrayed in the feasts where people enjoyed the things offered to God.

In Exodus God spoke on Mount Sinai while in Leviticus **God speaks in the tabernacle**. The first and last verses of Leviticus indicate that the entire book is a record of God's speaking. In the church God is always speaking. The preciousness of the tabernacle was not the gold in it. **The preciousness of the church is the speaking God**.

The General Sketch and Central Thought

Through the tabernacle, **with** the offerings, and **by** the priests, God's redeemed are enabled to **fellowship** with God, **serve** God, and **be** God's holy people living a holy life, which expresses God. The central thought of Leviticus is that **Christ is everything in the fellowship, service, and life of God's redeemed**.

A General Definition of the Offerings

There are five main kinds of offerings, five main kinds of gifts: The **burnt** offering is Christ for **God's satisfaction**. The **meal** offering is Christ for the **satisfaction of God's people** enjoyed together with God. The **peace** offering is Christ as the **peace between God and God's people** for their co-enjoyment in fellowship. The **sin** offering is Christ for the **sin of God's people**. The **trespass** offering is Christ for the **sins of God's people**. The burnt offering is the qualification for the sin offering. The meal offering is the qualification for the trespass offering. Finally, the peace offering is the issue of all the other four offerings.

The Burnt Offering Christ for God's Satisfaction

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. In the life of the Lord Jesus there was not blemish, defect, or imperfection.

The size of the burnt offering depends on and is according to the offerer's **appreciation and ability** to offer. In Himself, Christ is the same, but according to our experiences He is different. The difference in the burnt offerings is not only in their **size** but also in the **way they are offered**. The young ones in the church life offer a Christ who is very small in size, and they offer Him in a way that is natural (without process). The mature ones not only offer a larger Christ, but offer Christ absolutely in a processed way. Therefore, **what we offer of Christ as the burnt offering is only what we have apprehended, realized, and appreciated of Christ**.

In coming to the tent of meeting, **we should not come empty-handed**, but we should come with something of Christ. Like Paul, we need to labor on Christ that we may have something of Christ to present to God. To labor on Christ as the good land is to till the ground, to sow the seed, to water the seed, and to take care of the crop. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. **We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth**. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-Study of Leviticus – Messages 1-5).