

CRYSTALLIZATION-STUDY OF LEVITICUS (1)

The Continual Burnt Offering— a Living Sacrifice (Message 3)

Scripture Reading: [Lev. 1:3-4, 8-9; 6:9, 12a, 13; Heb. 12:29; Rom. 12:1](#)

- I. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God and in His being the life that enables God's people to have such a living—[Lev. 1:3; John 5:19, 30; 6:38; 7:18; 2 Cor. 5:15; Gal. 2:19-20](#):
 - A. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering—[1:3](#):
 1. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God:
 - a. God created us to be His expression and His representation—[Gen. 1:26](#).
 - b. God created us that we might be for Him; He did not create us for ourselves, but as fallen human beings, we live for ourselves, not for Him.
 2. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God—[vv. 27-28](#); cf. [Psa. 73:25; Mark 12:30](#).
 3. We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering—[Lev. 1:3-4](#):
 - a. Christ as our burnt offering is completely for God, absolutely for God—[John 4:34; 5:30; Heb. 10:8-10](#).
 - b. Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God—[John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50](#).
 - B. [John 7](#) reveals that Christ was fully qualified to be the burnt offering: [72]
 1. As One who lived a restricted life—a life restricted from

doing things for the self—the Lord sought the glory of God for God’s satisfaction—[vv. 3-9, 18](#).

2. In [verses 16 through 18](#) we see that the Lord Jesus did not seek His own glory in that He did not speak from Himself; He sought the glory of the One who sent Him.
 3. [John 7](#) reveals that the Lord Jesus was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own words but spoke God—[v. 18; 12:49-50](#).
 4. When the Lord spoke God’s word, God was expressed through His speaking; God came forth from Him through His speaking—[7:17-18](#).
 5. In [John 7](#) we see that the Lord Jesus is the reality of the burnt offering, for He lived a life that was restricted by God and wholly for God.
- II. The Divine Trinity is revealed in the type of the burnt offering—[Lev. 1:3, 8-9](#):
- A. The crucial items revealing the Divine Trinity in [verses 3, 8, and 9](#) are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water.
 - B. The burnt offering typifies Christ as the food for God’s satisfaction—[v. 3](#).
 - C. The Tent of Meeting typifies Christ the Son as the place of offering—[vv. 1, 3](#):
 1. The offerings were offered at the entrance of the Tent of Meeting; in order for an offering to be legitimate, it could not be offered anywhere else.
 2. In order to offer anything to God, we must take Christ as the ground of our offering.
 - D. In [Leviticus 1](#), because Christ the Son is offered to Jehovah, *Jehovah* refers to the Father as the Receiver of the offering—[v. 3](#).
 - E. In [verses 8 and 9](#) the priest who served the offering typifies Christ the Son as the serving One—our great High Priest and a Priest forever according to the order of Melchizedek—[Heb. 4:14-15; 5:5-6; 7:17](#).
 - F. As typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the [73] place of the offering, and the One who serves the offering—[Lev. 1:3, 8](#).
 - G. The fire signifies God as the accepting agent—[vv. 8-9](#):
 1. Fire consumes and devours; God accepted the offering by

- burning it.
2. The fire that burned the burnt offering was God Himself; it was God's mouth—[Heb. 12:29](#).
 3. The burning of the burnt offering was the divine eating—[Num. 28:2](#).
- H. The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent; Christ's inward parts and His daily walk were continually being washed by the Holy Spirit to keep Him from being defiled by His contact with earthly things—[Lev. 1:9](#); [John 7:38-39](#).
- I. In [Leviticus 1:3, 8, and 9](#) we see that the entire Divine Trinity is involved in the burnt offering.
- III. Today in our Christian life and church life, there is a need for the continual burnt offering—[vv. 3-4, 8-9; 6:9, 12a, 13](#):
- A. God's people were required to offer the burnt offering every day, not only in the morning but also in the evening; on every Sabbath, at the beginning of every month, and during every festival, special burnt offerings were required—[Num. 28:3—29:40](#).
 - B. Due to the requirements regarding the burnt offering, the bronze altar was specifically called "the altar of burnt offering"—[Exo. 30:28; 38:1](#).
 - C. The burnt offering was the continual offering, and the fire for the burnt offering was to burn unceasingly; it had to burn day and night—[Lev. 6:9, 12a, 13](#):
 1. "The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it"—[v. 9](#):
 - a. "The fire on the altar shall be kept burning on it; it must not go out"—[v. 12a](#).
 - b. "Fire shall be kept burning on the altar continually; it shall not go out"—[v. 13](#).
 2. *All night 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—[v. 9; 2 Pet. 1:19; Mal. 4:2](#). [74]
 3. The continual burning of the fire on the altar signifies that God as the holy fire in the universe is always ready to receive (burn) what is offered to Him as food, and that God's desire to accept what is offered to Him never ceases—[Lev. 6:9b, 12a, 13; Heb. 12:29](#).

