

THE JULY 2018 SEMIANNUAL TRAINING

Crystallization-Study Outlines

Leviticus (2)

BANNERS

① Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; this fire should be the energy, the driving force, the impulse, within us that becomes the genuine motivating power of our service.

② God wants us to eat, digest, and assimilate Him as food so that He becomes the constituent of our inward being, and we become God in life, nature, constitution, and expression but not in the Godhead.

③ We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest.

④ We need to understand the intrinsic significance of the processed Triune God, the work that He has done entirely by Himself, and the result of His work— the church as the enlargement of Christ for God's dwelling and eternal manifestation.

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God Is a Consuming Fire

2018 Summer Training—Banner 1

Am C/G F Am
Those who have a de - sire to serve God must know that

6 C/G F Dm Am
God is a con - su - ming fire that burns and en - er - giz - es, burns and en - er -

12 F Dm E
giz - es; God is a con - su - ming fire that burns and en - er - giz - es; this

17 Am F G
fire should be the en - er - gy, the dri - ving force, the im - pulse, the en - er - gy, the

22 F G Am
dri - ving force the im - pulse, with - in us that be - comes the gen - u - ine

27 F G E F G
mo - ti - vat - ing pow - er, the gen - u - ine mo - ti - vat - ing power of our ser - vice.

33 Am C/G F G Am
Those who have a de - sire to serve God must know that

38 C/G F G Am
God is a con - su - ming fire, a con - su - ming fire.

God Wants Us to Eat

2018 Summer Training—Banner 2

Part 1: melody

God wants us to eat, di - gest, and as - sim - i - late Him as food so that He be -
comes the con - stit - u - ent of our in - ward being, and we be - come, be - come God in
life, na - ture, con - sti - tu - tion, and ex - pres - sion but not in the God - head.

Part 2: harmony

Be - come God, be - come God in life, na - ture, con - sti - tu - tion, and ex - pres - sion but
not in the God - head. Eat, di - gest, as - sim - i - late Him; eat, di - gest, as - sim - i - late Him
so that He be - comes the con - stit - u - ent of our, of our in - ward being, of our in - ward being.

Parts together

God wants us to eat, di - gest, and as - sim - i - late Him as food so that He be - comes the con -
stit - u - ent of our in - ward being, and we be - come, be - come God in
life, na - ture, con - sti - tu - tion, and ex - pres - sion but not in the God - head.
so that He be - comes the con - sti - tu - ent of our, of our in - ward being, of our in - ward being.

The Real Jubilee

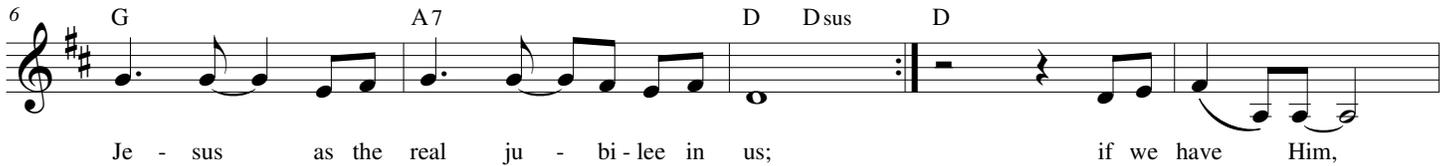
2018 Summer Training—Banner 3

D A A sus A



We must re - ceive, we must re - ceive, we must re - ceive the Lord

6 G A7 D D sus D



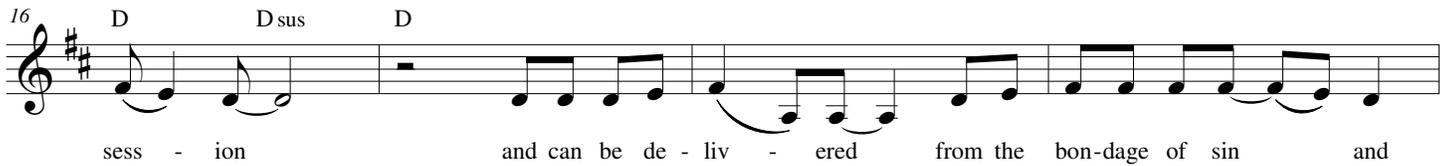
Je - sus as the real ju - bi - lee in us; if we have Him,

11 A G



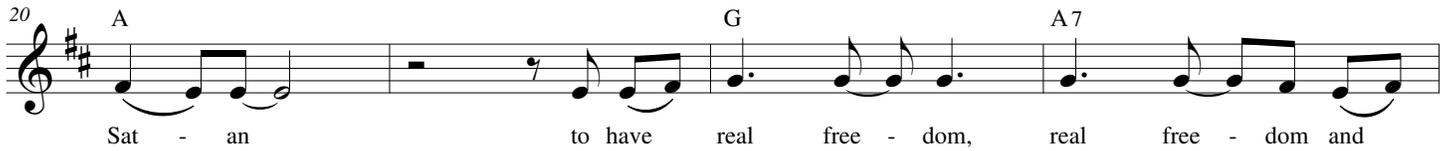
we have God as our po - sess - ion; if we have Him, we have God as our po -

16 D D sus D



sess - ion and can be de - liv - ered from the bon - dage of sin and

20 A G A7



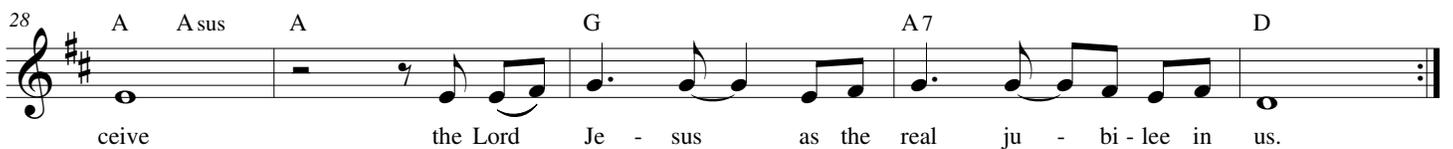
Sat - an to have real free - dom, real free - dom and

24 D D sus D



rest. We must re - ceive, we must re - ceive, we must re -

28 A A sus A G A7 D

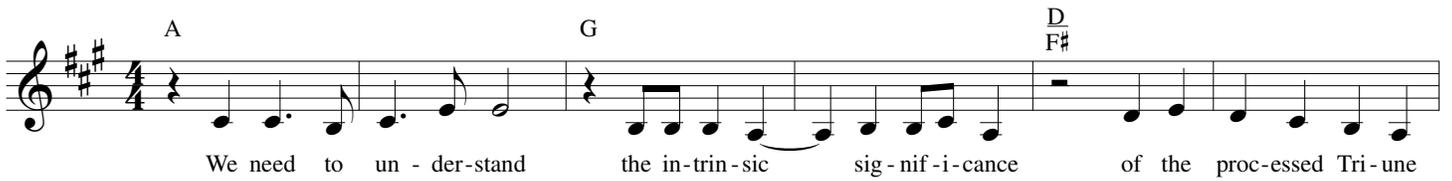


ceive the Lord Je - sus as the real ju - bi - lee in us.

We Need to Understand

2018 Summer Training—Banner 4

7 14



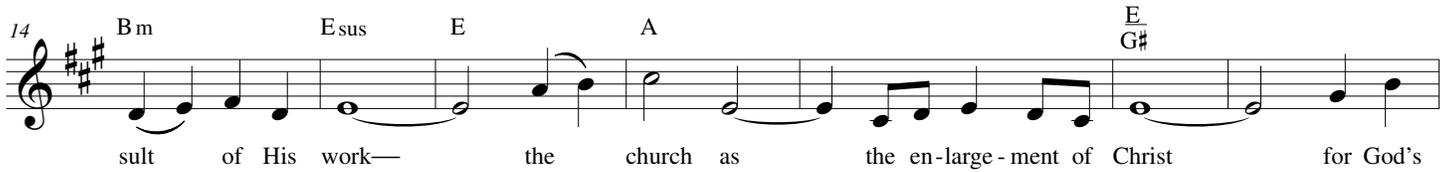
We need to un-der-stand the in-trin-sic sig-nif-i-cance of the proc-essed Tri-une

7 14



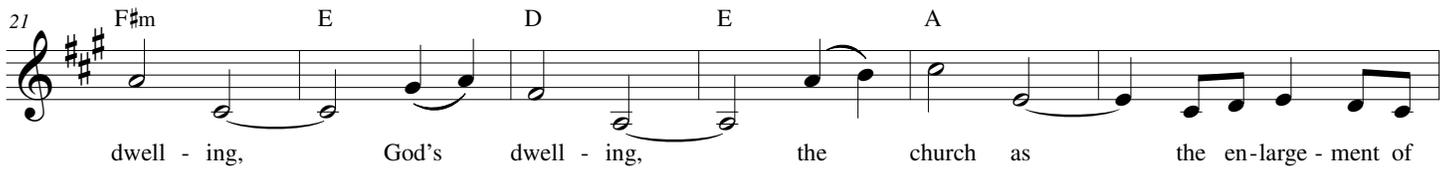
God, the work that He has done en-ti-re-ly by Him-self, and the re-

14 21



sult of His work—the the church as the en-large-ment of Christ for God's

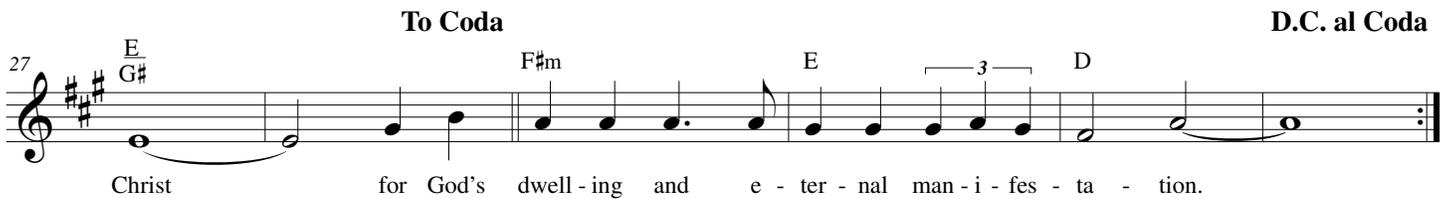
21 27



dwell-ing, God's dwell-ing, the church as the en-large-ment of

To Coda **D.C. al Coda**

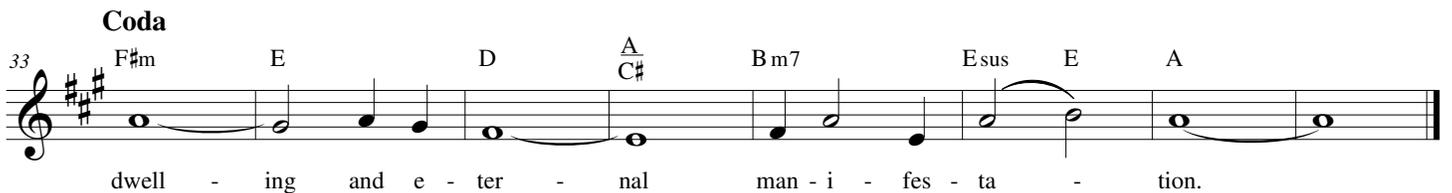
27



Christ for God's dwell-ing and e-ter-nal man-i-fes-ta-tion.

Coda

33



dwell-ing and e-ter-nal man-i-fes-ta-tion.

Message One

The Consecration of the Priests

MC Hymns: 911

Scripture Reading: Lev. 8:1-36

- Lev 8:1 Then Jehovah spoke to Moses, saying,
Lev 8:2 Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread;
Lev 8:3 And gather all the assembly at the entrance of the Tent of Meeting.
Lev 8:4 And Moses did just as Jehovah had commanded him, and the assembly was gathered at the entrance of the Tent of Meeting.
Lev 8:5 And Moses said to the assembly, This is what Jehovah has commanded to be done.
Lev 8:6 And Moses brought Aaron and his sons near and washed them with water.
Lev 8:7 And he put the tunic upon him and girded him with the girding sash and clothed him with the robe and put the ephod upon him, and he girded him with the skillfully woven band of the ephod, and with it he bound it to him.
Lev 8:8 And he placed the breastplate upon him, and in the breastplate he put the Urim and the Thummim.
Lev 8:9 And he placed the turban on his head; and on the turban, on its front, he placed the golden plate, the holy crown; just as Jehovah had commanded Moses.
Lev 8:10 And Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them.
Lev 8:11 And he sprinkled some of it on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.
Lev 8:12 And he poured some of the anointing oil on Aaron's head and anointed him, to sanctify him.
Lev 8:13 And Moses brought Aaron's sons near, and clothed them with tunics and girded them with girding sashes and bound high hats on them, just as Jehovah had commanded Moses.
Lev 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.
Lev 8:15 And he slaughtered it; and Moses took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.
Lev 8:16 And he took all the fat that was on the inward parts and the appendage of the liver and the two kidneys and their fat, and Moses burned them on the altar.
Lev 8:17 But the bull and its skin and its flesh and its dung he burned with fire outside the camp, just as Jehovah had commanded Moses.
Lev 8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
Lev 8:19 And he slaughtered it, and Moses sprinkled the blood on and around the altar.
Lev 8:20 And he cut the ram into its pieces, and Moses burned the head and the pieces and the fat.
Lev 8:21 And the inward parts and the legs he washed with water, and Moses burned the whole ram on the altar. It was a burnt offering for a satisfying fragrance; it was an offering by fire to Jehovah, just as Jehovah had commanded Moses.
Lev 8:22 And he presented the other ram, the ram of the filling of hands, and Aaron and his sons laid their hands on the head of the ram.
Lev 8:23 And he slaughtered it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot.
Lev 8:24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.
Lev 8:25 And he took the fat and the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the right thigh;
Lev 8:26 And from the basket of unleavened bread that was before Jehovah, he took one unleavened cake and one cake of oiled bread and one wafer, and placed them on the fat portions and on the right thigh.
Lev 8:27 And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah.
Lev 8:28 And Moses took them from their palms and burned them on the altar upon the burnt offering. They were an offering of the filling of hands for a satisfying fragrance; it was an offering by fire to Jehovah.

- Lev 8:29 And Moses took the breast and waved it as a wave offering before Jehovah; it was Moses' portion of the ram of the filling of hands, just as Jehovah had commanded Moses.
- Lev 8:30 And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it on Aaron, on his garments, and on his sons and on his sons' garments with him; and he sanctified Aaron, his garments, and his sons and his sons' garments with him.
- Lev 8:31 And Moses said to Aaron and to his sons, Boil the flesh at the entrance of the Tent of Meeting, and eat it there with the bread that is in the basket of the filling of hands, just as I commanded, saying, Aaron and his sons shall eat it.
- Lev 8:32 And what is left of the flesh and of the bread you shall burn with fire.
- Lev 8:33 And you shall not go out from the entrance of the Tent of Meeting for seven days, until the days of your filling of hands is fulfilled, for it will take seven days to fill your hands.
- Lev 8:34 As has been done this day, so Jehovah has commanded to do, to make expiation for you.
- Lev 8:35 And at the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that you may not die; for so I have been commanded.
- Lev 8:36 And Aaron and his sons did all the things which Jehovah had commanded through Moses.

I. After the decree of the law and the building up of the tabernacle at Sinai, God gave His people all the chapters of Leviticus to train them to worship and partake of Him and to live a holy, clean, and rejoicing life.

II. The record in Leviticus 8 is concerning the consecration of Aaron and his sons, the priests:

- Lev 8 be omitted.
- A. This indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests.
Lev 1-7 be omitted.
- B. In Hebrew the word *consecrate* (Exo. 28:41; 29:9, 33, 35) means “to fill the hands”; through Aaron’s consecration to receive the holy position of the high priest, his empty hands were filled (Lev. 8:25-28).
- Exo 28:41 And you shall put them upon Aaron your brother and upon his sons with him, and you shall anoint them and fill their hands and sanctify them, that they may serve Me as priests.
- Exo 29:9 And you shall gird them with girding sashes, Aaron and his sons, and bind high hats on them; and they shall have the priesthood by a perpetual statute. So you shall fill the hands of Aaron and his sons.
- Exo 29:33 So they shall eat those things by which expiation was made, to fill their hands and to sanctify them; but a stranger shall not eat them, because they are holy.
- Exo 29:35 And thus you shall do to Aaron and to his sons according to all that I have commanded you; you shall fill their hands seven days.
- Lev 8:25 And he took the fat and the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the right thigh;
- Lev 8:26 And from the basket of unleavened bread that was before Jehovah, he took one unleavened cake and one cake of oiled bread and one wafer, and placed them on the fat portions and on the right thigh.
- Lev 8:27 And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah.
- Lev 8:28 And Moses took them from their palms and burned them on the altar upon the burnt offering. They were an offering of the filling of hands for a satisfying fragrance; it was an offering by fire to Jehovah.
- C. Our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings (the burnt offering, the meal offering, the sin offering, the trespass offering, and the peace offering) “filling our hands” for our enjoyment.
- D. Whatever Christ is to us and does for us, as typified by the offerings, is to constitute us priests—1 Pet. 2:5, 9; Rev. 1:6; 5:10; cf. 2:6.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a

- possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- Rev 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.
- E. The constitution of Christ in us through our enjoyment of Him as the offerings is the divine ordination; consecration is on our side (we consecrate ourselves to God); ordination is on God's side (God ordains us).
- F. The consecration of Aaron and his sons at the entrance of the Tent of Meeting signifies that our consecration for the priesthood is not only before God but also for the church—Lev. 8:1-3.
- Lev 8:1 Then Jehovah spoke to Moses, saying,
- Lev 8:2 Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread;
- Lev 8:3 And gather all the assembly at the entrance of the Tent of Meeting.
- G. Moses' washing of Aaron and his sons with water signifies that for our consecration for the priesthood, we need to be washed by the Spirit—v. 6; 1 Cor. 6:11.
- Lev 8:6 And Moses brought Aaron and his sons near and washed them with water.
- 1 Cor 6:11 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.
- H. Moses' anointing of the tabernacle, the altar, and the laver, with all their utensils, to sanctify them (Lev. 8:10-11) signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests' sanctification:
- Lev 8:10 And Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them.
- Lev 8:11 And he sprinkled some of it on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.
1. God's ordaining us to be priests is a matter of sanctification, a matter of being made holy, that is, a matter of being separated unto God and saturated with God, the Holy One.
 2. The anointing brings the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension to the priests and to the church life; this indicates strongly that the anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will do are ours—1 John 2:20, 27; Exo. 30:22-26.
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
3. In the consecration of the priests the sin offering and the burnt offering immediately followed the anointing (Lev. 8:14-21); these offerings remind us of who and what we are, and of what we should be yet are not.

- Lev 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.
- Lev 8:15 And he slaughtered it; and Moses took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.
- Lev 8:16 And he took all the fat that was on the inward parts and the appendage of the liver and the two kidneys and their fat, and Moses burned them on the altar.
- Lev 8:17 But the bull and its skin and its flesh and its dung he burned with fire outside the camp, just as Jehovah had commanded Moses.
- Lev 8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
- Lev 8:19 And he slaughtered it, and Moses sprinkled the blood on and around the altar.
- Lev 8:20 And he cut the ram into its pieces, and Moses burned the head and the pieces and the fat.
- Lev 8:21 And the inward parts and the legs he washed with water, and Moses burned the whole ram on the altar. It was a burnt offering for a satisfying fragrance; it was an offering by fire to Jehovah, just as Jehovah had commanded Moses.

I. Moses' clothing the sons of Aaron with priestly garments signifies that the believers as New Testament priests are adorned with Christ's divine attributes mingled with His human virtues; our outward expression should be Christ's divine attributes expressed in human virtues—v. 13:

Lev 8:13 And Moses brought Aaron's sons near, and clothed them with tunics and girded them with girding sashes and bound high hats on them, just as Jehovah had commanded Moses.

1. In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests' expression of Christ; the priests were also sanctified, separated to God, by their holy garments (Exo. 28:2-3).

Isa 64:6 For all of us became like him who is unclean, / And all our righteousnesses are like a soiled garment; / And we all wither like a leaf, / And our iniquities, like the wind, carry us away.

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Exo 28:3 And you shall speak to all who are wise in heart, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may serve Me as a priest.

2. The priestly garments, being mainly for glory and for beauty (v. 2), signify the expression of Christ's divine glory and human beauty; glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

3. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty (Exo. 28:4-6); a life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to be the priesthood (cf. Rom. 13:14).

Exo 28:4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

Exo 28:5 They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen,

Exo 28:6 And they shall make the ephod of gold, of blue and purple and scarlet strands, and fine twined linen, the work of a skillful workman.

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

J. The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood; this reminds us that in ourselves we are a constitution of all the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood—Lev. 8:14:

Lev 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.

1. The priests were to eat the sin offering in the place of the sanctuary that they might “bear the iniquity of the assembly, to make expiation for them before Jehovah”—10:17.

Lev 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

2. The priests’ partaking of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers’ sin offering in the sense of participating in Christ’s life, the life that bears others’ sins, as our life supply that we may be able to bear the problems of God’s people.

3. The rich enjoyment of Christ as our sin offering in the church life enables us to minister Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God—Gal. 6:1-2; Eph. 4:2.

Gal 6:1 Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.

Gal 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,

4. As we are enjoying Christ as the sin-dealing life, we must have the capacity to bear away the iniquity of God’s people; we must learn to minister Christ to the dear ones who are in sin:

a. To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him; this will only cause damage.

b. A person who sins usually has his heart hardened (Heb. 3:13); if we are going to minister Christ to him, we have to trust in the Lord that we may have the grace with the Spirit to soften and warm up his hardened heart.

Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin.

c. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him; he will then be healed by the very Spirit, the life of Christ, ministered into him through us.

d. This is what it means, according to Leviticus, to bear away the iniquity of the people of God; this is the way to get rid of the sins among some saints so that they may eventually be recovered.

K. The ram of the burnt offering (8:18) signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood; this offering reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ as our daily burnt offering (6:12) throughout the dark night of this age until morning, until the Lord returns (v. 9).

- Lev 8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
- Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

L. The ram of consecration (8:22) signifies the strong Christ for our consecration in the assuming of our priesthood:

- Lev 8:22 And he presented the other ram, the ram of the filling of hands, and Aaron and his sons laid their hands on the head of the ram.

1. Some of the blood of the ram of consecration was put on Aaron's and his sons' right ear, on the thumb of their right hand, and on the big toe of their right foot (vv. 23-24); this signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking.

Lev 8:23 And he slaughtered it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot.

Lev 8:24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.

2. We must learn how to listen to the word of God (Luke 10:38-42), to do what is required by Him, and to walk according to His way in serving Him; in Leviticus 14:14 the same procedure was used in the cleansing of the leper, indicating that in the eyes of God we sinners who are ordained to be priests are unclean, like lepers.

Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.

Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;

Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

Lev 14:14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

3. Our hearing is mentioned first because it affects our working and our moving; as Isaiah 50:4 and 5 indicate, a servant of God must have a hearing ear; a servant who does not listen to his Master's word cannot serve Him according to His will, heart, and desire.

Isa 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.

Isa 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.

M. The process of consecrating Aaron and his sons was repeated for seven days for their expiation (Lev. 8:33-36), signifying that we need to remember all the things involved in our consecration and ordination as New Testament priests; the solemnity of the consecration and ordination of the priests is indicated in verse 35, warning us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a careless way (cf. 1 Cor. 11:27-29).

