

CRYSTALLIZATION-STUDY OF LEVITICUS (1)

Taking Christ as the Burnt Offering for God's Satisfaction and Expression (Message 2)

Scripture Reading: Lev. 1:1-17; 6:8-13; Num. 28:2-3; John 4:23-24; 5:30; 6:38; 8:29; Rev. 21:18-21

- I. The burnt offering ([Lev. 1:1-17](#); [6:8-13](#)), which was wholly for God's satisfaction, as food for God, signifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God ([1:3](#); [Num. 28:2-3](#); [John 5:30](#); [6:38](#); [8:29](#); [Heb. 10:5-10](#)):
 - A. As the burnt offering, Christ was brought to the slaughter—[Isa. 53:7](#); [Matt. 27:31](#); [Phil. 2:8](#).
 - B. As the burnt offering, Christ was slaughtered—[Lev. 1:5a](#); [Luke 23:21](#); [Acts 2:23](#).
 - C. As the burnt offering, Christ was skinned, stripped of the outward appearance of His human virtues—[Lev. 1:6a](#); [Matt. 11:19](#); [Mark 3:22](#); [John 8:48](#); [10:20](#); [Matt. 26:65](#); [27:28, 35](#); [Psa. 22:18](#).
 - D. As the burnt offering, Christ was cut into pieces—[Lev. 1:6b](#); [Mark 15:29-32](#); [Luke 23:35-39](#); [Psa. 22:16-17](#).
 - E. Christ's experience in being wisdom is signified by the head of the burnt offering—[Lev. 1:8](#); [Luke 2:40, 52](#); [Mark 9:40](#); [Matt. 12:30](#); [21:23-27](#); [22:15-22, 34-40](#).
 - F. Christ's experience in being God's delight is signified by the fat of the burnt offering—[Lev. 1:8-9](#); [Matt. 3:17](#); [17:5](#); [Isa. 42:1](#); [Matt. 12:18](#); [John 6:38](#); [8:29](#); [7:16-18](#).
 - G. Christ's experience in the inward parts of His being is signified by the inward parts of the burnt offering—[Lev. 1:9](#); [Luke 2:49](#); [John 2:17](#); [Matt. 26:39](#); [Isa. 53:12](#); [42:4](#); [Mark 2:8](#).
 - H. Christ's experience in His walk is signified by the legs of the burnt offering—[Lev. 1:9](#); [Luke 24:19](#); [John 8:46](#); [10:30](#); [8:29](#); [16:32](#); [Luke 23:46](#); [John 14:30b](#). [36]
 - I. Christ's experience of being kept by the Holy Spirit from defilement is signified by the legs and the inward parts of the burnt offering being washed—[Lev. 1:9, 13a](#); [Luke 4:1](#); [Heb.](#)

7:26.

- II. The more we enjoy Christ as our burnt offering, the more we realize how sinful we are; then we can take Him as our sin offering more deeply than ever ([Lev. 6:25](#)), and this causes us to enjoy Him more as the burnt offering ([16:3, 5](#)).
- III. By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one—[1:4](#):
 - A. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours—[2 Cor. 5:21](#); [Gal. 2:20](#).
 - B. By such a union, Christ becomes one with us and lives in us, repeating in us the life that He lived on earth, the life of the burnt offering—[6:17](#).
- IV. We need to take Christ as our burnt offering daily ([Lev. 1:2-4](#); [6:12-13](#); [Num. 28:3-4](#); cf. [2 Tim. 2:6](#)) so that we may experience Christ in His experiences as the burnt offering, not imitating Christ outwardly but living Him in our daily life—[2 Cor. 5:14-15](#); [Phil. 1:19-21](#); [Acts 27:22-25](#); [28:3-9](#); [1 Cor. 1:9](#):
 - A. We need to experience Christ in His being brought to the slaughter—[Phil. 3:10](#); [Gal. 6:17](#); [1 Cor. 11:1](#); [Acts 21:30-36](#).
 - B. We need to experience Christ in His being slaughtered—[2 Cor. 4:7-13](#), [16-18](#).
 - C. We need to experience Christ in His being skinned—[Acts 24:5-6](#); [2 Cor. 6:8](#); [12:15-18](#); [Matt. 5:11](#).
 - D. We need to experience Christ in His being cut to pieces—[1 Cor. 4:12-13](#).
 - E. We need to experience Christ in His wisdom—[1:24, 30](#); [2:7](#); [Col. 1:28](#); [2 Chron. 1:10](#).
 - F. We need to experience Christ in His being a delight to God—[Lev. 1:16b](#); [Psa. 20:3](#); [2 Cor. 5:9](#); [1 Thes. 2:4-8](#); [Gal. 1:10](#); [Rom. 14:17-18](#).
 - G. We need to experience Christ in the inward parts of His being—[Phil. 2:5](#); [1 Cor. 2:16b](#); [Rom. 8:6](#); [Phil. 1:8](#); [2 Cor. 11:10](#); [1 Cor. 16:24](#).
 - H. We need to experience Christ in His walk—[Matt. 11:29](#); [Eph. 4:20](#); [1 Cor. 11:1](#); [1 Pet. 2:21](#); [Rom. 8:4](#). [37]
 - I. We need to experience Christ in His being kept by the Holy Spirit from defilement—[1 Cor. 6:11](#); [Titus 3:5](#); [John 7:38-39](#); cf. [Dan. 1:8](#).
- V. The more we take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification ([Lev.](#)

[7:8](#); [Psa. 90:17](#); [Exo. 28:2](#); [Phil. 1:20](#)), and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us ([4:13](#); [2 Cor. 12:9](#)).

- VI. We need to worship the Father with Christ as the burnt offering for God's satisfaction—[Lev. 1:3, 9b](#); [Num. 28:2-3](#); [John 4:23-24](#):
- A. God wants us to worship Him with Christ as the reality of the offerings; the offerings are for pleasing God and making Him happy—[vv. 23-24](#); cf. [Heb. 10:5-10](#).
 - B. God is hungry and needs food; the offerings are God's food—[Num. 28:2-3](#):
 1. One of the main purposes of the offerings is that they are food for God.
 2. The burnt offering is God's food so that He may enjoy it and be satisfied, and only He is allowed to eat it—[Lev. 1:9b](#).
 - C. The burnt offering is for God's satisfaction to fulfill His desire—[Num. 28:2](#):
 1. The burnt offering denotes Christ's being absolute for God's satisfaction—[John 6:38](#).
 2. Proper worship is a matter of satisfying God with Christ as the burnt offering—[1 Pet. 2:5](#); [John 4:34, 5:30, 8:29](#).
 3. The Hebrew word translated "burnt offering" denotes something that is ascending; this ascending refers to Christ—[Lev. 1:3, 10, 14](#):
 - a. The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God—[John 6:38](#).
 - b. As the burnt offering, Christ is absolutely for living a life that can satisfy God in full—[8:29](#):
 - (1) By laying our hands on Christ as our burnt offering, we are joined to Him—[Lev. 1:4](#); [1 Cor. 6:17](#).
 - (2) As Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—[Gal. 2:20](#). [38]
 4. The Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction," that is, a savor giving satisfaction to God—[Lev. 1:9](#):
 - a. A satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.
 - b. When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction—[John 4:23-24](#).

- c. Since God is satisfied, He will render His sweet acceptance to us; this is the significance of the burnt offering.
- VII. We are being reduced to ashes to become the New Jerusalem for God's expression—[Lev. 1:16](#); [6:10-11](#); [Psa. 20:3](#); [1 Cor. 3:12a](#); [Rev. 3:12](#); [21:2, 10-11, 18-21](#):
- A. The burnt offering indicates that we have a heart that is absolute for God in this age—[Rom. 12:1-2](#).
 - B. The ashes signify Christ reduced to nothing—[Mark 9:12](#); [Isa. 53:3](#):
 - 1. The Lord's desire is that all the believers in Christ be reduced to ashes.
 - 2. Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—[1 Cor. 1:28](#); [2 Cor. 12:11](#).
 - 3. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.
 - 4. When we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—[Gal. 2:20a](#).
 - C. The ashes are a sign of God's acceptance of the burnt offering—[Psa. 20:3](#):
 - 1. For God to accept the burnt offering is for Him to turn it to ashes.
 - 2. For God to accept the burnt offering also means that He accepts it as fat, something that is sweet and pleasing to Him.
 - D. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection—[Lev. 1:16](#); [John 11:25](#); [Phil. 3:10-11](#); [2 Cor. 1:9](#): [39]
 - 1. With Christ as the burnt offering, the ashes are not the end—they are the beginning—[Mark 9:31](#).
 - 2. The ashes mean that Christ has been put to death, but the east signifies resurrection.
 - 3. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—[Phil. 3:10-11](#).
 - E. Eventually, the ashes will become the New Jerusalem—[Rev. 3:12](#); [21:2, 10](#):
 - 1. Christ's death brings us to an end; that is, it reduces us to ashes.

