

BANNERS

1. Through His speaking in the Tent of Meeting, God trained His people to worship and partake of Him and to live a holy, clean, and rejoicing life.
2. We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering—the One who lived a life that is absolutely for God.
3. By exercising our spirit to touch the Spirit consolidated in the Word, we are constituted with Jesus, and the human living of Jesus becomes our human living.
4. Christ is the peace offering between God and God's people for their co-enjoyment in fellowship to have the vital-group church life, to have the Lord's table meeting, and to consummate in the New Jerusalem as the ultimate peace offering.

**Outline of the Messages
for the Semiannual Training
December 25-30, 2017**

**GENERAL SUBJECT:
CRYSTALLIZATION-STUDY OF LEVITICUS (1)**

**God Training His People
to Worship and Partake of Him
and to Live a Holy, Clean, and Rejoicing Life
(Message 1)**

Scripture Reading: *Lev. 1—25*

- I. In Leviticus God was in the tabernacle, the Tent of Meeting, and spoke in the Tent of Meeting—*1:1; 27:34*:
 - A. The entire book of Leviticus is a record of God's speaking in the tabernacle, which is a building—*1:1*.
 - B. God's speaking today is in His tabernacle, and this tabernacle is the church—*John 1:14; 14:2; 1 Tim. 3:15*:
 1. According to the principle of the typology, God speaks in the church as His tabernacle; this Tent of Meeting is the oracle, the place of God's speaking—*Lev. 1:1*.
 2. The preciousness of the tabernacle was God's speaking; today the preciousness of the church is the speaking God and God's speaking—*27:34*.
- II. God trained His people to worship and partake of Him through the offerings and the priesthood—*chs. 1—10*:
 - A. Christ is the reality of the offerings—*John 1:29*:
 1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God—*Lev. 1:3; Num. 28:2-3; John 7:16-18*.
 2. The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him—*Lev. 2:1, 4; John 7:46; 18:38; 19:4, 6*. [8]

3. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—[Lev. 3:1](#); [Eph. 2:14-15](#); [John 12:1-3; 20:21](#).
 4. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being—[Lev. 4:3](#); [2 Cor. 5:21](#); [Rom. 8:3](#); [John 1:29](#); [3:14](#).
 5. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—[Lev. 5:6](#); [1 Pet. 2:24](#); [3:18](#); [Isa. 53:5-6, 10-11](#); [John 4:15-18](#).
 6. The wave offering typifies Christ as the resurrected One in love—[Lev. 7:30](#); [10:15](#).
 7. The heave offering typifies the powerful Christ in ascension and exaltation—[7:32](#); [Exo. 29:27](#); [Eph. 1:21](#).
 8. The drink offering typifies Christ, the One poured out as wine before God for His satisfaction and also the One who saturates us with Himself as heavenly wine to be poured out for God's enjoyment and satisfaction—[Lev. 23:13](#); [Exo. 29:40](#); [Num. 28:7-10](#); [Isa. 53:12](#); [Phil. 2:17](#); [2 Tim. 4:6](#); [Judg. 9:13](#).
- B. We need to experience Christ as the reality of the offerings—[John 1:29](#); [16:13](#); [1 John 5:6](#):
1. The offerings solve our problems and bridge the gap between us and God—[John 14:6](#).
 2. The offerings are good for us to enjoy God, to be mingled with God, and to have God assimilated into our being to become our constituent—[Gal. 4:19](#); [Eph. 3:17](#); [Col. 3:10-11](#).
 3. The offerings are the way for us to enter into God and become part of the divine-human incorporation—[John 14:6, 20](#).
 4. The offerings are not only sacrifices to solve our problems but also presents to God for His enjoyment—[Num. 28:2](#). [9]
- C. God's people were trained to worship and partake of God through the priests, who typify Christ as God's Priest offering Himself to God for us—[Lev. 1:5-8](#); [2:2](#); [3:2](#); [4:5, 10](#); [5:8](#); [Heb. 5:5-6](#); [9:14, 26](#); [10:10](#).

D. According to the record in the holy Word, the reality of the universe is Christ as the tabernacle and the offerings—[John 1:14, 29; 14:6](#):

1. As the God-man, Christ is the tabernacle to be the dwelling place for God and man, and He is the offerings for man to enter into God—[1:14; 14:20, 23; 1:29](#).
2. Christ, who is the reality of the tabernacle and the offerings, is the reality and content of the universe—[vv. 14, 17b](#).
3. Through Christ as the offerings, we can dwell in God, and God can dwell in us; this is the reality of the universe and the content of the Bible—[15:4a](#).
4. Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God so that man may be united, mingled, and incorporated with God—[1:14, 29](#).

III. God trained His people to live a holy, clean, and rejoicing life:

A. God charged His people to have a holy living according to His holy nature—[Lev. 11:44-45; 19:2; 20:7, 26; Exo. 19:6; 22:31; Deut. 14:2; 26:19; 28:9](#):

1. Being holy because God is holy signifies walking according to God's holiness, living a holy life—[Lev. 19:2; 20:7; 1 Pet. 1:15; 2 Pet. 3:11](#).
2. Leviticus reveals that in order to live a holy life, we must put off the old life and put on the new (cf. [Eph. 4:17—5:21](#)); God charged the people of Israel to put off the former Egyptian conduct ([Lev. 18:3a](#)) and not to walk in the statutes of the Canaanites ([v. 3b](#)).
3. The mutual enjoyment between God and His people separates His people unto Himself from everything other than Him, making them a holy nation—[Exo. 19:6](#).
4. Before the foundation of the world, God chose us to be holy—[Eph. 1:4](#):
 - a. *Holy* means not only sanctified, separated unto God, but also different, distinct, from everything that is common.
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 - b. Only God is different, distinct, from all things; hence, He is holy; holiness is His nature.
 - c. He makes us holy by imparting Himself, the Holy One, into our being so that our whole being is permeated and saturated with His holy nature—[1 Thes. 5:23](#).
 - d. For us to be holy is to partake of God's nature and to have our whole being permeated with God Himself—[2](#)

Pet. 1:4.

