

THE RECOVERY OF THE CHURCH

(Thursday—Evening Session)

Message Three

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

- Rev 17:1 And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters,
- Rev 17:2 With whom the kings of the earth have committed fornication, and those who dwell on the earth have been made drunk with the wine of her fornication.
- Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
- Rev 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.
- Rev 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.
- Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.
- Rev 18:4 And 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;
- 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.
- Deut 1:3 And in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel according to all that Jehovah had commanded him for them,
- Deut 1:4 After he had slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth and in Edrei.
- Deut 1:9 And I spoke to you at that time, saying, I am not able to bear you alone.
- Deut 6:10 And when Jehovah your God brings you into the land which He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and fine cities that you did not build,
- Deut 6:11 And houses full of every good thing that you did not fill, and hewn cisterns that you did not hew, vineyards and olive groves that you did not plant, and you have eaten and are satisfied;
- Deut 6:12 Be careful that you do not forget Jehovah who brought you out of the land of Egypt, out of the slave house.
- Deut 6:13 It is Jehovah your God whom you shall fear, and Him whom you shall serve; and it is by His name only that you shall swear.

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:

- Gen 11:1 And the whole earth had one language and the same speech.
- Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.
- Gen 11:3 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.
- Gen 11:4 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.
- Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
- Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be

- kept from them.
- Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
- Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.
- Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
- 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.
- 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.
- 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.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

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

- Rev 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.
- Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.
- 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 white-washed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.
- Matt 23:28 So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.
- Matt 23:29 Woe to you, scribes and Pharisees, hypocrites! For you build up the graves of the prophets and adorn the tombs of the righteous,
- Matt 23:30 And say, If we had been there in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- Matt 23:31 So then you testify against yourselves that you are the sons of those who murdered the prophets.
- Matt 23:32 And you, fill up the measure of your fathers!
- Luke 12:1 Meanwhile, when the myriads of the crowd were gathered together so that they trampled on one another, He began to say to His disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.
- 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.

Josh 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

B. This was the sin of Ananias and Sapphira, who lied to the Holy Spirit—Acts 5:1-11:

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a piece of property
Acts 5:2 And put aside for himself some of the proceeds, his wife also being aware of it. And he brought some part of it and laid it at the feet of the apostles.

Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?

Acts 5:4 While it remained, was it not your own? And when it was sold, was it not under your authority? Why is it that you have contrived this thing in your heart? You have not lied to men but to God.

Acts 5:5 And when Ananias heard these words, he fell down and expired; and great fear came upon all those who heard this.

Acts 5:6 And the young men arose and wrapped him up; and carrying him out, they buried him.

Acts 5:7 And it happened that after an interval of about three hours, his wife, not knowing what had happened, came in.

Acts 5:8 And Peter answered her, Tell me whether you have sold the land for this much? And she said, Yes, for this much.

Acts 5:9 And Peter said to her, Why is it that it was agreed between you two to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.

Acts 5:10 And she fell down instantly at his feet and expired. And the young men came in and found her dead; and carrying her out, they buried her with her husband.

Acts 5:11 And great fear came upon the whole church and upon all those who heard these things.

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.

Matt 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

Matt 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt 15:17 Do you not understand that everything that goes into the mouth passes into the stomach and is expelled into the drain?

Matt 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.

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.

- John 5:41 I do not receive glory from men.
 John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?
 John 7:18 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.
 John 12:42 Nevertheless even many of the rulers believed into Him, but because of the Pharisees they did not confess Him, so that they would not be put out of the synagogue;
 John 12:43 For they loved the glory of men more than the glory of God.
 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
 1 Thes 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.
 1 Thes 2:5 For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.
 1 Thes 2:6 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ.

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

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.

- 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.

Matt 9:14 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast?

Matt 9:15 And Jesus said to 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.

Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

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

1 Tim 6:6 But godliness with contentment is great gain;

1 Tim 6:7 For we have brought nothing into the world, because neither can we carry anything out.

1 Tim 6:8 But having food and covering, with these we will be content.

1 Tim 6:9 But those who intend to be rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into destruction and ruin.

1 Tim 6:10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

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

Rev 17:1 And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters,

Rev 17:2 With whom the kings of the earth have committed fornication, and those who dwell on the earth have been made drunk with the wine of her fornication.

Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

- Rev 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.
- Rev 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.
- Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

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

Gen 11:4 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.

1. To denominate the church by taking any name other than our Lord's is spiritual fornication—cf. Rev. 3:8.

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.

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.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

B. Babylon means confusion—Gen. 11:6-7:

Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.

Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.

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.

Rom 15:5 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus,

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

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.

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.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

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.

Matt 19:3 And some Pharisees came to Him, testing Him and saying, Is it lawful for a man to divorce his wife for any cause?
Matt 19:4 And He answered and said, Have you not read that He who created them from the beginning made them male and female,
Matt 19:5 And said, "For this cause shall a man leave his father and his mother and shall be joined to his wife; and the two shall be one flesh" ?
Matt 19:6 So then they are no longer two, but one flesh. Therefore what God has yoked together, let man not separate.
Matt 19:7 They said to Him, Why then did Moses command us to give her a certificate of divorce and divorce her?
Matt 19:8 He said to them, Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so.
Matt 19:9 But I say to you that whoever divorces his wife, except for fornication, and marries another, commits adultery; and he who marries her who has been divorced commits adultery.

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

Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

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:

Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.
Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

a. It was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Psa. 133.

Psa 133 A Song of Ascents. Of David
Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!
Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

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.

Acts 8:1 And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.
Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

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.

1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.

1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.

1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!

1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.

1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.

1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

1 Kings 12:32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar; he did likewise at Bethel, sacrificing to the calves that he had made. And he placed in Bethel the priests of the high places that he had made.

1 Kings 12:33 And he went up to the altar that he had made at Bethel on the fifteenth day, in the eighth month, that is, the month he had devised in his own heart; and he ordained a feast for the children of Israel and went up to the altar to burn incense.

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 Chron 36:6 Against him Nebuchadnezzar the king of Babylon came up and bound him in bronze fetters to carry him to Babylon.

2 Chron 36:7 Nebuchadnezzar also carried away some of the vessels of the house of Jehovah to Babylon and put them in his temple in Babylon.

Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

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

Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

Rev 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.

Rev 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.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

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.

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:

Rev 18:4 And 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;

Rev 18:5 For her sins have accumulated up to heaven, and God has remembered her unrighteousnesses.

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

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.

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

Rev 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.

Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

Rev 18:4 And 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;

Rev 18:5 For her sins have accumulated up to heaven, and God has remembered her unrighteousnesses.

Rev 19:2 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.

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.

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

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.

Rev 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.

2. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon—cf. 2:6.

Rev 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

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.

John 7:18 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.

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor 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,
- 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.
- Phil 1:21a For to me, to live is Christ ...
- Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

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.

- Rev 19:1 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.
- Rev 19:2 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.
- Rev 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.
- Rev 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!

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:

- Lev 1:3 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.
- Lev 1:9 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.
- John 5:19 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.
- 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.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.
- John 7:18 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.
- 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 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.
- 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.
- 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 in the Son of God, who loved me and gave Himself up for me.
- 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,
- 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.
- Phil 1:21a For to me, to live is Christ...
- 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.
- Lev 1:4 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.
- 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).
- 1 Cor 15:45b ...the last Adam became a life-giving Spirit.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- Exo 38:1 And he made the altar of burnt offering, of acacia wood; five cubits was its length, and five cubits, its width, square; and three cubits, its height.
- 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.
- 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.
- 2 Pet 1:19 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;
- 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.
- Lev 6:10 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; 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.
- Lev 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.
- 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).
- Gal 2:20a I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me;...

- Lev 1:16 And he shall take away its crop with its feathers and cast it beside the altar toward the east, in the place of the ashes.
- Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- 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 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
- 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.
- 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.
- 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.
- 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:
- 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.
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.
- 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.
- 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!
- 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.
- 2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
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.

- 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.
- 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.