2. Christ's death brings in resurrection, and in resurrection the ashes become precious materials for God's building—[1 Cor. 3:9b, 12a](#).
 3. When we are reduced to ashes, we are brought into the transformation of the Triune God—[Rom. 12:1-2; 2 Cor. 3:18](#).
 4. The precious materials for the building of the New Jerusalem come from the transformation of the ashes—[Rev. 21:18-21](#).
- F. The result of our being a burnt offering will be something that carries out God's economy—[1 Tim. 1:4; Eph. 3:9; 1:10](#).

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MESSAGE TWO

TAKING CHRIST AS THE BURNT OFFERING FOR GOD'S SATISFACTION AND EXPRESSION

The book of Leviticus is a book of training, and in this training, the Trainer is God. He is training us how to worship Him, how to partake of Him, and how to live in Him, to live in His house, and to live with His people. What a wonderful training this is!

Concerning the burnt offering, [Leviticus 1:1-13](#) says,

Then Jehovah called to Moses and spoke to him out of the Tent of Meeting, saying, Speak to the children of Israel and say to them, When any one of you presents an offering to Jehovah, you shall present your offering from the cattle, of the herd or of the flock. 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. And he shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting. And he shall skin the burnt offering and cut it into its pieces. And the sons of Aaron the priest shall put fire on the altar and arrange the wood in order on the fire. Then Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; 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. And if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall present it, a male without blemish. And he shall slaughter it on the side [41] of the altar northward before Jehovah, and Aaron's sons the priests shall sprinkle its blood on and around the altar. And he shall cut it into its pieces with its head and its fat, and the priest shall arrange them in order on the wood that is on the fire which is on the altar; but the inward parts and the legs he shall wash with water. Then the priest shall present the whole and burn it on the altar; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

This message is entitled "Taking Christ as the Burnt Offering for God's Satisfaction and Expression." Taking Christ as the burnt offering means that we are not the burnt offering. We do not offer ourselves as the burnt offering, nor do we offer our experiences as the burnt offering. We offer Christ as the burnt offering, and this offering becomes a satisfaction to God. However, if we look at the last word of this title, we can see that this offering becomes not only a satisfaction to God; it also issues in God's expression. As we consider the message outline, we must keep in mind that the result of our enjoyment of Christ as the burnt offering is both God's satisfaction and God's expression.

This message presents a full portrait of the burnt offering, and it is constructed in a particular sequence. The first major section is a description of Christ Himself as the reality of the burnt offering; it tells us who Christ is as the burnt offering. The next three major sections unveil our experience of Christ as the burnt offering. The remaining three major sections reveal the expression that issues out of our partaking of Christ as the burnt offering.

THE BURNT OFFERING, WHICH WAS WHOLLY FOR GOD'S SATISFACTION, AS FOOD FOR GOD, SIGNIFYING CHRIST AS GOD'S PLEASURE AND SATISFACTION, AS THE ONE WHOSE LIVING ON EARTH WAS ABSOLUTELY FOR GOD

The burnt offering (vv. 1-17; 6:8-13), which was wholly for God's satisfaction, as food for God, signifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God (1:3;

[Num. 28:2-3](#); [John 5:30](#); [6:38](#); [8:29](#); [Heb. 10:5-10](#)). This first major point presents the basic definition of the burnt offering. God considers the burnt offering as His food. The burnt offering, as food for God, was wholly for God's satisfaction.

This offering signifies Christ as the One whose living on earth was absolutely for God and was God's pleasure and satisfaction. As such, [42] the burnt offering is very much related to Christ's human living, to the kind of life He lived on the earth. When we touch this matter of the burnt offering, whether we are referring to Christ as the reality of the burnt offering or to our experience of Christ, we are touching the matter of a living. That is why these messages must be a training that touches our living.

What kind of life did Christ live on the earth? As we all know, it was excellent, it was marvelous, and it was so wonderful that it is indescribable. However, there is one outstanding characteristic of the life of the Lord Jesus on the earth, and that is that He lived a life absolutely for the will of God. We can see this in [John 5:30](#), where the Lord said, "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." In [John 6:38](#) the Lord said, "I have come down from heaven not to do My own will but the will of Him who sent Me," and in [John 8:29](#) He said, "He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." Being absolute for God is to be absolutely for the will of God, as opposed to being for our own will. This was the human living of the Lord Jesus as the burnt offering. He lived a life absolutely for the will of God, and at the very end of that life, His prayer in Gethsemane was a microcosm of His entire living as the burnt offering: "Father...not My will, but Yours be done" ([Luke 22:42](#); cf. [Matt. 26:39, 42](#); [Mark 14:36](#)). This is how He lived His entire human life; from beginning to end, He lived to do the will of God.

[Hebrews 10:5-10](#) speaks of Christ as the burnt offering in a very particular way:

Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You did not delight. Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God." Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to

the law), He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second, by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

In these verses we can see the living of Christ as the burnt offering. The [43] outstanding characteristic of His living was that He never did His own will; He always did the Father’s will. This means that He always rejected His own will to do the Father’s will (vv. 7, 9).

Hebrews 10:6-10 mentions two kinds of offerings—burnt offerings and sacrifices for sin (vv. 6, 8)—and also speaks of the will of God (vv. 7, 9-10). The will of God referred to in these verses is not the will of God in the general sense; rather, it is a specific matter in God’s will. Here God’s will is the replacement of all the Old Testament offerings with Christ. We must apply this to everything we touch and enjoy in these messages. All the types portrayed by all the Old Testament offerings have been replaced by one unique offering in the New Testament—“the offering of the body of Jesus Christ” (v. 10). It was God’s will that Jesus Christ—the wonderful, all-inclusive One—would become the all-inclusive provision for every one of us, replacing all the Old Testament offerings. We no longer need all the Old Testament offerings; we just need to offer this One!

Now we need to progress to the specific details of how this burnt offering was offered. How this burnt offering was offered is very significant.

As the Burnt Offering, Christ Being Brought to the Slaughter

As the burnt offering, Christ was brought to the slaughter (**Isa. 53:7; Matt. 27:31; Phil. 2:8**). The first point is not that Christ was slaughtered but that He was brought, or led, to the slaughter and that He offered no resistance. **Isaiah 53:7** says, “He was oppressed, and it was He who was afflicted, / Yet He did not open His mouth; / Like a lamb that is led to the slaughter / And like a sheep that is dumb before its shearers, / So He did not open His mouth.”

Christ was oppressed and afflicted, yet He did not open His mouth. Like a lamb that is led to the slaughter and like a sheep that is dumb before its shearers, He did not open His mouth. Even if the message ended with this point, we would all be very clear that we are not the burnt offering. We cannot even do the very first thing that is required—to not resist being led

to the slaughter. [Matthew 27:31](#) says that they “led Him away to crucify Him,” and [Philippians 2:8](#) says that He was “obedient even unto death, and that the death of a cross.” He was absolutely obedient to the will of God. It was God’s will that He would die for redemption, and He offered no resistance. [\[44\]](#)

As the Burnt Offering, Christ Being Slaughtered

As the burnt offering, Christ was slaughtered ([Lev. 1:5a](#); [Luke 23:21](#); [Acts 2:23](#)). As we know, after being led to the slaughter, He was actually slaughtered; He was crucified.

