

WEEK 30 — OUTLINE

The Altar of Burnt Offering

Scripture Reading: Exo. 27:1-8; Heb. 9:14; 13:10

« DAY 1 »

I. The two altars—the altar of burnt offering and the golden incense altar—are for the carrying out of God’s economy (Exo. 27:1-8; 30:1-10; Heb. 13:10; 9:4; Rev. 8:3):

- A. God’s work is to complete His economy, and in His economy God desires to have an enlarged, universal, divine-human incorporation (John 14:20):
 - 1. God has come out of the tabernacle in order to bring us into the tabernacle, to bring us to the very place where He dwells.
 - 2. The Lord Jesus went to the cross with the intention that we, fallen sinners, might be brought back to Himself in the place where He dwells (vv. 3, 10-11, 20; 17:21, 24).
- B. The two altars are related to God’s complete salvation (Rom. 5:10):
 - 1. The altar of burnt offering is related to God’s judicial redemption accomplished in the physical realm by Christ in His earthly ministry (v. 10a; 8:3; Heb. 9:14; 7:27; 10:10).
 - 2. The golden altar of incense is related to God’s organic salvation carried out in the divine and mystical realm by Christ in His heavenly ministry (Rom. 5:10b; 8:34; Heb. 7:25; 9:24).

« DAY 2 »

- C. We need to see that the two altars (Exo. 40:5-6) are connected by the anointing (30:26-28), by the blood of the sin offering (Lev. 16:18; 4:7), and by the fire that burned the offerings (6:13; 16:12).

II. The altar of burnt offering typifies the cross of Christ (Exo. 27:1; 38:1; 40:6, 29; Heb. 13:10):

- A. The cross is the base, the ground, of all spiritual experience; all spiritual experience begins from the cross (Gal. 6:14; 1 Cor. 2:2; Gal. 2:20).
- B. The cross is the center of God’s operation in His economy (3:1; 1:4; 2:19-21; 3:13; 5:24; 6:14):

« DAY 3 »

- 1. In His economy God gives us one person—Christ—and one way—the cross (Col. 1:12, 20, 27).
- 2. The cross is the center of God’s government; God governs everything by the cross and

deals with everything by the cross.

III. The altar of burnt offering was made of acacia wood overlaid with bronze (Exo. 27:1-2):

- A. The basic substance of the altar of burnt offering was acacia wood:
 - 1. The acacia wood signifies the humanity of the Lord Jesus, who was judged by God on the cross as our Substitute (1 Tim. 2:5).
 - 2. The cross is not merely a thing; the cross is related to a person, and this person is Christ.
 - 3. The saving element is not in the cross as a thing but in a person, in the One who was crucified for us (Gal. 2:20).
 - 4. The effectiveness of the cross is not in the cross itself; it is in that humanity, which is related to the cross and which was crucified on it.
- B. The bronze signifies God's righteous judgment on Christ as our Substitute (Exo. 27:2; Num. 16:37-39; Rom. 8:3).
- C. The acacia wood overlaid with bronze signifies that Christ became a man to die on the cross to bear the judgment of God for us (1 Pet. 3:18).

<< DAY 4 >>

IV. The grating is the most important part of the altar, for it depicts the mystery of Christ's redemption (Exo. 27:4; Rom. 3:24; Col. 1:14):

- A. The grating signifies Christ the Redeemer in His redemptive work (Exo. 27:4; Eph. 1:7).
- B. The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption (Exo. 27:4).
- C. The bronze grating within the altar signifies that God's judgment reached the inward parts of Christ (Psa. 22:14).
- D. That the grating was within the altar signifies that God's judgment (bronze) upon Christ as our Substitute was not merely outward but reached the inward parts of Christ (v. 14):
 - 1. The holy fire of God's judgment was not only outside of Christ but also burned within Him.
 - 2. When Christ bore God's judgment, that judgment reached His heart, His inward parts; His heart melted in His inward parts (v. 14).
 - 3. God's judgment upon Christ was experienced more inwardly than it was outwardly:
 - a. Actually, Christ suffered more inwardly than He did outwardly.
 - b. The grating—the place where the holy fire of God's judgment burned—was in the

Lord Jesus, in His inward parts.

- c. The significance of the grating being within the altar is that Christ bore God's judgment with His heart and not only on His body.

