

## **I. Ordinances concerning offerings—1:1-7:38**

- As the offerings, Christ is now bringing us all to God. Christ's being the offerings is a matter of crucifixion and resurrection. Christ's coming in through incarnation and going through crucifixion and resurrection is the two-way traffic that brings God to us and us to God.

### **A. The burnt offering—1:1-17**

- Signifies Christ for living for God and for God's satisfaction. It is for God's food that God may enjoy it and be satisfied.

### **B. The meal offering—2:1-16**

- Signifies Christ for the satisfaction of God's people enjoyed together with God. Part of the meal offering is for God, but the main part of this offering is for us. This indicates that Christ is for our enjoyment that we may enjoy Him together with God.

### **C. The peace offering—3:1-17**

- Signifies Christ as the peace between God and God's people for their co-enjoyment in fellowship. Christ becomes the co-enjoyment of God and God's people. In this enjoyment, there is fellowship.

### **D. The sin offering—4:1-35**

- Signifies Christ for the sin of God's people. This is Christ for the sin in our nature. Concerning this, Christ has made propitiation.

### **E. The trespass offering—5:1-6:7**

- Signifies Christ for the sins of God's people. Christ has made propitiation for our sins, our trespasses, as well as for our sin.

### **F. The law of the burnt offering—6:8-13**

### **G. The law of the meal offering—6:14-23**

### **H. The law of the sin offering—6:24-30**

### **I. The law of the trespass offering—7:1-10**

## J. The law of the peace offering—7:11-38

## II. Ordinances concerning service—8:1-10:20

- The offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests. All the offerings refer to Christ, and whatever Christ is to us and does for us is to constitute us priests. This constitution is the divine ordination.

### A. The consecration of Aaron and his sons—8:1-36

- When we are ordained by God to serve Him as priests, He clothes us with Christ. The different cultural uniforms divide, but the unique uniform of Christ makes us one.

- The burnt offering reminds us that we should be absolute for God yet we are not. As ordained priests of God, we should therefore receive His mercy and grace to be absolute for God in Christ, with Christ, and through Christ.

- Our listening ear, our working hand, and our walking toe must be redeemed by the blood of Christ. Then all the positive things of Christ will fill our hands.

### B. The initiation of the priestly service of Aaron and his sons—9:1-21

- As priests of God, our priesthood, our priestly service, must be altogether in resurrection. The reality of resurrection is Christ as the life-giving Spirit.

### C. The issue of the priestly service—9:22-24

- 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.

### D. The lesson and regulations for the priests—10:1-20

- The careless touching of the divine things is serious and may result in death.

#### 1. The lesson of Nadab and Abihu—10:1-11

- Man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God brings in spiritual death.

#### 2. Regulations for the priests—10:12-20

- With respect to keeping the regulations made by God, in God's mercy there is a margin that is out of consideration for our circumstances. We should not keep God's regulations in a rushed way.

## III. Ordinances concerning living—11:1-22:33

### A. Discernment in diet and abstaining from death—11:1-47

- To eat is to contact and receive the things outside that could affect us inside. If we intend to live in a holy way, we must exercise care in our contact with people.

### **B. Uncleaness in human birth—12:1-8**

- The source of all mankind is unclean. We are unclean by birth, and now we remain unclean in our living. The flesh of the unclean person should be put aside through the death of Christ.

### **C. Uncleaness issuing from within man (leprosy)—13:1-59**

- The serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination always comes from rebellion. We need Christ as God's full salvation to deal with this leprosy.

### **D. The cleansing of the leper—14:1-32**

- To be healed is one thing, and to be cleansed is another. A sinner who is to be cleansed needs to experience Christ's death, resurrection, and ascension. He also needs to bear the responsibility to deal with and cut off all that is of his old living and natural life.

### **E. The leprosy in a house—14:33-57**

- Signifies sins and evils in the church. The way for a diseased church to be healed is by praying for ourselves that we might be able to bring something new of Christ into the church life.

### **F. The cleansing of the discharges from the body—15:1-33**

- Because we are born unclean and are a totality of uncleaness, whatever comes out of us is unclean. This issue is contagious, causing others to be unclean. Christ is the factor of our cleansing, staying in His death, resurrection, Spirit, life, and word.

### **G. The expiation—16:1-34**

- The Lord Jesus alone can make propitiation for our sins. By the cross of Christ, uncleaness has been dealt with and taken away, allowing for a clean situation in which we and God may enjoy each other.

### **H. Taking care of the sacrifices and of the blood—17:1-16**

- The sacrifices in chapter 17 refer to Christ in His person. The blood refers to Christ's redemptive work. We must care for the person of Christ and His redemptive work.