- D. The type of the burnt offering shows us that we need to have a life of the continual burnt offering, a life with fire burning on the altar all day long—[Lev. 6:12a, 13](#).
- IV. To live a life of the continual burnt offering is to be a living sacrifice—[Rom. 12:1](#):
- A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice—[Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1](#).
- B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God—[Num. 28:3-8](#).
- C. The sacrifice in [Romans 12:1](#) is living because it has life through resurrection—[6:4-5](#):
1. To be a living sacrifice means that we constantly offer ourselves to the Lord.
 2. We offer ourselves to the Lord continually, and the Lord can use us continually.
- D. This sacrifice is holy because, positionally, it has been separated to God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the Holy Spirit with God's life and God's holy nature for God's satisfaction; thus, this sacrifice is well pleasing to God—[12:1](#).
- E. In [verse 1](#) the bodies are plural, but the sacrifice is singular:
1. Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.
 2. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body in Christ—[vv. 4-5](#). [75]
 3. The church life as a whole is a burnt offering for the satisfaction of God.
 4. The believers live in the Body of Christ by presenting their bodies as a living sacrifice; to have the Body life we need to present our bodies to the Lord and to His Body—[vv. 1, 4-5](#).
- V. All our service to God must be based on the fire from the altar of burnt offering—[v. 11; Lev. 9:24; 16:12-13; 6:13; cf. 10:1-2](#):
- A. God wanted the service of the children of Israel to be based on

this fire—6:13.

- B. The service that we render to God in the church life must originate with the fire on the altar of burnt offering, and our service must come out of the burning of God's fire and be the issue of this fire—Exo. 3:2, 4, 6; Rom. 12:1, 11.

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MESSAGE THREE

THE CONTINUAL BURNT OFFERING— A LIVING SACRIFICE

This message is the second message concerning the burnt offering. Message 2 provided a wonderful and marvelous presentation of all the significances of the burnt offering. In this message we will consider the practical application of the burnt offering in our daily life and church life according to the teaching in the New Testament. The title of this message is “The Continual Burnt Offering—a Living Sacrifice.”

THE BURNT OFFERING TYPIFYING CHRIST NOT MAINLY IN HIS REDEEMING MAN FROM SIN BUT IN HIS LIVING A LIFE THAT IS ABSOLUTELY FOR GOD AND IN HIS BEING THE LIFE THAT ENABLES GOD'S PEOPLE TO HAVE SUCH A LIVING

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God and in His being the life that enables God's people to have such a living ([Lev. 1:3](#); [John 5:19, 30](#); [6:38](#); [7:18](#); [2 Cor. 5:15](#); [Gal. 2:19-20](#)). Often our concept of the offerings, which are sacrifices we present to God, is that they are related to our problems. We think that we need to offer sacrifices to God because of our sins. However, the first offering presented in Leviticus—the burnt offering—typifies Christ not mainly in His redeeming man from sin but in His living a life that is absolutely for God. We are more concerned with taking care of our problem of sin. If we were writing the book of Leviticus, we probably would have begun with the sin offering or the trespass offering because these offerings are more relevant to us. We are often more conscious of our sin and our trespasses. However, the first offering revealed in Leviticus is not the sin offering or the trespass offering but the burnt offering. In the revelation of the burnt offering, we see the type of

Christ in living an absolute and perfect life. [Leviticus 1:3](#) says, “If his offering is a burnt offering from the herd, he shall present it, a male without blemish.” Christ is perfect and absolute. He has no blemish or shortcoming. The first offering in Leviticus is the burnt offering, and it presents Christ not mainly as the One who redeemed us [77] from our sins but as the absolute One who lived a life that satisfied God’s need and whose life enables God’s people to also live in the same way.

**In Leviticus the First Offering That Is Mentioned
Being Not the Sin Offering or the Trespass Offering
but the Burnt Offering**

*Needing Christ First as Our Burnt Offering
Because Our First Situation before God, Our First Problem
Related to God, Is Not a Matter of Trespasses
but of Not Being for God*

In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering (1:3). We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God. This is a great light. As sinners, we are very conscious of our failures, trespasses, and sins. This shows that we do not view the offerings from God’s perspective. In a message entitled “Man’s First Sin,” Brother Nee shows that man’s first unique sin was not his failure to obey, his indulgence in the flesh, or his committing wrongdoings. Man’s first sin was in his being wrong with God (*The Collected Works of Watchman Nee*, vol. 8, pp. 25-35). That message enlightened me to see that man removed himself from the proper position that he had before God. Man became wrong with God, and this was the source of all other sins. Man’s first sin was not his wrongdoings but his not being right with God. This is why in Leviticus the first offering God presents is not the sin offering or the trespass offering but the burnt offering. We need Christ as our burnt offering in order to have a life that is right with God, to have a life that is absolute and perfect before God.