« DAY 5 »

- E. Redemption is not merely a matter—it is a person, Christ Himself; therefore, Christ and His redemption cannot be separated (Heb. 9:12).

V. The four rings of bronze at the four ends of the grating typify the eternal Spirit (Exo. 27:4; Heb. 9:14):

- A. The all-inclusive Christ died an all-inclusive death through the eternal Spirit; thus, the efficacy of Christ's redemption depends upon the eternal Spirit:
 - 1. Christ's blood is effective because He offered Himself to God through the eternal Spirit (1 John 1:7).
 - 2. Christ offered Himself as the sacrifice, but the efficacy and power of Christ's redemption depend on the eternal Spirit; it is crucial that we see this (Heb. 9:14).
- B. The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit (John 7:39; 1 Cor. 15:45b; Gal. 3:1-2).

« DAY 6 »

VI. The poles upon the two sides of the altar signify the move of the cross by the coordination of the believers as a testimony (Exo. 27:6-7):

- A. Those who preach the cross, proclaiming Christ crucified, must do so in coordination as a testimony (1 Cor. 1:23).
- B. If we are living persons preaching the cross by bearing a testimony in coordination, we will be qualified to carry the altar in its journey on earth.

VII. With the altar of burnt offering, we have a picture of the entire New Testament—the redeeming Christ, the Spirit, and the church (Rom. 8:3, 9-11; 12:4-5; 1 Cor. 15:3-4, 45b; 12:12-13; Gal. 1:4; 3:1-2, 13-14; 6:10, 15):

- A. In the Gospels we see Christ as the redemptive grating and the rings in the process of being formed (John 1:29; 3:14; 12:24; 19:34; 7:37-39; 14:16-18).
- B. In the book of Acts we have the Spirit as the four rings (1:8).
- C. In the Epistles we have the definition of the four rings (Heb. 9:14; Rom. 8:9-11; 1 Cor. 15:45b; 6:17; Gal. 3:1-2, 14; Rev. 5:6).
- D. The Body of Christ carries the redeeming Christ throughout the earth by the all-inclusive Spirit (1 Cor. 12:12-13; Rev. 1:12-13a; 2:1, 7a).

E. The Body of Christ bears the testimony of Jesus throughout the earth by the all-inclusive Spirit; this is the revelation of the New Testament (2 Cor. 4:5, 7).

<< WEEK 30 — DAY 1 >>

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

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.

According to the divine revelation in the Scriptures, God's work in the universe is to complete His economy, and God's desire in His economy is to have a unique incorporation. This is His universal concern. Millions of Adam's descendants have become believers in Christ. God's intention is to incorporate Himself with all the believers of Christ into one incorporation. The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do. This is the beginning of the universal incorporation, an incorporation which started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20. May the Lord open our eyes to see that the Triune God, who is Himself an incorporation, has incorporated all the believers of Christ into His unique, universal incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 26)

Today's Reading

The New Testament indicates that if we are still around the altar, we are not in the tabernacle with God. We need to go to the showbread table, the lampstand, the incense altar, and eventually reach the Ark. There on the Ark we have the propitiation cover, the throne of grace spoken of in Hebrews 4:16.

When we reach the throne of grace, we are not only in the presence of God—we are even in God Himself. There we and God are one. In the words of Colossians 3:3, our life is hidden with Christ in God. The God who hides us is not at the altar; He is at the Ark. Furthermore, we are hidden in God not at the altar, but at the Ark. God has come out of the tabernacle in order to bring us into the tabernacle, to bring us to the very place where He dwells.

The Lord Jesus came from heaven to earth and visited the earth for thirty-three and a half years. Although He visited the earth, He dwells in the Holy of Holies, and He wants to bring us there. He went to the altar, to the cross, with the intention that we, fallen sinners, might be brought back to Himself in the place where He dwells. To have this understanding is a great help to us in our experience. (Life-study of Exodus, p. 1206)

Romans 1—4 shows us the aspect of judicial redemption in God's complete salvation; the remaining twelve chapters show us the aspect of organic salvation in God's complete salvation. We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows us that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in 5:10, which says, "...Much more we will be saved in His life." Today we are passing through the processes of God's organic salvation that we may be saved in His life. On the one hand, we have been saved; on the other hand, we are still being saved. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 45)

