

WEEK 3 — OUTLINE

The Degradation of the Church— the Principle of Babylon and the Way to Overcome It

Scripture Reading: Rev. 17:1-6; 18:4, 7; Lev. 1:3-4, 9; 6:10-13

« DAY 1 »

I. The principle of Babylon (Heb. Babel) is man's endeavor to build up something from earth to heaven by human ability, by bricks (Gen. 11:1-9):

- A. *Stone is made by God, whereas bricks are made by man, being a human invention, a human product.*
- B. *Those who live according to the principle of Babylon do not see that they are limited; rather, they attempt to do the Lord's work by their natural ability with their human effort (cf. 1 Cor. 15:10, 58).*
- C. *The building of God is not built with man-made bricks and by human labor; it is built with God-created and transformed stones and by the divine work (3:12).*

II. The principle of Babylon is hypocrisy (Rev. 17:4, 6; Matt. 23:25-32; Luke 12:1):

- A. *The significance of Achan's sin was his coveting a beautiful Babylonian garment in his seeking to improve himself, to make himself look better, for the sake of appearance (Josh. 7:21).*
- B. *This was the sin of Ananias and Sapphira, who lied to the Holy Spirit (Acts 5:1-11):*
 - 1. They did not love the Lord very much, but they wanted to be looked upon as

those who greatly loved the Lord; they were just pretending.

2. They were not willing to offer everything cheerfully to God, but before man they acted as if they had offered all.

C. *Whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon (Matt. 6:1-6; 15:7-8).*

D. *Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride (John 5:41, 44; 7:18; 12:42-43; 2 Cor. 4:5; 1 Thes. 2:4-6).*

« DAY 2 »

III. The principle of Babylon is that of not considering herself a widow but of glorifying herself and living luxuriously (Rev. 18:7):

A. *Only those believers who have fallen would consider themselves not to be a widow; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is absent from them; because our Beloved is not here in the world, our heart is not here (Matt. 9:14-15; Luke 18:3).*

B. *Anything in our living that is in excess is luxury and is in the principle of Babylon (1 Tim. 6:6-10).*

IV. The principle of Babylon is the principle of a harlot (Rev. 17:1-6):

« DAY 3 »

A. *Babylon's purpose is for man to make a name for himself and deny God's name (Gen. 11:4):*

1. To denominate the church by taking any name other than our Lord's is spiritual

fornication (cf. Rev. 3:8).

2. The church, as the pure virgin espoused to Christ, should have no name other than her Husband's (2 Cor. 11:2; 1 Cor. 1:10).

B. Babylon means confusion (Gen. 11:6-7):

1. In the church we should not have different kinds of speaking; we should have only one mind and one mouth under one ministry with one unique teaching for the one Body (Rom. 15:5-6; 1 Cor. 1:10; Phil. 2:2; 1 Tim. 1:3-4).
2. When we are in our mind, we are in the principle of Babylon; when we are in our spirit, we are in today's Jerusalem, in which there is the divine oneness (John 4:23-24; Eph. 4:3).
3. We should not dare to have any division, because our Husband is one, and we His wife are also one (Matt. 19:3-9).

C. With the rebellious people at Babel, there was a scattering (Gen. 11:8):

1. In the ancient time all the Israelites came together three times a year at Jerusalem; this was versus the scattering at Babel (Deut. 12:5; 16:16):
 - a. It was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations (Psa. 133).
 - b. Jerusalem not only signifies our spirit but also signifies the genuine ground of oneness, the ground of locality (Acts 8:1; 13:1; Rev. 1:11).
 - c. In order to come out of Babylon, we must be "in spirit, on the ground."
2. The sin of Jeroboam, who set up another center of worship, is the sin of division caused by one's ambition to have a kingdom, an empire, to satisfy his selfish desire (1 Kings 12:26-33).

D. Babylon is a mixture of the things of God with the things of the idols:

1. King Nebuchadnezzar of Babylon burned the house of God in Jerusalem,

carried away all the vessels that were in God's house for God's worship, and put them in the temple of his idols in Babylon (2 Chron. 36:6-7; Ezra 1:11).