As the Burnt Offering, Christ Being Skinned, Stripped of the Outward Appearance of His Human Virtues

As the burnt offering, Christ was skinned, stripped of the outward appearance of His human virtues ([Lev. 1:6a](#); [Matt. 11:19](#); [Mark 3:22](#); [John 8:48](#); [10:20](#); [Matt. 26:65](#); [27:28, 35](#); [Psa. 22:18](#)). The verses from [Leviticus 1](#), which we read at the beginning of this message, say that the burnt offering was skinned ([v. 6](#)). Before it was offered, the offering was skinned. The entire burnt offering was to be burnt and offered to God with the exception of the skin. This unveils another experience of Christ in His human living; as the burnt offering, He was skinned. What is the significance of being skinned? To be skinned is to be spoken evil of, to be defamed, to be spoken of derisively.

[Matthew 11:19](#) says, “The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.” They called the Lord Jesus a glutton and a drunkard. In [Mark 3:22](#) the scribes said, “By the ruler of the demons He casts out the demons,” and in [John 8:48](#) the Jews said, “You are a Samaritan and have a demon.” The Lord Jesus was not a Samaritan; their calling Him one was just a way to speak to Him in a despising way, because the Jews despised the Samaritans. Moreover, they said that He was demon-possessed. In [John 10:20](#) many said, “He has a demon and is insane. Why do you listen to Him?” They said that He had a demon and that He was insane. Then in [Matthew 26:65](#) the high priest said, “He has blasphemed!” They called the Lord Jesus a blasphemer. Such false and evil speakings were the skinning that the Lord Jesus experienced as the burnt

offering. By the time the Lord went to the cross, all the skin had been torn away from Him by this kind of speaking. He fully fulfilled the type of the burnt offering in His human living; He was completely skinned before He was cut into pieces.

As the Burnt Offering, Christ Being Cut into Pieces

As the burnt offering, Christ was cut into pieces ([Lev. 1:6b](#); [Mark 15:29-32](#); [Luke 23:35-39](#); [Psa. 22:16-17](#)). [45] After the burnt offering was skinned, it was cut into pieces. The Lord Jesus did not remain whole; rather, He was willing to be cut into all kinds of pieces. This cutting was not only by His opposers; He was cut by His parents, by His siblings, and even by His disciples. Often the cutting that He received at the hands of His disciples seemed much worse than the cutting from the opposers. [John 7:5](#) says, “Not even His brothers believed into Him.” Even His own siblings did not believe into Him, despite their living with Him in the same house. This too was a kind of cutting.

Even while He was on the cross, He was still being cut. [Mark 15:29-31](#) says, “Those who were passing by blasphemed Him, wagging their heads and saying, Aha! You who destroy the temple and build it in three days, save Yourself and come down from the cross! Likewise also the chief priests with the scribes mocked Him with one another and said, He saved others; Himself He cannot save” (cf. [Luke 23:35-38](#); [Matt. 27:37-43](#)). It was not enough that they crucified Him; they also mocked Him while He was on the cross. Even one of the criminals who were crucified with Him cut Him ([Luke 23:39](#)). This was the Lord Jesus as the burnt offering being cut into pieces. His human life was a life of being skinned and cut into pieces, but praise the Lord, that was not the entirety of His human living.

Christ’s Experience in Being Wisdom Being Signified by the Head of the Burnt Offering

Christ’s experience in being wisdom is signified by the head of the burnt offering ([Lev. 1:8](#); [Luke 2:40, 52](#); [Mark 9:40](#); [Matt. 12:30; 21:23-27; 22:15-22, 34-40](#)). There was never a person who was so wise as the Lord Jesus. His wisdom was expressed so many times in His speaking that it is hard to choose just one or two examples. Every word that came out of His mouth was a word of wisdom; there was not one unwise word that came out of the mouth of the Lord Jesus. One case of the Lord being wisdom is in His speaking to the Pharisees in [Matthew 22:15-22](#). [Verses 15 and 16](#)

say,

Then the Pharisees went and took counsel how they might ensnare Him in His words. And they sent to Him their disciples with the Herodians, saying, Teacher, we know that You are true and that You teach the way of God in truth and do not fear anyone, for You do not regard the person of men. [46]

Of course, the disciples of the Pharisees did not mean any of what they said; it was merely part of their subtle way of speaking to try to trap the Lord. They thought that by speaking in this way they were going to trick the Lord. In [verse 17](#) they continued,

Tell us therefore, What do You think? Is it lawful to give tribute to Caesar, or not?

They thought that they had asked the Lord an impossible question, reasoning that if He said yes, He would have a big problem with the Jews, and if He said no, He would have a problem with Caesar. In this situation the Lord displayed His being wisdom in getting out of their trap. [Verses 18 through 22](#) say,

But Jesus, knowing their evil intent, said, Why do you tempt Me, hypocrites? Show Me the coin for the tribute. And they brought to Him a denarius. And He said to them, Whose is this image and inscription? They said, Caesar's. Then He said to them, Render then the things that are Caesar's to Caesar and the things that are God's to God. And when they heard this, they marveled. And they left Him and went away.

What wisdom! This wisdom actually began to develop and to be manifested when He was quite young. [Luke 2](#) tells us that in His childhood Jesus was “filled with wisdom” ([v. 40](#)) and that He “advanced in wisdom and stature” ([v. 52](#)). This was Christ being wisdom as signified by the head of the burnt offering.

Christ’s Experience in Being God’s Delight Being Signified by the Fat of the Burnt Offering

Christ’s experience in being God’s delight is signified by the fat of the burnt offering ([Lev. 1:8-9](#); [Matt. 3:17](#); [17:5](#); [Isa. 42:1](#); [Matt. 12:18](#); [John 6:38](#); [8:29](#); [7:16-18](#)). Another of the parts of the burnt offering specifically identified in [Leviticus 1](#) was the fat ([vv. 8-9](#)). This is because the fat, when it was burned, produced a very fragrant, satisfying aroma. What is the

significance of the fat? The fat is the experience of Christ in His human living being God's delight. God enjoys and is very much satisfied by the fragrant aroma produced by the experience of Christ in His human living. We see this in [John 8:29](#): "He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." The human living of the Lord Jesus was always pleasing to God. What a human living! That God enjoyed the Lord Jesus' human living so much can be seen in His speaking from the heavens that Christ [\[47\]](#) was the Chosen One, the Beloved, and His delight ([Matt. 3:17; 17:5](#); [Mark 1:11; 9:7](#); [Luke 9:35](#); cf. [Isa. 42:1](#); [Matt. 12:18](#)). God delights in the human living of Christ, yet there is still more to Christ as the burnt offering. What a Christ we have!

Christ's Experience in the Inward Parts of His Being, Signified by the Inward Parts of the Burnt Offering

Christ's experience in the inward parts of His being is signified by the inward parts of the burnt offering ([Lev. 1:9](#); [Luke 2:49](#); [John 2:17](#); [Matt. 26:39](#); [Isa. 53:12](#); [42:4](#); [Mark 2:8](#)). Leviticus 1 tells us specifically that the inward parts of the burnt offering were removed, washed with water, and placed in order on the fire ([vv. 8-9](#)). What are those inward parts of Christ as the burnt offering? He has the same kind of inward parts that we have, but His inward parts are not like our inward parts.

[Luke 2:49](#) says, "He said to them, Why is it that you were seeking Me? Did you not know that I must be in the things of My Father?" This verse refers to when the Lord was a twelve-year-old boy, and His parents returned to Jerusalem to find Him in the temple amazing the teachers with His understanding and His answers ([v. 47](#)). His mind was occupied with God's thoughts, with God's goal, with God's wishes, and with God's economy, even as a twelve-year-old boy. These were what was on His mind; His mind was occupied by what occupied the mind of God.

Then in [John 2](#), after the Lord drove the moneychangers out of the temple, His Father's house, "His disciples remembered that it was written, 'The zeal of Your house shall devour Me'" ([vv. 14-17](#)). This reveals to us His emotion. It is God's house that stirs up the inner being of Christ. Many common or even worldly things can stir up our emotions and our inner being, but it was the zeal of God's house that occupied and stirred up the feeling in the emotion of Christ in His human living.