- B. In [Leviticus 12—15](#) God trained His people to live a clean life:
1. [Chapter 12](#) shows us the cleansing from the human impurity by birth, and [chapters 13 and 14](#) speak of being cleansed from leprosy.
 2. [Chapter 15](#) reveals that we need to be cleansed from all unclean discharges from the human being; anything discharged from our being, including our words, is unclean.
 3. We need the cross of Christ to end our old life and the resurrection of Christ to give us a new beginning—[Rom. 6:6](#); [Gal. 2:20](#); [1 Cor. 15:3](#); [2 Cor. 5:17](#).
 4. We also need the water of life, which is the washing, cleansing Spirit of life embodied in the word—[Eph. 5:26](#).
- C. God trained the people of Israel to live a rejoicing life, a happy life—[Phil. 4:4](#):
1. The weekly Sabbath was the principal denotation of all the annual feasts; these feasts were a Sabbath, which was for God’s redeemed people to rest with God and with one another—[Lev. 23:1-3](#).
 2. The monthly new moon feast signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness—[Num. 10:10](#); [28:11-15](#).
 3. The Feast of the Passover typifies Christ as our Passover for our initial and foundational salvation—a time of rejoicing—[Lev. 23:4-5](#); [Exo. 12:2-14](#); [1 Cor. 5:7](#).
 4. The Feast of Unleavened Bread typifies the entire course of our Christian life without sin—[Lev. 23:6-8](#); [Exo. 12:15-20](#).
 5. The Feast of Firstfruits typifies the resurrected Christ for our enjoyment as a feast in His resurrection—[Lev. 23:9-14](#); [1 Cor. 15:20](#). ^[11]
 6. The Feast of Pentecost typifies the enjoyment of the outpouring of the Spirit for the formation of the church—[Lev. 23:15-22](#).
 7. The Feast of the Blowing of Trumpets typifies God’s calling together of His scattered people—[vv. 23-25](#); [Matt. 24:30-31](#).
 8. The Feast of Expiation typifies the enjoyment for the whole house of Israel after they will be gathered together by God—[Lev. 23:26-32](#); [Rom. 11:25-27](#); [Zech. 12:10-14](#).
 9. The Feast of Tabernacles typifies the enjoyment of the age of restoration to be fulfilled in the millennium—[Lev. 23:33-44](#); [Matt. 19:28](#); [Rev. 20:4, 6](#).

10. The Sabbath year typifies Christ as our rest in full—[Lev. 25:1-7, 18-22](#).
 11. The jubilee, the Pentecostal year, typifies Christ as our full release, rest, and joy by His redeeming back what we have lost in our rights and have sold in ourselves—[vv. 8-17](#).
- D. The book of Leviticus shows us what kind of God our God is; our God wants us to be “Hallelujah people,” who rejoice in the Lord always—[Phil. 4:4](#).

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MESSAGE ONE

GOD TRAINING HIS PEOPLE TO WORSHIP AND PARTAKE OF HIM AND TO LIVE A HOLY, CLEAN, AND REJOICING LIFE

Prayer: O Lord Jesus, You are the Word that was in the beginning with God, the Word that is God Himself. You are the definition, expression, and speaking of God. Thank You, Lord, that as the Word, You became flesh and tabernacled among us, full of grace and reality. Lord, when You came, reality came. We are now meeting with You, through You, and in You. In a sense, we are also meeting as You, since You are the reality of the tabernacle, the Tent of Meeting.

Lord, thank You for coming to bring God to us. We had no way to come to God, but we thank You that You came as the Lamb of God to take away the sin of the world and that as the Lamb, You are the reality of all the offerings. We begin this training by applying You in reality as offering after offering. Lord, You are the burnt offering, the only One who is for God. We admit that we cannot be for God. We are not for God, but You have solved this problem by being for God for us. We corporately offer You as the burnt offering. Lord, we apply You as the meal offering, as food for God and food for us. We admit that our humanity is fallen, but we have You as the resurrected humanity. Lord, we thank You that You are the sin offering and the trespass offering. When You died on the cross, sin was condemned, and You bore our sins in Your body. How could we not but thank You from the depths of our being for being made sin for us and for dying in our place? Dear Lord, You are the Peacemaker, and You are the peace offering. Lord, we pray that as a result of this training, all these

offerings will become realities to us.

With You as the firstborn Son taking the lead, we turn our prayers to our Father. Father, when Your Son was here on earth, He spoke these words that we could never forget: “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.” We ask respectfully, how [13] much longer will we make You wait? Thank You for Your patience, Your forbearance, Your kindness, and Your mercy. We pray that as an issue of this training, You will have true worshippers throughout this earth who bring Christ as the reality to You Lord’s Day after Lord’s Day.

Lord, we admit that even our prayer is very limited, but have mercy on us to hear what we cannot say and to respond to what we cannot express, because our deep longing is that the desire of Your heart would at last be fulfilled on the earth. With this in view, open the heavens, open the Word, open our eyes, and open our hearts to see a vision that we have never seen before. Lord, train us. We are here in the Tent of Meeting. Train us to worship, to partake, to be holy, to be clean, and to be a rejoicing people. Lord, make all of us truly happy in Jesus. Bring us into a realm of rejoicing, enjoyment, and feasting that we have never imagined. Thank You, Lord, for redeeming us from the prison of Satan in the world. You commanded the enemy to release us so that we may hold a feast unto You, and now we are here in a separated place holding a feast unto You with joy, love, praise, and thanksgiving. Amen and Amen!

The title of this message is “God Training His People to Worship and Partake of Him and to Live a Holy, Clean, and Rejoicing Life.” The Scripture Reading is [Leviticus 1 through 25](#). Perhaps after hearing all the messages in this training, each day we could read a chapter of Leviticus with the footnotes in order to get an overall picture of this book. The title of this message is also the subject of the first banner, which reads, “Through His speaking in the Tent of Meeting, God trained His people to worship and partake of Him and to live a holy, clean, and rejoicing life.”

The outline for this message is actually one colossal crystal. It is a crystallization of nearly the entire book of Leviticus. All the messages in this issue of *The Ministry of the Word* are related to the subject of this first message, which presents a panoramic view of the book of Leviticus. There is a substantial word at the beginning of each major section touching on the intrinsic significance of that section. Entering into each of these major sections requires that we grasp the intrinsic significance of each matter through both the outline points and the sharing. The Lord is blessing us

with a new vista through these messages and opening the book of Leviticus to us in a new way. May we be in awe and amazed by what is here. Leviticus is a book on all that God has done in Christ for our enjoyment. [14]

IN LEVITICUS GOD BEING IN THE TABERNACLE, THE TENT OF MEETING, AND SPEAKING IN THE TENT OF MEETING

In Leviticus God was in the tabernacle, the Tent of Meeting, and spoke in the Tent of Meeting (1:1; 27:34). When God came to dwell among His people, as we see in the beginning of Leviticus, He spoke to them out of the Tent of Meeting (1:1). The entire book of Leviticus consists of God's speaking out of the Tent of Meeting, and this speaking was His training of His people.

The first matter here is God's training of His people. In [Exodus 25:8](#) Jehovah said to Moses, "Let them make a sanctuary for Me that I may dwell in their midst." God commanded that a sanctuary, the tabernacle, the Tent of Meeting, be built on the earth according to the pattern that He would prescribe. God did this because His intention was to enter into that sanctuary and dwell in the midst of His people.