2. In the New Testament this mixture is enlarged with the great Babylon (Rev. 17:3-5; cf. 21:18; 22:1).

« DAY 4 »

V. The Lord's call in the book of Revelation is for His people to come out of Babylon, the apostate church, so that they may return to the orthodoxy of the church (18:4-5):

A. According to God's Word, His children cannot partake of anything that has the character of Babylon (2 Cor. 6:17-18).

B. God hates the principle of Babylon more than anything else (Rev. 17:5-6; 18:4-5; 19:2).

C. Anything that is halfway and not absolute is called Babylon:

1. We need God to enlighten us so that in His light we may judge everything in us that is not absolute toward Him (3:16-19).
2. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon (cf. 2:6).
3. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ (John 7:18; 12:26; Phil. 1:19-21a; cf. Exo. 28:2).
4. The Lord requires that we delight and seek to be one who is absolute, not one who is living in the principle of Babylon.

D. When God judges the harlot and shatters all her work, and when He casts out all that she is and the principle she represents, voices from heaven will say, "Hallelujah!" (Rev. 19:1-4).

« DAY 5 »

VI. In order to overcome the principle of Babylon, we need to daily take Christ as our burnt offering, which typifies Christ in His living a life that is perfect and absolutely for God and for God's satisfaction and in His being the life that enables God's people to have such a living (Lev. 1:3, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:14-15; Gal. 2:19-20; Phil. 1:19-21a):

- A. *By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one; in such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way (Lev. 1:4).*
- B. *When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 15:45b; 2 Cor. 3:6, 17; 4:5), will immediately move and work within us to live a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (cf. Exo. 38:1).*

<< DAY 6 >>

- C. *The burnt offering being kept on the hearth of the altar until the morning signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (Lev. 6:9; 2 Pet. 1:19).*
- D. *The ashes, the result of the burnt offering, are a sign of God's acceptance of the offering (Lev. 6:10); the priest's putting on linen garments signifies that fineness, purity, and cleanness are needed in handling the ashes; his putting on other garments to carry the ashes outside the camp (v. 11) signifies that the*

handling of the ashes of the burnt offering was done in a stately manner.

- E. Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes (Gal. 2:20a); the putting of the ashes beside the altar toward the east (Lev. 1:16), the side of the sunrise, is an allusion to resurrection; in relation to the burnt offering, the ashes are not the end, for Christ's death brings in resurrection (Rom. 6:3-5).*
- F. God has a high regard for these ashes, for eventually the ashes will become the New Jerusalem; our being reduced to ashes brings us into the transformation of the Triune God (12:2; 2 Cor. 3:18); in resurrection we as ashes are transformed to become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem.*
- G. "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. Fire shall be kept burning on the altar continually; it shall not go out" (Lev. 6:12-13):*
- 1. The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food; the morning signifies a new start for the burning (vv. 12-13; cf. Luke 12:49-50; Rom. 12:11; 2 Tim. 1:6-7).*
 - 2. The burning of the burnt offering laid a foundation for the sweetness of the peace offering; this indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering; the burning of both the burnt offering and the peace offering signifies that both*

our absoluteness for God and our enjoyment of the Triune God are a matter of burning (Lev. 6:12-13).

« WEEK 3 — DAY 1 »

Morning Nourishment

Gen. 11:3-4 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar. And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

The name Babylon originates from “Babel.”...The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks. There is a basic difference between brick and stone. Stone is made by God, and bricks are made by man. Bricks are a human invention, a human product. The meaning of Babylon relates to man’s own efforts to build a tower to reach unto heaven. Babylon represents man’s ability....Everything consists of bricks baked by man; everything depends upon man’s action. Those who are according to this principle do not see that they are limited; rather, they attempt to do the Lord’s work by their own natural ability. They do not stand in a position where they are truly able to say, “Lord, if You do not give us grace, we cannot do anything.” They think that man’s ability can suffice for spiritual things. Their intention is to establish something upon the earth that will reach to heaven. (CWWN, vol. 34, “The Glorious Church,” p. 101)

Today’s Reading

Heaven is always above man. Though man may climb and build and though he may not fall, he still will not be able to touch heaven. God destroyed man’s plan to build the tower of Babel in order to show man that he is useless in spiritual matters. Man cannot do anything.