Paul shows us that we are saved because we have been redeemed, justified, and reconciled to God. However, we have not yet been saved to the extent of being sanctified, transformed, and conformed to the image of God's Son. Redemption, justification, and reconciliation, which are accomplished outside of us by the death of Christ, redeem us objectively; sanctification, transformation, and conformation, which are accomplished within us by the working of Christ's life, save us subjectively. Objective redemption redeems us positionally from condemnation and eternal punishment; subjective salvation saves us dispositionally from our old man, our self, and our natural life. (Rom. 5:10, footnote 2)

Further Reading: Life-study of Exodus, msg. 104; Three Aspects of the Church, Book One: The Meaning of the Church, ch. 13

« WEEK 30 — DAY 2 »

Morning Nourishment

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Heb. 13:10 We have an altar from which they who are serving the tabernacle have no right to eat.

According to the Bible, the two altars are linked. Exodus 30:27 and 28 say that both the altar of incense and the altar of burnt offering were anointed with the holy anointing oil. After the tabernacle and its utensils were anointed, the two altars were anointed. Exodus 30:26-28 says, “And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base.” Notice that the sequence in these verses is the tabernacle, the Ark, the table, the lampstand, the altar of incense, and the altar of burnt offering. Thus, the anointing connects the two altars.

The anointing signifies God’s move. According to God’s move, therefore, the incense altar and the altar of burnt offering are connected. The anointing is the connecting element. (Life-study of Exodus, p. 1620)

Today’s Reading

The altars were also connected by the blood of the sin offering offered for propitiation, or atonement, on the day of Atonement....On that day the most important sin offering was offered. After the blood of this offering was shed, it was brought from the altar into the Holy Place and applied to the four corners of the incense altar. A portion of the blood was also brought into the Holy of Holies, and the remainder was poured out around the altar in the outer court. This propitiating blood also connected the two altars.

Furthermore, the two altars were connected by the fire that burned on the altar in the outer court. If we read the Old Testament carefully, we shall see that no strange fire was allowed to be on the incense altar for the burning of the incense. Rather, the only fire that could be used to burn the incense was the fire from the altar of burnt offering, the fire which had come down from the heavens....The heavenly fire, the fire that came from God, that was used to burn the offerings on the altar of burnt offering was also used to burn the incense on the incense altar. By this we see that the fire that burned the offerings was also an element that linked these two altars....By these three elements—the anointing, the blood, and the fire—the two altars are connected.

I often like to recall my experience when I was saved. I was fresh and new, and all the spiritual experiences were fresh and tasteful. Like many others, I surely had a sweet time with the Lord Jesus when I was saved. The reason for this is that all spiritual experiences are initiated by the experience of the cross and implied in that experience. Apart from the cross, we cannot have any experience in the Spirit. The cross is the base, the ground, the initial factor, of all spiritual experience. Thus, the cross is vitally important.

The altar of the burnt offering typifies the cross of Christ. Referring to this, Hebrews 13:10 says, “We have an altar from which they who are serving the tabernacle have no right to eat.” The altar among the Israelites in ancient times was a type of the cross as the real altar. (Life-study of Exodus, pp. 1620-1621, 1208)

Christ certainly was not crucified without cause. On the contrary, He was crucified for a very great cause. In fact, the cross is the center of God’s operation in His economy, just as Christ Himself is the center of God’s economy. In the carrying out of God’s economy, the cross is the center. Without Christ, God’s economy has no center, and without the cross of Christ the operation of God’s economy is without a center. Thus, the carrying out of God’s economy wholly depends on the cross of Christ. The cross is the center of God’s operation in the universe to carry out His economy. (Life-study of Galatians, pp. 103-104)

Further Reading: The Service for Building Up the House of God, ch. 2; CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 14

« WEEK 30 — DAY 3 »

Morning Nourishment

Exo. 27:1-2 And you shall make the altar of acacia wood, a length of five cubits and a width of five cubits; the altar shall be square; and three cubits, its height. And you shall make its horns upon its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

The altar was made of acacia wood (Exo. 27:1a), signifying the man Jesus (1 Tim. 2:5) being judged as our Substitute by God. At this point we need to ask an important question: Is the cross, the altar, a person, or is it a thing? The reason we must raise this question is that the substance of the altar is acacia wood, and acacia wood signifies the Lord's humanity. The acacia wood used in making the altar was overlaid with bronze. The basic substance, the basic material, of the altar, however, was acacia wood, not bronze. This acacia wood signifies the man Jesus. This implies that the altar, the cross, is related to a man.