God cannot deny what He is. He is holy, He is righteous, He is pure, He is light, and He is love. Now He is coming to dwell in the midst of His people, and that requires a great deal of training by God directly so that His people would know how to be with Him. Consider how you might feel if you were living together in the same house with Peter, Paul, John, Watchman Nee, and Witness Lee. You are what you are, and they are what they are. Most of us would sense an immense disparity, or difference, between us and these housemates. You might feel uneasy, not knowing what to do or how to behave. That is a hypothetical example, but in reality we are speaking about God living in the center of our community. In order to be delivered from our natural way of doing things and in order to be equipped and qualified to do things in a proper way, we need to be trained.

In Leviticus God was speaking to a multitude of people who had grown up in Egypt. What was the extent of their understanding of God at that time? God had redeemed them for the sake of His own name. He chose them to be a holy nation, a kingdom of priests ([Exo. 19:6](#)). Actually, the children of Israel had no choice in the matter; they were saved from Egypt by God's sovereign action. The training that God provided in Leviticus was not voluntary. God came into their midst, and through Moses He began speaking words of training regarding Himself. He trained them to

worship Him, partake of Him, be holy as He is holy, live a clean life, and ultimately live a happy, rejoicing life. To be equipped to live such a life was the goal. God's people needed to be trained concerning [15] how they should relate to the Tent of Meeting, where God dwelt in their midst.

The following passages are verses from Leviticus that point to the need of training. [Leviticus 26:11-12](#) says, "I will set My tabernacle among you; and My soul will not abhor you. And I will walk among you and be your God, and you will be My people." We need to be trained so that we correspond to God.

[Leviticus 19:30](#) says, "You shall keep My Sabbaths and revere My sanctuary; I am Jehovah." His sanctuary, the Tent of Meeting, is the church. How do you think God feels on any given Lord's Day when we are gathered for the Lord's table and approximately forty percent of the saints in a locality habitually arrive late? Have we considered how God feels? It is an act of disrespect both to Christ and to the church for us to arrive late to the Lord's table meeting. I emphasize that I speak of being habitually late; anyone among us may be circumstantially late. Therefore, we need to be trained to have a proper regard for the sanctuary, that is, the meetings of God and His people.

[Leviticus 17:8-9](#) says, "You shall say to them, Anyone of the house of Israel or of the sojourners who sojourn among them, who offers a burnt offering or sacrifice and does not bring it to the entrance of the Tent of Meeting to sacrifice it to Jehovah, that man shall be cut off from his people." This is a word of training on what we can enjoy of Christ at home and what we can enjoy of Christ only in the church meeting.

[Leviticus 18:2-4](#) is a crucial portion that says, "I am Jehovah your God. You shall not do as they do in the land of Egypt, in which you dwelt; and you shall not do as they do in the land of Canaan, where I am bringing you, nor shall you walk in their statutes. You shall observe My ordinances, and you shall keep My statutes to walk in them; I am Jehovah your God." God said, "I am Jehovah" in the beginning of this portion and again at the end; by this reiteration, God seemed to be saying, "You must realize who I am and who is here in your midst. It is I, Jehovah, who am in your midst training you."

It may seem that God's training is simply a list of requirements. It may appear that way, but actually, God is ready to apply the universal, all-inclusive, inexhaustible Christ as everything to God and everything to us. God has an indescribably wonderful provision for us. Every aspect of our fallen condition has been addressed by Christ as the offerings. The

need to contact God has been taken care of by Christ as the Priest. There is a provision for our unclean nature to be washed and purified. In [16] training us, God wants to supply us with everything we need of Himself so that we can match Him. In Exodus a major portion is devoted to training. In Numbers and Deuteronomy there are also portions given to training. Leviticus, however, is in particular a book of training, and the central thought in this book of training is that the universal, all-inclusive, inexhaustible Christ is everything to God and everything to God's people.

**The Entire Book of Leviticus Being a Record
of God's Speaking in the Tabernacle, Which Is a Building**

The entire book of Leviticus is a record of God's speaking in the tabernacle, which is a building (1:1).

**God's Speaking Today Being in His Tabernacle,
and This Tabernacle Being the Church**

*According to the Principle of the Typology,
God Speaking in the Church as His Tabernacle;
This Tent of Meeting Being the Oracle,
the Place of God's Speaking*

God's speaking today is in His tabernacle, and this tabernacle is the church (John 1:14; 14:2; 1 Tim. 3:15). According to the principle of the typology, God speaks in the church as His tabernacle; this Tent of Meeting is the oracle, the place of God's speaking (Lev. 1:1). When we are assembled together as the church, we have the practicality of the Tent of Meeting, with God in Christ as the Spirit to be God's speaking among us. As we are meeting, the living God has a word to speak to each one of us. Since He is God, He can train all of us at the same time, knowing each one of our cases. He is very good at being God and very good at training us. If we have a cleansed, circumcised, opened, and anointed ear, we will hear the Spirit's speaking as He speaks in the Tent of Meeting. Therefore, the Tent of Meeting is the oracle, the place of God's speaking.

***The Preciousness of the Tabernacle Being God's Speaking;
Today the Preciousness of the Church***

Being the Speaking God and God's Speaking

The preciousness of the tabernacle was God's speaking; today the preciousness of the church is the speaking God and God's speaking (27:34). [17]

GOD TRAINING HIS PEOPLE TO WORSHIP AND PARTAKE OF HIM THROUGH THE OFFERINGS AND THE PRIESTHOOD

God trained His people to worship and partake of Him through the offerings and the priesthood (chs. 1—10). In this section, we need a particular unveiling of the intrinsic significance of the matters of worship and partaking. The points in this section of this message outline highlight the main significances of the offerings; the succeeding messages will unlock them in greater detail.

The Intrinsic Significance of Worship

May the Lord unveil to us the intrinsic significance of the matter of worship. In [Matthew 2:11](#), after the Lord Jesus was born and no longer in the manger but in a house, the magi found Him, fell down before Him, and worshipped Him. Several times in Matthew and John, while the Lord was a man in the flesh, He was worshipped. We may say that in those incidents there was a kind of objective yet genuine worship. In addition to that kind of genuine worship, there are religious concepts of what should happen when we worship God.

[John 4:23-24](#) says, “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.” These verses make it clear that the Father is still seeking true worshippers. The worship described in these verses is a subjective worship in the divine dispensing. This is the kind of worship that is the expression of our eating and drinking of Christ and of our having Christ wrought into our being.