Another incident in the Old Testament...outstandingly manifests this principle. When the Israelites entered into the land of Canaan, the first person to commit sin was Achan....[Achan] said, “When I saw among the spoil a beautiful mantle of Shinar,...I coveted them and took them” (Josh. 7:21). A Babylonian garment seduced Achan to commit sin. What does this beautiful garment imply? A

beautiful garment is worn for the sake of appearance. When one puts on a beautiful garment, it means that he adorns himself to improve his appearance and to add a little luster to himself. Achan's coveting of the Babylonian garment meant that he was seeking to improve himself, to make himself look better. This was Achan's sin.

The first ones to commit sin in the New Testament after the church began...were Ananias and Sapphira....They lied to the Holy Spirit. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord. They were just pretending. They were not willing to offer everything cheerfully to God. Before man, however, they acted as if they had offered all. This is the Babylonian garment.

The principle of Babylon, therefore, is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God's children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood. It is put on as a veneer. Many long prayers are counterfeit; many prayerful tones are unreal....Whenever we put on a garment which does not match our actual condition, we are in the principle of Babylon.

God's children do not know how much falsehood they have put on in order to receive glory from man. This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God's children to be delivered from pretending before man....If we set our sight upon man's glory and man's position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness. May God make us true men. (CWWN, vol. 34, "The Glorious Church," pp. 102-103)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 5

« WEEK 3 — DAY 2 »

Morning Nourishment

Rev. 18:7 As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow.

17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

Another condition of Babylon is seen in Revelation 18:7....She sits as a queen. She has lost all of her character of being a widow. She has no feeling about the Lord Jesus being killed and crucified on the cross. Rather, she says, “I sit a queen.” She has lost her faithfulness; she has missed her proper goal. This is the principle of Babylon, and this is corrupted Christianity. (CWWN, vol. 34, “The Glorious Church,” p. 103)

In Revelation 18 Babylon typifies the fallen church....Only fallen ones do not consider themselves as a widow....Oh, if we want to serve the Lord faithfully in this world, we have to be a widow with respect to the world. We have to maintain a widow’s attitude toward the world daily. Once the disciples of John came to Jesus, saying, “Why do we and the Pharisees fast much, but Your disciples do not fast?” (Matt. 9:14). Jesus said unto them, “The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast” (v. 15). Oh, today He is no longer here. This is the time for us to fast. Are we fasting with respect to the world? This earth is not our home; we have no happiness on this earth because He is not here. (CWWN, vol. 18, p. 407)

Today’s Reading

Revelation 18 shows us many other things about Babylon, especially regarding the luxuries she enjoyed. Concerning our attitude toward the inventions of science, we can use many things when we have a need. Just as the apostle Paul

spoke of using the world (1 Cor. 7:31), our purpose with these things is simply to use them. However, luxurious enjoyment is another matter...We are not saying that we should not use certain things at all, but we are saying that anything in excess is luxury. Regardless of whether it is clothing, food, or housing, if it is excessive or beyond our need, it is luxury and in the principle of Babylon. God allows all that we need, but He does not permit things which are beyond our necessity. We should order our living according to the principle of need; then God will bless us. If we live according to our own lust, we are in the principle of Babylon, and God will not bless us. (CWWN, vol. 34, "The Glorious Church," pp. 103-104)

Eventually, Babylon is called "the great harlot" (Rev. 17:1) and "THE MOTHER OF THE HARLOTS" (v. 5)...A harlot is a woman having contact with males without a governing principle. A proper wife is one who keeps the governing principle, which is the principle of one wife for one husband.