[Matthew 26:39](#) concerns the inward part of Christ's will. This verse says, "Going forward a little, He fell on His face and prayed, saying, My

Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.” The Son’s will was absolutely submissive to the will of God the Father. However, we should not think that it was an easy or simple matter for Him to deny His human will. No, He did so with a great struggle, just as we do. [Hebrews 5:7-8](#) says that it was with “strong crying and tears” that He “learned obedience” to the Father’s will through the things which He suffered. It was not a simple thing for Christ as the burnt offering to deny His human will and absolutely submit to the will of God, [48] but He did it. Hallelujah! He did the Father’s will every time throughout His entire human living, all the way to His death on the cross.

We can see another inward part in [Isaiah 53:12](#): “Therefore I will divide to Him a portion with the Great, / And He will divide the spoil with the Strong; / Because He poured out His life unto death / And was numbered with the transgressors, / Yet He alone bore the sin of many / And interceded for the transgressors.” The life poured out in this verse is the soul-life, and the inward part unveiled here is Christ’s soul. He was willing to deny His soul-life throughout His entire human living. This is another very great aspect of the human living of Christ as the burnt offering.

Then in [Isaiah 42:4](#) the inward part that we see is Christ’s heart. This verse says, “He will not faint, nor will He be discouraged, / Until He has established justice in the earth; / And the coastlands will wait for His instruction.” His heart was never discouraged or downcast. This is another characteristic of His inward parts.

Now we come to the inward part of His spirit. [Mark 2:8](#) says, “Immediately Jesus, knowing fully in His spirit that they were reasoning this way within themselves, said to them, Why are you reasoning about these things in your hearts?”

In these verses we can see all the inward parts of Jesus Christ as the burnt offering in His human living. How lovely and how attractive He is! No wonder God delights in this wonderful person. There is nothing amiss in any of His inward parts. Everything is for God—every cell, every molecule, every atom of His being is for God. There is nothing in Him that is not wholly for God.

Christ’s Experience in His Walk Being Signified by the Legs of the Burnt Offering

Christ’s experience in His walk is signified by the legs of the burnt offering ([Lev. 1:9](#); [Luke 24:19](#); [John 8:46](#); [10:30](#); [8:29](#); [16:32](#); [Luke 23:46](#);

[John 14:30b](#)). The legs are specifically identified in the offering of the burnt offering, and they signify the Lord Jesus' walk, His way of life.

Christ's Experience of Being Kept by the Holy Spirit from Defilement Being Signified by the Legs and the Inward Parts of the Burnt Offering Being Washed

Christ's experience of being kept by the Holy Spirit from defilement [49] is signified by the legs and the inward parts of the burnt offering being washed ([Lev. 1:9, 13a](#); [Luke 4:1](#); [Heb. 7:26](#)). The legs and all the inward parts of the burnt offering were washed with water. This signifies that there was nothing defiling in either the outward walk or the inner being of Christ. In His walk, in His living, there was absolutely no sin, no defilement, and inwardly, there were no defiling thoughts in His mind or defiling feelings in His emotion. He was fully kept from any defilement by the Holy Spirit. What a human living! Only He could be qualified to be the burnt offering. Because no one else has such a living and no one else has ever had such a living, no one else could be qualified to be our burnt offering.

THE MORE WE ENJOY CHRIST AS OUR BURNT OFFERING, THE MORE OUR REALIZING HOW SINFUL WE ARE; THEN OUR BEING ABLE TO TAKE HIM AS OUR SIN OFFERING MORE DEEPLY THAN EVER, AND THIS CAUSING US TO ENJOY HIM MORE AS THE BURNT OFFERING

The more we enjoy Christ as our burnt offering, the more we realize how sinful we are; then we can take Him as our sin offering more deeply than ever ([Lev. 6:25](#)), and this causes us to enjoy Him more as the burnt offering ([16:3, 5](#)). In this point we make a turn from focusing on Christ objectively as our burnt offering to our experiencing Christ as the burnt offering. Although this section is quite short, it is very striking.

[Leviticus 6:25](#) says, “Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is slaughtered the sin offering shall be slaughtered before Jehovah; it is most holy.” In both the book of Leviticus and in our spiritual experience, there is a very close connection and an intrinsic relationship between the burnt offering and the sin offering.

In the section on the sin offering in [Leviticus 4](#), the altar is repeatedly called the altar of burnt offering ([vv. 7, 10, 18, 25, 30, 34](#)), not the altar of sin offering. In fact, the altar where all the offerings were offered was called the altar of burnt offering. All the offerings were based on the burnt offering and took place on the altar of burnt offering, and in this sense all the offerings were burnt offerings. However, we can see this matter most clearly with the sin offering because these two offerings are mentioned together repeatedly, just as they are in [Hebrews 10:5-10](#), where the only two offerings mentioned are the burnt offerings and the sacrifices for sin. This signifies first that Christ can be all the offerings [\[50\]](#) to us because He is the burnt offering. Christ can be our sin offering because He is the burnt offering. We again should consider His human living. If He did not live such a human life as the burnt offering, there would be no way for Him to be qualified to be our sin offering. However, because He lived a life of the burnt offering, He is also qualified to be our sin offering.

When we begin to enjoy Christ experientially as the burnt offering and to enter into the experience of His human life, both we ourselves and our living are exposed, and we see how deeply sinful we are. We discover that even the things that we thought were for God are not pure. We may have thought that we were very zealous for God, but we are not; in fact, our zeal has sin in it. We may have thought that we were so absolute for God, but we are not, because our absoluteness has sin in it. We may have thought that we loved the Lord very much, but we do not, especially not when compared to this wonderful One who is the burnt offering. When we look at Him, it seems that our entire inner being is put under a microscope, and we find out that there is nothing in us for God. Even in those things that we thought were for God, there is nothing for Him.

Peter, James, and John are good examples of this. No one can say that Peter was not zealous. In describing Peter, one has to at least admit that he was zealous. However, his zeal was full of pride. In [Matthew 26:33](#) he said, “If all will be stumbled because of You, I will never be stumbled.” Here he seemed to say to the Lord, “Even if all the other brothers forsake You, do not worry; I will not forsake You, because I am better than all of them.” James and John seemed to be very absolute, so absolute as to be called “Sons of Thunder” by the Lord ([Mark 3:17](#)), and yet their absoluteness was full of ambition. In [Matthew 20:21](#) and [Mark 10:37](#) they asked the Lord to grant them to sit, one on His right and one on His left, in His glory, when He came into His kingdom. Neither Peter nor James nor John matched the Lord in His human living as the burnt offering.

We are the same, so when we see who Christ is as the burnt offering, we realize our true condition, and then we have a much deeper appreciation of Christ as our sin offering. Thus, we take Christ as our sin offering more deeply, and we are brought back to enjoy Him even more as our burnt offering.

BY LAYING OUR HANDS ON CHRIST AS OUR BURNT OFFERING, OUR BEING JOINED TO HIM, AND HE AND WE BECOMING ONE

By laying our hands on Christ as our burnt offering, we are joined to [51] Him, and He and we become one ([Lev. 1:4](#)). The offerer was required to put his hand on the head of the burnt offering. Footnote 1 on [verse 4](#) says,

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.

The offerer put his hand on the head of the burnt offering. By doing so, the offerer and the offering were identified with each other.

However, this is merely the type; it is not the reality. We live today in the New Testament age; we live in the age of reality, not in the age of the types. A type is a picture, an illustration, and every kind of picture, every kind of illustration, falls short of the reality. All the types in the Old Testament fall short of the reality in the New Testament. To demonstrate this, let us consider the New Testament reality of the type of laying our hands on the head of the burnt offering and the shortcomings of the type. Today, in our laying our hands on Christ, in our becoming one with Christ, and in our dying with Christ, we do not actually lay our physical hands on Christ, but this reality can be illustrated by the type in this way. However in reality, when we put our hands on Christ, they never leave Him. There is no way to fully illustrate this identification, joining, and grafting with this type, but it is the reality that we experience today.