Particularly in the Lord's Day meeting, after we have partaken of the Lord's table, there should be a substantial time for worshipping the Father in spirit and truthfulness. In the matter of worshipping the Father in spirit, I believe we have made significant progress. In the matter of worshipping the Father in truthfulness, however, I believe we have made very little progress. To worship in truthfulness means that the divine reality of the

processed and consummated Triune God has been wrought into our being experientially to become our genuineness and sincerity. Our knowledge is fragmented, and only the Lord knows the entire situation. However, our worship to the Father often consists mainly of singing a hymn and declaring some stanzas from the hymn to the Father. I am deeply touched when I see a saint actually worshipping the Father out of something of the Christ that has been wrought into his or her [18] being. What would happen if we exercised not merely to read from the hymns but to praise the Lord and worship the Father according to what has been wrought into us? I am not suggesting that we should not read from the hymnal but that there is something further with respect to worshipping the Father in truthfulness, worshipping out of what He has wrought into us of Christ.

Brother Lee's book *How to Meet* is a record of the first training, at least in English, that Brother Lee gave on worshipping the Lord (*The Collected Works of Witness Lee, 1969, vol. 1, pp. 97-317*). God has laws in the spiritual realm, just as He has laws in the physical realm. The laws in the spiritual realm are stricter than those in the physical realm. The following portions give an example of one of these spiritual laws—that at the feasts we must not appear before God empty-handed. These are words of training. [Deuteronomy 16:16-17](#) says, “Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed; each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.” We also see this law in [Exodus 23:15](#) and [34:20](#), where God commanded His people not to appear before Him empty. I feel that I must be faithful, to the Lord and faithful to the saints, to share my feeling that week after week, many of us come before God empty. I do not think the Father is angry; He does not express that kind of feeling. I just sense that He is not satisfied, not pleased, and not rejoicing. In some meetings we may sing a hymn to the Father, and as soon as the hymn is over, the meeting is shifted to the introduction of visitors, without allowing time for the adequate worship of the Father. Therefore, in the matter of worship, we are in desperate need of being trained according to God's spiritual laws.

God is not the only person who seeks worship. I say this to emphasize how crucial the matter of worship is. There is another being in the universe, the enemy, who wants to be worshipped. The devil tempted the Lord Jesus by showing Him all the kingdoms of the world and their glory ([Matt. 4:8](#)) and saying, “All these will I give You if You will fall down and

worship me” (v. 9). Then Jesus said to him, “Go away, Satan! For it is written, ‘You shall worship the Lord your God, and Him only shall you serve’” (v. 10). Perhaps not too far in the future, a leader in Europe will rise up. After he is assassinated and resuscitated, he will be manifested as Antichrist. He will worship the dragon, Satan, and will demand that [19] he himself also be worshipped (Rev. 13:4). The false prophet will require the whole earth to worship the image of Antichrist (vv. 12, 15).

At the end of this age, there will be a battle raging over the matter of worship. While this is taking place, an angel will appear to announce an eternal gospel, saying, “Fear God and give Him the glory...; worship Him” (14:7). The overcomers in Revelation 20:4 bear the particular characteristic of being “those who had not worshipped the beast nor his image.” Therefore, we need to be thoroughly trained in the matter of worship. We need the Lord to thoroughly gain our being so that we would be absolute in this matter and so that there would not be in our heart or in our possession any object of worship other than God Himself.

The Intrinsic Significance of Partaking of God

May the Lord also unveil to us the intrinsic significance of *partaking*. This is a simple word, but we will receive revelation by having an intrinsic view of it. The word *partaking* has a threefold definition. First, to partake is “to take part in or experience something along with others.” Therefore, to partake is to be in a corporate situation where everyone together is sharing in something. For example, we are partaking together in this training. Second, to partake is “to have a portion for your enjoyment, such as food.” For example, you may go to a salad bar and select your portion of food. You are partaking of that salad. Third, to partake is “to possess or share a certain nature or attribute.” Therefore, to partake of God is to partake of His nature, to share His nature and attributes, to the extent that they can be shared.

There are verses related to different levels of partaking. Leviticus instructs the priests to partake of the meal offering as their portion (cf. 6:17). This indicates that the Lord wants us to partake of Him as the meal offering corporately. Similarly, according to 1 Corinthians 10:17, which speaks of the one bread, which represents the one Body, we all partake of the one bread by eating of it.

First Corinthians 10:21 shows us the absoluteness of partaking: “You cannot drink the Lord’s cup and the demons’ cup; you cannot partake of the Lord’s table and of the demons’ table.” I remember Brother Lee

testifying once of his experience on a Saturday evening at home. He was stirred up and even restless in his spirit, pacing around his house and asking the Lord, “What are the saints doing tonight?” We dare not partake of the demons’ table on Saturday night and then come to partake [20] of the Lord’s table on the Lord’s Day, because to partake is to identify ourselves with something and to be one with that thing.

[Hebrews 12:10 through 14](#) shows that we must be sanctified by partaking of the Father’s holiness, without which no one will see the Lord. We may pray sincerely, “Come, Lord Jesus.” However, to pray that the Lord would come requires that we are ready to see Him. Without partaking of God’s holiness, no one can see the Lord. [Hebrews 6:4](#) says that we are partakers of the Holy Spirit, and [2 Peter 1:4](#) reveals that we are partakers of the divine nature. For us to partake of Him in all these ways requires training.

Christ Being the Reality of the Offerings

The Burnt Offering, Which Was Wholly for God’s Satisfaction, Typifying Christ as God’s Pleasure and Satisfaction, the One Whose Living on Earth Was Absolutely for God

Christ is the reality of the offerings ([John 1:29](#)). The burnt offering, which was wholly for God’s satisfaction, typifies Christ as God’s pleasure and satisfaction, the One whose living on earth was absolutely for God ([Lev. 1:3](#); [Num. 28:2-3](#); [John 7:16-18](#)).

The Meal Offering Typifying Christ in His Perfect Humanity as Food for God and for Those Who Have Fellowship with God and Serve Him

The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him ([Lev. 2:1, 4](#); [John 7:46](#); [18:38](#); [19:4, 6](#)).

The Peace Offering Typifying Christ as the Peacemaker, the One Who Became the Peace and the Fellowship between Us and God by Dying for Us, Enabling Us to Enjoy Christ with God and to Have Fellowship with God in Christ

for Our Mutual Satisfaction with God

The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God ([Lev. 3:1](#); [Eph. 2:14-15](#); [John 12:1-3](#); [20:21](#)). [21]

The Sin Offering Typifying Christ as the One Who Was Made Sin for Us and Who Died on the Cross to Deal with the Sinful Nature of Our Fallen Being

The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being ([Lev. 4:3](#); [2 Cor. 5:21](#); [Rom. 8:3](#); [John 1:29](#); [3:14](#)).

