

Life-Study of Leviticus Summaries - Messages 51-55

Enjoying the Holy Things and Offering a Vow and Freewill Offering

In order to be qualified to enjoy the holy things, we need a certain amount of holiness. **The holy things signify Christ, whom God gives to us, the serving ones, for our enjoyment.** We should not enjoy Christ while we are defiled with unclean things otherwise we shall suffer a certain amount of **spiritual death**.

A vow is much stronger than a freewill offering. Once made, a vow is something very stable, and it must be kept. A freewill offering, on the contrary, is a matter of our free will. In whatever way we offer a burnt offering to God, our offering must be a strong Christ without blemish whom we have experienced. **We need to have fresh and new experiences of Christ.** This will create thanksgiving within us. Then what we offer to God of the Christ whom we have experienced will not be stale but fresh and new.

The Festivals

God ordained the festivals that His people might rest with Him and be joyful with Him, that they might enjoy all that He has provided for His redeemed people.

The weekly season—the sabbath—signifies rest for God’s redeemed people to enjoy with God and rest with one another. Every seven days there was to be a day for rest and enjoyment. The sabbath was “to Jehovah.” This signifies a rest for God’s enjoyment, participated in by His redeemed people.

There were seven annual seasons (feasts). The **feast of the Passover** signifies **Christ as our redemption** to begin our enjoyment of God’s salvation with God. The **feast of unleavened bread** signifies the **Christ who is without sin for our enjoyment** as a feast in a life apart from sin. Eating unleavened bread for seven days signifies that we live a sinless life daily by enjoying Christ for the full course of our Christian life. The **feast of the firstfruits** signifies the **resurrected Christ** for our enjoyment as a feast in His resurrection. Christ was resurrected that we might be justified before God and accepted by God. The **feast of Pentecost** signifies the **resurrection of Christ in its sevenfold fullness** reaching the realm of the complete fullness, bearing the responsibility for the testimony of resurrection. In the sight of God we all are a part of the testimony of Christ’s resurrection. The **feast of the blowing of trumpets** signifies **God’s calling together of His scattered people** and His reminding them that He will issue such a call to them. This causes God’s gathered people to enter into God’s genuine and thorough rest. The sixth feast is the **feast of propitiation**; this signifies that the **day of man’s redemption follows our trumpeting of the gospel and man’s repentance as a reaction to it.** Finally, the **feast of tabernacles** signifies the **coming millennium as a dispensational, joyful blessing for God’s redeemed people** to enjoy with God for a full period of time in God’s old creation.

The Arrangement of the Lampstand and Showbread Table and the Death-judgment of the Blaspheming of the Holy Name

In order to serve God as priests, **we need to take care of light and food properly and adequately.** This means that we need to **be enlightened under the divine light**, the light which is the light of life. For this we need to have **the proper supply of the Spirit of Jesus Christ in our spirit so that we may have the adequate daily life supply.** For to live a holy life, we need the arrangement of Christ afresh as the divine light to shine over us and as the divine food to nourish us.

In order to enjoy Christ as our light and as our food, we must **sanctify the holy name.** We must live a life that always sanctifies our God, a life that always regards our God as the unique One, separate from all other names. (Life-Study of Leviticus – Messages 51-55).