- Lev 8:33 And you shall not go out from the entrance of the Tent of Meeting for seven days, until the days of your filling of hands is fulfilled, for it will take seven days to fill your hands.
- Lev 8:34 As has been done this day, so Jehovah has commanded to do, to make expiation for you.
- Lev 8:35 And at the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that you may not die; for so I have been commanded.
- Lev 8:36 And Aaron and his sons did all the things which Jehovah had commanded through Moses.
- 1 Cor 11:27 So then whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord.
- 1 Cor 11:28 But let a man prove himself, and in this way let him eat of the bread and drink of the cup.
- 1 Cor 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body.

Message Two

The Basis of All Our Priestly Service— the Fire from the Altar of Burnt Offering

EM Hymns: 1308, 866

Scripture Reading: Lev. 9:24; 6:12-13; 10:1-11; Heb. 12:29;

Luke 12:49-50; Rev. 4:5; Exo. 3:2-6

- Lev 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar; and when all the people saw it, they gave a ringing shout and fell on their faces.
- Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
- Lev 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.
- Lev 10:3 Then Moses said to Aaron, This is what Jehovah spoke, saying, In those who come near to Me I will be sanctified, / And before all the people I will be glorified. And Aaron was silent.
- Lev 10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary to the outside of the camp.
- Lev 10:5 So they came near and carried them in their tunics to the outside of the camp, just as Moses had said.
- Lev 10:6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, Do not dishevel the hair of your heads, and do not tear your garments, that you may not die and that He may not be angry with all the assembly. But let your brothers, the whole house of Israel, weep for the burning which Jehovah has kindled.
- Lev 10:7 And you shall not go out from the entrance of the Tent of Meeting, lest you die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.
- Lev 10:8 Then Jehovah spoke to Aaron, saying,
- Lev 10:9 Drink no wine or strong drink, neither you nor your sons with you, when you come into the Tent of Meeting, that you may not die; it shall be a perpetual statute throughout your generations,
- Lev 10:10 Both to make a distinction between the holy and the common, and between the unclean and the clean;
- Lev 10:11 And to teach the children of Israel all the statutes which Jehovah has spoken to them through Moses.
- Heb 12:29 For our God is also a consuming fire.
- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
- Exo 3:3 And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.
- Exo 3:4 And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.
- Exo 3:5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.
- Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

I. God is a consuming fire—Heb. 12:29; Deut. 4:24; 9:3:

Heb 12:29 For our God is also a consuming fire.

Deut 4:24 For Jehovah your God is a consuming fire, a jealous God.

Deut 9:3 Know therefore today that Jehovah your God is the One crossing over before you as a consuming fire; it is He who will destroy them, and it is He who will subdue them before you, so that you may dispossess them and destroy them quickly, as Jehovah has said to you.

- A. As the burning One, God is holy; holiness is His nature, and whatever does not correspond with His holy nature, He, as the consuming fire, will consume—Heb. 12:29.
 Heb 12:29 For our God is also a consuming fire.
- B. In Daniel 7:9-10 God's throne was flames of fire, its wheels were a burning fire, and a stream of fire issued forth and came out from before Him; the fire here indicates that God is absolutely righteous and altogether holy.
 Dan 7:9 I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire.
 Dan 7:10 A stream of fire issued forth / And came out from before Him. / Thousands of thousands ministered to Him, / And ten thousands of ten thousands stood before Him. / The court of judgment sat, / And the books were opened.
- C. Through His death the Lord released Himself into man as the fire of life to burn on the earth—Luke 12:49-50; John 12:24:
 Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
 John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1. The pneumatic Christ as the sevenfold intensified life-giving Spirit is a burning fire—Heb. 12:29; Rev. 4:5; 5:6; 1:14; cf. Zech. 2:5.
 Heb 12:29 For our God is also a consuming fire.
 Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
 Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 Rev 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
 Zech 2:5 For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her.
 2. This fire is the impulse (the impelling force) of the spiritual life, an impulse that comes from the Lord's released divine life.
 3. "We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it"—*The Issue of Christ Being Glorified by the Father with the Divine Glory*, pp. 11-12.
- D. The seven Spirits of God are the seven lamps of fire burning before the throne; these lamps of fire are for the carrying out of God's administration—Rev. 4:5.
 Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
- E. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.
 Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
 Exo 3:4 And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.
 Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
 Matt 22:31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

- Matt 22:32 "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living.
- F. The word of God is a fire that burns us and many of the things in which we have confidence—Jer. 23:29; 5:14; 20:9.
- Jer 23:29 Is not My word thus-like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?
- Jer 5:14 Therefore thus says Jehovah / The God of hosts: / Because they have spoken this word, / I am now making My words / A fire in your mouth, / And this people wood; / And it will consume them.
- Jer 20:9 But if I say, I will not mention Him / Or speak anymore in His name, / Then it is in my heart like a burning fire, / Shut up in my bones, / And I am weary of holding it in, / Nor can I.
- G. Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; when God comes to the earth, fire comes to the earth, and when God enters into man, fire enters into man and burns in him—Heb. 12:29; Luke 12:49.
- Heb 12:29 For our God is also a consuming fire.
- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- H. The fire that burned on the altar of the burnt offering came down from the heavens—Lev. 9:24:
- Lev 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar; and when all the people saw it, they gave a ringing shout and fell on their faces.
1. After coming down from the heavens, this fire burned continually upon the altar—6:13.
Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
 2. The divine fire, the burning Triune God, enables us to serve and even to sacrifice our lives—Rom. 12:11; cf. Acts 15:26; 20:24; 21:13.
Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
Acts 15:26 Men who have risked their lives for the name of our Lord Jesus Christ.
Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.
Acts 21:13 Then Paul answered, What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.

II. Every priestly service to God must be based on the fire from the altar of burnt offering, and our service must be the issue of the burning of this fire—Lev. 9:24; 16:12-13; 6:13; 10:1-11:

- Lev 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar; and when all the people saw it, they gave a ringing shout and fell on their faces.
- Lev 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground sweet incense, and bring it inside the veil.
- Lev 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
- Lev 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.
- Lev 10:3 Then Moses said to Aaron, This is what Jehovah spoke, saying, In those who come near to Me I will be sanctified, / And before all the people I will be glorified. And Aaron was silent.
- Lev 10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary to the outside of the camp.

- Lev 10:5 So they came near and carried them in their tunics to the outside of the camp, just as Moses had said.
- Lev 10:6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, Do not dishevel the hair of your heads, and do not tear your garments, that you may not die and that He may not be angry with all the assembly. But let your brothers, the whole house of Israel, weep for the burning which Jehovah has kindled.
- Lev 10:7 And you shall not go out from the entrance of the Tent of Meeting, lest you die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.
- Lev 10:8 Then Jehovah spoke to Aaron, saying,
- Lev 10:9 Drink no wine or strong drink, neither you nor your sons with you, when you come into the Tent of Meeting, that you may not die; it shall be a perpetual statute throughout your generations,
- Lev 10:10 Both to make a distinction between the holy and the common, and between the unclean and the clean;
- Lev 10:11 And to teach the children of Israel all the statutes which Jehovah has spoken to them through Moses.
- A. God wanted the service of the children of Israel to be based on this fire; the burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar—6:13; 16:12-13.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- Lev 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground sweet incense, and bring it inside the veil.
- Lev 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.
- B. Our service must come out of the burning of God's fire—Exo. 3:2-6.
- Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
- Exo 3:3 And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.
- Exo 3:4 And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.
- Exo 3:5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.
- Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
- C. Fire is a source of energy; in order for our service to be full of energy, our service must pass through the fire from the altar—Lev. 6:13:
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
1. This fire should be the energy, the driving force, the impulse, within us; if we have this fire, our service will be out of God, not out of ourselves—Luke 12:49.
Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 2. The energy and the motivating power for the New Testament service began with fire from heaven; the fire that descended upon the Galilean fishermen became the energy and the motivating power within them—Acts 2:3.
Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
 3. This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hands in order to be broken—Lev. 9:24.
Lev 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar; and when all the people saw it, they gave a ringing shout and fell on their faces.
- D. The fire from the altar is the genuine motivating power of service—6:13:
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

1. What God does concerning our service is to send His fire to burn within us—Luke 12:49; Rom. 12:11.
 Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
 2. If we offer ourselves to God sincerely, fire will descend from heaven and burn us; this burning will become the energy that moves us, and the issue of this burning will be our service.
- E. The fire from the altar produces a powerful service:
1. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit—Gal. 2:20; Acts 2:3-4.
 Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
 Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
 Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
 2. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us; this produces service—Lev. 6:13; Rom. 12:11.
 Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
 Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
- F. Those who experience the fire from the altar build with gold, silver, and precious stones—1 Cor. 3:12:
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
 1. Such a work is full of the element of God, has the power of the cross, and expresses God—1:18; Phil. 1:20.
 1 Cor 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 2. Only the work that is produced through burning is of gold, silver, and precious stones; the work that is not produced through burning is of wood, grass, and stubble—1 Cor. 3:12.
 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
 3. The day will come when the work of each will be tested by fire; if our work is the issue of fire, our work will stand the test of fire—v. 13.
 1 Cor 3:13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

III. We must serve God not with strange fire but with the fire from the altar—

Lev. 10:1-2; 9:24; 6:13:

- Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
- Lev 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.
- Lev 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar; and when all the people saw it, they gave a ringing shout and fell on their faces.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

- A. According to typology, strange fire is any fire other than that which burns on the altar—10:1.
 Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
- B. The failure of Nadab and Abihu lay in their failure to use the fire from the altar; what they used was common fire, not holy fire.
- C. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God.
- D. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the natural life—Matt. 16:24-26; 1 Cor. 2:14:
 Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
 Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
 Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
 1 Cor 2:14 But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually.
1. Strange fire means that the self-life interferes with the works of God.
 2. Although the works are God's, the self-life wants to dictate the way that the works are carried out.
 3. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the service of God.
- E. Nadab and Abihu were judged not because they did something that was not for God but because they acted according to the natural life and did something for God in a natural way—Lev. 10:1-2.
 Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
 Lev 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.
- F. The offering of strange fire was a sin of presumption; Nadab and Abihu presumed to do something for God—Psa. 19:13.
 Psa 19:13 Also keep back Your servant from presumptuous sins; / Do not let them have dominion over me; / Then I will be blameless and cleared / Of great transgression.
- G. This is a strong warning showing us that, in touching the divine things, we need to apply the cross to our natural life; otherwise, we will suffer spiritual death.
- H. God pays attention not only to whether there is fire but also to the source and nature of the fire; our zeal must come from the altar—Lev. 6:13.
 Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- I. Everyone who is called of God must realize that he is a thornbush with a fire burning within him and that this fire is God Himself—Exo. 3:2-6:
 Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
 Exo 3:3 And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.
 Exo 3:4 And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.
 Exo 3:5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.
 Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

1. We need to learn one lesson: to work for God without using the natural life, with its energy, strength, and ability, as the fuel but by letting God burn within us.
2. We need to be burning in spirit, serving the Lord as a slave with the fire of His life, not with strange fire, which brings in spiritual death—Rom. 12:11; Lev. 10:1-2.
 Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
 Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
 Lev 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.

IV. The fire on the altar of burnt offering should be kept burning continually; *it must not go out, and it shall not go out*—6:12-13:

- Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- A. Day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:2-4, 9-11, 16-19, 26-27; 29:1-2, 7-8, 12-13, 39-40.
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Num 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.
- Num 28:3 And you shall say to them, This is the offering by fire which you shall present to Jehovah: two male lambs a year old without blemish each day as a continual burnt offering.
- Num 28:4 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight;
- Num 28:9 And on the Sabbath day two male lambs a year old without blemish, and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, and its drink offering -
- Num 28:10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.
- Num 28:11 And at the beginnings of your months you shall present a burnt offering to Jehovah: two bulls of the herd and one ram, seven male lambs a year old without blemish;
- Num 28:16 And in the first month on the fourteenth day of the month shall be Jehovah's Passover.
- Num 28:17 And on the fifteenth day of this month shall be a feast; seven days unleavened bread shall be eaten.
- Num 28:18 On the first day there shall be a holy convocation; you shall do no work of labor;
- Num 28:19 But you shall present an offering by fire, a burnt offering to Jehovah: two bulls of the herd and one ram and seven male lambs a year old; they shall be without blemish for you;
- Num 28:26 Also in the day of the firstfruits, when you present a new meal offering to Jehovah on your Feast of Weeks, you shall have a holy convocation; you shall do no work of labor;
- Num 28:27 But you shall present a burnt offering for a satisfying fragrance to Jehovah: two bulls of the herd, one ram, seven male lambs a year old;
- Num 29:1 Now in the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no work of labor. It is a day of blowing of trumpets for you.
- Num 29:2 And you shall offer a burnt offering for a satisfying fragrance to Jehovah: one bull of the herd, one ram, seven male lambs a year old without blemish;
- Num 29:7 And on the tenth day of this seventh month you shall have a holy convocation, and you shall afflict your souls; you shall not do any work.

- Num 29:8 And you shall present a burnt offering to Jehovah for a satisfying fragrance: one bull of the herd, one ram, seven male lambs a year old; they shall be without blemish for you;
- Num 29:12 And on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no work of labor, and you shall hold a feast to Jehovah seven days.
- Num 29:13 And you shall present a burnt offering, an offering by fire, a satisfying fragrance to Jehovah: thirteen bulls of the herd, two rams, fourteen male lambs a year old; they shall be without blemish;
- Num 29:39 These you shall offer to Jehovah in your appointed feasts, besides your vows and your freewill offerings, for your burnt offerings and for your meal offerings and for your drink offerings and for your peace offerings.
- Num 29:40 And Moses spoke to the children of Israel according to all that Jehovah had commanded Moses.

B. The Spirit causes our spirit to be burning and our gifts to be flaming; hence, we should not quench Him—1 Thes. 5:19; Rom. 12:11; 2 Tim. 1:6:

1 Thes 5:19 Do not quench the Spirit;

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

1. We must allow the Lord to burn us and to keep us burning continually by fanning our God-given spirit into flame—vv. 6-7.
 - 2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.
 - 2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
2. We must enjoy God as the fire of love to love Him and others with His love—2 Cor. 5:14; S. S. 8:6-7; 2 Tim. 1:7.
 - 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
 - S.S. 8:6 Set me as a seal on your heart, / As a seal on your arm; / For love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah.
 - S.S. 8:7 Many waters cannot quench love, / Nor do floods drown it. / If a man gave all the substance of his house for love, / It would be utterly despised.
 - 2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
3. We must have a time with the Lord every morning to have a new beginning and be revived by Him—Lev. 6:12; Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148.
 - Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
 - Prov 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.
 - Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
 - Lam 3:23 They are new every morning; / Great is Your faithfulness.
 - Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
 - Psa 119:147 I anticipated the dawn and cried out; / I hoped in Your words.
 - Psa 119:148 My eyes anticipated the night watches, / That I might muse upon Your word.
4. We must call upon the Lord, stirring ourselves up to lay hold of Him—Rom. 10:12; 2 Tim. 2:22; Isa. 64:7a.
 - Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
 - 2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
 - Isa 64:7a And there is no one who calls upon Your name, / Who stirs himself up to lay hold of You; ...

5. We must pray-read God's Word, striking the Spirit of the Scripture with our spirit to catch the divine fire—Jer. 23:29; Eph. 6:17-18; 2 Tim. 3:16.
 - Jer 23:29 Is not My word thus-like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?
 - Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 - Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
 - 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
6. We must be filled with the sevenfold intensified Spirit as the seven lamps of fire and the seven flaming eyes of Christ by opening ourselves to the Lord unreservedly in order to be enlightened by Him, burned by Him, and infused with Him—Rev. 4:5; 5:6; 1:14; Prov. 20:27; Mal. 3:2.
 - Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
 - Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 - Rev 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
 - Prov 20:27 The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.
 - Mal 3:2 And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap.
7. We must always rejoice, pray unceasingly, and give thanks in everything—1 Thes. 5:16-18.
 - 1 Thes 5:16 Always rejoice,
 - 1 Thes 5:17 Unceasingly pray,
 - 1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
8. We must speak for the Lord to impart Him into others, enjoying Him as our burning power for purging and motivating in God's economical move—Acts 2:3-4; 6:4.
 - Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
 - Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
 - Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.
9. We must coordinate with one another in and among the churches to enjoy God as our sanctifying fire for His one move—Ezek. 1:4, 13; Rev. 1:20; Zech. 2:5.
 - Ezek 1:4 And I looked, and there came a storm wind from the north, a great cloud and a fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of electrum, from the midst of the fire.
 - Ezek 1:13 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; the fire went to and fro among the living creatures, and the fire was bright; and out of the fire went forth lightning.
 - Rev 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
 - Zech 2:5 For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her.
10. The burning of the sevenfold intensified Spirit as the seven lamps of fire motivates us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.
 - Dan 11:32b ... But the people who know their God will show strength and take action.

Message Three

Hebrews as an Exposition of Leviticus

JL Hymns: 188

Scripture Reading: Heb. 1:2-3, 8; 2:10, 17; 4:14-15; 10:5-10; 13:8

- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.

I. Leviticus is a book of types, a book of typology; the most fine and detailed types of Christ are in Leviticus:

- A. Christ is wonderful and all-inclusive, and plain words are not adequate to reveal Him; types, which are actually pictures, are also necessary.
- B. Because Leviticus is a book of types, there is the need for it to be expounded; the apostle Paul expounded Leviticus in the Epistle to the Hebrews—1:1-3.
- Heb 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,
- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

II. Hebrews is an exposition of Leviticus—Heb. 9:14, 25-26; 10:5-12; 13:11-13:

- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 9:25 Nor in order that He might offer Himself often, just as the high priest enters into the Holy of Holies year by year by the blood of other creatures;
- Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.

- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- Heb 10:11 And every priest stands daily, ministering and offering often the same sacrifices, which can never remove sins;
- Heb 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,
- Heb 13:11 For the bodies of those animals whose blood is brought into the Holy of Holies for sin by the high priest are burned up outside the camp.
- Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
- Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
- A. In order to have the proper understanding of Leviticus, we need to see the connection between Leviticus and Hebrews.
- B. In the Epistle to the Hebrews we have the reality of the types of the offerings in chapters 1 through 7 of Leviticus—Heb. 10:5-10:
- Lev 1-7 be omitted
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
1. The sin offering signifies Christ as the offering for the sin of God's people; our sin has been dealt with by Christ as our sin offering—Lev. 4; Heb. 9:26.

Lev. 4 be omitted.

Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
 2. The whole sin offering, including its skin and all its flesh, with its head, legs, and its inward parts and its dung, was burned outside the camp—Lev. 4:11-12, 21:

Lev 4:11 And the skin of the bull and all its flesh with its head and with its legs, and the rest of its inward parts and its dung,

Lev 4:12 That is, all the rest of the bull he shall bring out to a clean place outside the camp, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

Lev 4:21 And he shall bring out the bull outside the camp and burn it as he burned the first bull; it is the sin offering for the congregation.

 - a. This signifies that Christ as the sin offering suffered reproach outside the Jewish religion—Heb. 13:11-13.

Heb 13:11 For the bodies of those animals whose blood is brought into the Holy of Holies for sin by the high priest are burned up outside the camp.

Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
 - b. Christ was crucified outside Jerusalem, which is considered a camp representing the Jewish religious organization—v. 13.

Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

3. Christ came to replace the types of the offerings in Leviticus—Heb. 10:5-10:
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- a. As the unique sacrifice and offering, Christ took away all the sacrifices and offerings of the old testament and established Himself as the new testament sacrifice and offerings—vv. 7-10.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- b. Christ came to be the real sacrifice and living offering, who offered Himself on the cross as the reality of all the offerings—9:14, 25-26; 10:11-12.
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 9:25 Nor in order that He might offer Himself often, just as the high priest enters into the Holy of Holies year by year by the blood of other creatures;
- Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- Heb 10:11 And every priest stands daily, ministering and offering often the same sacrifices, which can never remove sins;
- Heb 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,

III. The central thought of Leviticus is that the universal, all-inclusive, inexhaustible Christ is everything to God and to God's people; as an exposition of Leviticus, the Epistle to the Hebrews reveals the marvelous, mysterious, and all-inclusive person of Christ—1:2-3; 4:14-15; 10:5-10; 13:8:

- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.
- A. In the book of Leviticus itself we cannot see how great, excellent, wonderful, all-inclusive, and inexhaustible is the Christ whom we offer and enjoy as the offerings; for a revelation of the all-inclusiveness of Christ, we need to consider the aspects of Christ that are revealed in Hebrews.
- B. Christ the Son is the center, the focus, of the book of Hebrews—1:2-3; 13:8.
- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.
- C. In the New Testament, God speaks in the Son, in the person of the Son—1:2:
- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
1. The Son is God Himself, God expressed—v. 8.
- Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.
2. The essence of the book of Hebrews is God's speaking in the Son—v. 2.
- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
3. God the Father is hidden; God the Son is expressed; as the Word of God and the speaking of God, the Son has declared the Father with a full expression, explanation, and definition of Him—John 1:1, 18.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- D. In the Godhead the Son is the effulgence of God's glory and the impress of His substance—Heb. 1:3:
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
1. The glory is the outward expression, and the substance is the inward
- a. With respect to glory as the outward expression of God, the Son is the effulgence of God's glory, the brightness of the Father's glory—v. 3.
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- b. With respect to substance as the inward essence of God, the Son is the impress of God's substance, the expression of what the Father is.
2. For the Son to be the effulgence of God's glory and the impress of God's substance means that the Son is God coming to us—v. 3; John 1:1, 14, 18.
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- E. In God's creation the Son is the Creator, the Upholder, and the Heir—Heb. 1:2-3, 10:
- Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 1:10 And, "You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands;
1. In the past all things came into existence in Him, through Him, and unto Him—v. 2; John 1:3; 1 Cor. 8:6; Col. 1:16.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.
 2. In the present the Son upholds all things by the word of His power, and all things cohere in Him—Heb. 1:3; Col. 1:17.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Col 1:17 And He is before all things, and all things cohere in Him;
- F. The Son destroyed the devil; in the fullness of time, the Son came to become flesh by being born of a virgin so that He might destroy the devil though His death on the cross—Heb. 2:14; John 1:14; Rom. 8:3; Gal. 4:4.
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,
- G. Christ is the Author, the Captain, of our full salvation unto glory—Heb. 2:10:
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
1. God's eternal goal is to bring His many sons into glory, into the expression of God—v. 10.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
 2. As the Captain, Christ took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us—1 Cor. 2:7; 1 Thes. 2:12.

1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

- H. Christ is the Apostle and the Builder of God's house—Heb. 3:1-6:
- Heb 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- Heb 3:2 Who was faithful to Him who constituted Him, as also Moses was in all His house.
- Heb 3:3 For He has been counted worthy of more glory than Moses, by as much as He who built the house has more honor than the house.
- Heb 3:4 For every house is built by someone, but He who built all things is God.
- Heb 3:5 And Moses was faithful in all His house as a servant, for a testimony of the things to be spoken later;
- Heb 3:6 But Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.
1. The Lord Jesus is our Apostle, the One who was sent to us from God and with God; He came to us with God to share God with us so that we might partake of His divine life and nature—John 6:46; 8:16, 29; 10:10b.

John 6:46 Not that anyone has seen the Father, except Him who is from God, He has seen the Father.

