

Life-Study of Leviticus Summaries - Messages 31-35

The Initiation of the Priestly Service of Aaron and his Sons

The initiation of the priestly service of Aaron and his sons took place on the **eighth day**, which signifies **resurrection**. This indicates that all the priestly service must be in resurrection. The eighth day implies both a new beginning and the ending of the oldness. The reality of resurrection is Christ as the life-giving Spirit. **Anything we do in the Spirit is on the eighth day, in resurrection.**

In Leviticus 9:7 Aaron's preparing his son offering and burnt offering and making propitiation for himself first signifies that he, **as a sinful person**, needed to **take Christ as his sin offering and burnt offering for him to be a priest to serve God**. It also signifies that Aaron typifies Christ's offering Himself as a sin offering for the redemption of God's people and as a burnt offering **for God's people to be God's satisfaction**. The sin offering is something in death, and the burnt offering is something in resurrection. We are one with Christ in His death, and He is one with us in His resurrection. Finally, Aaron's preparing the sin offering and the burnt offering signifies that **whatever Christ as our High Priest did, He did for us, that we may be redeemed from sin and made God's satisfaction.**

The Issue of the Priestly Service

The **issue** of the New Testament priestly service is the **appearing of God to us**, the **appearing of God's glory to us**, the **divine blessing**, and the **consuming fire**. The appearing of God to us is related to our taking Christ as the offerings. **We cannot see God or touch Him in a physical way, but we have the sense that He has appeared to us.** The appearing of God's glory to us is **God expressed**. The **Lord's presence** with us is His blessing. As long as we have His presence, we are under His blessing. When His blessing is with us, even our mistakes become blessings. After we enjoy God's presence, the appearing of His glory, and the Lord's blessing, we should be prepared to receive the consuming fire. The consuming fire may be a **divine acceptance** of our offering to God, or it may be **God's judgment** due to our offenses.

The Lesson and the Regulations for the Priests

In Leviticus 10 we have the lesson of Nadab and Abihu. Nadab and Abihu offered **strange fire** before Jehovah. This signifies **man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God**. They were not judged because they did something that was not for God, rather, because they acted according to the natural life.

The judgment of God on Aaron's two sons **did not terminate God's mercy** on His people. Aaron and his sons ate the remainder of the meal offering, of the offerings of Jehovah, without leaven in a holy place beside the altar, as their portion. This signifies that the remaining part of Christ in His humanity as our meal offering is for us, the New Testament priests, to enjoy as our portion. The breast and the thigh were to be eaten in a clean place signifies that we share with God some aspects of Christ as the believers' peace offering. The sin offering not brought into the Holy of Holies eaten by the priests in the holy place signifies that we partake of Christ as the believers' sin offering. This is in the sense of participating in Christ's life as our life supply that we may be able to bear the problems of God's people. If we are weak in accepting God's judgment upon the serving ones who are intimate and close to us, we will not be able to partake of Christ as our sin offering in the sense of taking His sin-dealing life as our life supply to minister Him to the believers as the sin-dealing life.

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