It is important to realize that when we are joined to Christ, it is not a symbolic joining. When we are joined to Christ, it is an organic joining. So when we say, “Lord, I lay my hands on You as my burnt offering,” we should not think about it objectively. Our praying in this way is not our merely touching Him and stepping away. Rather, it is our being joined to Him organically. When we say that we become one with Him as the burnt offering, it is not a symbolic oneness; it is an organic oneness. [52] Likewise, when we say that His death is counted as our death, this is not symbolic either. We died with Him ([Rom. 6:8](#); [Col. 2:20](#); [3:3](#)). When the burnt offering was slain, when Christ was crucified, we were crucified ([Gal. 2:20](#)). This is true in the reality of the burnt offering.

Our union with Him is not symbolic. We enjoy this union, we experience this union, and we enter into the freshness of this union whenever we exercise our spirit to pray. We have been joined to the Lord ([1 Cor. 6:17](#)). Whether we are enjoying this fact at a particular moment or not, the reality is that we still have been joined to the Lord. Moreover, when we were joined to the Lord, we were grafted into Him ([Rom. 11:24](#)). Likewise, according to [Romans 6:3-4](#), when we were baptized in water, our entering into the water was our being baptized into the death of Christ, and our coming up out of the water was our entering into the reality of Christ’s resurrection, which is in the Spirit. The water of baptism is physical, but it signifies the Spirit. When we get immersed in water, the reality of Christ’s death is there, and when we come up out of the water, the reality of Christ’s resurrection is there. The symbol of a person being baptized in physical water is not the real baptism, but there is something real behind it. The reality is that through baptism we enter into an organic union with Christ and are grafted into Him.

Grafting is the very best picture of our organic union with Christ because in grafting we can see our union with Christ and our mingling with Christ. When we first call on the name of the Lord Jesus, we are joined to Him; we become one spirit with Him. Then as soon as we are joined, mingling begins to happen. It is just like when a branch is grafted into a tree. First, it is joined to the tree, and then as soon as it is joined to the tree, the elements that are in the tree start to flow into the branch and to reconstitute the branch through the process of mingling, causing them to grow together. [Romans 6:5](#) says, “If we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.” This growing together is the grafting, and once we grow together with the Lord for a long time and sufficient mingling has taken place, His living becomes our living. This is just like the branch and the

tree, having been grafted together, becoming one organic entity.

We must labor on this matter because it is very important to our understanding of the next section of the outline. We must realize that our union with Christ as the burnt offering is an organic union. We are not symbolically one with Him; we are one with Him in reality. [53]

**In Such a Union, Such an Identification,
All Our Weaknesses, Defects, and Faults
Being Taken On by Him,
and All His Virtues Becoming Ours**

In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours ([2 Cor. 5:21](#); [Gal. 2:20](#)). This actually happens! It is astounding! We lay our hands on Him, we are joined to Him, and all our failures, all our sins, all our weaknesses, and all our defects transfer from us to Him. Simultaneously, all His righteousness, all His holiness, and all His beautiful human living as the burnt offering are transferred to us and are being mingled with us. The more we are in this union, the more this transfer is going on. Once again, this is not symbolic. We are not being symbolically mingled with Christ; we actually are being mingled with Christ as the real burnt offering.

We have been joined to Him, we are now being mingled with Him, and when we are fully mingled with Him, we will be fully one with Him. The best verse to show this is [2 Corinthians 5:21](#), which says, “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.” This is related to the portion in the first message concerning the word *partaking*. One of the three definitions of *partaking* that we saw in the first message is that the attributes of the person become yours. Actually, partaking eventually means becoming. An example of this is found in [2 Peter 1:4](#), which refers to our having become “partakers of the divine nature.” In this verse to partake of the divine nature is to become God in nature.

The same thing happens with regard to the burnt offering. We already possess all the wonderful aspects of Christ described in the first section of this message—all His attributes as the burnt offering. Because we have been joined to Christ, every one of those aspects of what Christ is and of what we are not, we now have. In the same way, all those things that we are, which do not match Him and which we should not be, He takes upon Himself. We do not need to worry about Christ; He will not be affected by

our faults, our weaknesses, our shortcomings—they will not diminish Him at all. However, His attributes will strengthen us, they will enrich us, they will empower us, and they will reconstitute us. Oh, what a union! Hallelujah for this organic union! This is our marvelous, organic union with Christ. [54]

**By Such a Union,
Christ Becoming One with Us and Living in Us,
Repeating in Us the Life That He Lived on Earth,
the Life of the Burnt Offering**

By such a union, Christ becomes one with us and lives in us, repeating in us the life that He lived on earth, the life of the burnt offering ([Gal. 6:17](#)). We need to make sure that we understand this statement correctly. We do not repeat Christ's living—we cannot. Instead, Christ lives in us, and *He* repeats His living in us. He as the burnt offering repeats in us the living that is described in the four Gospels. Paul's life was such a duplication of Christ. Paul experienced this. He is a very good example of a person who experienced Christ in His experiences as the burnt offering.

Paul sometimes created new expressions when he described his experience. No one had ever heard certain words that he used, because these terms described experiences that no one had had before. Brother Lee also sometimes coined new terms. We do not ordinarily talk about living another person, but Paul said, “To me, to live is Christ” ([Phil. 1:21](#)). Paul was saying that he lived Christ. We may say that this was Paul's description of his experience of Christ as the reality of the burnt offering.

**NEEDING TO TAKE CHRIST AS OUR BURNT OFFERING DAILY
SO THAT WE MAY EXPERIENCE CHRIST
IN HIS EXPERIENCES AS THE BURNT OFFERING,
NOT IMITATING CHRIST OUTWARDLY
BUT LIVING HIM IN OUR DAILY LIFE**

We need to take Christ as our burnt offering daily ([Lev. 1:2-4; 6:12-13](#); [Num. 28:3-4](#); cf. [2 Tim. 2:6](#)) so that we may experience Christ in His experiences as the burnt offering, not imitating Christ outwardly but living Him in our daily life ([2 Cor. 5:14-15](#); [Phil. 1:19-21](#); [Acts 27:22-25](#); [28:3-9](#); [1 Cor. 1:9](#)). *Experience Christ in His experiences* is a particular expression that can be found in the footnotes on [Leviticus 1 \(v. 9, footnote 1\)](#) and in

the *Life-study of Leviticus* (msgs. 7—10). Before we came into the Lord's recovery, we probably never heard the expression *living Christ*. Others do not use this expression because they do not have the experience of Christ as the burnt offering. It is possible for us to experience Christ in His experiences as the burnt offering because of our union with Christ. If we did not have an actual, real, organic union with Christ, we could not experience Christ in His experiences; we could [55] have only our own experiences. However, once we are joined to Christ, His history becomes our history. Footnote 1 on [Leviticus 1:4](#) says, “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 is wonderful! This is what happened when we were joined to Christ. Hence, it is now possible for us to experience Christ in His experiences as the burnt offering.

This is what Paul was talking about in [Philippians 3:10](#), which says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” We need to pay attention to the word *His* in this verse. Here we can see how Paul experienced Christ in His experiences as the burnt offering. [Acts 28](#) describes a particular experience that Paul had of Christ as the burnt offering. [Verses 3 through 9](#) say,

When Paul had collected a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened onto his hand. And when the natives saw the snake hanging from his hand, they said to one another, Undoubtedly this man is a murderer, whom, though he has been brought safely out of the sea, Justice has not allowed to live. However he shook off the snake into the fire and suffered no harm; and they expected that he would swell up or suddenly fall down dead. But when they had waited for a long time and beheld nothing unusual happening to him, they changed their minds and said that he was a god. Now in the vicinity of that place were the lands of the leading man of the island, named Publius, who welcomed us and gave us hospitality three days in a friendly way. And the father of Publius was lying down sick with fever and dysentery. Paul went in to him, and having prayed and laid his hands on him, healed him. And when this happened, the rest also in the island who had sicknesses came to him and were healed.

The footnote on [verse 9](#) says,

On the sea in the storm, the Lord had made the apostle not only

the owner of his fellow voyagers ([27:24](#)) but also their life-guarantor and comforter ([27:22, 25](#)). Now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people ([28:3-6](#)) [56] but also a healer and a joy to them ([vv. 8-9](#)). All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members!

In Paul's living we can see the Lord repeating the life that He had lived on earth.