John 8:16 But even if I do judge, My judgment is true, for I am not alone, but I and the Father who sent Me.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 10:10b ... I have come that they may have life and may have it abundantly.
 2. In His humanity Christ is the material for God's house, God's building, and in His divinity He is the Builder—Heb. 3:2-6.

Heb 3:2 Who was faithful to Him who constituted Him, as also Moses was in all His house.

Heb 3:3 For He has been counted worthy of more glory than Moses, by as much as He who built the house has more honor than the house.

Heb 3:4 For every house is built by someone, but He who built all things is God.

Heb 3:5 And Moses was faithful in all His house as a servant, for a testimony of the things to be spoken later;

Heb 3:6 But Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.
- I. Christ is the merciful, faithful, and great High Priest—2:17; 3:1; 4:14-15; 5:5, 10; 6:20; 7:26—8:1:
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Heb 5:5 So also Christ did not glorify Himself in becoming a High Priest, but it was He who said to Him, "You are My Son; this day have I begotten You";
- Heb 5:10 Being addressed by God as a High Priest according to the order of Melchisedec;
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
- Heb 7:28 For the law establishes men as high priests who have weakness, but the word of the oath, which was after the law, establishes the Son, perfected forever.
- Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

1. Christ is able to be a merciful and faithful High Priest because He is both the Son of God with divinity and the Son of Man with humanity; His being merciful corresponds to His being a man, and His being faithful corresponds to His being God—1:8; 2:5-18.
 - Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.
 - Heb 2:5 For it was not to angels that He subjected the coming inhabited earth, concerning which we speak.
 - Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"
 - Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;
 - Heb 2:8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,
 - Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
 - Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
 - Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
 - Heb 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."
 - Heb 2:13 And again, "I will trust in Him." And again, "Behold, I and the children whom God has given to Me."
 - Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
 - Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
 - Heb 2:16 For assuredly it is not to angels that He gives help, but He gives help to the seed of Abraham.
 - Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
 - Heb 2:18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.
 2. As our great High Priest, Christ is great in His person, in His work, and in His attainment; He has passed through the heavens, and He sympathizes with our weaknesses—4:14-15.
 - Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
 - Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- J. Christ is the Forerunner, who has entered within the veil—6:19-20:
- Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,
 - Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.
1. The heavens into which the Lord Jesus entered are today the Holy of Holies within the veil—v. 19.
 - Heb 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,
 2. As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter into the heavenly haven to be the High Priest for us according to the order of

Melchizedek—v. 20.

Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.

K. Christ is the surety of a better covenant—7:22:

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

1. In verse 22 the word *surety* means that Christ has pledged Himself to the new covenant and to all of us.

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

2. He is the Bondsman, the guarantee, that He will do everything necessary for the fulfillment of the new covenant.

L. Christ is the High Priest who is able to save us to the uttermost—vv. 25-26:

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

1. Christ as our High Priest undertakes our case by interceding for us—v. 25.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

2. Christ appears before God on our behalf and prays for us that we may be saved and brought fully into God's eternal purpose—v. 26.

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

M. Christ is the Minister in the heavens—8:1-2:

Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

1. Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us so that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here.

2. Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit; whatever He ministers is transmitted into our spirit—1 Cor. 6:17.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

N. Christ is the One who entered into the Holy of Holies in the heavens and obtained an eternal redemption—Heb. 9:11-12:

Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

1. Christ accomplished redemption on the cross, but it was not until He entered into the heavenly Holy of Holies, that is, when He brought His redeeming blood to offer it before God, that He obtained the redemption that has an eternal effect—Col. 1:20; Heb. 9:11-12.

Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross -- through Him, whether the things on the earth or the things in the heavens.

Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

2. Since Christ as the Lamb of God took away the sin of the world by offering Himself once for all on the cross as the sacrifice for sins, His blood, which He sprinkled in the heavenly tabernacle, has accomplished eternal redemption for us; thus, we have been

redeemed with the precious blood of Christ—John 1:29; Heb. 9:14; 10:12; 12:24; 1 Pet. 1:18-19.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Heb 10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,

Heb 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.

1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

3. Christ is the One appearing now before the face of God for us—Heb. 9:24.

Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;

O. Christ is the Initiator of a new and living way for us—10:19-20:

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

1. As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh—v. 20.

Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

2. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies—9:23; 10:19.

Heb 9:23 It was necessary therefore for the examples of the things in the heavens to be purified by these, but the heavenly things themselves, by better sacrifices than these.

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

3. Although the Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24), in 10:19 the Holy of Holies refers to the Holy of Holies in our spirit; our spirit is God's residence, the chamber in which God and Christ dwell—Eph. 2:22.

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

P. The wonderful, all-inclusive Christ typified in Leviticus and revealed in Hebrews is our eternal portion—Heb. 13:8:

Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.

1. All the aspects of Christ revealed in Hebrews are inexhaustible.

2. This wonderful, all-inclusive Christ is our eternal portion for us to enjoy.

Message Four

The Significance of Eating and the Defeat of Death

RK Hymns: 509, 639

Scripture Reading: Lev. 11; John 6:53-57; 11:25; Heb. 2:14-15; 2 Tim. 1:10

- Lev 11:1 Then Jehovah spoke to Moses and to Aaron, saying to them,
Lev 11:2 Speak to the children of Israel, saying, These are the animals which you may eat among all the beasts that are on the earth.
- Lev 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.
- Lev 11:4 However these you shall not eat: of those that only chew the cud or of those that only have a divided hoof: the camel, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
- Lev 11:5 And the hyrax, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
- Lev 11:6 And the hare, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
- Lev 11:7 And the pig, for though it has a divided hoof, that is, it has its hoof split in two, it does not chew the cud; it is unclean to you.
- Lev 11:8 You shall not eat of their flesh, nor shall you touch their carcasses; they are unclean to you.
- Lev 11:9 These you may eat of all that are in the water: anything in the water that has fins and scales, in the seas or in the rivers; these you may eat.
- Lev 11:10 But anything that does not have fins and scales in the seas and in the rivers, of anything that swarms in the waters and of any living animal which is in the waters, they are an abomination to you,
- Lev 11:11 And they shall be an abomination to you; you shall not eat of their flesh, and their carcasses you shall regard as an abomination.
- Lev 11:12 Anything in the water that does not have fins or scales is an abomination to you.
- Lev 11:13 And these you shall regard as an abomination among the birds; they shall not be eaten; they are an abomination: the great vulture and the bearded vulture and the black vulture
- Lev 11:14 And the kite and the falcon of every kind,
- Lev 11:15 Every raven of every kind,
- Lev 11:16 And the ostrich and the nighthawk and the sea gull and the hawk of every kind,
- Lev 11:17 And the little owl and the cormorant and the great owl
- Lev 11:18 And the white owl and the pelican and the carrion vulture
- Lev 11:19 And the stork; the heron of every kind and the hoopoe and the bat;
- Lev 11:20 All flying insects that go on all fours are an abomination to you.
- Lev 11:21 Yet these you may eat of all flying insects that go on all fours, which have legs above their feet with which to leap on the earth;
- Lev 11:22 These of them you may eat: the swarming locust of every kind and the swallowing locust of every kind and the cricket of every kind and the grasshopper of every kind.
- Lev 11:23 But all the other flying insects which have four feet are an abomination to you.
- Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,
- Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
- Lev 11:26 For every beast which has a divided hoof but does not have its hoof split in two or chew the cud is unclean to you; everyone who touches them shall be unclean.
- Lev 11:27 And whatever goes on its paws, among all beasts that go on all fours, are unclean to you; whoever touches their carcass shall be unclean until the evening.
- Lev 11:28 And the one who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.
- Lev 11:29 And these are unclean to you among the swarming things that swarm on the earth: the weasel and the mouse and the great lizard of every kind,
- Lev 11:30 And the gecko and the land crocodile and the lizard and the sand lizard and the chameleon.
- Lev 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.
- Lev 11:32 And anything on which one of them may fall when they are dead shall be unclean, whether it is any article of wood or clothing or skin or sackcloth; any article which is used for any work must be put into water, and it shall be unclean until the evening; then it shall be clean.

- Lev 11:33 And any earthen vessel into which any of them falls, whatever is in it shall be unclean, and the vessel you shall break.
- Lev 11:34 Any food that could be eaten shall be unclean if water from such a vessel comes upon it, and any liquid that may be drunk shall be unclean if it was in any such vessel.
- Lev 11:35 And everything on which part of their carcass falls shall be unclean—an oven or a stove shall be broken in pieces; they are unclean and shall continue to be unclean to you.
- Lev 11:36 Nevertheless a spring or a cistern collecting water shall be clean, but whatever touches their carcass shall be unclean.
- Lev 11:37 And if any part of their carcass falls on any seed for sowing, which is to be sown, it is clean.
- Lev 11:38 But if water is put on the seed, and any part of their carcass fall on it, it is unclean to you.
- Lev 11:39 And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.
- Lev 11:40 And he who eats some of its carcass shall wash his clothes and be unclean until the evening; the one who carries its carcass shall also wash his clothes and be unclean until the evening.
- Lev 11:41 Now every swarming thing that swarms upon the earth is an abomination; it shall not be eaten.
- Lev 11:42 Whatever goes on its stomach and whatever goes on all fours, or whatever has many feet, even all the swarming things that swarm on the earth, you shall not eat them, for they are an abomination.
- Lev 11:43 You shall not make yourselves abominable with any swarming thing that swarms, nor shall you make yourselves unclean with them, and so become defiled by them.
- Lev 11:44 For I am Jehovah your God. Sanctify yourselves therefore, and be holy, for I am holy. And you shall not defile yourselves with any of the swarming things that move upon the earth.
- Lev 11:45 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.
- Lev 11:46 This is the law of the beast and of the bird, and of every living animal that moves in the waters, and of every creature that swarms upon the earth;
- Lev 11:47 To make a distinction between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
- John 6:55 For My flesh is true food, and My blood is true drink.
- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- 2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

I. In order to know the real meaning of eating in Leviticus 11, we need to know the significance of eating:

Lev 11 be omitted.

A. To eat is to contact things outside of us that could affect us inside—vv. 1-23:

Lev 11:1~23 be omitted.

1. Eating is not merely contacting something but also receiving something into us—Jer. 15:16.
Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
2. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution.

3. We all are a constitution of the food that we eat and digest; what we digest becomes our constitution—John 6:53-57.
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
- John 6:55 For My flesh is true food, and My blood is true drink.
- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- B. Taking in the Lord to digest and assimilate Him so that He may become life to us is signified by our eating the bread of the Lord's table—vv. 50-51, 57; Mark 14:22:
- John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
- John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; And the bread which I will give is My flesh, given for the life of the world.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- Mark 14:22 And as they were eating, He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body.
1. Eating the bread of the Lord's table indicates that the Lord comes into us as our life supply, and then the bread becomes us, the food becomes us, and we become the bread—1 Cor. 10:17.

1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
 2. There is not only an organic union between us and the food that we eat, digest, and assimilate; we are also mingled with the food that we assimilate into us:
 - a. In a similar way, when we take Christ as our food, we are mingled with Him—John 6:53-57.

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 - b. Eating, digesting, and assimilating food involve an intrinsic mingling of the food with our being; eating, digesting, and assimilating also involve a becoming, for the food that we assimilate becomes our very being—Ezek. 3:1-3; John 6:57, 63.

Ezek 3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.

Ezek 3:2 So I opened my mouth, and He gave me that scroll to eat.

Ezek 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- C. God wants us to eat, digest, and assimilate Him so that we become God in life, nature, constitution, and expression but not in the Godhead—1:1, 14; 6:57:
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1. The Lord Jesus is the bread of God—the bread of life, the living bread, the true bread out of heaven—vv. 32-33, 48, 51.
 - John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
 - John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
 - John 6:48 I am the bread of life.
 - John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; And the bread which I will give is My flesh, given for the life of the world.
 2. God wants to be digested and assimilated by us so that He can become the constituent of our inward being—vv. 53-57.
 - John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
 - John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
 - John 6:55 For My flesh is true food, and My blood is true drink.
 - John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
 - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 3. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead.
- D. The way for us to become the reality of the kingdom of the heavens is to eat Christ as the all-inclusive bread—Matt. 15:26-27, 32-37:
- Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
 - Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.
 - Matt 15:32 And Jesus called His disciples to Him and said, I am moved with compassion for the crowd, because for three days now they have remained with Me and they do not have anything to eat. And I am not willing to send them away hungry, lest they faint on the way.
 - Matt 15:33 And the disciples said to Him, Where can we get so many loaves in this desolate place to satisfy so great a crowd?
 - Matt 15:34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish.
 - Matt 15:35 And after He commanded the crowd to recline on the ground,
 - Matt 15:36 He took the seven loaves and the fish, and giving thanks, He broke them and gave them to the disciples, and the disciples to the crowds.
 - Matt 15:37 And they all ate and were satisfied. And they took up what was left over of the broken pieces, seven baskets full.
1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.
 - Eph 3:17a That Christ may make His home in your hearts through faith, ...
 - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 2. The reality of the kingdom of the heavens is Christ Himself—Luke 17:20-21.
 - Luke 17:20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;
 - Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.
 3. As the heavenly King and the kingdom itself, Christ rules over us by feeding us with Himself as bread—Matt. 15:26-27:
 - Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.

- Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.
- a. We can be the reality of the kingdom of the heavens only by being nourished with Christ as our food—vv. 26-27, 32-37.
- Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
- Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.
- Matt 15:32 And Jesus called His disciples to Him and said, I am moved with compassion for the crowd, because for three days now they have remained with Me and they do not have anything to eat. And I am not willing to send them away hungry, lest they faint on the way.
- Matt 15:33 And the disciples said to Him, Where can we get so many loaves in this desolate place to satisfy so great a crowd?
- Matt 15:34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish.
- Matt 15:35 And after He commanded the crowd to recline on the ground,
- Matt 15:36 He took the seven loaves and the fish, and giving thanks, He broke them and gave them to the disciples, and the disciples to the crowds.
- Matt 15:37 And they all ate and were satisfied. And they took up what was left over of the broken pieces, seven baskets full.
- b. The more we eat Christ as the all-inclusive bread, the more the royal ingredients are constituted into us to become the ruling element within us and to cause us to become the increase of Christ as the reality of the kingdom of the heavens—Dan. 2:34, 35b, 44-45.
- Dan 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
- Dan 2:35b ...And the stone that struck the image became a great mountain and filled the whole earth.
- Dan 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.
- Dan 2:45 Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.
4. By eating the kingly Christ as the all-inclusive bread, we are cleansed inwardly—Matt. 23:25-27; 15:1-2, 18, 20, 26-27:
- Matt 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.
- Matt 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.
- Matt 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble whitewashed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.
- Matt 15:1 Then some Pharisees and scribes came to Jesus from Jerusalem, saying,
- Matt 15:2 Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.
- Matt 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.
- Matt 15:20 These are the things which defile the man, but eating with unwashed hands does not defile the man.
- Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
- Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.

- a. In order for us to be cleansed in our inner being, something must get into us, and the only way that this can take place is by eating—23:25-27.
 - Matt 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.
 - Matt 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.
 - Matt 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble whitewashed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.
 - b. As our food, Christ is the best cleansing element; He washes our inner being, and we thereby experience the washing of our disposition.
 - c. We all need an inward cleansing from the Lord—the cleansing that comes from eating Jesus.
- E. Eating Jesus is the secret of overcoming; the unique way to be an overcomer is to eat Jesus—Rev. 2:7, 17; 3:20; John 6:57.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
 - Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.
 - Rev 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.
 - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- F. The fact that Leviticus 11 speaks of death in relation to diet indicates that our diet, our eating, is a matter of life or death—vv. 2-4, 9, 24-25, 39, 47.
- Lev 11:2 Speak to the children of Israel, saying, These are the animals which you may eat among all the beasts that are on the earth.
 - Lev 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.
 - Lev 11:4 However these you shall not eat: of those that only chew the cud or of those that only have a divided hoof: the camel, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
 - Lev 11:9 These you may eat of all that are in the water: anything in the water that has fins and scales, in the seas or in the rivers; these you may eat.
 - Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,
 - Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
 - Lev 11:39 And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.
 - Lev 11:47 To make a distinction between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

II. Leviticus 11 is concerned very much with death—vv. 24-25, 27b-28a:

- Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,
 - Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
 - Lev 11:27b ... whoever touches their carcass shall be unclean until the evening.
 - Lev 11:28a And the one who carries their carcass shall wash his clothes and be unclean until the evening; ...
- A. Death is abominable to God; in His eyes death is the most ugly thing, whereas life is the most precious thing—Rom. 5:10, 12, 17; John 10:10b; 11:25.
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

- Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
- Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- John 10:10b ... I have come that they may have life and may have it abundantly.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- B. From Eden onwards, God's controversy with Satan has been the issue of death and life—
Gen. 2:9, 16-17; 3:22; John 5:25; Rom. 6:9-10; 1 Cor. 15:26, 54-55.
- Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
- Gen 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Gen 3:22 And Jehovah God said, Behold, the man has become like one of Us, knowing good and evil; and now, lest he put forth his hand and take also from the tree of life and eat and live forever -
- John 5:25 Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.
- Rom 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.
- Rom 6:10 For the death which He died, He died to sin once for all; but the life which He lives, He lives to God.
- 1 Cor 15:26 Death, the last enemy, is being abolished.
- 1 Cor 15:54 And when this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, "Death has been swallowed up unto victory."
- 1 Cor 15:55 Where, O death, is your victory? Where, O death, is your sting?
- C. According to the Bible, death is more defiling and abominable than sin—Lev. 11:31:
- Lev 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.
- Through the trespass offering, any sin could be forgiven immediately, but a person who touched the carcass of any animal was unclean until the evening—vv. 24-25, 27b-28a, 31b-32, 39-40.

Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,

Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.

Lev 11:27b ... whoever touches their carcass shall be unclean until the evening.

Lev 11:28a And the one who carries their carcass shall wash his clothes and be unclean until the evening; ...

Lev 11:31b ... whoever touches them when they are dead shall be unclean until the evening.

Lev 11:32 And anything on which one of them may fall when they are dead shall be unclean, whether it is any article of wood or clothing or skin or sackcloth; any article which is used for any work must be put into water, and it shall be unclean until the evening; then it shall be clean.

Lev 11:39 And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.

Lev 11:40 And he who eats some of its carcass shall wash his clothes and be unclean until the evening; the one who carries its carcass shall also wash his clothes and be unclean until the evening.
 - Our sins are forgiven immediately after we confess them to God (1 John 1:9), but a certain period of time must pass before we can be cleansed from the defilement of

spiritual death—Num. 19:9, 11.

- 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.
- Num 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.
- Num 19:11 One who touches the dead body of any human being shall be unclean seven days.

D. Death is an exceedingly great power; apart from God, death is the greatest power in the universe—Heb. 2:14-15; John 1:1, 4; 11:25.

- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:4 In Him was life, and the life was the light of men.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

E. Death is allied with the devil—Heb. 2:14-15:

- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
1. Since the devil is God's enemy, death is also God's enemy.
 2. Death is the last enemy that God will abolish—1 Cor. 15:26.
1 Cor 15:26 Death, the last enemy, is being abolished.

F. The attack upon the church will come from the gates of Hades, from death—Matt. 16:18:

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
1. The ultimate weapon that Satan uses to attack the church is death.
 2. Only the life of Christ and that which issues from the life of Christ will prevail against the gates of Hades—John 11:25.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
 3. God intends for the church to manifest the life of Christ; thus, the church must be full of life—Rom. 5:10, 17, 21; 6:4; 8:2, 6, 10-11; 12:4-5; 16:1, 4.
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one Body in Christ, and individually members one of another.
- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
4. In ourselves we cannot overcome death, because Satan has injected death into us; the only One who can overcome death is the Lord Jesus Christ—5:12; 7:24; Rev. 1:17-18; 1 Cor. 15:22.
- Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
- Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- 1 Cor 15:22 For just as in Adam all die, so also in Christ all will be made alive.
- G. On the cross Christ tasted death, destroyed the devil, and nullified death—Heb. 2:9, 14-15; 2 Tim. 1:10:
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- 2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
1. The Lord Jesus tasted death not only for human beings but also for everything created by God, thereby enabling God in Christ to reconcile all things to Himself—Heb. 2:9; Col. 1:20.
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross -- through Him, whether the things on the earth or the things in the heavens.
2. Through His death on the cross, Christ destroyed the devil, who has the might of death, and released those who were held in slavery because of the fear of death—Heb. 2:14-15:
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- a. The Son of God became flesh so that He might destroy the devil in man's flesh through His death on the cross; this was to abolish Satan, to bring him to nought—Gen. 3:15; Gal. 4:4; John 3:14; Heb. 2:14; 1 Cor. 2:6.
- Gen 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
- Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,

- John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- 1 Cor 2:6 But we do speak wisdom among those who are full-grown, yet a wisdom not of this age nor of the rulers of this age, who are being brought to nought;
- b. Since the Lord destroyed the devil, who has the might of death, we who were held in slavery because of the fear of death have been released by Him—Heb. 2:15:

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

 - 1) Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death.

Rom 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.
 - 2) Since the Lord destroyed the devil, we now have no more fear of death and are released from its slavery—Heb. 2:15.

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
3. Through His work on the cross, Christ nullified death—2 Tim. 1:10:

2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

 - a. Through His devil-destroying death, Christ brought death to nought.
 - b. To nullify death is not to remove death but to make it of none effect; death will be removed when it is cast into the lake of fire—Rev. 20:14.

Rev 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
 - c. Although death has not yet been removed, it is nonetheless a fact that death has been nullified through Christ's death on the cross—2 Tim. 1:10.

2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
- H. Through His resurrection the Lord Jesus overcame death and broke through death—Acts 2:24; Rev. 1:17-18:
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
1. The last thing that the devil used to attack the Lord Jesus was death:
 - a. Christ came to meet His enemy, who has the might of death—Heb. 2:14.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
 - b. The Lord Jesus did not avoid death, because He did not fear it and knew that He would overcome it.
 - c. The Lord delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it—Acts 2:24.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected; resurrection is the overcoming of death—Rev. 1:17-18.
 Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
 Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- I. Because the resurrected Christ as the life-giving Spirit dwells in us, we can reign in life over death; the divine life enthrones us as kings to reign in life over death—1 Cor. 15:45b; Rom. 8:10; 5:17.
 1 Cor 15:45b ...the last Adam became a life-giving Spirit.
 Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- J. For the building up of the Body of Christ, we need to minister life; we experience and enjoy the resurrection life within and then minister this life by being a channel through which this life can flow into other members of the Body—1 John 5:11-12, 16; 2 Cor. 4:10-12.
 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
 1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
 2 Cor 4:12 So then death operates in us, but life in you.

Message Five

The Cleansing of Leprosy

MC Hymns: 280

Scripture Reading: Lev. 13—14

Lev 13-14 be omitted.

I. Leprosy signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination—Lev. 13:

Lev 13 be omitted.

A. As seen in the cases of Miriam (Num. 12:1-10), Gehazi (2 Kings 5:20-27), and Uzziah (2 Chron. 26:16-21), leprosy issues from rebellion against God's authority, against God's deputy authority, against God's regulation, and against God's economy.

Num 12:1 And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman).

Num 12:2 And they said, Has Jehovah indeed spoken only through Moses? Has He not also spoken through us? And Jehovah heard it.