In a sense, a number of Christians are like this...They travel from denomination to denomination. This is confusion. There is no governing principle. Confusion causes division, and division produces confusion. Division and confusion are very close sisters. They always go together. This is the character of a harlot!

We have to see that there is only one Christ. There is only one church. There is only one Head. There is only one Body! Regardless of where we are, we must be in that unique church.

According to the New Testament, there should be only one church for one city and one city with only one church (Acts 8:1; 13:1; Rev. 1:11). This is the governing principle of one wife with one husband. But the situation today is that of one woman with many men. This woman is Babylon, a harlot without a governing principle. Some people say that we are too narrow. But is it too narrow for a wife to have only one husband? We have to reject the principle of the harlot. A proper wife should always be narrow; she should have only one husband. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 212-213)

Further Reading: CWWN, vol. 18, pp. 405-410

« WEEK 3 – DAY 3 »

Morning Nourishment

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

To denominate the church by taking any name other than the Lord's is spiritual fornication. The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband's. All other names are an abomination in the eyes of God. (Rev. 3:8, footnote 3)

Today's Reading

In Genesis 11 with Babel you can see four main points. First, man at that time was trying to do something against God by attempting to make a name for himself (v. 4)...Babylon is good for man to make a name, not for man to call on the name of the Lord.

Second, Babylon means confusion. Of course, you may say that God came in to confuse the people there, to confound them. But you have to realize that this confounding from God was a punishment to man due to his trying to make a name for himself. He confounded them by causing them to have different languages. I speak my language, and you speak yours. I have my opinion, you have your thought, and we all are different; I do not understand you, nor do you understand me. This is a punishment from God....Those at Babel did not understand one another. This was done by God. He exercised His judgment upon the rebellious human race.

The third point with those at Babel is that all of them were scattered....In the local churches we have a gathering, not a scattering. The Bible reveals that God's people always gathered together in Jerusalem. In the ancient time all the

Israelites came together three times a year (Deut. 16:16)....They came together at Jerusalem, but at Babel there was a scattering.

In today's Christianity the first point is that man is going to make a name. The second point is the misunderstanding between all the Christian groups and denominations. The third point is the scattering. Each one goes his own way and direction. Man's attempt to make a name for himself, confusion, and scattering are the significant points with Babel. All these points are still remaining with Christianity because it has become today's Babylon.

King Nebuchadnezzar of Babylon came to destroy Jerusalem. He burned the house of God in Jerusalem, carried away all the vessels in God's house for God's worship, and put them in the temple of his idols in Babylon (2 Chron. 36:6-7). What a contradiction this was. This shows that even in Babylon, there are some of the things related to God. In the temple of idols in Babylon, there are some vessels belonging to God's house. This brings us to the fourth point concerning Babylon: it is a mixture of the things of God with the things of the idols.

In the New Testament this mixture is enlarged. In spirit John saw a vision of the great Babylon (Rev. 17:3-5). Babylon is decorated, gilded, with all the things of the New Jerusalem. The New Jerusalem is built with three precious materials: gold, precious stones, and pearls (21:18-21). The great Babylon is gilded with gold, precious stones, and pearls. She gives people the appearance that she is the same as the New Jerusalem, but she is not built in a solid way with these precious things; she is only gilded with these treasures as ornaments for outward display. This is a deception intending to entice people. It is the harlot's false appearance.

The difference between apostate Christendom and the genuine church is that one is a mixture, but the other is pure. In the New Jerusalem there is no mixture. Everything is pure. Revelation 21:18 says the city is pure gold. Also, the river of water of life is bright as crystal (22:1). It is absolutely pure, without mixture. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 209-211)

Further Reading: CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 7; Life-study of Revelation, msg. 51-52

« WEEK 3 — DAY 4 »

Morning Nourishment

Rev. 18:2 ...He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird.