We also can see this with Stephen. When Stephen was being stoned, he said exactly the same thing that the Lord Jesus said when He was being crucified ([7:59-60](#); [Luke 23:46, 34](#)). When Stephen was being stoned, he did not stop to consider what the Lord said on the cross so that he could quote it. Instead, the Christ in Stephen repeated in him the life that He had lived on the earth. Similarly, Christ in Paul repeated in Paul the life that He had lived on the earth, and we need to see that the Christ in us will repeat in us the life of the burnt offering that He lived on the earth.

We are going to experience every one of the things that we saw earlier in this message concerning what Christ is as the burnt offering. Before we enthusiastically say Amen to this, we need to remember what these experiences are. First, we will be led to the slaughter. Then we will be slaughtered, skinned, and cut into pieces. We then will be completely burned and become a pile of ashes. This may not sound wonderful to us, but it is wonderful because it is to experience Christ in His experiences. We should not be afraid of this. The enemy is the only one who needs to be afraid of this.

Needing to Experience Christ in His Being Brought to the Slaughter

We need to experience Christ in His being brought to the slaughter ([Phil.](#)

[3:10; Gal. 6:17; 1 Cor. 11:1; Acts 21:30-36](#)). Paul truly experienced this. Every place Paul went, it seems that something terrible happened, such as riots, fightings, stonings, beatings, and shipwrecks (cf. [2 Cor. 7:5; 11:25](#)). It seems that these things happened to Paul more than to anyone [57] else. Everywhere he went, he was led to the slaughter. He knew that he was being led to the slaughter, but he was living Christ. He went along with it because Christ was living in him.

Need to Experience Christ in His Being Slaughtered

We need to experience Christ in His being slaughtered ([4:7-13, 16-18](#)). Paul experienced this also. He speaks of this kind of experience in [2 Corinthians 4:7-10](#): “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us. We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out; persecuted but not abandoned; cast down but not destroyed; always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.” Paul does not say, “Always being put to death,” but rather, “Always bearing about...the putting to death of Jesus.” Paul’s death did not mean anything, and our death does not mean anything. However, the death of Jesus means everything. This is the experience that Paul had. He entered into the experience that Christ had.

In ourselves we are not willing to be slaughtered. This unwillingness is often manifested in our daily life. Perhaps our wife says something that we do not like. Instead of being slaughtered, we “slaughter” her. Our kids may do something that we do not like. Instead of being slaughtered, we say something out from our self. If the elders say something in the meeting that we do not like, instead of being slaughtered, we murmur. Therefore, we need Christ. If we quarrel with our husband, our wife, our children, the leading brothers, the saints with whom we serve, our gospel partner in the training, or our roommate, this means that we do not want to be slaughtered. However, Paul experienced Christ in His experience of being slaughtered.

Need to Experience Christ in His Being Skinned

We need to experience Christ in His being skinned ([Acts 24:5-6; 2 Cor. 6:8; 12:15-18; Matt. 5:11](#)). No one wants to be skinned. Physically, we do not want to part with even the smallest piece of skin. We are not willing to

give up any of our skin, because we need it. Nevertheless, spiritually speaking, we need to experience Christ in His being skinned. There will be an evil report about you, which may not be true. There will be evil and unfair things spoken about you. When such things happen, you may defend yourself, but Christ would not. He did not even open His mouth. [58]

When I was a young serving one, a brother reported to the elders that I had said a particular thing, which I had not said. I received a phone call from the elders, and they said that they would like to talk to me. I went to meet with them, and they said that it had been reported that I said a particular thing. I replied that I had never said that, but before I could finish speaking, a brother said, "Stop defending yourself." I said, "Oh, I was not really defending myself. I was just trying to clarify that it did not actually happen." I was totally in the realm of right and wrong. The brother told me, "Brother, you are going to have to learn how to experience the cross, and the cross does not care if something is reasonable or fair." Because I was very young at that time, I had no idea what he meant. I left there in tears, and when I went to the Lord, I realized that the brother was exactly right. I was justifying myself and resisting the cross. I was factually correct, but that did not matter; I still was not living Christ. Instead, I was living myself, defending myself, and justifying myself. What I needed was to experience Christ as the burnt offering.

If we are in the church life long enough, we will be skinned. Our wife may skin us, and the leading brothers may skin us. If we resist and fight it, it is going to be very painful. But if we experience Christ in His experiences as the burnt offering, it will be something very sweet. People who truly know the cross say that it is sweet. A. B. Simpson wrote, "It is so sweet to die with Christ" (*Hymns*, #482). Here is a little secret for our experience: If a suffering is painful and not sweet, it is our suffering and not the suffering of Christ. It is our death and not the death of Christ.

Needing to Experience Christ in His Being Cut to Pieces

We need to experience Christ in His being cut to pieces ([1 Cor. 4:12-13](#)). No one wants to be cut to pieces, but there is a positive side to this. When the priest who offered the burnt offering cut the burnt offering, he separated all the pieces and all the inward parts. It takes knowledge and skill to dissect an animal or to cut a whole animal to pieces as a butcher might do. Spiritually, this means that one who experiences Christ in His being been cut to pieces has a very deep, thorough, and intimate knowledge of Christ. The thought of being cut to pieces may not be

pleasant, but having a deep, intimate, and thorough knowledge of Christ is wonderful. This is what we will have when we experience Christ in His experiences of being cut to pieces. Paul had such a deep and intimate knowledge and experience of Christ. [59]

Needing to Experience Christ in His Wisdom

We need to experience Christ in His wisdom ([1:24, 30; 2:7](#); [Col. 1:28](#); [2 Chron. 1:10](#)). This is to experience “the head” of Christ. It takes much wisdom to live the human life. It takes wisdom to be a husband, a father, a wife, a mother, and a saint in the church life. It takes wisdom to shepherd others. Everything requires wisdom, which we do not have.

In [2 Chronicles 1:10](#) Solomon prayed, “Give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?” He prayed in type to experience Christ as the head of the burnt offering.

[First Corinthians 1:30](#) says, “Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.” We are in the burnt offering. We are in Christ Jesus, so now we are partaking of all His attributes, including His wisdom, righteousness, holiness, sanctification, and redemption.

Needing to Experience Christ in His Being a Delight to God

We need to experience Christ in His being a delight to God ([Lev. 1:16b](#); [Psa. 20:3](#); [2 Cor. 5:9](#); [1 Thes. 2:4-8](#); [Gal. 1:10](#); [Rom. 14:17-18](#)). The fat of the burnt offering signifies Christ being a delight to God. We need to experience the burning of the fat. [Psalm 20:3](#) says, “May He remember all your meal offerings / And accept your burnt offering.” For the fat to be burned means that God has accepted it. Thus, we experience God’s acceptance. Paul experienced this. In [2 Corinthians 5:9](#) he says, “Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.” Paul experienced the burning of the fat; he knew that God had accepted him. Thus, [1 Thessalonians 2:4](#) says, “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.” God approved Paul. Paul offered the fat on the altar, and God accepted him.

Needing to Experience Christ

in the Inward Parts of His Being

We need to experience Christ in the inward parts of His being ([Phil. 2:5](#); [1 Cor. 2:16b](#); [Rom. 8:6](#); [Phil. 1:8](#); [2 Cor. 11:10](#); [1 Cor. 16:24](#)). We know that it is possible for us to experience Christ in the inward parts of His being because Paul did it. [Philippians 2:5](#) says, “Let this mind be in you, which was also in Christ Jesus.” We need to let the mind of Christ as the burnt offering be in us through our enjoyment of our organic [60] union with Christ. The inward parts refer to the same mind that was in Christ Jesus.

[Philippians 1:8](#) says, “God is my witness how I long after you all in the inward parts of Christ Jesus.” In our inward parts we do not have love for all the saints, but in the inward parts of Christ there is love for every single saint. Thus, Paul longed after all the saints not in his own inward parts but in the inward parts of Christ Jesus.