*God Creating Us to Be
His Expression and His Representation*

God created us to be His expression and His representation ([Gen. 1:26](#)).

*God Creating Us That We Might Be for Him;
His Not Creating Us for Ourselves, but as Fallen Human Beings,
Our Living for Ourselves, Not for Him*

God created us that we might be for Him; He did not create us for [78] ourselves, but as fallen human beings, we live for ourselves, not for Him. I believe we all are impressed with [Genesis 1:26](#), which says, “God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.” May this verse be always with us. This refers to God’s intention in man’s creation. What is shown at creation is even more crucial than what happened in redemption, because in creation we can see God’s original intention. This verse clearly reveals that in His original intention God made man in His own image according to His own likeness. We were made in God’s image for the expression of God, and we were given the dominion of God to be the representation of God. Man was not meant to live for himself. Man was created to live for God, even to live God. God did not create another god, and He did not create mankind. Rather, He created man after His own kind, that is, God’s kind. Man was created in God’s image. This shows that God created man with the intention that man would express and represent Him. It is not right that man would live for anything else. Due to the fall, sin came in; man became distracted and was seduced by Satan, and man partook of the tree of the knowledge of good and evil. Since then, man began to live for himself and no longer live for God. The man God had created became mankind, a fallen mankind. God did not create mankind. God created a man after His own kind. God created us that we might be for Him.

*The Burnt Offering Meaning That
as Those Who Were Created by God
for the Purpose of Expressing and Representing Him,
We Should Be for Nothing Other Than God*

The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God ([vv. 27-28](#); cf. [Psa. 73:25](#); [Mark 12:30](#)). As fallen human

beings, we live for ourselves. We get an education for ourselves, marry for ourselves, have children for ourselves, and develop a career for ourselves. We are not speaking simply of doing sinful things for ourselves, such as gambling. No, fallen man also does many good things for himself. Every person in the world lives for himself under Satan's instigation. Who lives for God? Do we raise our children for God? Do we enter into a career for God? We need to thank the Lord that He [79] made a provision for us. Due to the fall we all have become self-centered, self-seeking, and self-purposing persons. We live and do everything for ourselves. But God made the provision of the burnt offering. The burnt offering means that, as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God.

***Needing to Realize That We Are Not Absolutely for God
and That in Ourselves We Cannot Be Absolutely for God, and
Then Our Needing to Take Christ as Our Burnt Offering***

We need to realize that we are not absolutely for God and that in ourselves we cannot be absolutely for God, and then we need to take Christ as our burnt offering (Lev. 1:3-4). We are not absolute, and we cannot be absolute. Praise the Lord for God's provision of the burnt offering! There is One who is absolutely for God. We need to take Christ as our burnt offering.

***Christ as Our Burnt Offering
Being Completely for God, Absolutely for God***

Christ as our burnt offering is completely for God, absolutely for God (John 4:34; 5:30; Heb. 10:8-10).

***Whatever the Lord Jesus Was, Whatever He Spoke,
and Whatever He Did Being Absolutely for God***

Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God (John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50). How wonderful that in this universe there is such a One who lived a life that was absolutely for God! Christ came not just to die for man's sins, to take care of our problems, or to redeem us so that we would not come under God's judgment. That was not the main purpose. Christ came to the earth to live a life that is absolutely and perfectly for God. While all of

fallen mankind was living for themselves, Christ was living absolutely for God.

In the reference verses we can see Christ's living being absolutely for God. 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." He came to do the will of the Father who sent Him. In [5:43](#) He said, "I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him." When Jesus came, He did not [\[80\]](#) come in His own name; He came in the Father's name. In [8:28](#) Jesus said, "When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things." There is One who could boldly say, "I do nothing from Myself; as My Father has taught Me, I speak these things." Then in [12:49-50](#) He declared, "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak." The incarnated God on earth lived absolutely for God. Christ is the true burnt offering. He is without blemish and without spot. Although all fallen human beings are for themselves, God made this provision for us to have such a perfect, spotless Lamb as our burnt offering so that we can lay our hands on Him and be identified with Him.

John 7 Revealing That Christ Was Fully Qualified to Be the Burnt Offering

*As One Who Lived a Restricted Life—
a Life Restricted from Doing Things for the Self—
the Lord Seeking the Glory of God
for God's Satisfaction*

[John 7](#) reveals that Christ was fully qualified to be the burnt offering. As One who lived a restricted life—a life restricted from doing things for the self—the Lord sought the glory of God for God's satisfaction ([vv. 3-9, 18](#)). Among the cases in the Gospel of John revealing that Christ came to be life to meet man's need, the case in [chapter 7](#) is one of the more difficult ones to understand. [Verses 3 through 6](#) say,

His brothers therefore said to Him, Depart from here and go into Judea, so that Your disciples also may behold Your works which

You are doing; for no one does anything in secret and himself seeks to be known openly. If You do these things, manifest Yourself to the world. For not even His brothers believed into Him. Jesus therefore said to them, My time has not yet come, but your time is always ready.