The Trespass Offering Typifying Christ as the One Who Bore Our Sins in His Own Body and Was Judged by God on the Cross to Deal with Our Sinful Deeds That We Might Be Forgiven in Our Sinful Conduct

The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct ([Lev. 5:6](#); [1 Pet. 2:24](#); [3:18](#); [Isa. 53:5-6](#), [10-11](#); [John 4:15-18](#)).

The Wave Offering Typifying Christ as the Resurrected One in Love

The wave offering typifies Christ as the resurrected One in love ([Lev. 7:30](#); [10:15](#)).

The Heave Offering Typifying the Powerful Christ in Ascension and Exaltation

The heave offering typifies the powerful Christ in ascension and exaltation ([7:32](#); [Exo. 29:27](#); [Eph. 1:21](#)).

The Drink Offering Typifying Christ,

*the One Poured Out as Wine before God for His Satisfaction
and Also the One Who Saturates Us with Himself
as Heavenly Wine to Be Poured Out
for God's Enjoyment and Satisfaction*

The drink offering typifies Christ, the One poured out as wine before God for His satisfaction and also the One who saturates us with Himself as heavenly wine to be poured out for God's enjoyment and satisfaction ([Lev. 23:13](#); [Exo. 29:40](#); [Num. 28:7-10](#); [Isa. 53:12](#); [Phil. 2:17](#); [2 Tim. 4:6](#); [Judg. 9:13](#)). Paul ended his course as one who had become a drink offering. In [Philippians 2:17](#) he was already experiencing this and said, "Even if I am being poured out as a drink offering upon the [22] sacrifice and service of your faith, I rejoice, and I rejoice together with you all." In [2 Timothy 4:6](#), at the end of his ministry, Paul said, "I am already being poured out, and the time of my departure is at hand." This is the way a faithful God-man ends his course; he had been constituted with all the preceding seven offerings, climaxing in his becoming a poured-out drink offering. The drink offering brings cheer to God and cheer to man; hence, at this point all are in ecstasy—God, the apostle, and the saints. [Philippians 2:17 and 18](#) express this sentiment: "I rejoice, and I rejoice together with you all. And in like manner you also rejoice, and you rejoice together with me." The Philippians rejoiced in Paul's being poured out. This was a result of their partaking of the new wine, giving them ecstatic delight in the Lord to experience Christ in such a way.

**Our Needing to Experience Christ
as the Reality of the Offerings**

*The Offerings Solving Our Problems
and Bridging the Gap between Us and God*

We need to experience Christ as the reality of the offerings ([John 1:29](#); [16:13](#); [1 John 5:6](#)). The offerings solve our problems and bridge the gap between us and God ([John 14:6](#)). Our God is amazing in His wisdom. He created us for Himself. The enemy then did much to damage us. As a result, sin came in, and we became those who are only for ourselves; this is our problem. Nevertheless, God has come in to nullify the works of the devil by providing us with Christ as the burnt offering. When we lay our hands on Him, we become one with Him. Now in Christ, the absolute One

as the burnt offering, each one of us can declare, “I am for God.” The same is true for every aspect of our humanity. The enemy damaged us, but God used that damage as an opportunity to display the all-sufficiency of His Christ. It is as if God said, “I present Christ to you as the meal offering. Just eat Him, partake of Him, enjoy Him, and let Him reconstitute you.” It is the same with the sin offering, the trespass offering, and all the other offerings. Hence, the offerings solve all the problems and bridge the gap between us and God. When we begin to experience Christ as the offerings, we will be able to stand before God in Christ and say, “All my problems have been solved. There is no gap between me and God.”

All our problems with God are solved by Christ as the offerings. This [23] is God’s provision for us so that there is no gap, no distance, between us and Him. The Lord came as the tabernacle, the enterable God, and then He became the offerings by which we can enter into God. Today God wants to train us to experience these offerings so that we can be freed from all our problems and so that the gap between us and God will disappear.

***The Offerings Being Good for Us to Enjoy God,
to Be Mingled with God, and to Have God Assimilated
into Our Being to Become Our Constituent***

The offerings are good for us to enjoy God, to be mingled with God, and to have God assimilated into our being to become our constituent ([Gal. 4:19](#); [Eph. 3:17](#); [Col. 3:10-11](#)). When we eat the meal offering, a portion of the peace offering, or certain portions of the sin offering that signify the redemptive life, this eating does something to our being. All that we need to do is eat, masticate, digest, and assimilate, and we will be constitutionally changed forever.

***The Offerings Being the Way for Us to Enter into God
and Become Part of the Divine-human Incorporation***

The offerings are the way for us to enter into God and become part of the divine-human incorporation ([John 14:6, 20](#)). The tabernacle is a sign of the divine and human incorporation. In [John 14](#) the Son is in the Father; we are in the Son and, through Him, in the Father also; and the Father is in the Son as the Spirit. Hence, the Triune God is in us, and we share a mutual abode. Today we are living in this mutual dwelling place, and whenever we have a failure, there is a solution for our failure. When that solution is applied, the enemy is put to shame, we are humbled, and God is happy that

we have recovered our fellowship with Him through Christ as the offerings.

***The Offerings Being Not Only Sacrifices to Solve Our Problems
but Also Presents to God for His Enjoyment***

The offerings are not only sacrifices to solve our problems but also presents to God for His enjoyment (Num. 28:2). Humanly speaking, it is a delight to select a present for someone according to your knowledge of that person. You may select an item that you know the other person appreciates, needs, or likes and then give the item as a surprise gift to him or her. In a similar sense, the offerings can become our presents to [24] God. The Father desires to train us to worship Him with a present. In principle, such a present may be to stand before the Father after the Lord's table and say, "Father, I worship You in the humanity of Your beloved Son; I worship You with the constitution of the resurrected humanity of Jesus. I offer to You not only Christ in Himself but also Christ wrought into me as a present of love. Thank You for sending Your Son in the likeness of the flesh of sin and concerning sin. Father, as one of Your many sons with the firstborn Son, I wish to present Your Son to You as experienced by me." After such a worship of the Father, there will be a sense of deep satisfaction.

I can remember when, for me, Mondays were the best day of the work week, in contrast to the experience of my co-workers. In those days we practiced having the Lord's table meeting in the evening, and we often left the meeting with a deep sense of God's satisfaction, which flowed over into the next day. I believe that God was happy and joyful with such worship. Nevertheless, we are not going back to that time; rather, we are going on to a glorious future.

**God's People Having Been Trained to Worship
and Partake of God through the Priests, Who Typify Christ
as God's Priest Offering Himself to God for Us**

God's people were trained to worship and partake of God through the priests, who typify Christ as God's Priest offering Himself to God for us (Lev. 1:5-8; 2:2; 3:2; 4:5, 10; 5:8; Heb. 5:5-6; 9:14, 26; 10:10).