Needing to Experience Christ in His Walk

We need to experience Christ in His walk ([Matt. 11:29](#); [Eph. 4:20](#); [1 Cor. 11:1](#); [1 Pet. 2:21](#); [Rom. 8:4](#)). [Ephesians 4:20](#) says, “You did not so learn Christ.” [Verse 21](#) speaks of the reality that is in Jesus. This reality is the actual condition of the human living of the Lord Jesus as the burnt offering, which He lived out in the four Gospels. The reality that is in Jesus is the Christ whom we need to learn. Christ is inwardly our life and outwardly our pattern. There is a life within us and a pattern outside of us, and we are being conformed to this mold. Our mold is the life that the Lord lived in the Gospels. Now He is living within us as life, repeating the life that He lived in the Gospels and conforming us to the mold of the burnt offering. He is repeating the life of the burnt offering in us to produce a reproduction of Himself as the burnt offering.

Needing to Experience Christ in His Being Kept by the Holy Spirit from Defilement

We need to experience Christ in His being kept by the Holy Spirit from defilement ([1 Cor. 6:11](#); [Titus 3:5](#); [John 7:38-39](#); cf. [Dan. 1:8](#)). Christ was washed by the Spirit in His inward parts and in His outward actions, that is, in His living and in His walk. The striking point in [Daniel 1:8](#) is that Daniel was very careful concerning what he took into his being. The food that he and his friends chose to eat signifies the spiritual diet. We are kept

from defilement by the washing of the Holy Spirit.

The Lord Jesus lived exactly this kind of life, a life kept from defilement by the Holy Spirit. [Isaiah 7:15](#) says, “He will eat curds and honey until he knows how to refuse evil and choose good.” This indicates that He took care of what He ate. He ate only God the Father—nothing else. He ate curds and honey, which signify the grace and the love of the Father. [John 6:57](#) reveals the secret of the God-man living of the Lord Jesus. He said, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” In other words, what [61] produced the God-man living of the Lord Jesus, the living of the burnt offering, was what He ate. He did not take in defiling things. This is a good word especially for the young people among us. If we take in defiling things, our living will surely not be a living that is a reproduction of Christ’s living. If we take in defiling things, He will have no way to reproduce His life in us, which He desires to do. Both the Lord Jesus and Daniel lived this way by not defiling themselves with the unclean food and drink. We need to let Him live and reproduce a life in us that is careful to not be defiled.

**THE MORE WE TAKE CHRIST AS OUR BURNT OFFERING,
THE MORE THE OUTWARD EXPRESSION OF HIS BEAUTY
BEING ASCRIBED TO US FOR HIS MAGNIFICATION,
AND THE MORE OUR ENJOYING CHRIST
AS OUR ENVELOPING POWER
TO COVER, PROTECT, AND PRESERVE US**

The more we take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification ([Lev. 7:8](#); [Psa. 90:17](#); [Exo. 28:2](#); [Phil. 1:20](#)), and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us ([4:13](#); [2 Cor. 12:9](#)). This point concerns expression and is related to the skin of the burnt offering. [Leviticus 7:8](#) says, “The priest who presents anyone’s burnt offering, that priest shall have for himself the skin of the burnt offering which he has presented.” For the priest to have for himself the skin signifies having Christ as his covering, his expression. When others look at us, they see our skin because our skin is covering us. For the priest who presents the burnt offering, the skin of the burnt offering becomes his skin, which means that he is covered by and expresses Christ as the burnt offering. When Christ becomes our covering as the burnt offering, He tabernacles over us as our power and our grace. He becomes our garments,

even our skin. It is wonderful that Christ can be our skin and our expression.

NEEDING TO WORSHIP THE FATHER WITH CHRIST AS THE BURNT OFFERING FOR GOD'S SATISFACTION

We need to worship the Father with Christ as the burnt offering for God's satisfaction ([Lev. 1:3, 9b](#); [Num. 28:2-3](#); [John 4:23-24](#)). There is a very intrinsic connection between the type of the offerings in the Old Testament and the meetings of the church, especially the Lord's table [62] meeting. We need to worship the Father with Christ. This is what comes out of our experiencing Christ in His experiences. The first thing that happens is that the skin of Christ becomes ours; the skin of Christ covers us, and it becomes our outward expression. Then when we offer Christ to God, God sees Christ, the expression of Christ, and He is happy because we are worshipping God the Father with the Christ whom we have experienced, not merely with the Christ we have been taught about. When we offer the reality of the burnt offering in the church meetings, we are not offering ourselves or our experiences; instead, we are offering Christ as the burnt offering with our experience of His experiences.

A striking point regarding the burnt offering is that there were different kinds of burnt offerings with different sizes. In [Leviticus 1](#) there is the burnt offering that was a bull; this was a very large burnt offering ([vv. 5-9](#)). This chapter goes on to talk about other kinds of burnt offerings. The burnt offering could be a sheep, a goat, turtledoves, or young pigeons ([vv. 10-17](#)). This does not signify that Christ has different sizes. There is only one size of Christ—He is infinite. Christ comes in one size—universally large. However, our experience, apprehension, enjoyment, and appreciation of Christ varies quite much. Our experience of Christ could be a small dove, or it could be a large bull, as it was with the apostle Paul. Christ is the same, but our experiences of Him as the burnt offering will vary. Consequently, what we offer to God will vary. We see this in the Lord's table meeting. The older I get, the more I appreciate the saints who are even older. I love to listen to the prayers of these older and more experienced saints. I enjoy the big burnt offering that they are able to offer. I do not despise the “little birds” that the young people offer. I also have offered many “pigeons” in my life. Nevertheless, I want my appreciation, apprehension, and experience of Christ as the burnt offering to grow so that when I praise the Lord in the Lord's table meeting, something more of

Christ could be offered to God for His satisfaction.

God Wanting Us to Worship Him with Christ as the Reality of the Offerings; the Offerings Being for Pleasing God and Making Him Happy

God wants us to worship Him with Christ as the reality of the offerings; the offerings are for pleasing God and making Him happy ([John 4:23-24](#); cf. [Heb. 10:5-10](#)). [\[63\]](#)

God Being Hungry and Needing Food; the Offerings Being God's Food

One of the Main Purposes of the Offerings Being That They Are Food for God

God is hungry and needs food; the offerings are God's food ([Num. 28:2-3](#)). One of the main purposes of the offerings is that they are food for God.

The Burnt Offering Being God's Food So That He May Enjoy It and Be Satisfied, and Only He Being Allowed to Eat It

The burnt offering is God's food so that He may enjoy it and be satisfied, and only He is allowed to eat it ([Lev. 1:9b](#)). With the other offerings, like the meal offering, God eats a part, and we eat a part. However, with the burnt offering God eats the whole thing. The entire burnt offering is for God.

The Burnt Offering Being for God's Satisfaction to Fulfill His Desire

The Burnt Offering Denoting Christ's Being Absolute for God's Satisfaction

The burnt offering is for God's satisfaction to fulfill His desire ([Num. 28:2](#)). The burnt offering denotes Christ's being absolute for God's satisfaction ([John 6:38](#)).

When we consider what it means to experience Christ as the burnt offering, we may first think of consecration. However, the word *consecration* does not appear in the outline of this message. When we use the word *consecration*, we often understand it to mean that we are offering ourselves. Our concept is very limited when it comes to Christ as the burnt offering, and it is easy for us to misunderstand by thinking that we need to offer ourselves to God. It is true that our consecration is related to the burnt offering, but according to the points in this message, we should have a much deeper understanding. To consecrate ourselves to the Lord actually means to experience Christ as the burnt offering and allow Him to repeat His life in us. [\[64\]](#)

Proper Worship Being a Matter of Satisfying God with Christ as the Burnt Offering

Proper worship is a matter of satisfying God with Christ as the burnt offering ([1 Pet. 2:5](#); [John 4:34](#); [5:30](#); [8:29](#)).

The Hebrew Word Translated “Burnt Offering” Denoting Something That Is Ascending; This Ascending Referring to Christ

*The Only Thing That Can Ascend to God from Earth
Being the Life Lived by Christ, for He Is the Unique Person
to Live a Life That Is Absolutely for God*

The Hebrew word translated “burnt offering” denotes something that is ascending; this ascending refers to Christ ([Lev. 1:3](#), [10](#), [14](#)). The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God ([John 6:38](#)).