### **I. The holy living of the holy people—18:1-20:27**

- We need to live a high human life, a human life that is according to God's image. For us to serve God, we need a holy life with the highest standard of morality and ethics.

#### **J. The holy living for the priesthood—21:1-15**

- We all are priests. Since we are priests, we should live a life not only of the holy people but also of the holy priests. The people are somewhat ordinary, but the priests are altogether separated unto God, that is, sanctified, holy, to God.

#### **K. Disqualifications from the priesthood—21:16-24**

- If, as New Testament priests, we have a blemish, a defect, this will disqualify us from doing the priestly service. Nevertheless, we would still be qualified to enjoy Christ as our food.

#### **L. Holiness in enjoying the holy things—22:1-16**

- We need holiness for the enjoyment of the holy things. In order to be qualified to enjoy the holy things, we need a certain amount of holiness. We need holiness, sanctification, separation to God, to a certain degree.

#### **M. The acceptable way to offer a vow and a freewill offering—22:17-33**

- 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.

### **IV. Ordinances concerning feasts—23:1-44**

#### **A. The weekly feasts—the Sabbath—vv. 1-3**

- The weekly season—the sabbath—signifies rest for God's redeemed people to enjoy with God and with one another. On the sabbath no one was allowed to do any work.

#### **B. The annual feasts—vv. 4-44**

##### **1. The Feast of Passover—vv. 4-5**

- Signifies Christ as our redemption to begin our enjoyment of God's salvation with God.

##### **2. The Feast of Unleavened Bread—vv. 6-8**

- Signifies the Christ who is without sin for our enjoyment as a feast in a life apart from sin.

##### **3. The Feast of Firstfruits—vv. 9-14**

- Signifies the resurrected Christ for our enjoyment as a feast in His resurrection.

#### 4. The Feast of Pentecost—vv. 15-22

- Signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility for the testimony of resurrection.

#### 5. The Feast of the Blowing of Trumpets—vv. 23-25

- Signifies God's calling together of His scattered people and His reminding them that He will issue such a call to them.

#### 6. The Feast of Expiation—vv. 26-32

- Signifies that the day of man's redemption follows our trumpeting of the gospel and man's repentance as a reaction to it.

#### 7. The Feast of Tabernacles—vv. 33-44

- 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.

### V. Other ordinances and warnings—24:1-27:34

#### A. The arrangement of the lampstand and the bread of the Presence—24:1-9

- We need to take care of the two matters of light and food. 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. With such a supply we shall be strengthened. Then we shall be able to walk properly, move, and serve God with sufficient strength under His divine light.

#### B. The death judgment for blaspheming the holy name—24:10-23

- In order to enjoy Christ as our light and as our food, we must sanctify the holy Name. This means that 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.

#### C. The sabbatical years—25:1-55

##### 1. The Sabbath year—vv. 1-7

- Christ is our sabbath not merely for one day but for a full year. Hence, the sabbath year denotes Christ in His fullness as our rest.

##### 2. The jubilee (the pentecostal year)—vv. 8-17

- The jubilee portrays our situation as poor sinners. The longer we lived, the more we lost of our divinely allotted portion. But one day jubilee came, and we have been returned to our lost divine possession and to our divine family.

### 3. Regulations regarding the sabbatical years—vv. 18-55

#### D. The word of warning—26:1-46

##### 1. Not to make idols, to keep God's Sabbath, and to reverence God's sanctuary—vv. 1-2

- Besides God we should have no other goals that we are seeking after, that we may not lose the position to enjoy our divine possession.

- We should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work.

- We should regard with reverence all that God is and has accomplished in Christ as His dwelling, embodiment, and expression and in the church as the enlargement of Christ for God's dwelling and eternal manifestation.

##### 2. The blessings upon those who obey—vv. 3-13

- The New Testament believers are blessed by walking according to the Spirit with the Spirit, spiritual satisfaction, a peaceful situation in the church, chasing the enemies away, fruitfulness in multiplication, and God's dwelling.

##### 3. The chastisements upon those who disobey—vv. 14-39

- The believers who do not walk according to the Spirit but according to the flesh will suffer chastisement, not just once but on many levels with a number of punishments, that they may be forced to repent.

##### 4. The people's repentance in captivity and God's remembrance—vv. 40-46

- God having chastised the church severely, will not reject it, nor will He destroy it utterly or break His covenant with it. No matter what the situation may be, we are still under God's New Testament covenant, and we still have our portion.

#### E. Devotions for a vow—27:1-34

##### 1. The devotion of a person to God—vv. 1-8

- When we devote ourselves to God, this devotion involves our value. How much we are valued is not according to our estimation; it is according to God and according to the holy scale of God's dwelling.