According to the Record in the Holy Word,

the Reality of the Universe Being Christ as the Tabernacle and the Offerings

According to the record in the holy Word, the reality of the universe is Christ as the tabernacle and the offerings ([John 1:14, 29; 14:6](#)). As the God-man, Christ is the tabernacle to be the dwelling place for God and man, and He is the offerings for man to enter into God ([1:14; 14:20, 23; 1:29](#)). Christ, who is the reality of the tabernacle and the offerings, is the reality and content of the universe ([vv. 14, 17b](#)). Through Christ as the offerings, we can dwell in God, and God can dwell in us; this is the reality of the universe and the content of the Bible ([15:4a](#)). Christ as the tabernacle brings God to man, and Christ as the offerings brings man to God so that man may be united, mingled, and incorporated with God ([1:14, 29](#)). [25]

What a statement that the reality of the universe is Christ as the tabernacle and the offerings! This statement is based on various portions in *The Fulfillment of the Tabernacle and the Offerings in the Writings of John*. The universe in and of itself is a shell. To have only the shell is as meaningless as having a physical body with no spirit or soul. The meaning of the universe and its true content is Christ as the tabernacle. This tabernacle is the Father's house in [John 14](#), the mutual dwelling place that will ultimately become the New Jerusalem. This is the meaning of the universe, this is the reason it exists, and this is its content. There will need to be a new heaven and new earth in order to contain this reality. The meaning of the universe is also Christ as the reality of the offerings. The Lord made it clear when He established His table that He would not drink of the fruit of the vine until He drinks it new with the disciples in His Father's kingdom ([Matt. 26:29](#)). The Lord's words indicate that His table will continue in some form in the kingdom age. In the New Jerusalem for eternity, our Husband is the Lamb, the redeeming God. Regarding this One, Brother Lee helped us to see that there will be some kind of Lord's table meeting as an eternal remembrance of Him. Thus, when we enter into Christ as the reality of the tabernacle and through Christ as the reality of the offerings, we touch the meaning of the universe. Apart from this reality, everything is vain; apart from this, our human life is vain.

GOD TRAINING HIS PEOPLE TO LIVE A HOLY, CLEAN, AND REJOICING LIFE

God trained His people to live a holy, clean, and rejoicing life. There are some crucial verses in Leviticus regarding God training His people to live

such a life. [Leviticus 11:44 and 45](#) say, “I am Jehovah your God. Sanctify yourselves therefore, and be holy, for I am holy...For I am Jehovah, who brought you up out of the land of Egypt to be your God; you shall therefore be holy, for I am holy.” In [chapter 20, verses 7 and 8](#) say, “Sanctify yourselves therefore, and be holy; for I am Jehovah your God...I am Jehovah who sanctifies you.” [Verse 24](#) says, “I am Jehovah your God, who has separated you from the peoples.” [Verse 26](#) says, “You shall be holy to Me, because I Jehovah am holy, and I have set you apart from the peoples to be Mine.” In [chapter 22, verses 32 and 33](#) say, “You shall not profane My holy name, but I will be sanctified among the children of Israel; I am Jehovah who sanctifies you, who brought you out of the land of Egypt to be your God; I am Jehovah.” [26]

There are similar verses in the New Testament. [Hebrews 12:14](#) says, “Pursue...sanctification, without which no one will see the Lord.” We know from [Ephesians 1:4](#) that we were chosen in Christ before the foundation of the world “to be holy.” This means that we have no choice concerning the matter. Moreover, the New Jerusalem is called the holy city, indicating that it is our destiny to be holy ([Rev. 21:2](#)). Much of the New Testament presents clear teaching concerning our being sanctified, our partaking of God’s holiness. Whether or not we desire to be holy, being holy is our destiny, for the God who dwells in our midst is holy, and His commandment is that we be holy as He is holy. He seemed to say to the Israelites, “I sanctified you. I do not want you to be like the Egyptians or the Canaanites.” In a similar manner, He would say to the young people today, “I do not want your mind to be according to the mind of this age. I do not want you to think of male and female in the way the world does. I want you to have My mind, My view, My thinking. I shed My blood to separate you, to sanctify you, to bring you to Myself, and I will train you how to be saturated, permeated, and constituted with Me.”

God Charging His People to Have a Holy Living according to His Holy Nature

*Being Holy Because God Is Holy
Signifying Walking according to God’s Holiness,
Living a Holy Life*

God charged His people to have a holy living according to His holy nature ([Lev. 11:44-45; 19:2; 20:7, 26; Exo. 19:6; 22:31; Deut. 14:2; 26:19;](#)

28:9). Being holy because God is holy signifies walking according to God's holiness, living a holy life ([Lev. 19:2](#); [20:7](#); [1 Pet. 1:15](#); [2 Pet. 3:11](#)).

***Leviticus Revealing That in Order to Live a Holy Life,
Our Having to Put Off the Old Life and Put On the New;
God Charging the People of Israel to Put Off
the Former Egyptian Conduct and Not to Walk
in the Statutes of the Canaanites***

Leviticus reveals that in order to live a holy life, we must put off the old life and put on the new (cf. [Eph. 4:17—5:21](#)); God charged the people of Israel to put off the former Egyptian conduct ([Lev. 18:3a](#)) and not to walk in the statutes of the Canaanites (v. [3b](#)). [27]

***The Mutual Enjoyment between God
and His People Separating His People unto Himself
from Everything other than Him, Making Them a Holy Nation***

The mutual enjoyment between God and His people separates His people unto Himself from everything other than Him, making them a holy nation ([Exo. 19:6](#)).

***Before the Foundation of the World,
God Choosing Us to Be Holy***

Before the foundation of the world, God chose us to be holy ([Eph. 1:4](#)). *Holy* means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things; hence, He is holy; holiness is His nature. He makes us holy by imparting Himself, the Holy One, into our being so that our whole being is permeated and saturated with His holy nature ([1 Thes. 5:23](#)). For us to be holy is for us to partake of God's nature and to have our whole being permeated with God Himself ([2 Pet. 1:4](#)). Thus, to be holy is to be the same as God in nature. The fact that we were chosen to be holy before the foundation of the world indicates that the high peak of the divine revelation was not an afterthought; it was in God before the foundation of the world.

God Training His People to Live a Clean Life

In [Leviticus 12—15](#) God trained His people to live a clean life.

Being Cleansed to Match God

In *Crucial Truths in the Holy Scriptures*, an entire message is devoted to the matter of cleansing (vol. 1, ch. 7). There are three stages of God’s cleansing us—at the time of redemption, at the time of salvation, and after being saved ([Lev. 16:15-17](#); [Acts 15:9](#); [1 John 3:3](#)). It is significant that after his great sin, David prayed in [Psalm 51:2](#), “Wash me thoroughly from my iniquity, / And from my sin cleanse me.” We have all prayed for forgiveness, but we may not have been trained to realize that we need to pray for cleansing. In [Psalm 51:10](#) David prayed, “Create in me a clean heart, O God.”