As the One who lived absolutely for God, Christ the first God-man lived a restricted life. It was as if He were saying, “Your time is always ready, but My time is not yet come. I am restricted. You can do whatever you want at any time you want, but I cannot, because the Father has not [81] released Me. I cannot just go because I want to go. If the Father has not sent Me, I cannot go.” One of the main characteristics of not living for oneself is the willingness to be restricted. Are we willing to be restricted? We need to be impressed that Jesus was the infinite God. As God, He cannot be restricted. He is eternal, omniscient, and omnipotent. He can do anything that He wants. Yet, as a God-man, He subjected Himself to be the burnt offering, being willing to be restricted to the uttermost. He lived this restricted life on earth. In [verses 7 through 9](#) the Lord went on to say,

The world cannot hate you, but it hates Me, because I testify concerning it, that its works are evil. You go up to the feast; I am not going up to this feast, because My time has not yet been fulfilled. And having said these things to them, He remained in Galilee.

Suppose we have the desire to go to a place, but some brothers suggest that we should wait. However, we may love to go to that place and cannot wait because we want to do something there. This shows that we are not willing to be restricted, that we are living a life for our own preferences, interests, and choices. The first God-man, who was a burnt offering by living absolutely for God, subjected Himself absolutely to being restricted. Restriction is the main characteristic of one who lives not for himself but for God.

***In Verses 16 through 18 Our Seeing That
the Lord Jesus Did Not Seek His Own Glory
in That He Did Not Speak from Himself;
His Seeking the Glory of the One Who Sent Him***

In [verses 16 through 18](#) we see that the Lord Jesus did not seek His own glory in that He did not speak from Himself; He sought the glory of the One who sent Him. Brother Lee says,

In carrying out God's New Testament ministry, the Lord Jesus told us that He never did anything out of Himself ([John 5:19](#)), He did not do His own work ([4:34](#); [17:4](#)), He did not speak His own word ([14:10](#), [24](#)), He did everything not by His own will ([5:30](#)), and He did not seek His own glory ([7:18](#)). (*The Collected Works of Witness Lee, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," p. 39*)

Is there such a one on the earth today? Do we know of such a one who ^[82] lives this way? The Lord Jesus did not do anything out of Himself, did not do His own work, did not speak His own words, did not do His own will, and did not seek His own glory. This is the standard of the New Testament ministry. This is the ministry of the first God-man as our burnt offering.

***John 7 Revealing That the Lord Jesus
Was a Person Restricted by God, That He Was of God,
That He Was Sent by God and Came from God,
and That He Did Not Speak
His Own Words but Spoke God***

[John 7](#) reveals that the Lord Jesus was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own words but spoke God ([v. 18](#); [12:49-50](#)).

***When the Lord Spoke God's Word,
God Being Expressed through His Speaking;
God Coming Forth from Him through His Speaking***

When the Lord spoke God's word, God was expressed through His speaking; God came forth from Him through His speaking ([7:17-18](#)).

***In John 7 Our Seeing That
the Lord Jesus Is the Reality of the Burnt Offering,
for He Lived a Life That Was Restricted by God
and Wholly for God***

In [John 7](#) we see that the Lord Jesus is the reality of the burnt offering, for He lived a life that was restricted by God and wholly for God. We praise the Lord that we have such a burnt offering! We are not absolute and

cannot be absolute, but the Lord Jesus is the absolute One. He is qualified to be our burnt offering, and we can be identified with Him.

THE DIVINE TRINITY BEING REVEALED IN THE TYPE OF THE BURNT OFFERING

The Divine Trinity is revealed in the type of the burnt offering ([Lev. 1:3, 8-9](#)). In the Bible the Triune God is revealed for our experience and enjoyment, and He is dispensing Himself into us for us to partake of Him. Hence, it is very meaningful to see that the Divine Trinity is fully involved with the five basic offerings. In fact, the Divine Trinity is the [83] basic structure, element, and every aspect of the five basic offerings. We see how the Triune God is the working One as the accepting Father, the serving Son, and the mingling Spirit. In these offerings we see the Triune God. The Triune God is the element of the offering and the functioning agent of these offerings in order to bring us into the full enjoyment of the divine riches of the Divine Trinity. It is wonderful to see that the Divine Trinity, who is not for theological debate but for our participation in all His divine riches, is fully involved in the type of the burnt offering.