4 ...I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

What shall we do? The Lord's call in the book of Revelation is for His people to come out of her (18:4). In the eyes of God, Babylon is fallen (v. 2). The whole of Christianity today is the great Babylon in the principle of a harlot. We must obey the Lord's call to come out of her. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," p. 214)

Today's Reading

"Therefore 'come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you'; 'and I will be a Father to you, and you will be sons and daughters to Me'" [2 Cor. 6:17-18]. According to God's Word, His children cannot be involved in any matter containing the character of Babylon. God said that we must come out from every situation where man's power is mixed with God's power, where man's ability is mixed with God's work, and where man's opinion is mixed with God's Word. We cannot partake of anything that has the character of Babylon. We have to come out of it. God's children must learn from the depths of their spirit to separate themselves from Babylon and to judge all her actions. If we do this, we will not be condemned together with Babylon.

Day by day Babylon is becoming larger and larger. But God will judge her in the end. Revelation 19:1-4 says, "After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God. For true and righteous are His judgments; for He has judged

the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand. And a second time they said, Hallelujah! And her smoke goes up forever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!" When God judges the harlot and shatters all her work, and when He casts out all that she is and the principle she represents, voices from heaven will say, "Hallelujah!" In the New Testament, there are very few hallelujahs, and they are all expressed in this chapter because Babylon, she who adulterated the Word of Christ, has been judged.

The passage in Revelation 18:2-8 tells us the reason for Babylon's fall and judgment. The sinful deeds of Babylon are announced, and the consequences of her judgment are set forth. All who are of the same mind with God must say, Hallelujah, for God has judged Babylon. Though the actual judgment is in the future, the spiritual judgment must take place today....If God's children bring many unspiritual things into the church, how do we feel about it? Does the fact that we are all God's children and the fact that we should love one another mean that we should not say, Hallelujah, to God's judgment? We must realize that this is not a matter of love, but a matter of God's glory. The principle of Babylon is confusion and uncleanness; therefore, her name is the harlot.

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ. The Lord requires that we delight and seek to be one who is absolute, not one who is living in the principle of Babylon. (CWWN, vol. 34, "The Glorious Church," pp. 104-106)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 5

« WEEK 3 – DAY 5 »

Morning Nourishment

Lev. 1:3-4 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. And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

The Hebrew word [for burnt offering (Lev. 1:3)] literally means that which goes up and denotes something that ascends to God. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (v. 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

Today's Reading

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. As the sin offering, Christ is for redeeming man's sin, but as the burnt offering, He is absolutely for living a life which can satisfy God in full. Throughout His life on earth, the Lord Jesus always lived a life that satisfied God to the uttermost. In the four Gospels He is presented as the One who is absolutely one with God. His divine attributes were expressed in His human virtues, and sometimes His human virtues were expressed in and with His divine attributes. When He was confronted, examined, and questioned by the evil, subtle opposers—the scribes, the Pharisees, the Sadducees, and the Herodians—during His last days on earth, at certain times His human virtues were expressed through His divine attributes, and at other times His divine attributes were expressed in His human virtues.

In the life of the Lord Jesus there was no blemish, defect, or imperfection. He was perfect, and He lived a life which was perfect and absolutely for God. He was

fully qualified to be the burnt offering. Having, through His incarnation, a body prepared for Him by God to be the real burnt offering (Heb. 10:5-6), He did God's will (vv. 7-9) and was obedient unto death (Phil. 2:8). On the cross, He offered His body to God once for all (Heb. 10:10).

The burnt offering, which was offered on the altar in the outer court, was accepted before Jehovah (Lev. 1:3). The altar signifies the cross. The cross on which Christ offered Himself was on earth, but His offering of Himself was before God. He offered Himself on earth, and He was accepted by God and before God. (Life-study of Leviticus, pp. 24-25, 27)

The laying on of hands signifies not substitution but identification, union (Acts 13:3 and footnote 2). By laying our hands on Christ as our offering, we are joined to Him, and He and we become one. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours. This requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way (cf. 1 Cor. 6:17 and footnotes). When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 15:45; 2 Cor. 3:6, 17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering. (Lev. 1:4, footnote 1)

The burnt offering denotes Christ's being absolute for God's satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-study of Leviticus, p. 40)

Further Reading: Life-study of Leviticus, msgs. 3-4, 6

« WEEK 3 — DAY 6 »

Morning Nourishment

Lev. 6:9-10 ...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 priest shall put on his linen garment;...and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.