Num 12:3 Now the man Moses was very meek, more than anyone else who was on the surface of the earth.

Num 12:4 And suddenly Jehovah spoke to Moses and to Aaron and to Miriam, You three come out to the Tent of Meeting. So the three of them came out.

Num 12:5 Then Jehovah came down in a pillar of cloud and stood at the entrance of the tent, and called Aaron and Miriam. And when they had both come forward,

Num 12:6 He said, Hear now My words: If there is a prophet among you, / I, Jehovah, will make Myself known to him in a vision; / I will speak with him in a dream.

Num 12:7 My servant Moses is not so; / He is faithful in all My house.

Num 12:8 With him I speak face to face, even openly, and not in riddles; / And he beholds the form of Jehovah. Why then were you not afraid to speak against My servant, against Moses?

Num 12:9 And the anger of Jehovah was kindled against them, and He departed.

Num 12:10 And when the cloud had departed from over the tent; there Miriam was, leprous, as white as snow. And Aaron turned toward Miriam, and there she was, leprous.

2 Kings 5:20 Gehazi, the attendant of Elisha the man of God said, Now my master has spared Naaman this Syrian by not receiving from his hand that which he brought. As Jehovah lives, I will run after him and take something from him.

2 Kings 5:21 So Gehazi pursued Naaman. And when Naaman saw him running after him, he alighted from the chariot to meet him and said, Is all well?

2 Kings 5:22 And he said, All is well. My master has sent me, saying, Now at this moment two young men from among the sons of the prophets have come to me from the hill country of Ephraim; please give them a talent of silver and two changes of clothes.

2 Kings 5:23 And Naaman said, Please take two talents. And he urged him and bound two talents of silver in two bags, with two changes of clothes, and gave them to two of his attendants; and they carried them before him.

2 Kings 5:24 And when he came to the hill, he took them from their hand and deposited them in the house. And he sent the men away, and they departed.

2 Kings 5:25 And he went in and stood before his master. And Elisha said to him, Where have you come from, Gehazi? And he said, Your servant has not gone anywhere.

2 Kings 5:26 And he said to him, Did not my heart go with you when the man turned from his chariot to meet you? Is it a time to receive silver and to receive clothing and olive groves and vineyards and sheep and oxen and male servants and female servants?

2 Kings 5:27 Therefore the leprosy of Naaman shall cleave to you and to your seed forever. And he went out from his presence a leper as white as snow.

2 Chron 26:16 But when he had become strong, his heart became uplifted, to his own destruction. And he trespassed against Jehovah his God and went into the temple of Jehovah to burn incense upon the incense altar.

2 Chron 26:17 And Azariah the priest went in after him, and with Azariah were eighty priests of Jehovah who were valiant men.

- 2 Chron 26:18 And they withstood Uzziah the king and said to him, It does not belong to you, Uzziah, to burn incense to Jehovah, but to the priests, the sons of Aaron, who have been consecrated to burn incense. Go out of the sanctuary, for you have trespassed and there will be no honor for you from Jehovah God.
- 2 Chron 26:19 Then Uzziah became angry, and in his hand was a censer for burning incense. And when he became angry with the priests, leprosy broke out on his forehead before the priests in the house of Jehovah beside the incense altar.
- 2 Chron 26:20 And Azariah the chief priest and all the priests looked at him, and there he was, leprous on his forehead; and they rushed him out of there, and he himself also hurried out to go out, for Jehovah had stricken him.
- 2 Chron 26:21 So Uzziah the king was a leper until the day of his death; and he dwelt in a separate house as a leper, for he was cut off from the house of Jehovah. And Jotham his son was over the king's house, judging the people of the land.
- B. In the biblical sense, sin is rebellion; thus, leprosy signifies sin—1 John 3:4.
1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.
- C. The first case of sin in the Bible was Satan's rebellion against God; hence, sin as rebellion was invented, inaugurated, by the rebellious archangel Lucifer—Ezek. 28:13-18; Isa. 14:12-15.
- Ezek 28:13 You were in Eden, the garden of God. Every precious stone was your covering, sardius, topaz, diamond, chrysolite, onyx, jasper, sapphire, carbuncle, and emerald, with gold. The workmanship of your tambourines and your pipes was prepared with you on the day that you were created.
- Ezek 28:14 You were the anointed cherub who covered the Ark; indeed I set you, so that you were upon the holy mountain of God; you walked up and down in the midst of the stones of fire.
- Ezek 28:15 You were perfect in your ways from the day that you were created, until unrighteousness was found in you.
- Ezek 28:16 By the abundance of your trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire.
- Ezek 28:17 Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your brightness. I cast you to the ground; I presented you before kings that they may look at you.
- Ezek 28:18 By the multitude of your iniquities in the unrighteousness of your trading you have profaned your sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you.
- Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
- Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
- Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.
- Isa 14:15 But you will be brought down to Sheol, / To the uttermost parts of the pit.
- D. Eventually, this sin, this leprosy, entered into mankind through Adam, and having entered into man, it issues from within man as many kinds of sins, that is, many manifestations of rebellion—Rom. 5:12, 19a; 7:20.
- Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
- Rom 5:19a For just as through the disobedience of one man the many were constituted sinners, ...
- Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
- E. Hence, a leper represents the fallen descendants of Adam, all of whom are lepers; as signs of leprosy, a swelling, eruption, or a bright spot on the skin of one's flesh signifies man's outward expressions in unruliness, in friction with others, and in pride and self-exaltation—Lev. 13:2.
- Lev 13:2 When a man has a swelling or an eruption or a bright spot on the skin of his body, and it becomes an infection of leprosy on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests.

- F. The condition in Leviticus 13:24-25 signifies that a saved person's acting by the flesh, that is, his losing his temper, his justifying himself, and his not being willing to forgive others, is a sign of spiritual leprosy.

Lev 13:24 Or when the flesh has on its skin a burn by fire, and the raw flesh of the burn becomes a bright spot, reddish-white or white,

Lev 13:25 Then the priest shall look at it; and if the hair in the bright spot has turned white, and its appearance is deeper than the skin, it is leprosy. It has broken out in the burn, and the priest shall pronounce him unclean; it is the infection of leprosy.

II. The cleansing of the leper in Leviticus 14 portrays the rich, complete, and extensive salvation God has prepared and accomplished for us in Christ; in this salvation Christ is the all-inclusive One who has passed through a number of processes and is everything we need for our cleansing:

Lev 14 be omitted.

- A. "The priest shall command that two living clean birds and cedar wood and scarlet strands and hyssop be taken for the one who is to be cleansed. And the priest shall command that one of the birds be slaughtered in an earthen vessel over running water. As for the living bird, he shall take it and the cedar wood and the scarlet strands and the hyssop, and shall dip them and the living bird in the blood of the bird that was slaughtered over the running water. And he shall sprinkle it on the one who is to be cleansed from the leprosy seven times and shall pronounce him clean. Then he shall let the living bird go into the open field"—vv. 4-7:

1. The two living clean birds are types of Christ, who is clean, without any defilement, and full of the life that is able to fly above the earth; the birds here signify that Christ came from the heavens and that He belongs to the heavens and transcends the earth.
2. The bird that was killed signifies the crucified Christ, who died for us that our filthiness might be taken away—1 Pet. 2:24.
1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
3. The second bird, which was let go into the open field, signifies the resurrected Christ, who rose from the dead for us that we might be delivered from our weakness by the power, strength, and energy of His resurrection life—the divine, eternal, uncreated life of God—Rom. 8:2.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
4. Cedar wood (cf. 1 Kings 4:33) signifies the honorable and uplifted humanity of Jesus, which enables Him to be our Savior; hyssop, being one of the smallest plants, signifies that the Lord Jesus was willing to become lowly in His "becoming in the likeness of men" (Phil. 2:7) that He might be near to man and become man's Savior (cf. Matt. 8:2-3); scarlet, a dark red color, signifies the shedding of blood and also implies kingship (27:28-29).
1 Kings 4:33 And he discoursed about trees, from the cedar that is in Lebanon to the hyssop that shoots forth out of the wall; he also discoursed about animals and about birds and about creeping things and about fish.
Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
Matt 8:2 And behold, a leper, coming near, worshipped Him, saying, Lord, if You are willing, You can cleanse me.
Matt 8:3 And stretching out His hand, He touched him, saying, I am willing; be cleansed! And immediately his leprosy was cleansed.
Matt 27:28 And they stripped Him and put a scarlet robe around Him,
Matt 27:29 And they wove a crown of thorns and placed it on His head and put a reed in His right hand; and they kneeled before Him and mocked Him saying, Rejoice, King of the Jews!

5. All of this signifies that in order to cleanse us from our leprosy, the Lord lowered Himself to become a man of high standard but of low status that He might do the will of God and shed His blood on the cross for our redemption, thereby being glorified in His resurrection and becoming the honorable and high King—Phil. 2:5-11.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
 Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
 Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
 Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
 Phil 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
 Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
6. The one who had been healed from leprosy (Lev. 14:3) still needed to seek to be cleansed before God, signifying that the one who is sick of the sin of leprosy, although he has been healed by the divine life within, still needs to have his shortcomings and defilement dealt with before God that he might be cleansed; our seeking to be cleansed is our cooperation with God's grace and love.
- Lev 14:3 And the priest shall go forth outside the camp. Then the priest shall look, and if the infection of leprosy has been healed in the leper,
7. The earthen vessel signifies the humanity of Jesus (cf. 2 Cor. 4:7), and the living water signifies the living and eternal Spirit of God (John 7:37-39; Rev. 22:1); the bird being killed in an earthen vessel over living water signifies that through His death in His humanity the Lord Jesus offered Himself to God through the eternal and living Spirit who was within Him (Heb. 9:14).
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
 John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
 John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
 Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
 Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
8. The things recorded in Leviticus 14:6-7 signify that the Lord's perfect redemption not only causes man to be cleansed objectively in his position but also causes man to experience subjectively, in the Holy Spirit, the Lord's suffering in the shedding of His blood in His honorable, uplifted, and yet lowly humanity and to experience His death, resurrection, ascension, and glorification (Eph. 2:5-6; Phil. 3:10, 21; Col. 3:1-4); these things are all implied in the significances of the two birds, the cedar wood, the hyssop, and the scarlet strands.
- Lev 14:6 As for the living bird, he shall take it and the cedar wood and the scarlet strands and the hyssop, and shall dip them and the living bird in the blood of the bird that was slaughtered over the running water.
 Lev 14:7 And he shall sprinkle it on the one who is to be cleansed from the leprosy seven times and shall pronounce him clean. Then he shall let the living bird go into the open field.

- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
9. The sprinkling of the blood of the slain bird on the leper who was to be cleansed signifies that the blood shed by Christ was sprinkled on us, the sinners (1 Pet. 1:2), and this sprinkling connects us to Christ, the Redeemer; the sprinkling of the blood seven times signifies the completeness of the cleansing of the Lord's blood (1 John 1:7, 9).
- 1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
- 1 John 1:7 But 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.
- 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.
10. Christ's ascension is signified by the living bird soaring in the air; letting the living bird go into the open field signifies that the living Christ causes the cleansed sinner to experience not only Christ's death and resurrection but also His ascension—2 Cor. 5:14-15; Eph. 2:5-6; Col. 3:1-4.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- B. The shaving of the hair of the leper for his cleansing signifies dealing with the difficulties of the self, which is the enemy of the Body; the razor signifies the cross—Lev. 14:9:
- Lev 14:9 And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.
1. The hair of the head signifies the glory of man; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; almost everyone can find an area in which to boast, to glorify himself, and to make a display before man.

2. The beard signifies the honor of man; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others.
 3. The eyebrows signify the beauty of man; we have naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth.
 4. The hair of the whole body signifies the natural strength of man; we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.
 5. When all the aspects of the self are dealt with through the "razor" of the cross, and when we have nothing and are nothing, we shall be clean—cf. Phil. 3:7-11.

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
 6. We should utterly reject the self by doing everything through the cross and by the Spirit to dispense Christ into one another for the sake of the Body of Christ.
- C. The leper's shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days (Lev. 14:9) signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk; this shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean.
- Lev 14:9 And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.

III. In Leviticus 14:33-57, the house typifies the church as our real home, and the leprosy in the house signifies the sins and evils in the church; the priest signifies the Lord or His deputy authority, and the examining of the house is not for condemnation but is a grace for healing—1 Cor. 1:11:

- Lev 14:33 Then Jehovah spoke to Moses and to Aaron, saying,
- Lev 14:34 When you come into the land of Canaan, which I give you for a possession, and I put the infection of leprosy in a house in the land of your possession,
- Lev 14:35 Then he to whom the house belongs shall come and tell the priest, saying, It seems to me that there is something like an infection in the house.
- Lev 14:36 And the priest shall command that they empty the house before the priest goes in to look at the infection, so that everything which is in the house does not become unclean; and afterward the priest shall go in to look at the house.
- Lev 14:37 And he shall look at the infection; and if the infection is on the walls of the house with greenish or reddish depressions, and their appearance is deeper than the surface of the wall,
- Lev 14:38 Then the priest shall come out of the house to the entrance of the house and shut up the house seven days.
- Lev 14:39 And the priest shall return on the seventh day and inspect it. And if the infection has spread in the walls of the house,
- Lev 14:40 Then the priest shall command that they take out the stones on which the infection is and throw them away outside the city into an unclean place.
- Lev 14:41 And he shall have the house scraped inside all around, and they shall dump the plaster that they scrape off outside the city into an unclean place.

- Lev 14:42 And they shall take other stones and put them in the place of those stones, and he shall take other plaster and replaster the house.
- Lev 14:43 And if the infection returns and breaks out in the house after he has taken out the stones and after he has scraped the house and after it has been replastered,
- Lev 14:44 Then the priest shall come in and look; and if the infection has spread in the house, it is a malignant leprosy in the house; it is unclean.
- Lev 14:45 And he shall break down the house, its stones and its timber and all the plaster of the house, and he shall bring them outside the city into an unclean place.
- Lev 14:46 Moreover, whoever goes into the house all the while that it is shut up shall be unclean until the evening.
- Lev 14:47 And whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.
- Lev 14:48 But if on the other hand the priest comes in and looks, and if the infection has not spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the infection has been healed.
- Lev 14:49 And he shall take two birds and cedar wood and scarlet strands and hyssop to purify the house,
- Lev 14:50 And he shall slaughter one of the birds in an earthen vessel over running water.
- Lev 14:51 And he shall take the cedar wood and the hyssop and the scarlet strands and the living bird, and dip them in the blood of the bird that was slaughtered and in the running water, and sprinkle the house seven times.
- Lev 14:52 And he shall purify the house with the blood of the bird and with the running water and with the living bird and with the cedar wood and with the hyssop and with the scarlet strands.
- Lev 14:53 And he shall let the living bird go, outside the city into the open field. So he shall make expiation for the house, and it shall be clean.
- Lev 14:54 This is the law for any kind of infection of leprosy and for a scale
- Lev 14:55 And for the leprosy of a garment and for a house
- Lev 14:56 And for a swelling and for an eruption and for a bright spot,
- Lev 14:57 To teach when it is unclean and when it is clean. This is the law of leprosy.
- 1 Cor 1:11 For it has been made clear to me concerning you, my brothers, by those of the household of Chloe, that there are strifes among you.

- A. The removing of the infected stones after seven days (Lev. 14:40) signifies that after the observation of a complete period of time, if the problem of the church is still spreading, the believer or believers involved in the problem should be removed from the fellowship of the church and be considered unclean, like the outsiders; this is done to stop the spread of the disease and to eliminate the disease (Rom. 16:17; Titus 3:10).

Lev 14:40 Then the priest shall command that they take out the stones on which the infection is and throw them away outside the city into an unclean place.

Rom 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

Titus 3:10 A factious man, after a first and second admonition, refuse,

- B. Putting other stones in the place of the removed stones (Lev. 14:42a) signifies using other believers (1 Pet. 2:5) to fill in the gap; the replastering of the house with other plaster (Lev. 14:42b) signifies the renewing of the church with new experiences of the Lord's gracious works; this is needed for a new start in the church life.

Lev 14:42a And they shall take other stones and put them in the place of those stones, ...

1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Lev 14:42b ... and he shall take other plaster and replaster the house.

- C. The breaking down of the house after the infection of leprosy returns (v. 45) signifies that if the situation of the church reaches the point where it cannot be cured, healed, that church should be terminated (cf. Rev. 2:5).

Lev 14:45 And he shall break down the house, its stones and its timber and all the plaster of the house, and he shall bring them outside the city into an unclean place.

Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

- D. If no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem; the whole church needs to be cleansed with the eternally efficacious blood of Christ and His eternal and living Spirit so that the church is fully clean to be the mutual dwelling of God and man—Lev. 14:48-53; Heb. 9:14; 10:22; 1 John 1:9; Titus 3:5; John 14:2, 23.
- Lev 14:48 But if on the other hand the priest comes in and looks, and if the infection has not spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the infection has been healed.
- Lev 14:49 And he shall take two birds and cedar wood and scarlet strands and hyssop to purify the house,
- Lev 14:50 And he shall slaughter one of the birds in an earthen vessel over running water.
- Lev 14:51 And he shall take the cedar wood and the hyssop and the scarlet strands and the living bird, and dip them in the blood of the bird that was slaughtered and in the running water, and sprinkle the house seven times.
- Lev 14:52 And he shall purify the house with the blood of the bird and with the running water and with the living bird and with the cedar wood and with the hyssop and with the scarlet strands.
- Lev 14:53 And he shall let the living bird go, outside the city into the open field. So he shall make expiation for the house, and it shall be clean.
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.
- 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.
- Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Message Six

The Expiation

MR Hymns: 300

Scripture Reading: Lev. 16; Rom. 3:24-25; Heb. 2:17; 4:16; 9:5; 1 John 2:2; 4:10

Lev 16	be omitted.
Rom 3:24	Being justified freely by His grace through the redemption which is in Christ Jesus;
Rom 3:25	Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
Heb 2:17	Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
Heb 4:16	Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Heb 9:5	And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.
1 John 2:2	And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
1 John 4:10	Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

I. Chapter 16 of Leviticus describes the expiation:

- Lev. 16 be omitted.
- A. Because of the negative situation of God's people, as portrayed in chapters 11 through 15, according to God's concept and in His divine economy there is the need of redemption—Col. 1:14; Eph. 1:7:
- Lev. 11~15 be omitted.
- Col 1:14 In whom we have redemption, the forgiveness of sins;
- Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
1. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed; this shadow is the expiation in Leviticus 16.
Lev. 16 be omitted.
 2. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament—Heb. 9:11-12.
Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,
Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
- B. The root of the Hebrew word translated “expiation” means “to cover”; the noun form of this word is rendered “expiation cover” in Leviticus 16:2 and Exodus 25:17:
- Lev 16:2 And Jehovah said to Moses, Tell Aaron your brother that he shall not enter at just any time into the Holy of Holies inside the veil before the expiation cover, which is upon the Ark, lest he die; for I will appear in the cloud over the expiation cover.
- Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.
1. On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark, which covered the Ten Commandments within the Ark, signifying that the sin of the ones coming to contact God had been covered but not yet removed—Lev. 16:14-15; Exo. 25:16.
Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.

- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Exo 25:16 And you shall put into the ark the testimony which I shall give you.
2. In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin—Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29.
- Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
- 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- C. Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins:
- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Lev 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.
- Lev 16:17 And no one shall be in the Tent of Meeting when he goes in to make expiation in the Holy of Holies until he comes out and has made expiation for himself and for his household and for all the congregation of Israel.
- Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
- Lev 16:19 And he shall sprinkle some of the blood on it with his finger seven times; thus he will cleanse it and sanctify it from the uncleannesses of the children of Israel.
1. The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people—v. 15a:
- Lev 16:15a Then he shall slaughter the goat of the sin offering, which is for the people,
- a. Goats signify sinners—Matt. 25:32-33, 41.
- Matt 25:32 And all the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats.
- Matt 25:33 And He will set the sheep on His right hand and the goats on the left.
- Matt 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.
- b. The slaughtered goat of the sin offering is a type of Christ, who was made sin for us, the sinners—Rom. 8:3; 2 Cor. 5:21.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
2. The second step for the accomplishing of expiation was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover—Lev. 16:15b:
- Lev 16:15b ... and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

- a. The sprinkling of the blood of the goat on and before the expiation cover, which was the lid of the Ark, was for the fulfillment of God's requirement so that God might have fellowship with the approaching one.
 - b. The sprinkling of the blood of the sin offering on the expiation cover signifies that the redeeming blood of Christ was brought into the heavens, into the presence of God, and sprinkled before God to meet God's righteous requirements for our redemption—vv. 14-15; Heb. 9:12.
 - Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
 - Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
 - Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
3. Putting the blood on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption of the blood of Christ is for the four corners of the earth—Lev. 16:18.
 - Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
 4. The sprinkling of the blood on the altar seven times signifies that the full efficacy of Christ's blood is so that the sinner may look at it and be at peace in his heart—v. 19a.
 - Lev 16:19a And he shall sprinkle some of the blood on it with his finger seven times; ...
 5. The blood sprinkled on the altar was for the peace of the sinner, but the blood sprinkled on the expiation cover was for God's satisfaction—vv. 14, 18-19a:
 - Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
 - Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
 - Lev 16:19a And he shall sprinkle some of the blood on it with his finger seven times; ...
 - a. The blood sprinkled on the expiation cover was for God to see; the blood sprinkled on the altar was for the sinner to see.
 - b. Both God and man are satisfied by the redeeming blood of Christ.
- D. The goat that was for Jehovah was to be killed, but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself—vv. 9-10, 20-22:
- Lev 16:9 And Aaron shall present the goat on which the lot for Jehovah fell, and offer it as a sin offering.
 - Lev 16:10 But the goat on which the lot for Azazel fell shall be made to stand alive before Jehovah to make expiation over it, that it may be sent away for Azazel into the wilderness.
 - Lev 16:20 And when he has finished making expiation for the Holy of Holies and the Tent of Meeting and the altar, he shall present the live goat.
 - Lev 16:21 And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send it away into the wilderness by means of the man who has been appointed.
 - Lev 16:22 Thus the goat shall bear away all their iniquities on itself to a solitary land, and he shall let the goat go in the wilderness.

1. Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin—John 8:44.
 John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.
2. Christ as the sin offering for God’s people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man.
3. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones and send it back to its source, Satan, who will bear it in the lake of fire forever—1:29; Heb. 9:26; Rev. 20:10.
 John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
 Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
 Rev 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

II. The expiation in the Old Testament is a type of the propitiation in the New Testament—Rom. 3:24-25; Heb. 2:17; 4:16; 1 John 2:2; 4:10:

- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
- 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- A. Propitiation is to conciliate two parties and make them one—Heb. 2:17:
 Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
1. Propitiation is to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands—Rom. 3:25; 1 John 2:2.
 Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
 2. This is to solve the problem between us and God—our sins—that kept us away from God’s presence and hindered God from coming to us—4:10.
 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- B. As sinners, we needed propitiation to appease our situation with God and to satisfy His demands—Rom. 3:23; Luke 18:13-14:
 Rom 3:23 For all have sinned and fall short of the glory of God,
 Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

1. Propitiation involves two parties, one of whom has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other.

2. The tax collector in Luke 18:9-14 is an illustration of the need of propitiation:

Luke 18:9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:

Luke 18:10 Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.

Luke 18:11 The Pharisee stood and prayed these things to himself: God, I thank You that I am not like the rest of men—extortioners, unjust, adulterers, or even like this tax collector.