The Crucial Items Revealing the Divine Trinity in Verses 3, 8, and 9 Being the Burnt Offering, the Tent of Meeting, Jehovah, the Priest, the Fire, and the Water

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

The Burnt Offering Typifying Christ as the Food for God's Satisfaction

The burnt offering typifies Christ as the food for God's satisfaction ([v. 3](#)). Christ is the true burnt offering. He is the food that satisfies God.

The Tent of Meeting Typifying Christ the Son as the Place of Offering

The Tent of Meeting typifies Christ the Son as the place of offering ([vv.](#)

1, 3). The tabernacle is a type of Christ. He is the reality of the Tent of Meeting. He is the place where we meet. We are gathered into Him.

***The Offerings Being Offered
at the Entrance of the Tent of Meeting;
in Order for an Offering to Be Legitimate,
It Not Being Able to Be Offered Anywhere Else***

The offerings were offered at the entrance of the Tent of Meeting; in order for an offering to be legitimate, it could not be offered anywhere else. We have to bring our offering to the Tent of Meeting. We have to offer Christ in Christ. We cannot offer the burnt offering anywhere else or in ourselves. [84]

***In Order to Offer Anything to God,
Our Having to Take Christ
as the Ground of Our Offering***

In order to offer anything to God, we must take Christ as the ground of our offering.

**In Leviticus 1, Because Christ the Son
Is Offered to Jehovah, *Jehovah* Referring to the Father
as the Receiver of the Offering**

In [Leviticus 1](#), because Christ the Son is offered to Jehovah, *Jehovah* refers to the Father as the Receiver of the offering ([v. 3](#)).

**In Verses 8 and 9 the Priest Who Served the Offering
Typifying Christ the Son as the Serving One—
Our Great High Priest and a Priest Forever
according to the Order of Melchizedek**

In [verses 8 and 9](#) the priest who served the offering typifies Christ the Son as the serving One—our great High Priest and a Priest forever according to the order of Melchizedek ([Heb. 4:14-15; 5:5-6; 7:17](#)).

As Typified by the Burnt Offering,

**the Tent of Meeting, and the Priest, Christ the Son Being
Simultaneously the Offering, the Place of the Offering,
and the One Who Serves the Offering**

As typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering ([Lev. 1:3, 8](#)). Christ is the offering itself, Christ is the offering place where the offerings are brought, and Christ is also the Priest who offers the offering. Praise the Lord for our all-inclusive Christ! He is the offering, the place where the offering is made, and also the One who offers.

The Fire Signifying God as the Accepting Agent

*Fire Consuming and Devouring;
God Accepting the Offering by Burning It*

The fire signifies God as the accepting agent ([vv. 8-9](#)). Fire consumes and devours; God accepted the offering by burning it. [85]

*The Fire That Burned the Burnt Offering
Being God Himself; Its Being God's Mouth*

The fire that burned the burnt offering was God Himself; it was God's mouth ([Heb. 12:29](#)). God eats by burning. The fire is God's mouth. When the fire consumes the offering, that is God's mouth taking in the offering as food.

*The Burning of the Burnt Offering
Being the Divine Eating*

The burning of the burnt offering was the divine eating ([Num. 28:2](#)). God wants to eat. We may say that God needs to be fed. He eats by burning all the offerings that are being presented to Him. The fire actually is God Himself as the consuming fire. Thus, we see that fire signifies God as the accepting agent.

**The Water That Washed the Inward Parts
and Legs of the Burnt Offering Signifying**

**the Spirit as the Washing Agent; Christ's Inward Parts
and His Daily Walk Continually Being Washed
by the Holy Spirit to Keep Him from Being Defiled
by His Contact with Earthly Things**

The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent; Christ's inward parts and His daily walk were continually being washed by the Holy Spirit to keep Him from being defiled by His contact with earthly things ([Lev. 1:9](#); [John 7:38-39](#)).

**In Leviticus 1:3, 8, and 9 Our Seeing That
the Entire Divine Trinity Is Involved in the Burnt Offering**

In [Leviticus 1:3, 8, and 9](#) we see that the entire Divine Trinity is involved in the burnt offering. When we come to enjoy Christ as the burnt offering, we must realize that the burnt offering involves not merely Christ but the entire Divine Trinity. By partaking of Christ as the wonderful burnt offering, we can enter into all the divine riches of the Divine Trinity.

**TODAY IN OUR CHRISTIAN LIFE AND CHURCH LIFE,
THERE BEING A NEED FOR THE CONTINUAL BURNT OFFERING**

Today in our Christian life and church life, there is a need for the continual burnt offering ([vv. 3-4, 8-9; 6:9, 12a, 13](#)). In this section we ^[86] come to the burden and focus of this message. We have seen the many significances of the burnt offering. Now we need to consider how we apply this revelation according to the New Testament teaching. According to the law of the burnt offering, the burnt offering needs to be offered continually. [Leviticus 6:9, 12, and 13](#) say,

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...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.