There are many verses on our being cleansed to match God, because He is aware of our uncleanness. We have the uncleanness that comes [28] from touching things that are unclean, the uncleanness of the defilement from our sins, and at a deeper level, the uncleanness of our natural being.

[Leviticus 15](#) speaks of the discharges from the human body, all of which are unclean, signifying that everything that issues from our natural life is unclean. If we consider how many filthy, defiling words are spoken on the Internet day by day, we will realize that it is full of uncleanness. We need to have a realization of our uncleanness so that we are ready to receive the Lord’s provision to cleanse us. According to Isaiah, the outward result of God’s cleansing is that we become “as white as snow” ([1:18](#)). Our being will be so clean before God that it will appear as though it has never been defiled. Thus, we will be thoroughly cleansed.

We must see our need for cleansing. [Proverbs 20:9](#) says, “Who can say, I have made my heart clean; / I am pure from my sin?” [Isaiah 6:5](#) says, “I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell.” Next, we need to realize the three stages of being cleansed. First, the Lord accomplished redemption as a purifying work in the universe. Then when we were saved, this purifying work of redemption was applied to us through the blood. Following this, we experience the cleansing in life by the washing of the divine life.

[Hebrews 9:22](#) says, “Almost all things are purified by blood,” and [1:3](#) says that the Lord, “having made purification of sins, sat down.” Thus, for redemption, the Lord had to not only die for our sins; He also had to make purification of sins. Then at the time of our salvation the Lord’s blood was

a fountain for sin. [Zechariah 13:1](#) says, “There will be an opened fountain...for sin and for impurity,” meaning that there is a fountain opened for the washing of sin and uncleanness. When we received the Lord, we were washed in the blood of the Lamb. *Hymns*, #1007 asks, “Are you washed in the blood, / In the soul-cleansing blood of the Lamb? / Are your garments spotless? Are they white as snow? / Are you washed in the blood of the Lamb?” We can respond by singing, “We are washed in the blood, / In the soul-cleansing blood of the Lamb. / All our garments are spotless; they are white as snow. / We are washed in the blood of the Lamb.”

Regarding the cleansing of the blood at the time of our salvation, [Hebrews 9:14](#) says, “How much more will the blood of Christ...purify our conscience from dead works to serve the living God?” Right now, the God who is training us desires to purify our conscience by the blood of Christ.

Then concerning the cleansing of life, [Acts 15:9](#) speaks of “cleansing their hearts by faith.” The cleansing here is not by the blood but by the [29] inward washing of the Spirit of life. In [1 Corinthians 6](#) Paul describes the unclean state of the believers before they were saved. [Verses 9 through 11](#) say, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be led astray; neither fornicators nor idolaters nor adulterers nor effeminate nor homosexuals nor thieves nor the covetous, not drunkards, not revilers, not the rapacious will inherit the kingdom of God. And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.” No matter what you were, brothers and sisters, you have been washed by the Spirit, by the divine life. Hence, [Titus 3:5](#) speaks of “the washing of regeneration and the renewing of the Holy Spirit.”

Right now, in His heavenly ministry, Christ is fulfilling [Ephesians 5](#). He will present to Himself a glorious church as His beautiful bride ([vv. 26-27](#)). [Verse 26](#) says that He is cleansing her by “the washing of the water in the word.” By such cleansing, He will fulfill [Song of Songs 4:7](#), which says, “You are altogether beautiful, my love, / And there is no blemish in you” (cf. [Eph. 5:27](#)). Thus, as the Lord is ministering, He desires to wash His entire recovery, including all the churches and all the saints. This is altogether precious. The water of life washes us constitutionally so that every defect, scar, wound, wrinkle, and everything contrary to the glorious expression of God is washed away. This is on God’s side.

On our side, we need to heed [2 Corinthians 7:1](#), which says, “Let us cleanse ourselves from all defilement of flesh and of spirit, perfecting

holiness in the fear of God.” Moreover, we have for our daily living the promise in [1 John 1:9](#): “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” He does not merely forgive us and leave us defiled; He also cleanses us. [Verse 7](#) says, “If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.” If we walk in the light, the blood of Jesus His Son is continually cleansing us from every sin.

***Leviticus 12 Showing Us the Cleansing from
the Human Impurity by Birth, and Chapters 13 and 14
Speaking of Being Cleansed from Leprosy***

[Leviticus 12](#) shows us the cleansing from the human impurity by birth, and [chapters 13 and 14](#) speak of being cleansed from leprosy. [30]

***Chapter 15 Revealing That We Need to Be Cleansed
from All Unclean Discharges from the Human Being;
Anything Discharged from Our Being,
Including Our Words, Being Unclean***

[Chapter 15](#) reveals that we need to be cleansed from all unclean discharges from the human being; anything discharged from our being, including our words, is unclean.

***Our Needing the Cross of Christ
to End Our Old Life and the Resurrection of Christ
to Give Us a New Beginning***

We need the cross of Christ to end our old life and the resurrection of Christ to give us a new beginning ([Rom. 6:6](#); [Gal. 2:20](#); [1 Cor. 15:3](#); [2 Cor. 5:17](#)).

***Our Also Needing the Water of Life,
Which Is the Washing, Cleansing Spirit
of Life Embodied in the Word***

We also need the water of life, which is the washing, cleansing Spirit of

life embodied in the word (Eph. 5:26).

God Training the People of Israel to Live a Rejoicing Life, a Happy Life

God trained the people of Israel to live a rejoicing life, a happy life (Phil. 4:4). To rejoice is to allow our joy to be expressed; it is to express the joy that is in us. In the type of the children of Israel, such rejoicing occurred especially at the feasts, which were times of rejoicing. A rejoicing life is a life of enjoying God in Christ as everything. Thus, rejoicing comes from enjoyment. God wants His people to be happy with Him in His presence. This is the direction in which the book of Leviticus is moving—toward the feasts, the jubilee, to announce liberation, recovery, a return to your allotted portion of the all-inclusive Christ, and the release from all bondage. Oh, sound the trumpet of jubilee, come to feast after feast, and be happy with God and before Him!