Luke 18:12 I fast twice a week; I give a tenth of all that I get.

Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

a. “Standing at a distance, [he] would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!” (v. 13); this implies the need of a Redeemer and also the need of propitiation.

b. Realizing how his sinfulness offended God, the tax collector asked God to be propitiated, to be appeased toward him by a propitiatory sacrifice for sins, that God might be merciful and gracious to him—vv. 13-14.

Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

C. Christ is the One who makes propitiation to God for us, He is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people—Heb. 2:17; 9:5; 1 John 2:2; 4:10; Exo. 25:17; Rom. 3:25:

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Heb 9:5 And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

1. *Hilaskomai* means “to propitiate,” that is, “to appease,” to reconcile two parties by satisfying the demand of one upon the other—Heb. 2:17:

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

a. On the cross Christ propitiated for us and brought us back to God.

b. The Lord Jesus made propitiation for our sins, thereby satisfying the demand of God’s righteousness and appeasing the relationship between God and us, so that God may be peacefully gracious to us.

2. *Hilasmus* means “that which propitiates,” that is, a propitiatory sacrifice—1 John 2:2; 4:10:
 - 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
 - 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
 - a. Christ Himself is the propitiation for our sins, the sacrifice for our propitiation before God.
 - b. Christ offered Himself to God as a sacrifice for our sins, not only for our redemption but also for satisfying God’s demands—Heb. 9:28.
 - Heb 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.
 3. *Hilasterion* denotes the place where propitiation is made—Rom. 3:25; Heb. 9:5:
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - Heb 9:5 And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.
 - a. The propitiatory cover signifies Christ as the place where God speaks to His people in grace.
 - b. The propitiatory cover equals the throne of grace, where we may receive mercy and find grace—4:16.
 - Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 - c. The propitiatory cover is needed by both God and us for the Ark of the Testimony to become our experience and enjoyment—Exo. 25:22.
 - Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
- D. Through the entire process of crucifixion, resurrection, and ascension, God has set forth Christ as the propitiation place—Rom. 3:24-25; Acts 2:24, 32-36; Heb. 9:5:
- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
 - Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
 - Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
 - Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand
 - Acts 2:35 Until I set Your enemies as a footstool for Your feet."
 - Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
 - Heb 9:5 And above it cherubim of glory overshadowing the propitiation place, concerning which it is not now the time to speak in detail.
1. Christ as the reality of the propitiation place is openly set forth before all men—Rom. 3:24-25.
 - Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

2. Because of the blood of redemption, we can now have fellowship with the righteous God in the glory of Christ—Lev. 16:14-15; Heb. 10:19; Rev. 22:14:
- Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- a. The way to experience Christ as the propitiation place is through faith in His blood—Rom. 3:25.

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - b. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory—Exo. 25:22.

Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
 - c. Whenever we meet with God in glory, we have the sense deep within our spirit that we are washed by the blood; this is the propitiation place in our experience—1 John 1:7; Rev. 1:5; 7:13-14.

1 John 1:7 But 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.

Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev 7:13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and where did they come from?

Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.
3. In His ascension Christ is the place, the propitiation cover, for God to meet with us—Rom. 3:24-25:
- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
- Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
- a. In Hebrews 4:16 this place is called the throne of grace; the throne of grace is the cover of the Ark on which Christ sprinkled the blood He shed on the cross for our redemption.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 - b. Because of the sprinkling of His redeeming blood, the cover of the Ark has become a propitiation cover, a place where God may contact us and where we may enjoy His grace in full—v. 16.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Message Seven
**Chosen to Be Holy with a Holy Living
to Express the Holy God and Become the Holy City**

EM Hymns: 22

Scripture Reading: Lev. 18—20;

Eph. 1:4; 5:26-27; 1 Thes. 5:23; 1 Pet. 2:5, 9; Rev. 21:2, 9-10

Lev 18~20	be omitted.
Eph 1:4	Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Eph 5:26	That He might sanctify her, cleansing her by the washing of the water in the word,
Eph 5:27	That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
1 Thes 5:23	And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
1 Pet 2:5	You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
1 Pet 2:9	But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
Rev 21:2	And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:9	And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev 21:10	And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

**I. We were chosen in Christ to be holy in eternity past; we are being sanctified, saturated with Christ as “the Spirit, the Holy,” to be holy in this age; and we will be consummated to be the holy city in the next age and for eternity future—
Eph. 1:4; 1 Thes. 5:23; Eph. 5:26-27; Rev. 19:7-9; 21:2, 9-10:**

Eph 1:4	Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
1 Thes 5:23	And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
Eph 5:26	That He might sanctify her, cleansing her by the washing of the water in the word,
Eph 5:27	That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Rev 19:7	Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
Rev 19:8	And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev 19:9	And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
Rev 21:2	And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:9	And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev 21:10	And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

A. *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, and holiness is His nature:

1. He chose us that we should be holy (Eph. 1:4), and He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature; for us, God’s chosen ones, to be holy is to partake of

God's divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

2. This is different from mere sinless perfection or sinless purity; this makes our being holy in God's nature and character, just like God Himself.

B. The Father chose us in Christ before the foundation of the world to be holy and without blemish before Him in love—Eph. 1:3-4:

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

1. God's chosen ones should be saturated only with God Himself, having no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things; this is to be without blemish, without any mixture, without any element other than God's holy nature.
2. We do not become Christ's bride by self-correction but by being saturated with God; this is the holiness, the sanctification, revealed in the Bible—1 Thes. 5:23; Rom. 6:19, 22.

1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

3. The church, after being thoroughly washed by the water in the word, will be sanctified in such a way as to be saturated and beautified with Christ organically so that she may be His glorious church, His holy bride—Eph. 5:25-27; cf. John 17:17.

Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

John 17:17 Sanctify them in the truth; Your word is truth.

4. In Ephesians 1:4 *love* refers to the love with which God loves His chosen ones and His chosen ones love Him; it is in this love, in such a love, that God's chosen ones become holy and without blemish before Him:

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

- a. First, God loved us; then this divine love inspires us to love Him in return—*Hymns, #546, #547.*

Hymns #546

1. I love my Lord, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is Thine,
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.
2. Thou, Lord, alone, art all Thy children need,

And there is none beside;
 From Thee the streams of blessedness proceed,
 In Thee the bless'd abide.
 Fountain of life, and all-abounding grace,
 Our source, our center, and our dwelling place.

Hymns #547.

1. Something every heart is loving:
 If not Jesus, none can rest;
 Lord, my heart to Thee is given;
 Take it, for it loves Thee best.
2. Thus I cast the world behind me;
 Jesus most beloved shall be;
 Beauteous more than all things beauteous,
 He alone is joy to me.
3. Bright with all eternal radiance
 Is the glory of Thy face;
 Thou art loving, sweet, and tender,
 Full of pity, full of grace.
4. When I hated, Thou didst love me,
 Shedd'st for me Thy precious blood;
 Still Thou lovest, lovest ever,
 Shall I not love Thee, my God?
5. Keep my heart still faithful to Thee,
 That my earthly life may be
 But a shadow to that glory
 Of my hidden life in Thee.

b. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is.

- C. To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God.
- D. Eventually, the issue of this is the New Jerusalem, a holy entity belonging to God, possessed by God, saturated with God, and one with God.

II. Leviticus 18—20 is on the holy living of God’s holy people and corresponds to Ephesians 4:17—5:14, which charges the holy people of God to put off the old man and put on the new man, living a life that is holy, as God is holy, for His expression:

Lev 18~20 be omitted.

Eph 4:17~5:14 be omitted.

- A. In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity as the base for living a holy life for the church life:
- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

- Eph 4:26 Be angry, yet do not sin; do not let the sun go down on your indignation,
 Eph 4:27 Neither give place to the devil.
 Eph 4:28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.
- Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
- Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- Eph 4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.
- Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
1. The first is verse 18, which speaks of being alienated from the life of God; the life of God is for supplying His children with His divine riches in His divine dispensing.
 Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
 2. The second is verse 21, which speaks of the reality in Jesus; the reality in Jesus is the practicality of the life of God that took place in Jesus while He lived on earth; it is the actual condition of the life of Jesus as recorded in the four Gospels:
 Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 - a. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the reality in Jesus' humanity.
 - b. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity, in His divine dispensing.
 3. The third is verse 30, which admonishes us to not grieve the Holy Spirit of God, in whom we were sealed unto the day of redemption:
 Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
 - a. The sealing Spirit is also the sealing ink, and the contents, elements, and essence of this sealing ink are the divine life plus Jesus' practical humanity; this sealing remains wet forever to saturate, permeate, and soak us with the Triune God.
 - b. The life of God, the reality in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing for our holy living to express the holy God:
 - 1) The Father's life must become the truth in our daily living, which truth is the reality in Jesus; this truth as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit.
 - 2) While the sealing ink seals, it saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making us a "Xerox copy" of Jesus' life, which is the practicality of the Father's life.
- B. The Israelites' not living in the manner of the Egyptians (Lev. 18:3), among whom they once lived, signifies that the believers should put off, as regards their former old way of living, the old man (Eph. 4:22).
 Lev 18:3 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.
 Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
- C. The Israelites' not living in the manner of the Canaanites (Lev. 18:3), to whose land they were to be brought, signifies that, after being saved, the believers should not be conformed

to the living and conduct of the worldly people (Rom. 12:2).

Lev 18:3 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.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

- D. The Israelites' living a holy life according to God's holiness (Lev. 18:4—20:27) signifies that the believers should put on the new man, which was created according to God in righteousness and holiness of the reality (Eph. 4:24).

Lev 18:4~20:27 be omitted.

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

- E. "Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants"—Lev. 18:25; cf. v. 28; 20:22:

Lev 18:28 That the land does not vomit you out when you defile it, as it vomited out the nation which was before you.

Lev 20:22 You shall therefore keep all My statutes and all My ordinances, and do them, so that the land into which I am bringing you to dwell in does not vomit you out.

1. The good land, signifying the all-inclusive Christ, is the supply for the existence and living of God's people and is also for their enjoyment.

2. The good land vomiting out the defiled and unholy people signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him.

Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

- F. Being holy because God is holy (Lev. 19:2; 20:7, 26) signifies walking according to God's holiness, living a holy life (1 Pet. 1:15; 2 Pet. 3:11).

Lev 19:2 Speak to all the assembly of the children of Israel, and say to them, You shall be holy, for I, Jehovah your God, am holy.

Lev 20:7 Sanctify yourselves therefore, and be holy; for I am Jehovah your God.

Lev 20:26 And you shall be holy to Me, because I Jehovah am holy, and I have set you apart from the peoples to be Mine.

1 Pet 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

2 Pet 3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness,

- G. Leviticus 19:5 and 6 mention the peace offering, indicating that in the holy living of God's holy people, as portrayed in chapters 18—20, it is important that God's holy people have fellowship, communion, mutual enjoyment, in peace:

Lev 19:5 And when you offer a sacrifice of peace offerings to Jehovah, you shall sacrifice it so that you may be accepted.

Lev 19:6 It shall be eaten on the day you sacrifice it, or on the next day, but what remains until the third day shall be burned with fire.

Lev 18~20 be omitted.

1. The believers' enjoyment of Christ as the peace offering should be kept fresh; stale fellowship with one another and with God is not acceptable but is abhorrent to God—19:5-7; cf. Rom. 6:4; 7:6.

Lev 19:5 And when you offer a sacrifice of peace offerings to Jehovah, you shall sacrifice it so that you may be accepted.

Lev 19:6 It shall be eaten on the day you sacrifice it, or on the next day, but what remains until the third day shall be burned with fire.

Lev 19:7 But if it is eaten at all on the third day, it is an abomination; it will not be accepted.

- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
2. The one who participates in stale fellowship is guilty of having despised the holy things of God and will lose the fellowship among God's people—Lev. 19:8.
- Lev 19:8 And whoever eats it will bear his own iniquity, because he has profaned what is holy to Jehovah; and that person shall be cut off from his people.
- H. "You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed, nor shall a garment made of two kinds of material come upon you"—v. 19:
1. The fact that no mixture was allowed means that God wants everything to be according to its kind, without any kind of mixture—cf. Gen. 1:11, 21, 24-25.
- Gen 1:11 And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so.
- Gen 1:21 And God created the great sea creatures and every living animal that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good.
- Gen 1:24 And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind; and it was so.
- Gen 1:25 And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.
2. Breeding cattle without mixture signifies that life is not allowed to be mixed: those living by the life of God must not live by the flesh—cf. Gal. 5:16-17.
- Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
- Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.
3. Sowing seed without mixture signifies that the ministry of the word is not allowed to be mixed: the word of God that is ministered should not be mixed with the word of the world—2 Cor. 2:17; 1 Cor. 2:13; 1 Tim. 1:3-4.
- 2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
- 1 Cor 2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words.
- 1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
4. Making a garment without mixing materials signifies that our conduct is not allowed to be mixed: those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (Lev. 20:23; cf. Eph. 4:17; Rom. 12:2a; 2 Cor. 6:14—7:1).
- Gal 2:19 For I through law have died to law that I might live to God.
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
- Gal 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.
- Gal 5:2 Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing.
- Gal 5:3 And I testify again to every man who becomes circumcised that he is a debtor to do the whole law.
- Gal 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.

- Gal 5:5 For we by the Spirit out of faith eagerly await the hope of righteousness.
Gal 5:6 For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith avails, operating through love.
- Lev 20:23 And you shall not walk in the customs of the nation, which I am about to send away before you. Because they did all these things, so I abhorred them.
- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- Rom 12:2a And do not be fashioned according to this age, but be transformed by the renewing of the mind ...
- 2 Cor 6:14 Do not become dissimilarly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?
- 2 Cor 6:15 And what concord does Christ have with Belial? Or what part does a believer have with an unbeliever?
- 2 Cor 6:16 And what agreement does the temple of God have with idols? For we are the temple of the living God, even as God said, "I will dwell among them and walk among them; and I will be their God, and they will be My people."
- 2 Cor 6:17 Therefore "come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you";
- 2 Cor 6:18 "And I will be a Father to you, and you will be sons and daughters to Me, says the Lord Almighty."
- 2 Cor 7:1 Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.

III. We need to live a holy life, a life that befits our priesthood; we can be such persons only by contacting the perfect Christ, enjoying Him and experiencing Him day by day; He will make us complete, perfect, and properly balanced; then we shall have all the qualifications required for us to serve as priests in the New Testament age—1 Pet. 2:5, 9; cf. Lev. 21:16-24.

- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Lev 21:16 Then Jehovah spoke to Moses, saying,
Lev 21:17 Speak to Aaron, saying, No one of your seed throughout their generations who has a defect shall approach to present the food of his God.
- Lev 21:18 For no one who has a defect shall approach: one who is blind or lame or with a disfigured nose or with an extended limb,
Lev 21:19 Or one who has a broken foot or a broken hand,
Lev 21:20 Or a hunchback or a dwarf, or one who has a defect in his eye or eczema or scale or crushed testicles.
- Lev 21:21 No one of the seed of Aaron the priest who has a defect shall come near to present Jehovah's offerings by fire. He has a defect; he shall not come near to present the food of his God.
- Lev 21:22 He may eat the food of his God, both of the most holy and of the holy,
Lev 21:23 But he shall not go in unto the veil or come near to the altar, because he has a defect, so that he does not profane My holy places; for I am Jehovah who sanctifies them.
- Lev 21:24 So Moses spoke to Aaron and to his sons and to all the children of Israel.

Message Eight
The Feasts (1)
The Sabbath, the Feast of the Passover,
and the Feast of Unleavened Bread

JL Hymns: 1104

Scripture Reading: Lev. 23:1-8; Gen. 1:26—2:3; Luke 22:7-20; 1 Cor. 5:7-8

- Lev 23:1 Then Jehovah spoke to Moses, saying,
Lev 23:2 Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts.
- Lev 23:3 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.
- Lev 23:4 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time:
- Lev 23:5 In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover,
Lev 23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.
- Lev 23:7 On the first day you shall have a holy convocation; you shall do no work of labor.
Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Gen 1:29 And God said, Behold, I have given you every herb that produces seed that is on the surface of all the earth and every tree which has fruit that produces seed; they shall be for you as food.
- Gen 1:30 And to every animal of the earth and to every bird of heaven and to everything that creeps upon the earth, in which is a living soul, I have given every green herb for food; and it was so.
- Gen 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.
- Gen 2:1 Thus the heavens and the earth and all their host were finished.
Gen 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.
- Gen 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.
- Luke 22:7 And the day of Unleavened Bread came, on which the passover had to be sacrificed.
Luke 22:8 And He sent Peter and John, saying, Go and prepare the passover for us, so that we may eat it.
Luke 22:9 And they said to Him, Where do You want us to prepare it?
Luke 22:10 And He told them, Behold, as you are entering into the city, a man carrying an earthen jar of water will meet you. Follow him into the house which he enters.
- Luke 22:11 And you shall say to the master of the house, The Teacher says to you, Where is the guest room where I may eat the passover with My disciples?
- Luke 22:12 And that one will show you a large upper room furnished; prepare there.
Luke 22:13 And they left and found it even as He had told them, and they prepared the passover.
Luke 22:14 And when the hour came, He reclined at table, and the apostles with Him.
Luke 22:15 And He said to them, With desire I have desired to eat this passover with you before I suffer,
Luke 22:16 For I tell you that I shall by no means eat it until it is fulfilled in the kingdom of God.
Luke 22:17 And He received a cup and gave thanks and said, Take this and divide it among yourselves;
Luke 22:18 For I tell you, I shall by no means drink from now on of the product of the vine until the kingdom of God comes.
- Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me.
- Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My

- blood, which is being poured out for you.
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

I. The feasts in Leviticus 23 were for rest and enjoyment and typify Christ as our rest and enjoyment—v. 2; Matt. 11:28-30:

- Lev 23 be omitted.
- Lev 23:2 Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt 11:30 For My yoke is easy and My burden is light.
- A. God ordained the feasts that His people might rest with Him and be joyful with Him, that they might enjoy with Him and with one another all that He has provided for His redeemed people; the rest and enjoyment were not individual but corporate—Lev. 23:1-2.
- Lev 23:1 Then Jehovah spoke to Moses, saying,
- Lev 23:2 Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts.
- B. The feasts appointed by Jehovah were holy convocations, special assemblies of God's people called for a special and particular purpose—v. 4.
- Lev 23:4 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time:
- C. These signify the gathering of the believers as the church to have a corporate rest and enjoyment of Christ before God, with God, and with one another—1 Cor. 10:16-17.
- 1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

II. The weekly feast, the Sabbath, signifies the rest that God's redeemed people enjoy with God and with one another; every seven days there was a day for rest and enjoyment—Lev. 23:3:

- Lev 23:3 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.
- A. The principle of the Sabbath is that we should cease our work because God has done everything for us and has become everything for our enjoyment—Gen. 2:2-3.
- Gen 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.
- Gen 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.
- B. According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day—1:26—2:3:
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Gen 1:29 And God said, Behold, I have given you every herb that produces seed that is on the surface of all the earth and every tree which has fruit that produces seed; they shall be for you as food.

Gen 1:30 And to every animal of the earth and to every bird of heaven and to everything that creeps upon the earth, in which is a living soul, I have given every green herb for food; and it was so.

Gen 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Gen 2:1 Thus the heavens and the earth and all their host were finished.

Gen 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

Gen 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.

1. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work.
2. God first worked for six days and then rested on the seventh day; man rested on his first day and then began to work.
3. Man's first day being a day of rest established a divine principle: God first supplies us with enjoyment, and then we work together with Him—1 Cor. 15:10; 3:9a, 10; 2 Cor. 6:1.
 - 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
 - 1 Cor 3:9a For we are God's fellow workers; ...
 - 1 Cor 3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.
 - 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

C. The principle of the Sabbath applies not only in creation but also in redemption; the result of Christ's work in redemption is Christ Himself as the Sabbath—Eph. 1:6-7; Heb. 1:3; 9:11-12.

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

D. The principal denotation of all the annual feasts is for God's people to enjoy rest with God and with one another—Lev. 23:7-8, 21, 25, 28, 31-32, 35-36, 39:

Lev 23:7 On the first day you shall have a holy convocation; you shall do no work of labor.

Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

Lev 23:21 And you shall make a proclamation on that same day; you shall have a holy convocation; you shall do no work of labor. It shall be a perpetual statute in all your dwelling places throughout your generations.

Lev 23:25 You shall do no work of labor, but you shall present an offering by fire to Jehovah.

Lev 23:28 And you shall do no work on that same day, because it is a Day of Expiation, to make expiation on your behalf before Jehovah your God.

Lev 23:31 You shall do no work; it shall be a perpetual statute throughout your generations in all your dwelling places.

Lev 23:32 It shall be to you a Sabbath of complete rest, and you shall afflict your souls; on the ninth day of the month in the evening, from evening to evening, you shall keep your Sabbath.

Lev 23:35 On the first day shall be a holy convocation; you shall do no work of labor.

Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.

- Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
1. Rest is thus the denotation of the seven annual feasts; every annual feast, like the weekly rest, was a rest.
 2. The weekly rest lays the foundation for God's people to keep the holy feasts with God annually.
- E. The weekly Sabbath was a complete, solemn rest; this complete rest signifies a genuine and thorough rest with God for God's redeemed people to enjoy with Him and with one another—v. 3.
- Lev 23:3 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.
- F. This Sabbath, this rest, was "to Jehovah," signifying a rest for God's joy and enjoyment, participated in by His redeemed people—v. 3.
- Lev 23:3 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.

III. There were seven annual feasts—vv. 4-44:

- Lev 23:4 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time:
- Lev 23:5 In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover,
- Lev 23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.
- Lev 23:7 On the first day you shall have a holy convocation; you shall do no work of labor.
- Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.
- Lev 23:9 Then Jehovah spoke to Moses, saying,
- Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;
- Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
- Lev 23:12 And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to Jehovah.
- Lev 23:13 And its meal offering shall be two-tenths of an ephah of fine flour mingled with oil, an offering by fire to Jehovah for a satisfying fragrance. And its drink offering shall be of wine, a fourth of a hin.
- Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.
- Lev 23:15 And you shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths.
- Lev 23:16 You shall count fifty days until the day after the seventh Sabbath; then you shall present a new meal offering to Jehovah.
- Lev 23:17 You shall bring out of your dwelling places two loaves as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with leaven, as firstfruits to Jehovah.
- Lev 23:18 And you shall present with the bread seven lambs, a year old without blemish, and one bull of the herd and two rams; they shall be a burnt offering to Jehovah with their meal offering and their drink offerings, an offering by fire for a satisfying fragrance to Jehovah.
- Lev 23:19 And you shall offer one male goat for a sin offering and two male lambs, a year old, for a sacrifice of peace offerings.
- Lev 23:20 And the priest shall wave them with the bread of the firstfruits as a wave offering before Jehovah with the two lambs; they shall be holy to Jehovah for the priest.
- Lev 23:21 And you shall make a proclamation on that same day; you shall have a holy convocation; you shall do no work of labor. It shall be a perpetual statute in all your dwelling places

- throughout your generations.
- Lev 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.
- Lev 23:23 Then Jehovah spoke to Moses, saying,
- Lev 23:24 Speak to the children of Israel, saying, In the seventh month, on the first day of the month, you shall have a complete rest, a memorial commemorated by the blowing of trumpets, a holy convocation.
- Lev 23:25 You shall do no work of labor, but you shall present an offering by fire to Jehovah.
- Lev 23:26 Then Jehovah spoke to Moses, saying,
- Lev 23:27 And on the tenth day of this seventh month is the Day of Expiation; you shall have a holy convocation, and you shall afflict your souls and present an offering by fire to Jehovah.
- Lev 23:28 And you shall do no work on that same day, because it is a Day of Expiation, to make expiation on your behalf before Jehovah your God.
- Lev 23:29 If there is any person who does not afflict himself on that same day, he shall be cut off from his people.
- Lev 23:30 And if any person does any work on that same day, I will destroy that person from among his people.
- Lev 23:31 You shall do no work; it shall be a perpetual statute throughout your generations in all your dwelling places.
- Lev 23:32 It shall be to you a Sabbath of complete rest, and you shall afflict your souls; on the ninth day of the month in the evening, from evening to evening, you shall keep your Sabbath.
- Lev 23:33 Then Jehovah spoke to Moses, saying,
- Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
- Lev 23:35 On the first day shall be a holy convocation; you shall do no work of labor.
- Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.
- Lev 23:37 These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, burnt offerings and meal offerings, sacrifices and drink offerings, each on its own day,
- Lev 23:38 Besides the Sabbaths of Jehovah and besides your gifts and besides all your vows and besides all your freewill offerings which you give to Jehovah.
- Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
- Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
- Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.
- Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -
- Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.
- Lev 23:44 And Moses declared to the children of Israel the appointed feasts of Jehovah.
- A. Seven is the number of fullness, signifying that the seven annual feasts were in the fullness of God's riches.
- B. Christ is the reality of the Sabbath and of all the annual feasts—Col. 2:16-17.
- Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
- Col 2:17 Which are a shadow of the things to come, but the body is of Christ.