The burnt offering was not to be offered once every so often; rather, the

burnt offering must be offered continually. The fire of the burnt offering should never go out.

Although strictly speaking, we cannot say that the burnt offering is our consecration, we may say that our consecration is intimately related to the matter of the burnt offering. In [Exodus 29](#) and [Leviticus 8](#) we see the process of Moses' sanctifying and consecrating Aaron and his sons into the priesthood. Moses was charged to offer a bull, two rams, and some unleavened bread. The bull was for the sin offering ([v. 2](#)). The first ram was called the ram of the burnt offering, which was slain and offered entirely to God for God's satisfaction ([vv. 18-21](#)).

The second ram was called the ram of consecration. The offering of the ram of consecration was very particular. First, the blood from this ram was placed on the lobe of Aaron's and his sons' right ear, on the right thumb of their right hand, and on the big toe of their right foot ([vv. 22-24](#)). This implies that their ears for their hearing, their hands for their working, and their feet for their walking were wholly sanctified and set apart. However, this was still not sufficient for their consecration. [Leviticus 8:25-28](#) says,

He took the fat, that is, the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the right thigh; and from the basket of unleavened bread that was before Jehovah, he took one unleavened cake and one cake of oiled bread and one wafer, and placed them on the fat portions and on the [\[87\]](#) right thigh. And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah. And Moses took them from their palms and burned them on the altar upon the burnt offering. They were an offering of consecration for a satisfying fragrance; it was an offering by fire to Jehovah.

Their waving the parts of the ram of consecration with the unleavened bread was their consecration. Then the wave offering was put on the altar upon the wood to be burnt for God's satisfaction. This is the offering of consecration.

Our application of the burnt offering involves consecration. [Leviticus 6:9](#) says, "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." We should never allow the fire to cease. The fire came from heaven to burn the sacrifice. The priests were also charged to add wood to the altar to sustain the fire. In our Christian life and our church life today there is a need of a continual burnt offering. Our

consecration needs to be continuous. The fire that is burning on this burnt offering altar should never go out. We should not merely consecrate ourselves to the Lord when we are saved. That consecration is no longer fresh. We should not even have a monthly consecration. We need to have a fresh consecration daily. Our consecration should not be merely occasional when we have the desire to consecrate or when we are encouraged in our Christian life. We need to consecrate ourselves whether we are encouraged or discouraged, whether we feel victorious or defeated. The burnt offering needs to be continual. Our consecration should not be an activity; our consecration must be a living. If we feel good, we need to consecrate. If we do not feel good, we should still consecrate.

**God's People Being Required to Offer the Burnt Offering
Every Day, Not Only in the Morning but Also in the Evening;
on Every Sabbath, at the Beginning of Every Month,
and during Every Festival,
Special Burnt Offerings Being Required**

God's people were required to offer the burnt offering every day, not only in the morning but also in the evening; on every Sabbath, at the beginning of every month, and during every festival, special burnt offerings were required (Num. 28:3—29:40). By the Lord's mercy and [88] grace, I can testify that throughout my fifty-plus years as a Christian in the church life, every morning I have renewed my consecration to the Lord. It is not that I am something special or that I have always felt ready to do so. I simply have felt compelled to renew my consecration every morning. That being said, I must also confess that I have not done so every evening. In Numbers, however, we see that the charge is not only to offer the burnt offering to God every morning but also every evening (28:4). In the morning time, as we are about to begin our day with many things before us, we may feel compelled to consecrate ourselves to the Lord. However, at the end of the day, when everything is done, sometimes we may just go to bed. We forget to offer our burnt offering again. At such times, when everything is done and completed, we still must learn to offer our burnt offering. In the day, we may feel better, but at night, sometimes we may not feel as well. It does not matter. Morning and evening, we must offer our burnt offering.

Not only must we offer burnt offerings every morning and every evening, we must also offer special burnt offerings every Sabbath (every week), at the beginning of every month, and during every festival. God

needs food from us every day, every week, every month, every year, and on every special occasion. We must offer the burnt offering to God on a continual basis, and for special occasions, we must make special burnt offerings.

Brother Nee charged that on the Lord's Day we need to offer ourselves in a fresh way to the Lord before coming to the Lord's table meeting. If we would offer ourselves every Lord's Day morning before we come to the meeting, we would not be late to the meeting. We would surely want to bring something of Christ to the meeting to exhibit or to offer as praise. I am very much burdened, as are the other brothers, that the Lord would revive and rekindle a spirit of consecration among us. The burnt offering should not be something we merely study or about which we learn the significances. It must be our continual experience every day, morning and evening. I fully believe that if every Lord's Day we would consecrate ourselves to the Lord, especially with a fresh consecration, we will come to the meetings differently.