## 2. The devotion of an animal to God—vv. 9-13

- To be holy is to be sanctified to God and thus to belong to God, becoming His possession.

## 3. The devotion of a house—vv. 14-15

- Our devotion related to the church should be valued by our Mediator, the Lord Jesus.

## 4. The devotion of a field—vv. 16-25

- Our devotion related to the enjoyment of Christ as the rich land should be valued according to the seed of the divine life require for our spiritual increase.

## 5. The regulations for devotion—vv. 26-34

Offering	Laws	Significance
Burnt offering	Being upon the hearth on the altar all night until the morning	<p>Anything offered as a burnt offering must be put on the place of burning to be burned</p> <p>What is offered should remain through the dark night until morning.</p>
	The fire on the altar being kept burning continually and not going out.	<p>God as the holy fire in the universe is ready to receive what is offered to Him as food.</p> <p>God's desire to accept what is offered to Him never ceases.</p>
	The priest burning wood on the altar every morning	The need of the serving one's cooperation with God's desire
	The priest putting on His linen garment and linen breeches over his flesh in taking up the ashes of the burnt offering	Fineness, purity, and cleanness are needed in the proper handling of the ashes (the result) of the burnt offering
	The priest putting on other garments to carry the ashes outside the camp	Stateliness in handling the ashes of the burnt offering. Teaches us to have a high regard for the result of the burnt offering
	The priest arranging the burnt offering on the altar and burning the fat portions of the peace offering on it	To burn the burnt offering is to lay the foundation for the sweetness of the peace offering



Meal offering	To be offered before Jehovah in front of the altar	The meal offering is offered in relation to the redemption of Christ on the cross
	The portion of the meal offering to Aaron and his sons to be eaten in a holy place, in the court of the tent of meeting	We enjoy Christ as our meal offering without sin We enjoy Christ in a separated, sanctified realm Enjoying Christ in the sphere of the church
	Not baking the meal offering with leaven	Our working on Christ as our life supply must be without sin
	Considering the meal offering most holy, like the sin and trespass offering	To enjoy Christ as the life supply, we need to deal with sin in our fallen nature To enjoy Christ as the life supply, we need to deal with sins in our conduct
	Every male among the sons of Aaron eating of the meal offering	The partakers of Christ as the life supply should be strong in life The partakers of Christ should be God's serving ones
Sin offering	Being slaughtered before Jehovah where the burnt offering is slaughtered	Signifies that Christ as our sin offering was slain before God Signifies that Christ was offered to God as our sin offering based upon His being the burnt offering to God
	The sin offering being most holy	Christ as our sin offering offered to God was most holy in that He dealt with sin in our nature intrinsically and with the whole of our sinful nature
	The priest offering the offering for sin, eating it in a holy place, in the court of the tent of meeting	He who serves sinners with Christ as their sin offering shares the enjoyment of Christ as the sin offering He who ministers Christ as the sin offering to sinners enjoys Christ as this offering in a separated, sanctified realm, in the sphere of the church
	Whoever touches the flesh of the sin offering being holy	Whoever touches Christ as the sin offering is separated and sanctified, forsaking sin and having his natural flesh dealt with.

	The garment on which the blood of the sin offering was spattered being washed in a holy place	The daily life of one who has received redemption through the blood of Christ as the sin offering should be dealt with in a separated, sanctified realm
	The earthen vessel, in which the sin offering is boiled, being broken	The one who, as an earthen vessel, has a relationship with Christ as the sin offering should be broken.
	A bronze vessel, in which the sin offering is boiled, being scoured and rinsed with water	The one who has been enlightened and judged by the Spirit to be regenerated needs not to be broken but dealt with by being scoured and rinsed.
	Every male of the priests eating of the sin offering, which is most holy	All the stronger ones can enjoy Christ as the most holy offering in ministering Christ as the sin offering to sinners
	The sin offering, the blood of which is brought into the tent of meeting to make expiation in the holy place, in the Holy of Holies, not being eaten but burned with fire	Christ as the sin offering dealing with our sin and with our sinful nature on the cross to accomplish God's redemption for us is wholly for God's enjoyment, and we should not share it.
Trespass offering	The trespass offering being most holy	Christ as our trespass offering is most holy in dealing with the sins in our conduct
	Being slaughtered in the place where the burnt offering is slaughtered	Christ as our trespass offering in dealing with the sins in our conduct is based upon His being the burnt offering to God
	Every male of the priests eating of the trespass offering in a holy place	All the stronger ones can enjoy Christ as the trespass offering in ministering Christ to others in dealing with the sins in their conduct
	As the sin offering, so is the trespass offering	Sin and sins are of the same category
	The priest who makes expiation with the trespass offering having it	The one who ministers with Christ as the trespass offering shares such a Christ
	The priest who offers any man's burnt offering having the hide of the burnt offering	The one who ministers with Christ as the burnt offering shares and enjoys Christ in His enveloping power
	Every meal offering baked in the oven or prepared in a pan or on a griddle being for the priest who offers it	The one who ministers Christ as the suffering One partakes of and enjoys such a Christ
	Every meal offering mingled with oil or dry being for all the priests	All those who minister Christ mingled with the Spirit or in Himself alike partake of and enjoy such a Christ