IV. The Feast of the Passover is in the first month of the year, that is, the beginning of a course—Lev. 23:4-5:

- Lev 23:4 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time:
- Lev 23:5 In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover,

- A. This signifies Christ as our redemption to begin our enjoyment of God's salvation with God—v. 5:
 Lev 23:5 In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover,
1. The Passover, the first feast of all the annual feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our Christian life—1 Cor. 5:7-8.
 - 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
 - 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
 2. The entire Christian life should be such a feast—v. 8.
 - 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
- B. The Passover is in the denotation of a passing over—Exo. 12:
 Exo 12 be omitted.
1. This signifies that the judging God has passed over us, the sinners who are in our sins, so that we may enjoy Him as our feast.
 2. Today we have this feast, which is the redeeming God Himself, and we are enjoying Him for rest and for joy.
- C. In the Passover, Christ is not only the Passover lamb but also the entire Passover—1 Cor. 5:7b:
 1 Cor 5:7b ... for our Passover, Christ, also has been sacrificed.
1. In His perfect redemption through His death judicially and in His complete salvation by His life organically for the carrying out of God's eternal economy, Christ is the Feast of the Passover—vv. 7-8.
 - 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
 - 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
 2. To be our Passover, He was sacrificed on the cross that we might be redeemed and reconciled to God.
 3. Based upon Christ's redemption, we may enjoy Him as a feast before God:
 - a. In this feast no leaven is allowed to be present—v. 7a.
 - 1 Cor 5:7a Purge out the old leaven that you may be a new lump, even as you are unleavened; ...
 - b. Sin and the redeeming Christ cannot go together.
- D. The Feast of the Passover is a sign of God's full redemption, and this full redemption is the bringing of God's chosen people into the full enjoyment of Himself.
- E. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover—Luke 22:7-20:
 Luke 22:7 And the day of Unleavened Bread came, on which the passover had to be sacrificed.
 Luke 22:8 And He sent Peter and John, saying, Go and prepare the passover for us, so that we may eat it.
 Luke 22:9 And they said to Him, Where do You want us to prepare it?
 Luke 22:10 And He told them, Behold, as you are entering into the city, a man carrying an earthen jar of water will meet you. Follow him into the house which he enters.
 Luke 22:11 And you shall say to the master of the house, The Teacher says to you, Where is the guest room where I may eat the passover with My disciples?
 Luke 22:12 And that one will show you a large upper room furnished; prepare there.
 Luke 22:13 And they left and found it even as He had told them, and they prepared the passover.
 Luke 22:14 And when the hour came, He reclined at table, and the apostles with Him.
 Luke 22:15 And He said to them, With desire I have desired to eat this passover with you before I suffer,
 Luke 22:16 For I tell you that I shall by no means eat it until it is fulfilled in the kingdom of God.

- Luke 22:17 And He received a cup and gave thanks and said, Take this and divide it among yourselves;
- Luke 22:18 For I tell you, I shall by no means drink from now on of the product of the vine until the kingdom of God comes.
- Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me.
- Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.
1. Today in the church life we are attending the New Testament feast, but this feast will not be fulfilled completely until the feast in the coming kingdom—vv. 16, 18.
 Luke 22:16 For I tell you that I shall by no means eat it until it is fulfilled in the kingdom of God.
 Luke 22:18 For I tell you, I shall by no means drink from now on of the product of the vine until the kingdom of God comes.
 2. The Feast of the Passover is one feast in three stages: the Feast of the Passover, the feast at the Lord's table, and the feast in the kingdom.

V. The Feast of Unleavened Bread signifies Christ, who is without sin, for our enjoyment as a feast in a life apart from sin—Lev. 23:6-8; 2 Cor. 5:21:

- Lev 23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.
- Lev 23:7 On the first day you shall have a holy convocation; you shall do no work of labor.
- Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.
- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- A. Since the Feast of Unleavened Bread closely followed the Feast of the Passover, these two feasts should be considered together; the first feast—the Feast of the Passover—was the beginning, and the second feast—the Feast of Unleavened Bread—was the continuation—Lev. 23:5-6.
 Lev 23:5 In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover,
 Lev 23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.
 - B. Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply—Exo. 23:15:
 Deut 16:1 Observe the month of Abib, and hold the Passover to Jehovah your God; for in the month of Abib Jehovah your God brought you out of Egypt by night.
 Deut 16:2 And you shall sacrifice the passover to Jehovah your God, from the flock and from the herd, in the place where Jehovah will choose to cause His name to dwell.
 Deut 16:3 You shall not eat anything leavened with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for in alarmed haste you came out of the land of Egypt); in order that you may remember the day of your coming out of the land of Egypt all the days of your life.
 Deut 16:4 And leaven shall not be seen with you in all your territory for seven days, nor shall any of the flesh which you sacrifice in the evening on the first day remain until morning.
 Deut 16:5 You may not sacrifice the passover within any of your gates, which Jehovah your God is giving you;
 Deut 16:6 Rather, in the place where Jehovah your God will choose to cause His name to dwell, you shall sacrifice the passover in the evening, as the sun sets, at the time that you came out of Egypt.
 Deut 16:7 And you shall cook and eat it in the place which Jehovah your God will choose, and you shall turn in the morning and go to your tents.
 Deut 16:8 Six days you shall eat unleavened bread. And on the seventh day there shall be a solemn assembly to Jehovah your God; you shall not do any work.
 Exo 23:15 You shall keep the Feast of Unleavened Bread; as I commanded you, seven days you shall eat unleavened bread at the appointed time in the month of Abib, for in it you came out from Egypt. And no one shall appear before Me empty.

1. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen—13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a:
 - Exo 13:7 Unleavened bread shall be eaten throughout the seven days, and nothing leavened shall be seen with you, nor shall any leaven be seen with you in all your territory.
 - Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.
 - 1 Cor 5:7a Purge out the old leaven that you may be a new lump, even as you are unleavened; ...
 - Heb 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,
 - Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...
 - a. To deal with manifested sin is to keep the Feast of Unleavened Bread.
 - b. If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people—Exo. 12:19; 1 Cor. 5:13.
 - Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.
 - 1 Cor 5:13 But those who are outside, God will judge. Remove the evil man from among yourselves.
 2. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—vv. 7-8:
 - 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
 - 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
 - a. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.
 - b. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.
 - c. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us—Col. 3:4; John 6:48, 57, 63.
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 - John 6:48 I am the bread of life.
 - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 - John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
 3. As the unleavened bread, Christ is for us to live a pure church life—1 Cor. 5:7-8:
 - 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
 - 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
 - a. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.
 - b. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.
 - 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- C. The Feast of Unleavened Bread lasting for seven days signifies the entire course of our

Christian life—Lev. 23:8:

Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

1. The course of our Christian life is a feast of unleavened bread, a feast without sin—1 Cor. 5:8.
1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
2. We have been redeemed from sin, and now our Redeemer, who is without sin, is the feast for our entire life—2 Cor. 5:21.
2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
3. Throughout the course of our Christian life, we should be enjoying rest, enjoying God, and enjoying our Redeemer.

- D. Having a holy convocation on the first and last day of the Feast of Unleavened Bread, with no work of labor, signifies that we enjoy Christ corporately without our human labor, from the first day until the last day of the course of our Christian life—Lev. 23:8.

Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

- E. The presenting of an offering by fire to Jehovah for seven days (a full course of time) signifies that we offer Christ as food to God continually through the full course of our Christian life—v. 8:

Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

1. At the Lord's table we make a display to the entire universe that each day of the week we take Christ as our unleavened bread, as our life supply apart from sin, and that we come to the table with Him—1 Cor. 5:7-8.
1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
2. Then we offer to God for His satisfaction the One whom we have been enjoying as our food—John 6:32-33, 48, 50-57.
John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
John 6:48 I am the bread of life.
John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?
John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
John 6:55 For My flesh is true food, and My blood is true drink.
John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Message Nine
The Feasts (2)
The Feast of Firstfruits,
the Feast of Pentecost, and the Feast of Tabernacles

RK Hymns: 278

Scripture Reading: Lev. 23:9-22, 33-44

- Lev 23:9 Then Jehovah spoke to Moses, saying,
Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;
Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
Lev 23:12 And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to Jehovah.
Lev 23:13 And its meal offering shall be two-tenths of an ephah of fine flour mingled with oil, an offering by fire to Jehovah for a satisfying fragrance. And its drink offering shall be of wine, a fourth of a hin.
Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.
Lev 23:15 And you shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths.
Lev 23:16 You shall count fifty days until the day after the seventh Sabbath; then you shall present a new meal offering to Jehovah.
Lev 23:17 You shall bring out of your dwelling places two loaves as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with leaven, as firstfruits to Jehovah.
Lev 23:18 And you shall present with the bread seven lambs, a year old without blemish, and one bull of the herd and two rams; they shall be a burnt offering to Jehovah with their meal offering and their drink offerings, an offering by fire for a satisfying fragrance to Jehovah.
Lev 23:19 And you shall offer one male goat for a sin offering and two male lambs, a year old, for a sacrifice of peace offerings.
Lev 23:20 And the priest shall wave them with the bread of the firstfruits as a wave offering before Jehovah with the two lambs; they shall be holy to Jehovah for the priest.
Lev 23:21 And you shall make a proclamation on that same day; you shall have a holy convocation; you shall do no work of labor. It shall be a perpetual statute in all your dwelling places throughout your generations.
Lev 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.
Lev 23:33 Then Jehovah spoke to Moses, saying,
Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
Lev 23:35 On the first day shall be a holy convocation; you shall do no work of labor.
Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.
Lev 23:37 These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, burnt offerings and meal offerings, sacrifices and drink offerings, each on its own day,
Lev 23:38 Besides the Sabbaths of Jehovah and besides your gifts and besides all your vows and besides all your freewill offerings which you give to Jehovah.
Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.

- Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -
 Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.
 Lev 23:44 And Moses declared to the children of Israel the appointed feasts of Jehovah.

I. The Feast of Firstfruits signifies the resurrected Christ as the firstfruits for our enjoyment as a feast in His resurrection—Lev. 23:9-14; 1 Cor. 15:20:

- Lev 23:9 Then Jehovah spoke to Moses, saying,
 Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;
 Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
 Lev 23:12 And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to Jehovah.
 Lev 23:13 And its meal offering shall be two-tenths of an ephah of fine flour mingled with oil, an offering by fire to Jehovah for a satisfying fragrance. And its drink offering shall be of wine, a fourth of a hin.
 Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.
- 1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
- A. Christ was crucified at the time of the Feast of the Passover, and then on the third day, the day after the Sabbath, He was resurrected—Mark 14:12; 1 Cor. 15:4; John 20:1; Lev. 23:11:
- Mark 14:12 And on the first day of the Feast of Unleavened Bread, when they sacrificed the passover, His disciples said to Him, Where do You want us to go and prepare so that You may eat the passover?
 1 Cor 15:4 And that He was buried, and that He has been raised on the third day according to the Scriptures;
 John 20:1 Now on the first day of the week, Mary the Magdalene came early to the tomb while it was yet dark and saw the stone taken away from the tomb.
 Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
1. Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of that feast—v. 10.
 Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;
 2. Christ was the first One raised from the dead, becoming the firstfruits of resurrection—1 Cor. 15:20:
 1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
 - a. This is typified by the sheaf of the firstfruits, which was offered to God on the day after the Sabbath, the day of resurrection—Lev. 23:11; Matt. 28:1.
 Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
 Matt 28:1 Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary the Magdalene and the other Mary came to look at the grave.
 - b. In the type, the firstfruits of the harvest were not a single stalk of wheat but a sheaf of wheat, typifying not only the resurrected Christ but also the saints who were raised from the dead after His resurrection—Lev. 23:11; Matt. 27:52-53.
 Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
 Matt 27:52 And the tombs were opened, and many bodies of the saints who had fallen asleep were raised.
 Matt 27:53 And they came out of the tombs after His resurrection and entered into the holy city and appeared to many.

3. Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body; since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected—Col. 1:18; Eph. 1:20-23.
 - Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 - Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
 - Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
 - Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 - Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- B. The type in Leviticus 23:14 signifies that the resurrected Christ ascended to the heavens and was offered to God with all the fruit in His resurrection as God's food for God's satisfaction; then, He became man's supply for man's satisfaction:
- Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.
1. On the day of His resurrection, early in the morning the Lord ascended secretly to satisfy the Father, and late in the evening He returned to the disciples—John 20:17, 19.
 - John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
 - John 20:19 When therefore it was evening on that day, the first day of the week, and while the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you.
 2. The freshness of His resurrection must be first for the Father's enjoyment, as in the type the firstfruits of the harvest were brought first to God—Lev. 23:14.
 - Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.
- C. The waving of the sheaf of the firstfruits before Jehovah for acceptance signifies that Christ was resurrected that we might be justified before God and accepted by God—v. 11; Rom. 4:25b:
- Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
- Rom 4:25b [Who]... was raised for our justification.
1. The death of Christ has fulfilled and fully satisfied God's righteous requirements; hence, we are justified by God through His death—3:24.
 - Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 2. Christ's resurrection proves that God's requirements were satisfied by Christ's death for us, that we are justified by God because of His death, and that in Him, the resurrected One, we are accepted by God—4:25b.
 - Rom 4:25b [Who] ... was raised for our justification.
 3. As the resurrected One, Christ is in us to live for us a life that can be justified by God and is always acceptable to God—8:10.
 - Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- D. The firstfruits of the Feast of Firstfruits, after being offered to God for His enjoyment, were to be eaten by the people of Israel—Lev. 23:14:
- Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.
1. This signifies that the resurrected Christ, after being presented to God in His freshness, is to be dispensed, with all the riches of His resurrection, into us for our

enjoyment—1 Cor. 15:14, 17; Rom. 4:25b; Phil. 3:10a, 11b.

1 Cor 15:14 And if Christ has not been raised, then our proclamation is vain; your faith is vain also.

1 Cor 15:17 And if Christ has not been raised, your faith is futile; you are still in your sins.

Rom 4:25b [Who] ... was raised for our justification.

Phil 3:10a To know Him and the power of His resurrection and the fellowship of His sufferings, ...

Phil 3:11b ... I may attain to the out-resurrection from the dead.

2. Christ became our portion only after His freshness in resurrection had first been offered to the Father—John 20:17.

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

3. The word *fruit* implies eating, indicating enjoyment, and the word *firstfruits* indicates that the resurrected Christ is to be eaten by us for our enjoyment—Lev. 23:14.

Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.

4. Only Christ in resurrection can be our life supply—John 14:19; 6:53-57, 63:

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

- a. Whatever Christ is as our portion to be eaten is related to His resurrection—20:17; 6:53-57.

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

- b. According to the type of the Feast of Firstfruits, what we enjoy and what is being dispensed into us is the resurrected Christ—Rom. 8:11.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

II. The Feast of Pentecost was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God, to the day after the seventh Sabbath—Lev. 23:15-22:

Lev 23:15 And you shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths.

Lev 23:16 You shall count fifty days until the day after the seventh Sabbath; then you shall present a new meal offering to Jehovah.

- Lev 23:17 You shall bring out of your dwelling places two loaves as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with leaven, as firstfruits to Jehovah.
- Lev 23:18 And you shall present with the bread seven lambs, a year old without blemish, and one bull of the herd and two rams; they shall be a burnt offering to Jehovah with their meal offering and their drink offerings, an offering by fire for a satisfying fragrance to Jehovah.
- Lev 23:19 And you shall offer one male goat for a sin offering and two male lambs, a year old, for a sacrifice of peace offerings.
- Lev 23:20 And the priest shall wave them with the bread of the firstfruits as a wave offering before Jehovah with the two lambs; they shall be holy to Jehovah for the priest.
- Lev 23:21 And you shall make a proclamation on that same day; you shall have a holy convocation; you shall do no work of labor. It shall be a perpetual statute in all your dwelling places throughout your generations.
- Lev 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.
- A. This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility, signified by the number fifty (composed of ten times five, ten signifying fullness and five, responsibility), for the testimony of resurrection—v. 16.
- Lev 23:16 You shall count fifty days until the day after the seventh Sabbath; then you shall present a new meal offering to Jehovah.
- B. On the day of Pentecost in the New Testament, the consummation of the Triune God—the all-inclusive, life-giving, compound Spirit of the processed Triune God, who is the totality of the Triune God—was poured out upon the one hundred twenty disciples as representatives of the Body of Christ—Acts 2:1-4:
- Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.
- Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.
- Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
- Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
1. The Feast of Pentecost came fifty days after the Feast of Firstfruits, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ—vv. 32-33; Gal. 3:14.
- Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
2. As a result of such an outpouring of the economical Spirit of God, the Body of Christ came into existence as the increase, the enlargement, of the unlimited, individual Christ, making Him the universal, corporate Christ, the mingling of the processed and consummated Triune God with His chosen and redeemed people, which will ultimately consummate in the New Jerusalem—1 Cor. 12:12-13; Rev. 21:2.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- C. The Feast of Pentecost signifies the New Testament believers' enjoyment of the outpoured Spirit as the aggregate of the rich produce of the resurrected Christ; the rich produce of

Christ's resurrection includes the firstborn Son of God, the life-giving Spirit, the many sons of God, and the new creation of God—Lev. 23:15-21; Acts 2:1-4, 32-33; Rom. 8:29; 1 Cor. 15:45b; 2 Cor. 5:17.

- Lev 23:15 And you shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths.
- Lev 23:16 You shall count fifty days until the day after the seventh Sabbath; then you shall present a new meal offering to Jehovah.
- Lev 23:17 You shall bring out of your dwelling places two loaves as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with leaven, as firstfruits to Jehovah.
- Lev 23:18 And you shall present with the bread seven lambs, a year old without blemish, and one bull of the herd and two rams; they shall be a burnt offering to Jehovah with their meal offering and their drink offerings, an offering by fire for a satisfying fragrance to Jehovah.
- Lev 23:19 And you shall offer one male goat for a sin offering and two male lambs, a year old, for a sacrifice of peace offerings.
- Lev 23:20 And the priest shall wave them with the bread of the firstfruits as a wave offering before Jehovah with the two lambs; they shall be holy to Jehovah for the priest.
- Lev 23:21 And you shall make a proclamation on that same day; you shall have a holy convocation; you shall do no work of labor. It shall be a perpetual statute in all your dwelling places throughout your generations.
- Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.
- Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.
- Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
- Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
- Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

D. Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost—Acts 2:1-4:

- Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.
- Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.
- Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
- Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

1. On the day of Pentecost, the Spirit, who is actually Christ Himself, was poured out upon the members of Christ, who were produced through His resurrection; in this way the church was formed—vv. 32-33.

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

2. The formation of the church was of two parts or two sections—the Jewish part and the Gentile part; these two parts of the church, which are represented by the saints in Jerusalem (ch. 2) and those in the house of Cornelius (ch. 10), are typified by the meal offering of two loaves of bread baked with leaven offered to God at the Feast of Pentecost (Lev. 23:16-17).

Acts 2, 10 be omitted.

- Lev 23:16 You shall count fifty days until the day after the seventh Sabbath; then you shall present a new meal offering to Jehovah.
- Lev 23:17 You shall bring out of your dwelling places two loaves as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with leaven, as firstfruits to Jehovah.

III. The Feast of Tabernacles, the last feast, signifies Israel's full enjoyment of the restored old creation in the millennium; this feast will usher in the new heaven and new earth—vv. 33-43; Zech. 14:16-21; Rev. 21:1:

- Lev 23:33 Then Jehovah spoke to Moses, saying,
 Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
- Lev 23:35 On the first day shall be a holy convocation; you shall do no work of labor.
 Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.
- Lev 23:37 These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, burnt offerings and meal offerings, sacrifices and drink offerings, each on its own day,
- Lev 23:38 Besides the Sabbaths of Jehovah and besides your gifts and besides all your vows and besides all your freewill offerings which you give to Jehovah.
- Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
- Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
- Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.
- Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -
 Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.
- Zech 14:16 And everyone left from all the nations that went forth against Jerusalem will go up from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles.
- Zech 14:17 And whichever of the families of the earth does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain.
- Zech 14:18 And if the family of Egypt does not go up and enter, there will be no rain upon them; there will be the plague with which Jehovah strikes the nations that do not go up to keep the Feast of Tabernacles.
- Zech 14:19 This will be the sin of Egypt and the sin of all the nations that do not go up to keep the Feast of Tabernacles.
- Zech 14:20 In that day on the horses' bells will be, Holiness to Jehovah; and the pots in the house of Jehovah will be like the basins before the altar.
- Zech 14:21 Indeed every pot in Jerusalem and in Judah will be holiness to Jehovah of hosts; and all those who sacrifice will come and take of them and boil in them; and there will never again be a Canaanite in the house of Jehovah of hosts in that day.
- Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

A. This feast 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—Lev. 23:33-44.

- Lev 23:33 Then Jehovah spoke to Moses, saying,
 Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
- Lev 23:35 On the first day shall be a holy convocation; you shall do no work of labor.
 Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.

- Lev 23:37 These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, burnt offerings and meal offerings, sacrifices and drink offerings, each on its own day,
- Lev 23:38 Besides the Sabbaths of Jehovah and besides your gifts and besides all your vows and besides all your freewill offerings which you give to Jehovah.
- Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
- Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
- Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.
- Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -
- Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.
- Lev 23:44 And Moses declared to the children of Israel the appointed feasts of Jehovah.
- B. The seven days in Leviticus 23:34 signify that the Feast of Tabernacles is for a complete course of days, which will be a thousand years.
- Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
- C. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences, which is offered to God for His satisfaction so that we and God may enjoy mutual rest—v. 36.
- Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.
- D. Keeping the feast for seven days after gathering in the produce signifies that the millennium will come after the harvest of what God desires to obtain on earth—v. 39a:
- Lev 23:39a Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; ...
1. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem—Eph. 3:11; 1:20-23; Rev. 21:2.

Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
 2. For this reason God uses four dispensations to do His work of the new creation on man in the old creation—the dispensations of the fathers, the law, the church, and the millennial kingdom:
 - a. In the fourth dispensation, the dispensation of the millennial kingdom, there will be a full harvest of what God has been doing in the first three dispensations; hence, the millennial kingdom will be a feast both to God and to His redeemed—Lev. 23:34.

Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
 - b. In the millennium God's redeemed people—including the church and the kingdom of Israel—will enjoy the feast.

- E. The Feast of Tabernacles was the Feast of Ingathering, the feast when the full harvest was brought in; this feast signifies the rich, full, and ultimate enjoyment of all that Christ is— vv. 33-44; Exo. 23:16:

Lev 23:33 Then Jehovah spoke to Moses, saying,
Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
Lev 23:35 On the first day shall be a holy convocation; you shall do no work of labor.
Lev 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.
Lev 23:37 These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, burnt offerings and meal offerings, sacrifices and drink offerings, each on its own day,
Lev 23:38 Besides the Sabbaths of Jehovah and besides your gifts and besides all your vows and besides all your freewill offerings which you give to Jehovah.
Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.
Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -
Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.
Lev 23:44 And Moses declared to the children of Israel the appointed feasts of Jehovah.
Exo 23:16 And you shall keep the Feast of the Harvest, of the firstfruits of your labors from what you sow in the fruit of the field, and the Feast of Ingathering, at the end of the year when you gather in your labors out of the field.

1. We begin the enjoyment of Christ from the Feast of Unleavened Bread, we continue by enjoying the riches of the resurrected Christ in the Feast of Firstfruits, and eventually, we come to the ultimate enjoyment of Christ as the Feast of Tabernacles— Lev. 23:6-14, 33-44.

Lev 23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.
Lev 23:7 On the first day you shall have a holy convocation; you shall do no work of labor.
Lev 23:8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.
Lev 23:9 Then Jehovah spoke to Moses, saying,
Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;
Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
Lev 23:12 And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to Jehovah.
Lev 23:13 And its meal offering shall be two-tenths of an ephah of fine flour mingled with oil, an offering by fire to Jehovah for a satisfying fragrance. And its drink offering shall be of wine, a fourth of a hin.
Lev 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.

Lev 23:33-44 be omitted.

2. After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped—Deut. 16:13-15:
Deut 16:13 You shall hold the Feast of Tabernacles for seven days after your ingathering

- from your threshing floor and your winepress.
- Deut 16:14 And you and your son and daughter, and your male servant and female servant, and the Levite and the sojourner and the orphan and the widow who are within your gates shall rejoice in your feast.
- Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.
- a. The Feast of Tabernacles was held at the time of the reaping of the harvest of the good land given by God—Exo. 23:16.

Exo 23:16 And you shall keep the Feast of the Harvest, of the firstfruits of your labors from what you sow in the fruit of the field, and the Feast of Ingathering, at the end of the year when you gather in your labors out of the field.
 - b. For us today, the reality of this good land is the Spirit—Gal. 3:14; Phil. 1:19.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
3. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—1 Cor. 15:45b; Gal. 3:14:
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- a. The Feast of Tabernacles was a feast for God's people to enjoy and be satisfied before God—Lev. 23:40b. Rom. 14:17b.

Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.

Rom 14:17b ... but righteousness and peace and joy in the Holy Spirit.
 - b. As the last feast of all the feasts ordained by God for His people, the Feast of Tabernacles is for their enjoyment of the rich produce of the good land at its harvest time for their satisfaction—Lev. 23:34, 39-43.

Lev 23:34 Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.

Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.

Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.

Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.

Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -

Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.
 - c. Christ as the reality of the Feast of Tabernacles is such a feast for our experience and enjoyment today—Gal. 3:14; Eph. 3:8.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Message Ten

The Jubilee (1)

MC Hymns: 600

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19

- Lev 25:8 And you shall count off seven Sabbaths of years to yourself, seven times seven years, so that you have the time of seven Sabbaths of years, that is, forty-nine years.
- Lev 25:9 Then you shall sound aloud the ram's horn in the seventh month on the tenth day of the month; on the Day of Expiation you shall sound the trumpet throughout all your land.
- Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.
- Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.
- Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.
- Lev 25:13 In this year of jubilee each one of you shall return to his possession.
- Lev 25:14 And if you sell anything to your fellow countryman or buy from the hand of your fellow countryman, you shall not wrong one another.
- Lev 25:15 According to the number of years after the jubilee you shall buy from your fellow countryman; according to the number of crop years remaining he shall sell to you.
- Lev 25:16 According to the extent of the years you shall increase its price, and according to the fewness of the years you shall diminish its price; for it is the number of crop years that he sells to you.
- Lev 25:17 And you shall not wrong one another, but you shall fear your God; for I am Jehovah your God.
- Isa 61:1 The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the eyes to those who are bound;
- Isa 61:2 To proclaim the acceptable year of Jehovah / And the day of vengeance of our God; / To comfort all who mourn;
- Isa 61:3 To grant to those who mourn in Zion, / To give to them a headdress instead of ashes, / The oil of gladness instead of mourning, / The mantle of praise instead of a spirit of heaviness; / That they may be called the terebinths of righteousness, / The planting of Jehovah, that He may be glorified.
- Luke 4:16 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read.
- Luke 4:17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,
- Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
- Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."
- Luke 4:20 And when He rolled up the scroll and gave it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.
- Luke 4:21 And He began to say to them, Today this Scripture has been fulfilled in your hearing.
- Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

I. The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:

- Lev 25:8-17 be omitted.
Isa 61:1-3 be omitted.
Luke 4:16-22 be omitted.

A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:

Lev 25:8 And you shall count off seven Sabbaths of years to yourself, seven times seven years, so that you have the time of seven Sabbaths of years, that is, forty-nine years.

Lev 25:9 Then you shall sound aloud the ram's horn in the seventh month on the tenth day of the month; on the Day of Expiation you shall sound the trumpet throughout all your land.

Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.

Lev 25:13 In this year of jubilee each one of you shall return to his possession.

Lev 25:14 And if you sell anything to your fellow countryman or buy from the hand of your fellow countryman, you shall not wrong one another.

Lev 25:15 According to the number of years after the jubilee you shall buy from your fellow countryman; according to the number of crop years remaining he shall sell to you.

Lev 25:16 According to the extent of the years you shall increase its price, and according to the fewness of the years you shall diminish its price; for it is the number of crop years that he sells to you.

Lev 25:17 And you shall not wrong one another, but you shall fear your God; for I am Jehovah your God.

1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).

Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Lev 25:13 In this year of jubilee each one of you shall return to his possession.

Lev 25:28 But if he has not found sufficient means to restore it for himself, then what he has sold shall remain in the hand of the one who has purchased it until the year of jubilee; and in the jubilee it shall go out, and he shall return to his possession.

Lev 25:39 And if your brother beside you becomes poor, and he sells himself to you, you shall not make him serve as a slave.

Lev 25:40 He shall be beside you as a hired servant, as a sojourner; he shall serve beside you until the year of jubilee.

Lev 25:41 Then he shall go out from you, he and his children with him, and return to his own family, and he shall return to the possession of his forefathers.

2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

Psa 68:5 A Father to the orphans and a Judge for the widows / Is God in His holy habitation.

Psa 68:6 God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity; / But the rebellious dwell in a parched land.

B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the

bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).

Isa 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

Rom 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.

Rom 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

Rom 7:16 But if what I do not will, this I do, I agree with the law that it is good.

Rom 7:17 Now then it is no longer I that work it out, but sin that dwells in me.

Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.

Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.

Rom 7:22 For I delight in the law of God according to the inner man,

Rom 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.

Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?

Rom 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:2a And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; ...

II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psa. 45:2; John 1:14-17; 2 Cor. 6:2:

Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

Psa 45:2 You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:15 John testified concerning Him and cried out, saying, This was He of whom I said, He who is coming after me has become ahead of me, because He was before me.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psa. 43:4a; 51:12; 1 Pet. 1:8; Isa. 12:3-6.

2 Cor 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.

Acts 11:5 I was in the city of Joppa praying, and I saw in a trance a vision, a certain vessel like a great sheet descending, being let down by four corners out of heaven; and it came unto me.

Acts 22:17 And when I returned to Jerusalem and was praying in the temple, I went into a trance;

Psa 43:4a And I will go to the altar of God, / To God my exceeding joy; ...

Psa 51:12 Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.

1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.

Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

B. *Jubilee* means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psa. 103:1-5.

Psa 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.

Psa 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:

Psa 103:3 He pardons all your iniquities; / He heals all your diseases;

Psa 103:4 He redeems your life from the pit; / He crowns you with lovingkindness and compassions;

Psa 103:5 He satisfies the prime of your life with good, / So that your youth is renewed like the eagle.

C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
 Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
 John 8:32 And you shall know the truth, and the truth shall set you free.
 John 8:36 If therefore the Son sets you free, you shall be free indeed.

1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee—Lev. 25:11-12.

Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.

2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.

1 John 5:21 Little children, guard yourselves from idols.

Ezek 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

Ezek 14:5 That I may lay hold of the house of Israel in their heart, who have become estranged from Me because of all their idols.

Ezek 6:9 And those of you who escape will remember Me among the nations to which they are carried away, how I am broken with their heart of harlotry, which turned away from Me, and with their eyes that go as harlots after their idols; and they will loathe themselves in their own sight for the evils that they have done, for all their abominations.

3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.

D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 4:5 Let your forbearance be known to all men. The Lord is near.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil 4:13 I am able to do all things in Him who empowers me.

III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee—vv. 11-32:

Luke 4 be omitted.

Luke 15:11 And He said, A certain man had two sons.

Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Luke 15:25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing,

Luke 15:26 And calling to him one of the servants, he inquired what these things might be.

Luke 15:27 And he said to him, Your brother has come, and your father has slaughtered the fattened calf because he has received him back healthy.

Luke 15:28 But he became angry and was not willing to enter. And his father came out and entreated him.

Luke 15:29 But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends;

Luke 15:30 But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf.

Luke 15:31 And he said to him, Child, you are always with me, and all that is mine is yours.

Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.

A. The prodigal son left his father's house, selling his possession and himself:

1. The content of a vessel is its possession, and man is a vessel of God; hence, if man does not have God as his possession and enjoyment, he is empty and poor—Rom. 9:21-23; Eph. 2:12; Psa. 16:5; Rev. 3:17-18.
 - Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
 - Rom 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
 - Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 - Eph 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.
 - Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
 - Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
 - Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

2. Adam lost his portion of the enjoyment of God when he did not take the tree of life; all the unbelieving people of the world have lost God as their possession and enjoyment and have sold their members to sin in order to become slaves of sin—Eph. 2:12; Rom. 7:14; 6:19.
- Eph 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.
- Rom 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.
- Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
3. Human life is nothing but labor and sorrow and will soon be gone; the true condition of human life is vanity of vanities, emptiness of emptiness—a chasing after wind—Psa. 90:10; 73:14, 16-17, 25; Eccl. 1:2-11, 14.
- Psa 90:10 The days of our years are seventy years, / Or, if because of strength, eighty years; / But their pride is labor and sorrow, / For it is soon gone, and we fly away.
- Psa 73:14 For I have been plagued all day long / And chastened every morning.
- Psa 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,
- Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.
- Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
- Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
- Eccl 1:3 What advantage does a man have in all his work / Which he does under the sun?
- Eccl 1:4 A generation goes and a generation comes, / But the earth stands forever.
- Eccl 1:5 Also, the sun rises, and the sun sets / And hurries to its place where it rises.
- Eccl 1:6 Going to the south, then turning to the north, / Turning about continually, the wind goes on; / And following its circuits, the wind returns.
- Eccl 1:7 All the rivers run to the sea, / Yet the sea is not full; / To the place where the rivers run, / There they run again.
- Eccl 1:8 All things are wearisome; / No one is able to tell it; / The eye is not satisfied with seeing, / Nor is the ear filled with hearing.
- Eccl 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
- Eccl 1:10 Is there anything of which one can say, See, this is new? / Already it has been, in the ages that were before us.
- Eccl 1:11 There is no remembrance of those who were before; / And also those who will come to be afterward, for them there will be no / remembrance / With those who come to be after them.
- Eccl 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.
4. Fallen people have no real dwelling place; they are drifting about and wandering without a home, because God is man's real dwelling place—Psa. 90:1; Gen. 28:17-19; John 15:4; Matt. 11:28.
- Psa 90:1 O Lord, You have been our dwelling place / In all generations.
- Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
- Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.
- Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

- B. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—Luke 15:20, 24; cf. Lev. 25:11-12:

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.

1. In redemption God is our possession for our enjoyment; to be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession—Eph. 1:13-14.

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

2. To be saved is to gain God; when we have God, we have everything; without God, we have nothing—Col. 1:12; *Hymns*, #1080.

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Hymns #1080

- | | |
|---|---|
| 1. What profit all the labor here?
Remember not the former things,
Vanity! Vanity!
'Tis chasing the wind, | There's nothing new for you and me!
They're all vanity!
Vanity! Vanity!
It's all vanity! |
| 2. Man's life is full of grief and pain:
Increasing knowledge addeth woe!
Vanity! Vanity!
'Tis chasing the wind, | Much wisdom bringeth misery!
It's all vanity!
Vanity! Vanity!
It's all vanity! |
| 3. What good our pleasure and our wealth?
We'll have our worries just the same!
Vanity! Vanity!
'Tis chasing the wind, | Though joys we have and family,
It's all vanity!
Vanity! Vanity!
It's all vanity! |
| 4. Days of toil to gain and restless nights:
When death comes it is gone for aye!
Vanity! Vanity!
'Tis chasing the wind, | Though gained without calamity,
It's all vanity!
Vanity! Vanity!
It's all vanity! |
| 5. Remember God in days of youth!
With Him you will be satisfied,
Christ without, all is vain!
All things are vain, | Fear Him, and such will be your gain!
For He is not vain!
Christ within, all is gain!
Christ only is gain! |

3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not “turn on the switch” by taking God as their portion—Eph. 4:18; Phil. 2:12-16.

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Phil 2:14 Do all things without murmurings and reasonings

Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

C. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20:

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

1. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

2. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.

Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.

3. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

Message Eleven

The Jubilee (2)

EM Hymns: 540

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22;
Acts 26:16-19; Rom. 7:24; 8:2

- Lev 25:8 And you shall count off seven Sabbaths of years to yourself, seven times seven years, so that you have the time of seven Sabbaths of years, that is, forty-nine years.
- Lev 25:9 Then you shall sound aloud the ram's horn in the seventh month on the tenth day of the month; on the Day of Expiation you shall sound the trumpet throughout all your land.
- Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.
- Lev 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.
- Lev 25:12 For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.
- Lev 25:13 In this year of jubilee each one of you shall return to his possession.
- Lev 25:14 And if you sell anything to your fellow countryman or buy from the hand of your fellow countryman, you shall not wrong one another.
- Lev 25:15 According to the number of years after the jubilee you shall buy from your fellow countryman; according to the number of crop years remaining he shall sell to you.
- Lev 25:16 According to the extent of the years you shall increase its price, and according to the fewness of the years you shall diminish its price; for it is the number of crop years that he sells to you.
- Lev 25:17 And you shall not wrong one another, but you shall fear your God; for I am Jehovah your God.
- Isa 61:1 The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the eyes to those who are bound;
- Isa 61:2 To proclaim the acceptable year of Jehovah / And the day of vengeance of our God; / To comfort all who mourn;
- Isa 61:3 To grant to those who mourn in Zion, / To give to them a headdress instead of ashes, / The oil of gladness instead of mourning, / The mantle of praise instead of a spirit of heaviness; / That they may be called the terebinths of righteousness, / The planting of Jehovah, that He may be glorified.
- Luke 4:16 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read.
- Luke 4:17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,
- Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
- Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."
- Luke 4:20 And when He rolled up the scroll and gave it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.
- Luke 4:21 And He began to say to them, Today this Scripture has been fulfilled in your hearing.
- Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
- Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

I. Announcing the gospel to the poor, proclaiming release to the captives and recovery of sight to the blind, and sending away in release those who are

oppressed are the freedoms and blessings of the jubilee—Luke 4:18-19:

Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."

A. The word *jubilee* in Leviticus 25:10 means "a time of shouting," or "a time of the trumpeting of the ram's horn"; the trumpeting of the ram's horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin that they may return to God and God's family, the household of God, and may rejoice with shouting in the New Testament enjoyment of God's salvation—Luke 4:16-22; Acts 26:16-19.

Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Luke 4:16 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read.

Luke 4:17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,

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Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."

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Luke 4:21 And He began to say to them, Today this Scripture has been fulfilled in your hearing.

Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

B. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, "Behold, now is the well-acceptable time; behold, now is the day of salvation," the year of jubilee—2 Cor. 6:2; Isa. 61:1-3:

2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

Isa 61:1 The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the eyes to those who are bound;

Isa 61:2 To proclaim the acceptable year of Jehovah / And the day of vengeance of our God; / To comfort all who mourn;

Isa 61:3 To grant to those who mourn in Zion, / To give to them a headdress instead of ashes, / The oil of gladness instead of mourning, / The mantle of praise instead of a spirit of heaviness; / That they may be called the terebinths of righteousness, / The planting of Jehovah, that He may be glorified.

1. When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance (Gen. 2:9; 13:12-15; Psa. 16:5; 90:1); however, man became fallen, and in the fall man lost God as his possession (Gen. 3:24; 4:16; Eph. 2:12) and sold himself into slavery under sin, Satan, and the world (John 8:34; Rom. 7:14b; Gal. 4:8; Titus 3:3; 1 John 5:19b).

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant

- to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen 13:12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and moved his tent as far as Sodom.
- Gen 13:13 Now the men of Sodom were very wicked and sinful toward Jehovah.
- Gen 13:14 And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;
- Gen 13:15 For all the land that you see I will give to you and to your seed forever.
- Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
- Psa 90:1 O Lord, You have been our dwelling place / In all generations.
- Gen 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.
- Gen 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.
- Eph 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.
- John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.
- Rom 7:14b ... but I am fleshy, sold under sin.
- Gal 4:8 However at that time, not knowing God, you were slaves to the gods which by nature are not gods;
- Titus 3:3 For we also were once foolish, disobedient, deceived, serving as slaves various lusts and pleasures, spending our lives in malice and envy, hateful, hating one another.
- 1 John 5:19b ... and the whole world lies in the evil one.
2. God's New Testament salvation, accomplished by God's grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), brings fallen man back to God as his divine possession (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), releases man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and restores man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God's grace (2 Cor. 13:14).
- Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
- Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
- Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.
- Eph 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.
- Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.
- Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.
- Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

John 8:32 And you shall know the truth, and the truth shall set you free.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom 6:14 For sin will not lord it over you, for you are not under the law but under grace.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

Eph 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

II. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God:

- A. If man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—John 8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- John 8:32 And you shall know the truth, and the truth shall set you free.
- John 8:36 If therefore the Son sets you free, you shall be free indeed.
- Gal 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- B. Everything in our life can be a bondage to us, and we can be slaves under any matter—John 8:34; cf. 1 Cor. 6:12.
- John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.
- 1 Cor 6:12 All things are lawful to me, but not all things are profitable; all things are lawful to me, but I will not be brought under the power of anything.
- C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins—Rom. 7:14; 1 John 5:19:
- Rom 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.
- 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.

1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.
 - Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
 - Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
 - Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
 - 2 Pet 2:22 It has happened to them according to the true proverb: The dog has turned to its own vomit, and the washed sow to wallowing in the mud.
2. Satan is called Beelzebul, which means “the lord of the dunghill,” from *Beelzebul*, meaning “the lord of flies”; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.
 - Matt 10:25 It is sufficient for the disciple that he become like his teacher, and the slave like his master. If they have called the Master of the house Beelzebul, how much more those of His household!
 - Matt 12:24 But the Pharisees, hearing this, said, This man does not cast out the demons except by Beelzebul, ruler of the demons.
 - Matt 12:27 And if I, by Beelzebul, cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges.
 - 2 Kings 1:2 And Ahaziah fell through the lattice in his upper chamber which was in Samaria and became ill. And he sent messengers and said to them, Go and inquire of Baal-zebul the god of Ekron whether I will recover from this sickness.
3. Although deep in his heart no one wants to sin, everyone eventually sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.
 - Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
 - Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
 - Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
 - Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
 - Rom 7:22 For I delight in the law of God according to the inner man,
 - Rom 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
 - John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

III. Paul’s desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life has freed us in Christ Jesus from the law of sin and of death; this is the freedom of Christ as the jubilee:

- Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- A. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:36:
- John 8:36 If therefore the Son sets you free, you shall be free indeed.
1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Isa 55:1 Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat; / Yes, come, buy wine and milk / Without money and without price.
- Isa 55:2 Why do you spend money for what is not bread, / And the result of your labor for what does not satisfy? / Hear Me attentively, and eat what is good, / And let your soul delight itself in fatness.
3. Only those who enjoy God do not practice sin and are really free—John 8:11-12, 24, 28, 31-36.
- John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
- John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
- John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.
- John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;
- John 8:32 And you shall know the truth, and the truth shall set you free.
- John 8:33 They answered Him, We are Abraham's seed and have never yet been enslaved to anyone. How is it that you say, You shall become free?
- John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.
- John 8:35 And the slave does not abide in the house forever; the son does abide forever.
- John 8:36 If therefore the Son sets you free, you shall be free indeed.
4. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.
- Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
- Eccl 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.
- Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- 2 Pet 2:22 It has happened to them according to the true proverb: The dog has turned to its own vomit, and the washed sow to wallowing in the mud.
- Luke 12:21 So is he who stores up treasure for himself and is not rich toward God.
- Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
- B. Paul made a great discovery in receiving the revelation of the Triune God being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit—Rom. 8:3, 11, 34, 16.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- C. The law of the Spirit of life is the automatic principle and spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life.
- D. A Christian should not live by the power of his will but by the power of the inner law of the Spirit of resurrection life in his spirit; this law possesses the greatest power; it overcomes death, transcends death, and is not bound by death—7:19; Matt. 26:41; Eph. 1:19-23; Col. 1:28-29; 2 Cor. 1:8-9; John 11:25; Heb. 7:16; Acts 2:24; Rev. 1:18:
- Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Matt 26:41 Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.
- Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.
- 2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- Heb 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
1. In Romans 7 Paul describes the wretchedness of his trying to do good under the law; he needed the Lord as the compassionate Samaritan-Neighbor to care for him as a fallen and law-stricken sinner by dispensing Himself into him as the law of the Spirit of life for the reality of the Body of Christ—vv. 24-25; Luke 10:25-37.
- Rom 7 be omitted.
- Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rom 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.
- Luke 10:25 And behold, a certain lawyer stood up and put Him to the test, saying, Teacher, what should I do to inherit eternal life?
- Luke 10:26 And He said to him, What is written in the law? How do you read it?
- Luke 10:27 And he answered and said, "You shall love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself."
- Luke 10:28 And He said to him, You have answered correctly; do this, and you shall have life.
- Luke 10:29 But he, wanting to justify himself, said to Jesus, And who is my neighbor?