**Due to the Requirements Regarding the Burnt Offering,
the Bronze Altar Being Specifically Called
“the Altar of Burnt Offering”**

Due to the requirements regarding the burnt offering, the bronze [89] altar was specifically called “the altar of burnt offering” (Exo. 30:28; 38:1). Although all the other offerings were offered there, the bronze altar was specifically called the altar of burnt offering, that is, an altar for satisfying God.

**The Burnt Offering Being the Continual Offering,
and the Fire for the Burnt Offering Needing
to Burn Unceasingly; It Having to Burn Day and Night**

The burnt offering was the continual offering, and the fire for the burnt offering was to burn unceasingly; it had to burn day and night (Lev. 6:9, 12a, 13).

*“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”*

Leviticus 6:9 says, “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.” **Verse 12a** says, “The fire on the altar shall be kept burning on it; it must not go out,” and **verse 13** says, “Fire shall be kept burning on the altar continually; it shall not go out.” Dear brothers and sisters, we cannot let the fire go out. We must keep this fire burning all the time.

**All Night until the Morning Signifying
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**

All night 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 (**v. 9; 2 Pet. 1:19; Mal. 4:2**). Our offering of ourselves to the Lord should not be conditional or for only a certain period of time. We must allow ourselves to be placed on the hearth through the dark night of this age until the morning. During the dark night we must remain in the position of the burnt offering until the Lord comes back. Many things happen during this period of the dark night, many good things but also many bad, evil, and negative things. What are we to do? We must, as the burnt offering did, remain on the altar until our Lord returns. This is our position. [90]

**The Continual Burning of the Fire on the Altar
Signifying That God as the Holy Fire in the Universe
Is Always Ready to Receive (Burn) What Is Offered to Him
as Food, and That God’s Desire to Accept
What Is Offered to Him Never Ceases**

The continual burning of the fire on the altar signifies that God as the holy fire in the universe is always ready to receive (burn) what is offered to Him as food, and that God’s desire to accept what is offered to Him never ceases (**Lev. 6:9b, 12a, 13; Heb. 12:29**). This fire is always ready to consume what we offer to Him. Sometimes we may feel that we are not in a good condition. We may feel that we are weak or that we are not this or that. We may feel that we are not qualified to consecrate ourselves to the Lord. Brother Lee once said that even when our consecration is not that complete or genuine, we must still consecrate. God is ready to consume

what we offer. Those who grew up in the church life may remember that when they were junior-high-school students at a conference or a retreat, they consecrated themselves to the Lord. Some after consecrating may have then gone back into the world. Some may have left for the next twelve years, but God never forgot their consecration. God consumed that consecration. Later such ones may testify that while in graduate school, God remembered their consecration and reminded them, saying, “Didn’t you consecrate yourself to Me in that particular conference?”

The fire is there continuously, ready to consume and ready to burn. Thus, when it comes to consecration, we should not look at our condition. We should not consider ourselves, whether we are qualified or not. None of us is qualified. Only He is qualified. He is the real consecration, the real burnt offering. Strictly speaking, when we consecrate ourselves to the Lord, we are not offering ourselves; rather, we are simply laying our hands on Christ. Often in the morning when I consecrate myself to the Lord, I say, “Lord, what do I have to consecrate to You? What goodness do I have? I do not have anything.” Then the Lord always reminds me to lay my hands on Him as the burnt offering. He is the absolute and perfect One. In Him and through Him I can be accepted. Hence, I consecrate myself by laying my hands on Him to identify with Him, not by offering to God what I can do or what I have. I consecrate by laying my hands on Him so that in Him and through Him I can be accepted. [91]

The Type of the Burnt Offering Showing Us That We Need to Have a Life of the Continual Burnt Offering, a Life with Fire Burning on the Altar All Day Long

The type of the burnt offering shows us that we need to have a life of the continual burnt offering, a life with fire burning on the altar all day long (Lev. 6:12a, 13). Brother Nee says,

Fire is from the Lord. The Lord casts this fire on earth. This fire is also the gospel. It enables us to serve, to withstand persecution, and even to sacrifice our lives. On the personal side, fire depends absolutely on our consecration. The amount of consecration we offer on the altar determines the intensity of the fire. If consecration is lacking, the fire will not come. Therefore, we cannot hold back anything in our consecration.

Consecration, in turn, comes from light. We consecrate to God according to the light we have received. We can only consecrate

according to what we have received, according to what our spiritual eyes can see. The light we see comes from our fellowship with God. Through constant fellowship, God shines on us and grants us revelation. When we are under His shining, we see His demand and consecrate ourselves to Him voluntarily. Then God sends down His fire to take up our consecration. Hence, fire comes from God and is communicated to us through consecration; we do not light the fire ourselves. This is the fire on the altar. Once the sacrifice is on the altar, the fire comes. Consecration is not a one-time act, but a continual act. In the beginning we do not know what we should consecrate. Gradually, we receive more light, and we consecrate more, and our consecration becomes more absolute. The stronger our consecration is, the greater is the fire on the altar. Consecration follows shining. The amount of shining we receive determines the degree of consecration we render. Our consecration must match the light that God has given us.