In chapter 7 of *The Indwelling Christ in the Canon of the New Testament*, Brother Lee speaks concerning “the law of rejoicing”:

More than thirty years ago I was deep in trial. I remembered the verse that said we must rejoice in the Lord. I was [31] suffering very much, so I really needed to rejoice. But how could I rejoice? I tried to rejoice again and again, but I simply could not do it. Now I understand. To rejoice is not an act; it is a law. If we try to rejoice, that is just an act. It will never work. But if we keep the principle of the spiritual law, spontaneously we will be rejoicing. Rejoicing is a law that belongs to the Spirit of life, and the Spirit of life is nothing less than Christ as the life-giving Spirit. Christ Himself is the Spirit of life, and within Him there is such a law. (*The Collected Works of Witness Lee, 1973–1974*, vol. 1, p. 572)

Through his trial, Brother Lee learned that rejoicing is not an act but a law, a law that belongs to the Spirit of life. Hence, in the Spirit of life there is the law of rejoicing, and when we touch the Spirit of life, the law of rejoicing is activated. No matter what our situation may be outwardly, deep within, this law works. This law is in the Spirit of life, and this Spirit is nothing less than Christ as the life-giving Spirit. Brother Lee continues,

When I tried to rejoice more than thirty years ago in that situation, I failed. But now I have learned to call on the Lord. “O Lord Jesus. O Lord Jesus. O Lord Jesus.” After calling for a few minutes, it is easy to rejoice, for the rejoicing One lives within

me. That is the law. When we call upon the name of the Lord Jesus, we touch Him, and He is the Spirit of life. Within Him there is the law of rejoicing. Hallelujah! Praise the Lord that there is such a law within us! (p. 572)

According to our brother's experience, what we need to do is call on the name of the Lord. After calling on the Lord, it will be easy to rejoice, for the rejoicing One lives within us. When we call on the name of the Lord, we touch Him as the Spirit of life, and within Him as the Spirit of life is the law of rejoicing. Hence, by calling on His name, we are released. I am tired of trying to make myself happy or spontaneous. I cannot do it or be it, but I am certain that I can genuinely call, "O Lord Jesus! Lord Jesus! O Lord Jesus!" and touch Him as the life-giving Spirit, the Spirit of life. In this Spirit there is the law of rejoicing, and by touching Him, He as the rejoicing One rejoices in us. Hence, Paul says to rejoice *in the Lord* (Phil. 3:1). Praise the Lord that there is such a law within us!

A special time of rejoicing is at the feasts. To hold a feast is to come to God and enjoy God with God. This was God's intention when He sent Moses to Pharaoh, saying, "Let My people go that they may hold a feast [32] to Me in the wilderness" (Exo. 5:1). God was not happy to see His people as slaves in Egypt; He heard their cry and mourning and was delivering them to bring them into an incredible happiness. He seemed to be saying, "They will hold a feast unto Me, with Me, in Me, and to Me. They will touch Me as the happy God, and I will make them a happy people. We will rejoice together." All these feasts require meeting, assembling, and eating.

Thus, we see that in the book of Leviticus, God was training the people of Israel to live a rejoicing life, a happy life.

***The Weekly Sabbath
Being the Principal Denotation of All the Annual Feasts;
These Feasts Being a Sabbath,
Which Was for God's Redeemed People
to Rest with God and with One Another***

The weekly Sabbath was the principal denotation of all the annual feasts; these feasts were a Sabbath, which was for God's redeemed people to rest with God and with one another (Lev. 23:1-3).

***The Monthly New Moon Feast Signifying
That We Can Experience a New Beginning in Christ
as Our Joy and Enjoyment with Light in Darkness***

The monthly new moon feast signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness ([Num. 10:10; 28:11-15](#)).

***The Feast of the Passover Typifying Christ as Our Passover
for Our Initial and Foundational Salvation—
a Time of Rejoicing***

The Feast of the Passover typifies Christ as our Passover for our initial and foundational salvation—a time of rejoicing ([Lev. 23:4-5; Exo. 12:2-14; 1 Cor. 5:7](#)).

***The Feast of Unleavened Bread Typifying the Entire Course
of Our Christian Life without Sin***

The Feast of Unleavened Bread typifies the entire course of our Christian life without sin ([Lev. 23:6-8; Exo. 12:15-20](#)). [33]

***The Feast of Firstfruits Typifying the Resurrected Christ
for Our Enjoyment as a Feast in His Resurrection***

The Feast of Firstfruits typifies the resurrected Christ for our enjoyment as a feast in His resurrection ([Lev. 23:9-14; 1 Cor. 15:20](#)).

***The Feast of Pentecost Typifying the Enjoyment of
the Outpouring of the Spirit for the Formation of the Church***

The Feast of Pentecost typifies the enjoyment of the outpouring of the Spirit for the formation of the church ([Lev. 23:15-22](#)).

***The Feast of the Blowing of Trumpets Typifying
God's Calling Together of His Scattered People***

The Feast of the Blowing of Trumpets typifies God's calling together of

His scattered people (vv. 23-25; Matt. 24:30-31).

***The Feast of Expiation Typifying
the Enjoyment for the Whole House of Israel
After They Will Be Gathered Together by God***

The Feast of Expiation typifies the enjoyment for the whole house of Israel after they will be gathered together by God (Lev. 23:26-32; Rom. 11:25-27; Zech. 12:10-14).

***The Feast of Tabernacles Typifying the Enjoyment
of the Age of Restoration to Be Fulfilled in the Millennium***

The Feast of Tabernacles typifies the enjoyment of the age of restoration to be fulfilled in the millennium (Lev. 23:33-44; Matt. 19:28; Rev. 20:4, 6).

***The Sabbath Year Typifying Christ
as Our Rest in Full***

The Sabbath year typifies Christ as our rest in full (Lev. 25:1-7, 18-22).

***The Jubilee, the Pentecostal Year, Typifying Christ
as Our Full Release, Rest, and Joy
by His Redeeming Back What We Have Lost in Our Rights
and Have Sold in Ourselves***

The jubilee, the Pentecostal year, typifies Christ as our full release, [34] rest, and joy by His redeeming back what we have lost in our rights and have sold in ourselves (vv. 8-17).

**The Book of Leviticus Showing Us
What Kind of God Our God Is;
Our God Wanting Us to Be “Hallelujah People,”
Who Rejoice in the Lord Always**

The book of Leviticus shows us what kind of God our God is; our God wants us to be “Hallelujah people,” who rejoice in the Lord always (Phil. 4:4). Praise the Lord! Our rejoicing based on our enjoyment will cease being a moody, fleeting activity. God is here to train us to worship Him in

reality, partake of Him in His nature, and be holy as He is holy by being saturated with Him. He will train us to be clean by washing us objectively with the blood and cleansing us thoroughly with His life. God is going to make us a rejoicing people by filling us with joy and enabling us to release our joy. No matter what kind of disposition you have, this is your year of jubilee. God will release you from the prison of your self so that you rejoice in the Lord in His training you to have a feast of joy. We are the “Hallelujah” people. Hence, let us praise the Lord, thank Him, and tell Him that we are willing to be trained for this.—R. K.