Suppose there was an altar, but there were no sacrifices on it. Could the altar itself save anyone? Certainly not. In like manner, suppose that there was the cross, but no one dying on the cross for us. Could the cross in itself save us? Again, the answer is no. The saving element is not in the cross as a thing; it is in the person who was crucified on the cross for us. In the same principle, when we come to the Lord's table, we do not partake of the table itself, but we eat the food on the table. We eat what is offered on the altar, the table. Thus, when we speak of the altar, we do not mainly refer to the altar itself; we mainly are speaking of what is offered on the altar.

In typology, the Lord used acacia wood as the material for the building of the altar. This indicates that the effectiveness of the cross is not in the cross itself, but in that humanity which is related to the cross and which was crucified on it. This humanity is the same as that indicated by the Ark, which was also made of acacia wood. Acacia wood is the essence and substance of both the Ark and the altar. Only that humanity which is up to the standard of the Ark can be our substitute on the cross to save us. This humanity, of course, is found only in the Lord Jesus. The Lord Jesus is the only One who has this humanity.

Exodus 27:2 says concerning the altar, "And you shall overlay it with bronze." This signifies God's righteous judgment on Christ as our Substitute (Num. 16:37-38). In Numbers 16 we see that the bronze used to overlay the altar came from the censers of two hundred fifty rebellious ones who were judged by God with fire. After God judged them, He charged Moses to take the bronze censers and use them to overlay the altar. Thus, the bronze overlaying the altar indicates judgment. In typology, copper, bronze, and brass all signify God's judgment.

When Christ was on the cross, He was a man, signified by the acacia wood. But He was overlaid with bronze, with God's judgment. Unlike the Ark, which was overlaid with gold signifying God's nature, the altar was overlaid with bronze, signifying God's righteous judgment. Thus, as the man who died on the cross, Christ was fully judged by God as our Substitute. He bore for us the judgment which we should have borne. He was fully covered, overlaid, by God's judgment. On the cross He was the man judged by God. (Life-study of Exodus, pp. 1209-1210, 1213)

Further Reading: Life-study of Exodus, msg. 106

« WEEK 30 — DAY 4 »

Morning Nourishment

Exo. 27:4 And you shall make a grating, a network of bronze for it; and on the net you shall make four bronze rings at its four ends.

Psa. 22:14 I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted within me.

The grating, the network of bronze, inside the altar signifies Christ Himself in His redemptive work. It stretched horizontally from side to side at the middle of the height of the altar (Exo. 27:5). The wood was placed on this grating, and the sacrifices were put on the wood. As the wood and the sacrifices burned, the ashes fell through the grating to the bottom of the altar, and the smoke ascended as a sweet savor to God for His satisfaction. The ashes were proof that the sacrifice had been accepted by God and that the offerer had been forgiven. God enjoyed the aroma of the burning sacrifice, and the offerer enjoyed peace.

The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption. That the grating was within the altar signifies that God's judgment upon Christ as our Substitute was not merely outward but reached the inward parts of Christ (Psa. 22:14). (Exo. 27:4, footnote 1)

Today's Reading

If there were only the four walls of the altar without the grating inside the altar, the altar would be empty. The significance of the altar depends completely on the grating, the network, with the four rings. Yes, the rings are for the move of the altar, but they are connected to the grating inside the altar. Without the grating, there would be no rings, and without the rings, the altar could not move. This brings us to a very important matter: Without the grating there would be no way to have the fire used in burning the sacrifices. Thus, both for the burning of the sacrifices and for the move of the altar, the grating with the four rings is necessary.

We may compare the grating and the rings to the inward parts of our physical body. Our inward parts are more vital than our skin and hair. In the same principle, the grating is the important part of the altar. If the grating were removed, the altar would become an empty box, not useful for anything. The content of the altar is the grating with the rings.

