

Life-Study of Leviticus Review - Messages 1-30

The Offerings

In Exodus, the tabernacle was built and set up not only for God to dwell in but also for us to dwell in. In Leviticus the offerings with the priesthood are ordained. **Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God.** All the offerings are not only for us to enjoy God but also to have God assimilated into our being. This assimilation results in mingling. The offerings are for God to enjoy through our appreciation and presentation. They are not sacrifices but presents to God by the appreciators of Christ. **The five main offerings are for us to fellowship with God.** We should offer Christ to God not merely as the sacrifices for our problems but also as presents to God for His enjoyment and for our enjoyment with Him.

The **burnt offering** is Christ for God's satisfaction. It is for God's food that God may enjoy it and be satisfied. This offering is to be offered daily, in the morning and the evening. 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. In this enjoyment there is fellowship. The **sin offering** is Christ for the sin of God's people; for the sin in our nature. The **trespass offering** is Christ for the sins of God's people; for the sins in our conduct.

The burnt offering is the qualification for the sin offering. As the burnt offering, Christ is absolute for God. This absolute One was perfect and was qualified to be our sin offering to deal with the sin in our nature. **The meal offering is the qualification for the trespass offering.** In His humanity, Christ was perfect, fin, and balanced. His perfection qualified Him to be our trespass offering. **The peace offering is the issue of all the other four offerings.** This means that the peace offering is the totality of the other four offerings.

The Consecration of Aaron and His Sons

Our consecration for the priesthood is not only before God but also for the church life. For this, **we need to be washed by the Spirit and be adorned with all the attributes and virtues of Christ.** Our outward expression should be the expression of Christ's divine attributes as the mingling of the divine attributes and the human virtues has become our clothing through our baptism into Christ.

We today are God's priests. He has chosen, appointed, and ordained us to be His holy priests. Whatever the Triune God has done, is doing, and will do is ours. He is one with us, and we are one with Him. As ordained priests of God, we should receive His mercy and grace to be absolute for God in Christ, with Christ, and through Christ.

Some of the blood of the second ram used as a consecration offering was put on the tip of the right ear, the thumb of the right hand, and the big toe of the right foot. This signifies that the redeeming blood of Christ cleanses our ears, hands, and feet for the assuming of our New Testament priesthood. Our moving and working are always under the direction of our hearing. Therefore in the church life, hearing is crucial. **Wherever we go, we need to take care of our hearing. If we do this, whatever we hear will be right and positive.** Then we will go the right way and do the right work.

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