

**Overview:** The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God and in His being the life that enables God's people to have such a living. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God. God created us to be His expression and His representation. But as fallen human beings, we live for ourselves, not for Him. We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering. Today in our Christian life and church life, there is a need for the continual burnt offering. To live a life of the continual burnt offering is to be a living sacrifice. All our service to God must be based on the fire from the altar of burnt offering.

**I. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God and in His being the life that enables God's people to have such a living:**

**A. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering:**

1. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God:

- a. God created us to be His expression and His representation.
- b. God created us that we might be for Him; He did not create us for ourselves, but as fallen human beings, we live for ourselves, not for Him.

2. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God.

3. We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering:

- a. Christ as our burnt offering is completely for God, absolutely for God.
- b. Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God.]]

**B. John 7 reveals that Christ was fully qualified to be the burnt offering:**

1. As One who lived a restricted life—a life restricted from doing things for the self—the Lord sought the glory of God for God's satisfaction.

2. In verses 16 through 18 we see that the Lord Jesus did not seek His own glory in that He did not speak from Himself; He sought the glory of the One who sent Him.

3. John 7 reveals that the Lord Jesus was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own words but spoke God.

4. When the Lord spoke God's word, God was expressed through His speaking; God came forth from Him through His speaking.

5. In John 7 we see that the Lord Jesus is the reality of the burnt offering, for He lived a life that was restricted by God and wholly for God.

**III. Today in our Christian life and church life, there is a need for the continual burnt offering:**A. God's people were required to offer the burnt offering every day, not only in the morning but also in the evening; on every Sabbath, at the beginning of every month, and during every festival, special burnt offerings were required.

B. Due to the requirements regarding the burnt offering, the bronze altar was specifically called "the altar of burnt offering".

C. The burnt offering was the continual offering, and the fire for the burnt offering was to burn unceasingly; it had to burn day and night:

1. "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":

- a. "The fire on the altar shall be kept burning on it; it must not go out".
- b. "Fire shall be kept burning on the altar continually; it shall not go out".

2. All night until the morning signifies that a burnt offering should remain in the

**II. The Divine Trinity is revealed in the type of the burnt offering:**

A. The crucial items revealing the Divine Trinity in verses 3, 8, and 9 are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water.

B. The burnt offering typifies Christ as the food for God's satisfaction.]]

C. The Tent of Meeting typifies Christ the Son as the place of offering:

1. The offerings were offered at the entrance of the Tent of Meeting; in order for an offering to be legitimate, it could not be offered anywhere else.2. In order to offer anything to God, we must take Christ as the ground of our offering.

D. In Leviticus 1, because Christ the Son is offered to Jehovah, Jehovah refers to the Father as the Receiver of the offering.

E. In verses 8 and 9 the priest who served the offering typifies Christ the Son as the serving One—our great High Priest and a Priest forever according to the order of Melchizedek.

F. As typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering.

G. The fire signifies God as the accepting agent:1. Fire consumes and devours; God accepted the offering by burning it.

2. The fire that burned the burnt offering was God Himself; it was God's mouth.

3. The burning of the burnt offering was the divine eating.

H. The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent; Christ's inward parts and His daily walk were continually being washed by the Holy Spirit to keep Him from being defiled by His contact with earthly things.

I. In Leviticus 1:3, 8, and 9 we see that the entire Divine Trinity is involved in the burnt offering.]]

**IV. To live a life of the continual burnt offering is to be a living sacrifice:**

A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice.

B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God.

C. The sacrifice in Romans 12:1 is living because it has life through resurrection:

- 1. To be a living sacrifice means that we constantly offer ourselves to the Lord.
- 2. We offer ourselves to the Lord continually, and the Lord can use us continually.

D. This sacrifice is holy because, positionally, it has been separated to God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the Holy Spirit with God's life and God's holy nature for God's satisfaction; thus, this sacrifice is well pleasing to God.

E. In verse 1 the bodies are plural, but the sacrifice is singular:1. Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and

place of burning through the dark night of this age until the morning, until the Lord Jesus comes again.<sup>3</sup> The continual burning of the fire on the altar signifies that God as the holy fire in the universe is always ready to receive (burn) what is offered to Him as food, and that God's desire to accept what is offered to Him never ceases.

**D. The type of the burnt offering shows us that we need to have a life of the continual burnt offering, a life with fire burning on the altar all day long.]]**

unrelated.<sup>2</sup> All our service should constitute one whole service, and this service must be unique because it is the service of the one Body in Christ.]]

<sup>3</sup> The church life as a whole is a burnt offering for the satisfaction of God. <sup>4</sup> The believers live in the Body of Christ by presenting their bodies as a living sacrifice; to have the Body life we need to present our bodies to the Lord and to His Body.

**V. All our service to God must be based on the fire from the altar of burnt offering:**

**A. God wanted the service of the children of Israel to be based on this fire.****B. The service that we render to God in the church life must originate with the fire on the altar of burnt offering, and our service must come out of the burning of God's fire and be the issue of this fire.]]**

**Day1:** *Lev1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.*

*John4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.*

*John5:19* Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.<sup>30</sup> 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.<sup>6:38</sup> For I have come down from heaven not to do My own will but the will of Him who sent Me.