12-13 ...The fire on the altar shall be kept burning on...the altar continually; it shall not go out.

The burnt offering being on the hearth signifies that anything offered as a burnt offering must be put on the place of offering to be burned. Those who offer themselves to God as a burnt offering must be on the place of burning and must be willing to become a heap of ashes. (Lev. 6:9, footnote 2)

All night until the morning [Lev. 6:9] signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (2 Pet. 1:19; Mal. 4:2). (Lev. 6:9, footnote 3)

Today's Reading

The ashes, the result of the burnt offering, are a sign of God's acceptance of the offering. The priest's putting on linen garments (Lev. 6:10) signifies that fineness, purity, and cleanness are needed in handling the ashes. His putting on other garments to carry the ashes outside the camp (v. 11) signifies that the handling of the ashes of the burnt offering was done in a stately manner.

Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes (Gal. 2:20a). The putting of the ashes beside the altar toward the east (Lev. 1:16), the side of the sunrise, is an allusion to resurrection. In relation to the burnt offering, the ashes are not the end, for Christ's death brings in resurrection (Rom. 6:3-5; 2 Cor. 4:10-12; Phil. 3:10-11). God has a high regard for these ashes,

for eventually the ashes will become the New Jerusalem. Our being reduced to ashes brings us into the transformation of the Triune God (Rom. 12:2; 2 Cor. 3:18). In resurrection we as ashes are transformed to become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem (Rev. 21:18-21). (Lev. 6:10, footnote 1)

The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire (see footnote 4 on Leviticus 6:9) by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food (cf. Rom. 12:11; 2 Tim. 1:6). The morning signifies a new start for the burning. (Lev. 6:12, footnote 1)

The burning of the burnt offering laid a foundation for the sweetness of the peace offering. This indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering. The burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God should be a matter of burning. (Lev. 6:12, footnote 2)

I would like to say a word to the young people who have the heart to serve the Lord full time. I must tell you that hardships await you and that there is no future for you on earth. You will have nothing earthly on which to rely for your security and for your human living. You may feel that you will be very useful to God, but in the end you will be ashes. Everyone wants to be somebody, but if you would serve the Lord Jesus full time, you must prepare yourself to be nobody, even to be ashes.

The result of our being a burnt offering will be something that carries out God's New Testament economy....What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem. (Life-study of Leviticus, pp. 208, 211)

Further Reading: Life-study of Leviticus, msgs. 9-10, 23

« WEEK 3 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251

The musical score is written in treble clef with a key signature of one sharp (F#) and a common time signature (C). It consists of four staves of music. The lyrics are written below the notes. Chords are indicated above the notes. A box labeled 'Chorus' is placed above the eighth measure of the third staff.

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath-ered to be one, O
4 glo - ry be to God! Of the teachings we're bereft, All o - pinions we have left, Spir - it from the soul is cleft, In the
8 lo - cal church-es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the
12 building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv - ing in the lo - cal churches now!

2. That recovery may proceed
Real priests are what we need—
Those who live in Christ indeed,
O glory be to God!
Saturated with the Lord,
They have Christ as their reward.
These the building work afford
In the local churches now.
3. And the kingship we must see
With divine authority—
To this rule we'll all agree,
O glory be to God!
To the Spirit we'll submit
For the church's benefit—
This is His prerequisite
In the local churches now.
4. We the altar must obtain,
Have our all upon it lain.
The burnt-offering must be slain,
O glory be to God!
This we never should dispute,
For the church be absolute,
All that's otherwise uproot
In the local churches now.
5. The foundation now is laid—
O what glory doth pervade!
We are all with joy arrayed,
O glory be to God!
Let us raise a mighty shout—
They will hear us far without,
And the enemy we'll rout
In the local churches now.