*As the Burnt Offering, Christ Being Absolutely for Living a Life
That Can Satisfy God in Full*

By Laying Our Hands on Christ as Our Burnt Offering,

Our Being Joined to Him

As the burnt offering, Christ is absolutely for living a life that can satisfy God in full ([8:29](#)). By laying our hands on Christ as our burnt offering, we are joined to Him ([Lev. 1:4](#); [1 Cor. 6:17](#)). We are joined to Him organically.

As Christ Lives in Us, His Repeating in Us the Life He Lived on Earth, the Life of the Burnt Offering

As Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering ([Gal. 2:20](#)).

The Hebrew Words Translated “Satisfying Fragrance” Literally Meaning “Savor of Rest or Satisfaction,” That Is, a Savor Giving Satisfaction to God

*A Satisfying Fragrance Being a Savior
That Brings Satisfaction, Peace, and Rest;
Such a Satisfying Fragrance Being an Enjoyment to God*

The Hebrew words translated “satisfying fragrance” literally mean [65] “savor of rest or satisfaction,” that is, a savor giving satisfaction to God ([Lev. 1:9](#)). A satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God. Our Lord’s table meetings should be an enjoyment to God.

When We Worship the Father with Christ as the Reality of the Burnt Offering, a Fragrance Well Pleasing to God Ascending to Him for His Satisfaction

When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction ([John 4:23-24](#)).

*Since God Is Satisfied,
His Rendering His Sweet Acceptance to Us;*

This Being the Significance of the Burnt Offering

Since God is satisfied, He will render His sweet acceptance to us; this is the significance of the burnt offering. The fire that consumed the burnt offering did not originate from the earth. The priests did not light that fire; instead, the fire came from God, from the heavens ([Lev. 9:24](#); cf. [10:1](#) and footnote 2). Therefore, for the fire to come and consume the burnt offering means that God is satisfied and happy with the offering, that He likes the present, the gift, of Christ that we offer to Him.

BEING REDUCED TO ASHES TO BECOME THE NEW JERUSALEM FOR GOD'S EXPRESSION

We are being reduced to ashes to become the New Jerusalem for God's expression ([1:16](#); [6:10-11](#); [Psa. 20:3](#); [1 Cor. 3:12a](#); [Rev. 3:12](#); [21:2](#), [10-11](#), [18-21](#)). The ashes of the burnt offering become the New Jerusalem. Hence, the burnt offering concerns the corporate and ultimate expression of God. First, there is the skin, which is the expression of those who offer and experience Christ. Then there is the worship to the Father, which is a corporate expression of that experience. Finally, there is the New Jerusalem, which is the ultimate expression of Christ as the burnt offering wrought into us.

Let us consider how this happens. The New Jerusalem is composed mainly of gold, pearl, and precious stones, which are gems. Gems are not created materials but transformed materials. Gems start out as another kind of rock. In the crust of the earth, where gems are formed, there is [\[66\]](#) a kind of rock called metamorphic rock. *Metamorphosis* is the anglicized form of the Greek word translated “transformation” in the New Testament. The ashes of the burnt offering are transformed into the precious stones that become the New Jerusalem. Just as with the formation of gems, there are three main things that are involved in transformation—heat, pressure, and a long period of time. These three things are what will produce a gem out of an ordinary rock. It requires intense heat and pressure over a long time for a piece of metamorphic rock to become a gem. This is a picture of the transformation that occurs through God's organic salvation. The following points are what we experience when we start to experience Christ in His experiences as the burnt offering.

The Burnt Offering Indicating That We Have a Heart

That Is Absolute for God in This Age

The burnt offering indicates that we have a heart that is absolute for God in this age ([Rom. 12:1-2](#)). We are not conformed to this age and will not be defiled by this age, because we want to be transformed.

The Ashes Signifying Christ Reduced to Nothing

The ashes signify Christ reduced to nothing ([Mark 9:12](#); [Isa. 53:3](#)). This is something that worldly people do not understand, but it is our destiny. Our destiny is to become ashes—to be reduced to nothing. The pile of ashes left after the burnt offering was consumed indicated that God was very happy and satisfied with the offering. Eventually, these ashes become the New Jerusalem.

*The Lord's Desire
Being That All the Believers in Christ
Be Reduced to Ashes*

The Lord's desire is that all the believers in Christ be reduced to ashes.

*Since We Are One with the Christ
Who Has Been Reduced to Ashes,
Our Also Being Reduced to Ashes, That Is,
Reduced to Nothing, to Zero*

Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero ([1 Cor. 1:28](#); [2 Cor. 12:11](#)). [67]

*The More We Are Identified with Christ in His Death,
the More Our Realizing That We Have Become a Heap of Ashes*

The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.

*When We Become Ashes,
Our Being No Longer a Natural Person;
Instead, Our Being a Person*

Who Has Been Crucified, Terminated, Burned

When we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned ([Gal. 2:20a](#)).

The Ashes Being a Sign of God's Acceptance of the Burnt Offering

For God to Accept the Burnt Offering Being for Him to Turn It to Ashes

The ashes are a sign of God's acceptance of the burnt offering ([Psa. 20:3](#)). For God to accept the burnt offering is for Him to turn it to ashes.

For God to Accept the Burnt Offering Also Meaning That He Accepts It as Fat, Something That Is Sweet and Pleasing to Him

For God to accept the burnt offering also means that He accepts it as fat, something that is sweet and pleasing to Him. The ashes of the burnt offering are referred to as the (fatty) ashes of the sacrifices in *Strong's Concordance* (footnote on [36:8](#)).

Putting the Ashes at the East Side of the Altar, the Side of the Sunrise, Being an Allusion to Resurrection

Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection ([Lev. 1:16](#); [John 11:25](#); [Phil. 3:10-11](#); [2 Cor. 1:9](#)). It is in the resurrection of Christ that transformation takes place.

With Christ as the Burnt Offering, the Ashes Being Not the End— Their Being the Beginning

With Christ as the burnt offering, the ashes are not the end—they are the beginning ([Mark 9:31](#)). [68]

The Ashes Meaning That Christ Has Been Put to Death,

but the East Signifying Resurrection

The ashes mean that Christ has been put to death, but the east signifies resurrection.

***The More We Are Reduced to Ashes in Christ,
the More Our Being Put to the East,
and on the East Our Having the Assurance
That the Sun Will Rise and That We Will Experience
the Sunrise of Resurrection***

The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection ([Phil. 3:10-11](#)).

Eventually, the Ashes Becoming the New Jerusalem

***Christ's Death Bringing Us to an End;
That Is, It Reducing Us to Ashes***

Eventually, the ashes will become the New Jerusalem ([Rev. 3:12; 21:2, 10](#)). Christ's death brings us to an end; that is, it reduces us to ashes.

***Christ's Death Bringing in Resurrection,
and in Resurrection the Ashes
Becoming Precious Materials for God's Building***

Christ's death brings in resurrection, and in resurrection the ashes become precious materials for God's building ([1 Cor. 3:9b, 12a](#)). It is in resurrection that this transformation takes place, producing the materials for the New Jerusalem.

***When We Are Reduced to Ashes,
Our Being Brought into the Transformation of the Triune God***

When we are reduced to ashes, we are brought into the transformation of the Triune God ([Rom. 12:1-2; 2 Cor. 3:18](#)).

The Precious Materials for the Building of the New Jerusalem Coming from the Transformation of the Ashes

The precious materials for the building of the New Jerusalem come from the transformation of the ashes ([Rev. 21:18-21](#)). [69]

The Result of Our Being a Burnt Offering Being Something That Carries Out God's Economy

The result of our being a burnt offering will be something that carries out God's economy ([1 Tim. 1:4](#); [Eph. 3:9](#); [1:10](#)). In fact, it carries out the ultimate goal of God's economy, which is to have the New Jerusalem. When others look at us and see ashes, they think that we are wasting our life.

Others may consider it a waste of time for a college graduate to come to the full-time training instead of trying to make money. In their eyes the only thing that happens in the training is that we are burned and become ashes. After the labor of earning an academic degree, coming to the training seems to the world to be a total waste. To serve the Lord full time after the training seems to be an even bigger waste. The world sees ashes, but we see the New Jerusalem—we see Christ living in us, being formed in us, repeating His life in us, taking us through the experiences of transformation, and causing us to become the New Jerusalem.—M. R.