**Day2:** *John7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me. <sup>18</sup> He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.*

**Day3:** *Lev1:8 Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; <sup>9</sup> But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.*

*John7:38* He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. <sup>39</sup> 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.

**Day4:** *2Pet1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;*

Leviticus 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

**Day5:** *Rom12:1 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. <sup>5</sup> So we who are many are one Body in Christ, and individually members one of another.*

**Day6:** *Lev9:24 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.*

*Rom12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.*

*Exo3:2* 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.

《Composition for prophecy》

### Experience ①: A man should live absolutely for God

If we have never enjoyed Christ as the burnt offering, we cannot realize how sinful we are. We heard the gospel and repented, realizing that we are sinful. But we cannot know how sinful we are until we enjoy Christ as our burnt offering. The burnt offering means that mankind, created by God for the purpose of expressing and representing Him, should be for nothing other than God and should be absolutely for God. However, we are not absolutely for God. We need to realize this and take Christ as our burnt offering. Only when we enjoy Christ as our burnt offering will we realize how sinful we are.

If we realize how sinful we are, we will know that our love as well as our hate may be sinful. Ethically, to hate others is wrong and to love others is right. We may think that in the eyes of God loving others is acceptable and hating others is not acceptable. But in the eyes of God we hate people for ourselves and also love people for ourselves, not for God. From this point of view, loving others is just as sinful as hating others. Whatever we do for ourselves and not for God—whether it is moral or immoral, good or evil, a matter of love or of hate—is sinful in the eyes of God. As long as you do a certain thing for yourself, it is sinful.

God created us that we might be for Him. He created us to be His expression and His representation. He did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God.

#### For Junior/Senior High School Students

You need to be raised in the fold of culture and morality in your childhood. However, during your junior and senior high school ages, you need to start learning to come gradually out of culture and going into Christ. Culture and morality work like the law for Jews. They are like a sheepfold protecting you until Christ comes. Christ's coming is the coming of light, so when Christ comes, it will be daytime, not night time. During the daytime while Christ came, a flock of sheep should go out of a sheepfold and come to the green pasture to enjoy Christ as water and pasture. From junior or senior high school, or even from the sixth grade in elementary school, you need to live God's standard little by little by following Christ, instead of living the cultural or ethical standards.

According to the cultural and ethical standards, loving the other person is always correct. However, if you see it from God's viewpoint, a certain love may truly destroy a person. For example, we see a case that Absalom, the son of David rebelled against David and tried to kill him. When the mighty men of David eventually won the battle, David kept crying for Absalom and did not recognize the services of Joab, the chief of army. In this instance, Joab said, "Today you have shamed the faces of all your servants...In that you love those who hate you and hate those who love you...(2 Samuel 19:5-6)" Then, this became one of the causes for Joab to join to another rebellion and resulted in perishing with the opposers against David. David's natural love caused absolute chaos. This principle is the same in your school life.

It is wrong for you to love the others for your profit or for your glory, because in the first position, a man should be for God. A person who live for God will pray to discern whether his/her love comes from him/herself or come from God. In reality, chaos in human society not only comes from human fallen hatred but also from human natural love. If man can love things from God and hate things from Satan, then the most of confusions can be avoided. But because man loves those who hate him and hates those who love him, he will be fallen into the chaotic situation. As a Christian, you should live the highest standard of morality. This highest standard of morality is much higher than the cultural standard of morality. The highest standard of morality requires us to be absolutely for God.

### Experience ②: Burn continually by the fire of burnt offering from heaven

The believers live in the Body of Christ by presenting their bodies as a living sacrifice. In Romans 12:1 Paul says, "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." In order to have the Body life, we need to have our body presented both to the Lord and to the Body. We should present our body to the Lord for the Body. In His salvation the Lord has released our body from the usurping hand of the enemy, Satan. Now, in the organic union with Christ, we need to present our released body to the Lord for the Body life.

Every service to God must be based on the fire from the altar of burnt offering. In the Old Testament the priests burned incense before God. The burning of incense symbolizes the service rendered to God by man. The fire used to burn incense must be from the fire from the altar of burnt offering. If the person did not burn incense with the fire from the altar of burnt offering, that is, if he offered strange fire, his service was not accepted by God, and he suffered the judgment of death. This example shows that our service to God must be based on the fire from the altar of burnt offering.

#### For young working saints

One Olympic gold medalist "burns" himself with a fire for the glory of his own. Another "burns" himself with a fire for those who believed him and supported him. The former is a gold medalist with poor humanity; the latter is a gold medalist with good humanity. But as a Christian, you must not "burn" yourself with either fire. The fire that burns you must be the fire from the altar of the burnt offering.

Do not burn for yourself while serving in the church, nor struggling in the working life. Just because everyone in the world is doing it that way, never think it is okay for you to do even a little bit. From the eyes of God, only the fire from God, and from heaven is the right kind of fire. Any fire apart from it, is a strange fire, and cannot be accepted by God. The burnt offering has something to do with your consecration. Spiritual fire burns your spirit when you consecrate yourself, just like the fire coming down from heaven burning the burnt offering. Furthermore, this fire is different from the natural fire, it will never go out. It is a fire that keeps on burning without using your natural things as the fuel.