It is important to find out the significance of the grating. The grating was made of bronze. In typology, bronze signifies the righteous judgment of God. This should also be the significance of the grating being made of bronze. [Previously] we pointed out that the altar should be related to a person, for it was made of acacia wood overlaid with bronze. This signifies that Christ became a man to die on the cross to bear the judgment of God for us. The cross is not merely a thing; it is related to a person, as indicated by the fact that the altar, a type of the cross, was made of acacia wood, which signifies the humanity of the Lord Jesus. Therefore, the cross is related to a person, and this person is Christ.

The bronze grating within the altar signifies that God's judgment reached the inward parts of Christ. God's judgment upon Christ as our Substitute was not merely outward. The holy fire of God's judgment was not just outside of Christ, but also burned within Him. This is indicated in Psalm 22, a psalm concerning the sufferings of Christ on the cross. Verse 14 says, "I am poured out like water, / And all my bones are out of joint. / My heart is like wax; / It is melted within me." This indicates that when Christ bore God's judgment, that judgment reached His heart, His inward parts. His bones were out of joint, but His heart melted in His inward parts. This means that God's judgment upon Christ was experienced more inwardly than it was outwardly.

In fact, He suffered more inwardly than He did outwardly. The grating was not outside of Him; it was in Him. Therefore, the place where the holy fire of God's judgment burned was in the inward parts of the Lord Jesus. (Life-study of Exodus, pp. 1218-1219)

Further Reading: Life-study of Exodus, msg. 105

« WEEK 30 — DAY 5 »

Morning Nourishment

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.

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?

The grating signifies more than just the redemption of Christ. According to the Bible, Christ and His redemption cannot be separated. Christ Himself is our redemption. Redemption is not merely a matter—it is also a person. Yes, the grating does signify the redemption of Christ. However, it actually signifies the redeeming Christ. The grating is a type of Christ in His redemption. (Life-study of Exodus, p. 1246)

Today's Reading

At the four ends of the grating, the network, there were four bronze rings. In typology these rings refer to the eternal Spirit spoken of in Hebrews 9:14...Christ's blood is effective because He offered Himself to God through the eternal Spirit. The eternal Spirit, typified by the rings on the network, is the source of the efficacy of Christ's cross. The eternal Spirit is the power, the strength, of the cross of Christ. Apart from the eternal Spirit, the redemption of Christ could not be effective; it could not be powerful and full of strength. Again I say, the eternal Spirit is the power, the strength, the efficacy, of Christ's redemption.

If the four bronze rings had been taken away from the grating, the grating would have fallen down. It was held to the altar by the four rings. This is full of spiritual significance. We may talk about the cross, about the death of Christ on the cross, and about the fact that we have been crucified with Christ. But without the Spirit, all this talk would be vain. Apart from the eternal Spirit, the death of Christ is not effective. It is very crucial that we realize that the efficacy and power of Christ's redemption depend upon the eternal Spirit.

I am very thankful for the picture in Exodus 27. Through this picture we can see that the eternal Spirit is linked to the full redemption of Christ. What is the grating? The grating is the inner content of Christ's redemption. What are the four rings? The four rings are the type of the eternal Spirit, who makes Christ's redemption effective and who is the power for the move of the cross of Christ. The word of the cross is powerful because it is joined to the eternal Spirit. When we preach the cross with the redemption of Christ, this preaching must be connected to the eternal Spirit. Then in our experience we shall have a grating with four rings, the redemption of Christ connected to the eternal Spirit.

Christ as the High Priest offered Himself to God as the sin offering through the eternal Spirit once for all, through One who is without beginning or ending. Therefore, what Christ offered is powerful and efficacious.

Now we have an answer to the question of why Christ needed to offer Himself through the eternal Spirit. We have seen that as a man He did not do anything on His own. Everything He did was under the leading of the Spirit and by the power of the eternal Spirit. This is signified by the four rings on the grating. The full weight of the grating was borne by the rings. Therefore, what is accomplished by the grating is powerful and efficacious. This means that the power, the strength, and the efficacy of the redemption accomplished by the grating depends on the four rings. The power of Christ's redemption depends on the eternal Spirit.