- Luke 10:30 Jesus, taking up the question, said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beat him, went away, leaving him half dead.
- Luke 10:31 And by coincidence a certain priest was going down on that road; and when he saw him, he passed by on the opposite side.
- Luke 10:32 And likewise also a Levite, when he came to the place and saw him, passed by on the opposite side.
- Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
- Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
- Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
- Luke 10:36 Which of these three, does it seem to you, has become a neighbor to him who fell into the hands of the robbers?
- Luke 10:37 And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise.
2. We must see that sin and death are a law in us and that our willpower cannot overcome this law—Rom. 7:15-16, 18-21.
- Rom 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.
- Rom 7:16 But if what I do not will, this I do, I agree with the law that it is good.
- Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
- Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
- Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
3. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
- Rom 7, 8 be omitted.
4. Every life has a law and even is a law; God's life is the highest life, and the law of the Spirit of life is the highest law—Prov. 30:19a; Deut. 32:11-12; Isa. 40:30-31.
- Prov 30:19a The way of an eagle in the sky, / The way of a serpent upon a rock, ...
- Deut 32:11 As the eagle rouses his nest, / Hovers over his young, / Spreads his wings, takes them, / And bears them up upon his pinions;
- Deut 32:12 So Jehovah alone led him, / And there was no strange god with Him.
- Isa 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;
- Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
5. The divine birth has transferred us into a new realm, the realm of the divine life with its law in our spirit, a realm in which there is no sin, world, or flesh:
- a. In this realm all victories are spontaneous, automatic, unconscious, and effortless because the law of the Spirit of life is upholding us, not our own will.
- b. We have the law of the Spirit of life indwelling our spirit as the presence of God, the speaking of God, the meeting with God, and the dispensing of God—Heb. 8:10; Rom. 3:25; Exo. 25:22.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

E. We can cooperate with the installed and inner operating law of the Spirit of life by exercising our spirit to “switch on” this law so that we can enjoy Christ as the freedom and living of the jubilee—Phil. 2:12-13; Rom. 8:2, 4-6, 13-16, 23; 5:10, 17; 1 Tim. 4:7; 2 Tim. 4:22.

Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;
 Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
 Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
 Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
 Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
 Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
 Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
 Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
 Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
 Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
 1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
 2 Tim 4:22 The Lord be with your spirit. Grace be with you.

F. Apart from the “switch” of our spirit, we have no way to apply the processed Triune God as the “heavenly electricity” in us, but praise the Lord that we have a switch and that we know where it is—Prov. 20:27; Zech. 12:1; Rom. 8:16!

Prov 20:27 The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.
 Zech 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,
 Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

G. The best way to switch on the divine and mystical “current” of the flowing Spirit in our spirit is to call on the name of the Lord Jesus—1 Cor. 12:3b; Rom. 10:12-13.

1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.
 Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
 Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

H. When we contact the Spirit through the exercise of our spirit, we enjoy Christ as all the myriad and rich aspects of the jubilee—8:4.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

- I. Paul was a person who switched on the law of the Spirit of life by serving God in his spirit out of his first love for the Lord—1:9; 5:5; 8:35-39; Rev. 2:4:
- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.
- Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom 8:37 But in all these things we more than conquer through Him who loved us.
- Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
- Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.
- Rev 2:4 But I have one thing against you, that you have left your first love.
1. To love the Lord with the first love is to give Him the first place in all things and in all matters, regarding Him as everything in our life—Col. 1:18b, 10.

Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col 1:10 To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God,
 2. When God comes into us and comes out of us, that is our service to Him; we work together with Christ in the churches, where we render our first love to Him—S. S. 7:12; 2 Cor. 6:1a; Phil. 3:3; Mark 12:30.

S.S. 7:12 Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love.

2 Cor 6:1a And working together with Him, ...

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."
 3. When we love the Lord with the first love, we do the first works—works that issue from and express the first love; only those works that are motivated by the first love are gold, silver, and precious stones—Rev. 2:4-5; 1 Cor. 3:12; 15:10, 58.

Rev 2:4 But I have one thing against you, that you have left your first love.

Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
 4. Christ's love of affection constrains us to live to Him and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.

2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Rom 14:7 For none of us lives to himself, and none dies to himself;

Rom 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

Rom 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

- J. By setting our mind on the spirit, we enjoy Christ as the jubilee—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”—8:6.
- K. The jubilee in Romans 8 is the reality of the Body of Christ—the corporate living of the perfected God-men—displayed in Romans 12 through 16; this reality consummates in the New Jerusalem; thus, Romans 8 is the focus of the entire Bible and the center of the universe:

Rom 8, 12-16 be omitted.

1. God accomplishes His economy by dispensing Himself into us as the law of the Spirit of life—vv. 2, 6, 10-11; Rev. 22:1-2a.
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 - Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 - Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 - Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
 - Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
 - Rev 22:2a And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; ...
2. The law of the Spirit of life constitutes us to be the members of the Body of Christ, with all kinds of functions—Col. 2:19; Eph. 4:11, 16; Rom. 12:4-8.
 - Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
 - Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
 - Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 - Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
 - Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 - Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
 - Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
 - Rom 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
3. Through the spontaneous, automatic function of the law of the Spirit of life within us, we are enabled to know God, gain God, and thereby live God, causing us to be constituted with God that we may become His increase and His enlargement to be His fullness for His expression—Eph. 1:22-23; 3:19-21.
 - Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 - Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 - Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
 - Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
 - Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

IV. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

A. To be in the jubilee is to eat the Lord Jesus as the real produce of the good land, take Him as our dwelling place for our rest, and be freed from the slavery of sin and from the bondage of law and religion—6:57; Deut. 8:7-10; Col. 1:12; John 15:5; Psa. 16:5; 90:1; Rom. 6:6-7; Gal. 5:1.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom 6:7 For he who has died is justified from sin.

Gal 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.

B. The only way to be released from the three kinds of labor in human life—the labor to be a good person, the labor of anxiety, and the labor of suffering—is to take Christ as our enjoyment, satisfaction, and rest—Rom. 7:24—8:2; Phil. 4:5-7; 2 Cor. 12:9.

Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?

Rom 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Phil 4:5 Let your forbearance be known to all men. The Lord is near.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

C. The Christian life should be a life full of enjoying the Lord, a life full of joy and praises; when we enjoy the Lord fully, He becomes our jubilee:

1. The tone of an overcoming living is the tone of rejoicing, thanking, and praising God continually—1 Thes. 5:16-18; Psa. 50:14, 23.

1 Thes 5:16 Always rejoice,

1 Thes 5:17 Unceasingly pray,

1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.

Psa 50:14 Offer to God a sacrifice of thanksgiving, / And repay your vows to the Most High;

Psa 50:23 Whoever offers a sacrifice of thanksgiving glorifies Me; / And to him who sets his way right I will show the salvation of God.

2. The overcoming life can survive only in an environment of thanksgiving and praise—
 1 Thes. 5:18; Col. 3:17; Psa. 106:12; 2 Chron. 20:20-22.
- 1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
 Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- Psa 106:12 Then they believed His words; / They sang His praise.
 2 Chron 20:20 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.
- 2 Chron 20:21 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.
- 2 Chron 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.
- D. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to lead us and overrule all the troubles of human life—John 6:16-21; Col. 1:17b, 18b.
- John 6:16 And when evening fell, His disciples went down to the sea,
 John 6:17 And they got into a boat and began crossing the sea to Capernaum. And it had already become dark, and Jesus had not yet come to them.
- John 6:18 And because a strong wind was blowing, the sea was churning.
 John 6:19 Then, when they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they became frightened.
- John 6:20 But He said to them, It is I. Do not be afraid.
 John 6:21 Then they were willing to take Him into the boat; and immediately the boat was at the land to which they were going.
- Col 1:17b ... and all things cohere in Him;
 Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- E. Paul learned the secret of living in the jubilee, the secret of gaining Christ in any kind of environment—Phil. 4:5-7, 11-13.
- Phil 4:5 Let your forbearance be known to all men. The Lord is near.
 Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
 Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
- Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.
 Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
 Phil 4:13 I am able to do all things in Him who empowers me.
- F. Because everything is under His sovereignty, we should pray, “Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You.”
- G. We need to be today’s ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God’s eternal economy—Acts 26:16-19.
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
 Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
 Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
 Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Message Twelve
**The Processed Triune God,
His Work, and the Result of His Work**

RK Hymns: 608

Scripture Reading: Lev. 26:1-13; 1 John 5:20-21; Matt. 28:19;
1 Tim. 3:15-16; Eph. 2:21-22

- Lev 26:1 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God.
- Lev 26:2 You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.
- Lev 26:3 If you walk in My statutes and keep My commandments and do them,
- Lev 26:4 Then I will give you your rains in their season, and the land will yield its produce, and the trees of the field will yield their fruit.
- Lev 26:5 Indeed your threshing will overtake the vintage, and the vintage will overtake the sowing time. Thus you will eat your bread unto satisfaction and dwell securely in your land.
- Lev 26:6 And I will give you peace in the land, so that you will lie down and no one will make you afraid; and I will cause wild beasts to cease out of the land, and no sword will pass through your land.
- Lev 26:7 And you will chase your enemies, and they will fall by the sword before you.
- Lev 26:8 And five of you will chase a hundred, and a hundred of you will chase ten thousand; and your enemies will fall by the sword before you.
- Lev 26:9 And I will turn My face toward you and make you fruitful and multiply you, and I will establish My covenant with you.
- Lev 26:10 And you will eat the old supply long stored and will have to clear out the old because of the new.
- Lev 26:11 And I will set My tabernacle among you; and My soul will not abhor you.
- Lev 26:12 And I will walk among you and be your God, and you will be My people.
- Lev 26:13 I am Jehovah your God, who brought you out of the land of Egypt so that you should not be their slaves; and I have broken the bars of your yoke and made you walk upright.
- 1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
- 1 John 5:21 Little children, guard yourselves from idols.
- Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

I. Leviticus 26:1 and 2 speak of not making idols, keeping Jehovah's Sabbaths, and reverencing His sanctuary; we need to understand the intrinsic significance of these three points—the processed Triune God, His work, and the result of His work.

- Lev 26:1 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God.
- Lev 26:2 You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.

II. We should not have idols; this signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine inheritance—v. 1:

- Lev 26:1 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God.

- A. God Himself must be our unique goal; as God's children, we should not seek anything other than Him—Psa. 73:25-26.
Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
- B. *Idols* refers to the heretical substitutes for the true God—1 John 5:21:
1 John 5:21 Little children, guard yourselves from idols.
1. An idol is anything that replaces the true God, the Triune God experienced by us as our life—v. 21.
1 John 5:21 Little children, guard yourselves from idols.
 2. As genuine children of the genuine God, we should be on the alert to guard ourselves from heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us—3:1; 5:11-13, 20-21.
1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
1 John 5:21 Little children, guard yourselves from idols.
- C. The New Testament reveals that our God is the processed and consummated Triune God, the One who has passed through the processes of incarnation, human living, crucifixion, and resurrection—John 1:14; 6:57a; Heb. 9:14; Rom. 1:3-4:
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 6:57a As the living Father has sent Me and I live because of the Father, ...
Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
1. *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed—John 1:14; 2:22; 7:39; Gal. 3:14.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 2:22 When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word which Jesus had spoken.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
 2. Although God is eternal and unchanging in His nature and substance, He has passed through a process in His economy—John 1:14; 1 Cor. 15:45b.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.

3. Before His incarnation God was unprocessed, having only the divine nature, but through incarnation, human living, crucifixion, and resurrection, the Triune God was processed and consummated to become the Spirit—John 7:39.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

- D. The Spirit is the consummation of the processed Triune God—Gal. 3:2, 5, 14; 5:5, 16, 18, 25; 6:8:

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Gal 5:5 For we by the Spirit out of faith eagerly await the hope of righteousness.

Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal 5:18 But if you are led by the Spirit, you are not under the law.

Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.

Gal 6:8 For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

1. The processed and consummated Triune God is *the Spirit*—3:2, 5, 14:

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

- a. We all need to receive a vision of the Spirit—the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—John 7:39; Acts 16:7; Rom. 8:9-11; Phil. 1:19; Gal. 3:14.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

- b. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, renewed, transformed, conformed, and glorified tripartite people as their life, life supply, and everything.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—John 7:39:

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

- a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.
- Gen 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
3. The term *the consummated Spirit* indicates that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- a. The Spirit is the Triune God after He has passed through the processes of incarnation, human living, crucifixion, and resurrection—John 7:39.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- b. Having passed through all the steps of the process, the Triune God is now the consummated Spirit as the blessing of God’s New Testament economy—Gen. 1:1-2; Gal. 3:14.
- Gen 1:1 In the beginning God created the heavens and the earth.
- Gen 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- c. The consummated Spirit, the compound Spirit, is the divine and mystical realm into which the believers in Christ may enter today—John 14:20.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

III. We should keep God's Sabbaths; this signifies that 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—Lev. 26:2a:

Lev 26:2a You shall keep My Sabbaths ...

A. We need to learn to receive, regard, respect, and enjoy what God has done and not try to do something for ourselves—John 1:16; 20:22; 1 Cor. 3:21-23; 4:7:

John 1:16 For of His fullness we have all received, and grace upon grace.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Cor 3:21 So then let no one boast in men, for all things are yours,

1 Cor 3:22 Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours,

1 Cor 3:23 But you are Christ's, and Christ is God's.

1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why do you boast as though not having received it?

1. We should deny our work but honor God's work and rest in Him—Matt. 11:28-29.

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

2. God wants us to stop our doing, be replaced by Christ, and keep away from the taste of anything other than Christ—Gal. 2:20; John 6:57; Isa. 55:1-2; 58:3.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Isa 55:1 Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat; / Yes, come, buy wine and milk / Without money and without price.

Isa 55:2 Why do you spend money for what is not bread, / And the result of your labor for what does not satisfy? / Hear Me attentively, and eat what is good, / And let your soul delight itself in fatness.

Isa 58:3 Why have we fasted, and yet You do not see? / Why have we afflicted our soul, and yet You do not acknowledge? / Indeed, on the day of your fast you find delight, / And oppress all your laborers.

3. The way to enjoy the unsearchably rich Christ is to take Him as our real Sabbath rest, stopping ourselves with our living, doing, and activity, and receive Him as our life, person, and replacement; then we will experience Christ as the power of resurrection to be transformed and to soar in the heavens far above every earthly frustration—Matt. 11:28-30; Isa. 40:28-31.

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt 11:30 For My yoke is easy and My burden is light.

Isa 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.

Isa 40:29 He gives power to the faint, / And to those who have no vigor He multiplies strength.

Isa 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;

Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.

B. We need to know what the Triune God has done for us and highly regard the work of the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14:

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1. The work of the Father includes:

- a. Choosing the believers before the foundation of the world—Eph. 1:4.
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- b. Predestinating the believers unto sonship—v. 5.
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- c. Sending His Son in the likeness of the flesh of sin—Rom. 8:3.
Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- d. Coming in the Son and working within the Son—John 5:17, 24, 30.
John 5:17 But Jesus answered them, My Father is working until now, and I also am working.
John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- e. Passing through death in the Son—Heb. 9:12; Acts 20:28; 1 John 1:7.
Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
1 John 1:7 But 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.
- f. Raising up Christ from the dead—Acts 2:24.
Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- g. Seating Christ in the heavenlies, subjecting all things under His feet, and giving Him to be Head over all things to the church—Eph. 1:20-23.
Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- h. Calling, forgiving, justifying, reconciling, receiving, regenerating, washing, sanctifying, and glorifying the believers—Rom. 8:30, 33; 5:10; 14:3; 1 Thes. 2:12; 5:23; Heb. 8:12; 1 Pet. 1:3; 1 John 1:9.
Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
Rom 14:3 He who eats, let him not despise him who does not eat; and he who does not eat, let him not judge him who eats, for God has received him.
1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- 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.
- i. Sending forth the Spirit of His Son into the believers' hearts—Gal. 4:6.
Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
 - j. Causing all things to work together for good to those who love God and who are called according to His purpose—Rom. 8:28.
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
 - k. Crushing Satan under the believers' feet—16:20.
Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.
 - l. Bringing many believers into glory—Heb. 2:10.
Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
2. The work of Christ includes:
- a. Bringing God into man and making God one with man—John 1:1, 14.
John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
 - b. Serving people—Matt. 20:28.
Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
 - c. Sowing the seed of the kingdom—13:19, 24, 37.
Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
Matt 13:24 Another parable He set before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field.
Matt 13:37 And He answered and said, He who sows the good seed is the Son of Man;
 - d. Undoing the works of the devil—1 John 3:8.
1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.
 - e. As the Lamb of God, taking away the sin of the world—John 1:29.
John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
 - f. Destroying the devil, who has the might of death—Heb. 2:14.
Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
 - g. Rebuilding God's temple, making it a corporate one—John 2:19-22.
John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
John 2:21 But He spoke of the temple of His body.
John 2:22 When therefore He was raised from the dead, His disciples remembered

that He had said this, and they believed the Scripture and the word which Jesus had spoken.

- h. Becoming the life-giving Spirit—1 Cor. 15:45b.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 - i. As the Lord, exercising His sovereignty over all for the accomplishment of the divine economy—Acts 2:36.
Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
 - j. Building the church—Matt. 16:18.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
 - k. As our High Priest according to the order of Melchizedek, interceding for us—Heb. 5:10; 7:24-26.
Heb 5:10 Being addressed by God as a High Priest according to the order of Melchizedec;
Heb 7:24 But He, because He abides forever, has His priesthood unalterable.
Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
 - l. As the Ruler of the kings of the earth, ruling the whole world that the gospel may spread and the church may be produced—Rev. 1:5.
Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood
3. The work of the Spirit includes:
- a. Convicting the world—John 16:8-11.
John 16:8 And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment:
John 16:9 Concerning sin, because they do not believe into Me;
John 16:10 And concerning righteousness, because I am going to the Father and you no longer behold Me;
John 16:11 And concerning judgment, because the ruler of this world has been judged.
 - b. Regenerating the believers—3:5-6.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
 - c. Supplying the believers with His bountiful supply—Phil. 1:19.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 - d. Sanctifying the believers—2 Thes. 2:13.
2 Thes 2:13 But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth,
 - e. Transforming the believers—2 Cor. 3:18.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 - f. Guiding the believers into all the reality—John 16:13.
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
 - g. Pouring out God's love in the believers' hearts—Rom. 5:5.
Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

- h. Anointing the believers—2 Cor. 1:21; 1 John 2:20, 27.
 - 2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
 - 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
 - 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- i. Being the oneness of the Body of Christ—Eph. 4:3-4.
 - Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
 - Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- j. Speaking to the churches—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.
 - Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
 - Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.
 - Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.
 - Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.
 - Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.
 - Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.
 - Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches.

IV. We need to reverence God’s sanctuary; this signifies that we should regard with reverence all that God is and has accomplished in Christ as God’s dwelling, embodiment, and expression and in the church as the enlargement of Christ for God’s dwelling and eternal manifestation—Lev. 26:2b; John 1:14; 14:2-3; Col. 2:9; 1 Cor. 12:12; Eph. 2:21-22; 1 Tim. 3:15-16:

- Lev 26:2b ... and reverence My sanctuary; I am Jehovah.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 14:2 In My Father’s house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
- A. First, we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of Christ—Lev. 26:1-2.
 - Lev 26:1 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God.
 - Lev 26:2 You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.

- B. “Let them make a sanctuary for Me that I may dwell in their midst”—Exo. 25:8:
1. The book of Exodus reveals that the goal of God’s salvation is the building of God’s dwelling place on earth—vv. 8-9; 29:45-46; 40:1-2, 34-38.
 - Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst;
 - Exo 25:9 According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.
 - Exo 29:45 And I will dwell in the midst of the children of Israel, and I will be their God.
 - Exo 29:46 And they shall know that I am Jehovah their God, who brought them out of the land of Egypt, that I might dwell in the midst of them; I am Jehovah their God.
 - Exo 40:1 Then Jehovah spoke to Moses, saying,
 - Exo 40:2 On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.
 - Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
 - Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.
 - Exo 40:36 And whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys;
 - Exo 40:37 But if the cloud was not taken up, they did not set out until the day that it was taken up.
 - Exo 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.
 2. The sanctuary in Leviticus 26:2 implies God’s dwelling, embodiment, and expression in Christ and God’s dwelling and eternal manifestation in the church—Eph. 2:21-22; Rev. 21:10.
 - Lev 26:2 You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.
 - Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 - Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 - Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- C. The church is God’s house, the dwelling place of God—1 Tim. 3:15; Heb. 3:6; 1 Pet. 4:17:
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 - Heb 3:6 But Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.
 - 1 Pet 4:17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?
1. As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust—Eph. 2:21-22.
 - Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 - Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 2. The church of God is the house of the living God—1 Tim. 3:15:
 - 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 - a. The house of God is the household of God—Eph. 2:19:
 - Eph 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,
 - 1) The dwelling place (the house) and the family (the household) are one entity—a group of called, regenerated ones indwelt by God Himself—1 Pet. 1:3; 2:5; 1 Cor. 3:16.
 - 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
 - 1 Pet 2:5 You yourselves also, as living stones, are being built up as a

spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

- 2) Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children—Rom. 8:10; 12:4-5; 2 Cor. 6:16.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

2 Cor 6:16 And what agreement does the temple of God have with idols? For we are the temple of the living God, even as God said, "I will dwell among them and walk among them; and I will be their God, and they will be My people."

- b. The house of God is organic in the divine life, organic in the divine nature, and organic in the Triune God; because the church is organic, the church grows—Eph. 2:21.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

- c. In speaking of the church as the house of God, Paul refers to God as the living God—1 Tim. 3:15:

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

- 1) The living God, who lives in the church, must be subjective to the church and not merely objective—1 Cor. 3:16.

1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

- 2) Because God is living, the church as the house of God is also living in Him, by Him, and with Him; a living God and a living church live, move, and work together.

3. The church as the house of God—the Father's house—is the enlarged, universal, divine-human incorporation as the issue of Christ's being glorified by the Father with the divine glory—John 12:23; 13:31-32; 14:2.

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.

John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

4. First Timothy 3:15-16 indicates that the church as the house of God is the manifestation of God in the flesh:

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

- a. These verses imply not only that Christ as the Head is the manifestation of God in the flesh but also that the church as the Body is the manifestation of God in the flesh.

- b. God is manifested in the church, the Body of Christ, and the house of the living God, as His enlarged, corporate expression in the flesh.

**V. Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones who will receive God's blessing—
Lev. 26:3-13.**

- Lev 26:3 If you walk in My statutes and keep My commandments and do them,
- Lev 26:4 Then I will give you your rains in their season, and the land will yield its produce, and the trees of the field will yield their fruit.
- Lev 26:5 Indeed your threshing will overtake the vintage, and the vintage will overtake the sowing time. Thus you will eat your bread unto satisfaction and dwell securely in your land.
- Lev 26:6 And I will give you peace in the land, so that you will lie down and no one will make you afraid; and I will cause wild beasts to cease out of the land, and no sword will pass through your land.
- Lev 26:7 And you will chase your enemies, and they will fall by the sword before you.
- Lev 26:8 And five of you will chase a hundred, and a hundred of you will chase ten thousand; and your enemies will fall by the sword before you.
- Lev 26:9 And I will turn My face toward you and make you fruitful and multiply you, and I will establish My covenant with you.
- Lev 26:10 And you will eat the old supply long stored and will have to clear out the old because of the new.
- Lev 26:11 And I will set My tabernacle among you; and My soul will not abhor you.
- Lev 26:12 And I will walk among you and be your God, and you will be My people.
- Lev 26:13 I am Jehovah your God, who brought you out of the land of Egypt so that you should not be their slaves; and I have broken the bars of your yoke and made you walk upright.