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. FT: The fact that the fire burned in the thornbush without consuming it indicates that God Himself, not Moses, would be the "fuel" for the burning.

In order for you to succeed in your business life, you have to be burning. But you have to burn with fire from heaven, not by natural fire. For this, you should do the following.

1. Renew your consecration by the burning fire of Holy Spirit every morning in the Holy Word: In the Words of the Bible, there is not only the nurturing of life and the cleansing of the water of life, but also the fire of the Holy Spirit. When you exercise your spirit and scrape against the Word, the flame flares up and the Holy Spirit burns in your spirit. And you should consecrate yourself to the Lord anew every morning.
2. Burn in spirit, serve the Lord (Rom. 12: 11): Working in the company is part of serving the Lord. You should consecrate your business life to the Lord. And work diligently and hard for God, and for the testimony of God. Then you'll be burned by the fire of the Holy Spirit and works for the glory of God, God will surely supply your material needs abundantly, and the spiritual strong testimony shall be brought out.

## 過去二十世紀とおし

過去二十世紀とおし、  
千万の貴ちようないのち  
こころのたから  
高貴な地位  
かがやかしい前途  
主-イエ-スに  
無駄づ-かいされてきた  
主を愛すものに  
主は愛らしく  
すべてさ-さぐ  
ささぐにふさわしいかた  
主にそそいだのは 無駄でない  
香-ばしいあかし  
甘き主 あかしす  
主にそそいだのは 無駄でない  
香-ばしいあかし  
甘き主 あかしす

## 已過二十世紀以來

已過二十世紀以來  
千千萬萬寶貴的性命、  
心愛的奇珍、崇高的地位、  
以及燦爛的前途、  
都曾枉費在主耶穌身上。  
對這些愛主的人、  
祂是全然可愛、  
祂是全然可愛、  
配得我們獻上一切、  
我們澆在主身上的不是枉費、  
乃是馨香的見證、  
見證祂的甘甜。

## Throughout the past twenty centuries

Throughout the past twenty centuries  
Tens of thousands of precious lives,  
Heart treasures, high positions,  
And golden futures have been “wasted”  
Upon the Lord Jesus.  
To the ones who love Him in such a way  
He is altogether lovely and worthy of their  
offering.  
What they have poured upon the Lord is not a  
waste  
But a fragrant testimony of His sweetness.  
What they have poured upon the Lord is not a  
waste  
But a fragrant testimony of His sweetness.

## 228 その靈の豊満 十字架を通して

1. 主よ、血しおにてわれをあらい、  
きよきあぶらを そそぎたまえ。  
わがせいかつは 失ばいのみぞ、  
れいに満たせや、主のため生く。  
(復)ああ、主よ、自己より、解きはなちませ！  
いまよりとわに 主を満たせや。
2. なんとかわきしわれのころ；  
れいの満たしを せつにもとむ。  
打たれたいわに われをかくし、  
生けるみずにて、あふれさせよ。
3. 冷えたるころ、にぶきあゆみ；  
聖れいに満たせ、主にそむかず。  
さい壇のうえに、わが身を置く；  
主の火よ、くだり、焼き尽くせや。
4. 主よ、十字架にてさらに燃やせ、  
われ、はいと化し、主、増すために；  
日ごとその靈を 満ち満たせや、  
生けるいのちを ながすために。

## 228 聖靈の豊満 藉十字架

- 1, 求主宝血洁净我，洗尽所有罪过，将你圣洁的膏油，  
重新为我涂抹。我认自己的生活，真是失败、软弱，  
我望充满你的灵，完全为你而活。  
(副)哦，求主救我脱离这个可怜的自己！  
求主使我从今后，完全充满了你。
- 2, 我心何等的干旱，常为软弱悲叹；我是何等的盼望，  
能被圣灵充满。求主让我今隐藏在你击伤石磐；  
求主今听我呼求，让你活水泛滥。
- 3, 我心何等的冷淡，顺服何等迟慢；愿主圣灵充满我，  
使我不再背叛。我今躺卧在祭坛，不敢稍为动弹；  
求主烈火从天降，把我所有烧干。
- 4, 求主十架在我身，天天作工更深，把我度量扩充大，  
使我化为灰尘；好叫圣灵充满我，天天比前更多，  
你的活水到处流，解除众人干渴。

## 280 Fullness of the Spirit - By the Cross

- 1, Lord, may Thy blood now cleanse me,  
Wash all my sins away,  
That with Thy Holy Spirit  
Thou may anoint, I pray.  
My service, I confess, Lord  
Is failure-full and weak  
The filling of Thy Spirit  
To live for Thee I seek.  
(C) Oh, from myself deliver,  
From all its misery;  
I'd henceforth be forever  
Completely filled with Thee.
- 4, Oh, may Thy Cross within me  
Deepen its work and burn,  
In me enlarge Thy measure,  
And me to ashes turn.  
Oh, may Thy Spirit fill me  
Each day more than before,  
And may Thy living water  
On me and thru me pour.