The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit. The Spirit is not added to Christ. Certain Christians have a concept that the Spirit has been added to Christ. But the revelation in the Bible is that Christ issues in the all-inclusive Spirit. In other words, the all-inclusive Spirit is identical to Christ, and Christ is identified with the all-inclusive Spirit. (Life-study of Exodus, pp. 1219-1221, 1238-1239, 1249)

Further Reading: Life-study of Exodus, msg. 107

« WEEK 30 — DAY 6 »

Morning Nourishment

Exo. 27:6-7 And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. And its poles shall be put into the rings, and the poles shall be on the two sides of the altar when it is carried.

The poles [in Exodus 27:6-7] were for the move of the altar. They were made of acacia wood overlaid with bronze, signifying Christ as a man under God's judgment. These poles were put into the rings, signifying the move of the cross by the power of the Spirit. Moreover, the poles upon the two sides of the altar were to be carried by men. This signifies the move of the cross by the coordination of the believers as a testimony.

The altar was to be borne on men's shoulders. Today the preaching of the cross must be done by human beings. But those who preach the cross must do so in coordination as a testimony. This was the reason the Lord Jesus sent out His disciples to preach two by two. Two is the number of testimony. In coordination and as a testimony, the believers are to carry the redemption of Christ by the power of the Spirit to the four corners of the earth. (Life-study of Exodus, p. 1223)

Today's Reading

It is very meaningful and significant that Christ bore God's judgment inwardly even more than outwardly. Furthermore, the eternal Spirit is linked to Christ's full redemption. This Spirit is for the burning within and also for the moving without. Today the cross must be preached in the way of burning and moving through the eternal Spirit. We who preach the cross must be living persons in coordination bearing a testimony. Then we shall be qualified to carry the altar in its journey on earth.

The picture of the altar portrays the redeeming Christ, the all-inclusive Spirit, and the church. It is not sufficient for the cross of Christ to be preached by individuals. If we are individualistic, we lose the power necessary to preach the cross. The cross of Christ must be preached by the church. In other words, it is the Body which carries the cross of Christ, which carries the redeeming Christ in the all-inclusive life-giving Spirit.

As we consider the type of the altar, we see that the altar with the grating, the rings, and the poles signifies the entire New Testament. The New Testament reveals the redeeming Christ, the Spirit, and the church. According to the New Testament, Christ, the redeeming One, issues in the all-inclusive Spirit, and in this Spirit, the church, the Body, bears Christ and His cross. The altar moves by the poles in the rings upon the shoulders of a corporate body. We today are included in the number of those carrying the altar. We have put our shoulders under the poles, and we are carrying the redeeming Christ in the all-inclusive Spirit.

What we need today is the full realization of the redeeming Christ and the genuine experience of the Spirit. We need to realize Christ and His redemption, and we need to experience the Spirit who is the issue of the redeeming Christ. Then we shall become a living church carrying this testimony to the four corners of the earth.

I would encourage you to read the New Testament again in the light of this picture of the altar with the grating, the rings, and the poles. In the Gospels we see Christ as the grating and the rings in the process of being formed. In the book of Acts the four rings appear. Then all the Epistles from Romans through Revelation reveal more concerning the rings, concluding with the sevenfold Spirit. This is the revelation in the New Testament. By this we see that the contents of the altar require the entire New Testament to be defined. The four Gospels portray the grating, and all the Epistles present a full picture of the four rings with the two poles. Praise the Lord for this clear picture showing how the redemption of Christ is living, powerful, and full of strength and efficacy before God and man! (Life-study of Exodus, pp. 1224, 1252, 1242-1243)

Further Reading: Life-study of Exodus, msgs. 108-109

<< WEEK 30 — HYMN >>

Hymns, #1090

1

Dear Lord, how precious is Thy blood,
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

2

'Tis by Thy blood we've been redeemed,
And by it sanctified.
Now is our conscience free from sin,
From dead works purified.

3

Better than Abel's, now Thy blood
Speaks unto God for us.
Perfect redemption it provides,
Meeting God's righteousness.

4

Through the eternal Spirit, Thou
Offeredst Thyself to God.
This sacrifice can ne'er grow old;
Timeless is Thy dear blood.

5

'Tis by Thy blood we boldly come
Unto the throne of grace,
Unto our God, the cov'nant new,
And to the Holiest Place.

6

Lord, by Thy blood, God is obliged
His very Self to give;
He must receive us to Himself,
And He in us must live.

7

Dear Lord, how precious is Thy blood
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.