Peace offering	The peace offering for thanksgiving being offered with the meal offering of unleavened cakes mingled with oil, unleavened wafers, anointed with oil, and cakes of fine flour saturated, mingled with oil	Christ, whether mingled with the Spirit without sin, or anointed with the Spirit without sin, or as the fine One saturated with the Spirit, as the meal offering in our enjoyment of Him in His conduct, is our peace offering, crucified with the shedding of His blood on the cross, in our thanksgiving to God.
	With the peace offering for thanksgiving, cakes of leavened bread being offered	The offerer, through enjoying Christ as the One without sin, still has sin.
	From the meal offering the offerer offering one piece from each offering as a heave offering in Jehovah, and it being for the priest who offers the peace offering	Christ as the meal offering in all His aspects is offered to God as the One in ascension  Such a Christ is partaken of and enjoyed as food by the one who ministers Christ as the peace offering
	The flesh of the thanksgiving sacrifice of the peace offering being eaten on the offering day and no part of it being laid aside until morning	The maintaining power of this kind of offering is rather small, that is has to be fully enjoyed on the offering day, and that our experience and enjoyment of Christ in this aspect should be fresh daily.
	The sacrifice of the offering, as a vow or a freewill offering, being eaten on the offering day and the remainder on the next day.	The maintaining power of the peace offering for a vow or a freewill offering is stronger than that for thanksgiving, that is should be eaten on the offering day, and that our stronger enjoyment of Christ could last longer.
	The flesh of this offering eaten on the third day not being accepted but being an abhorrent thing, and the eater being condemned	Our enjoyment of Christ in its oldness shall not be pleasant to God and not right with Him.
	The flesh of this offering touching anything unclean not being eaten but burned with fire	The enjoyment of Christ as our peace should be kept from all uncleanness.
	The flesh of the peace offering which has not touched anything unclean being eaten by the person who is clean	The enjoyment of Christ as our peace should not only be kept from all uncleanness but should also be eaten by a clean person
	An unclean person who eats the flesh of the peace offerings that belong to Jehovah being cut off from his people	The unclean persons who partakes of Christ as his peace, as at the Lord's table, shall be put aside from the fellowship of the enjoyment of Christ

The sons of Israel not eating any fat of an ox, a sheep, or a goat	In their daily living the sons of Israel should consider God's food, the tender, fine, and excellent part of the person of Christ.
The fat of the cattle which died of themselves or were torn by beasts not eaten by the sons of Israel but put to other uses	The dirtiness of death spoils the significance of God's enjoyment of Christ.
Whoever eats the fat of an offering by fire offered to Jehovah being cut off from his people	We who enjoy Christ as our offering to God should keep the excellent part of the person of Christ for God that we might not be put aside from the fellowship of the enjoyment of Christ
The blood, whether of bird or of beast, not eaten by the sons of Israel	Only the blood of Jesus should be taken by us for our redemption
Any person who eats any blood being cut off from his people	Anyone who regards the blood of Christ as a common thing shall be put aside from the fellowship of the enjoyment of Christ.
The offerer of the peace offering bringing parts of his offering for the offerings of Jehovah by fire, the fat burned to God by fire on the altar with the breast as a wave offering before Jehovah for Aaron and his sons	We who take Christ as our peace offering should offer the excellent part of Christ to God for His satisfaction, with the loving part of Christ in resurrection for the serving ones' enjoyment.
The right thigh of the peace offering given to the priest as a heave offering	The part of strength of Christ in His ascension is given to the serving one as a portion for his enjoyment
Jehovah having taken the breast of the wave offering and the thigh of the heave offering out of the peace offerings and having given them to the priests as their perpetual due	God has allotted, in our enjoyment of Christ as the peace offering, the loving capacity and the strenghtening power of Christ to us as our eternal portion for our enjoyment in serving God.
This being the portion of the anointing of Aaron and his sons from the offerings of Jehovah by fire in the day when they were brought to serve Jehovah as priests	The enjoyment of Christ's loving capacity and strengthening power is related to God's anointing of us for our priesthood