No one should seek for fire. As long as we have enough consecration and as long as we have enough friction, we will have the fire. (*The Collected Works of Watchman Nee*, vol. 61, pp. 26-27) [92]

So strictly speaking, we do not need to seek for fire or to ask God to give us fire. Instead, we must increase our consecration.

Along with the burnt offering, the priests were asked to add wood to the fire morning and evening. What does it mean to add wood? The burnt offering is Christ. He is the true burnt offering that is put on the altar, and this burnt offering is laid on the wood. The wood is us. The fire is from the heavens. We are not allowed to create fire or manufacture fire. The fire must come down from the heavens. So according to the type, Christ is on the altar as the burnt offering sitting on the wood. On God's side, the fire comes from Him, but on our side, we must lay down the wood. Then we put the burnt offering on the hearth.

Dear brothers and sisters, once the offering is placed on the altar, we cannot simply say, "Well, let God burn us." Christ is the burnt offering. He is wonderful, absolute, and He satisfies God. However, what does this have to do with us? What is our portion? Our portion is to add wood; that is, we must stir up our spirit. [Romans 12:11](#) says, "Do not be slothful in zeal, but be burning in spirit, serving the Lord." Many times when we come to the meetings, we do not feel like exercising our spirit. We do not feel like we

are ready to say something or do something. At such times, what do we do? Do we sit back and wait for fire to come down from the heavens? Or do we add more wood? At such times, we should offer ourselves, saying, “Lord, I will not leave this meeting empty or be in this meeting in a vain way. I want to exercise my spirit. Even when I do not feel that I have anything or am in the right condition, I want to add wood to the altar.” Christ as the burnt offering sits on the wood that the fire burns. Adding wood is very much related to the exercise of our spirit. If we do not exercise our spirit, how can God move and work?

**TO LIVE A LIFE
OF THE CONTINUAL BURNT OFFERING
BEING TO BE A LIVING SACRIFICE**

To live the life of the continual burnt offering is to be a living sacrifice. [Romans 12:1](#) says, “I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.” This verse describes the New Testament teaching regarding how to experience the continual burnt offering. [93]

**The Burnt Offering Being a Type
of Our Consecration, of Our Offering Ourselves to God
as a Living Sacrifice; the Meaning of Consecration
Being to Offer Ourselves to God
as a Living Sacrifice**

The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice ([Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1](#)). To be a sacrifice means that we are willing to become nothing. We are willing to lose everything. Paul in [Romans 12](#) exhorts us by the compassions of God to offer our bodies as a living sacrifice. When we put something on the altar as a sacrifice, our right to it is over. We no longer have control. It is on the altar to be burnt up. Hence, to be a sacrifice means to allow God to have full control, to have full right. Once we are a sacrifice, we cannot dictate to God regarding how much to take or how much to use. Whether He uses us or not is up to Him.

Stanza 3 of *Hymns*, #403, a hymn adapted by Watchman Nee, expresses

this:

Every moment, every member,
Girded, waiting Thy command;
Underneath the yoke to labor
Or be laid aside as planned.
When restricted in pursuing,
No disquiet will beset;
Underneath Thy faithful dealing
Not a murmur or regret.

I love this hymn. Whether or not God uses us is up to Him. Regrettably, some of us may still hold the wrong concept of consecration, thinking that we consecrate ourselves to God to do something, such as migrate to a certain place, read the entire Bible in a certain number of months, or bring one person to the Lord each year. Instead of consecration, this is merely an expression of our devotion or our making a vow. Real consecration is to surrender ourselves completely.

As mentioned earlier, [Leviticus 8](#) speaks of the consecration of the priests. To be consecrated was for Aaron and his sons to fill their hands with the offering. The offering was to be placed in their hands. In fact, the word *consecration* literally means “filling (of hands)” ([Lev. 7:37](#), footnote 1), that is, “to fill one’s hands.” Our hands should be filled [94] with Christ, not with our determination to do this or that for God. Our need is to have our hands filled with Christ as the burnt offering. Many of us may still have the concept that to consecrate is to commit ourselves to do something for God. However, in our consecration the only commitment is to commit to God to let Him do whatever He wants. This is what it means to be consecrated and to be a sacrifice.

Sacrifice was the last word of ministry that Brother Lee spoke before he passed away. Among the many things that he could have said, he only said the word *sacrifice*. His whole life was a life of sacrifice. This should be a pattern to us. When we say that we experience Christ as the continual burnt offering, that we consecrate ourselves to the Lord, this does not mean that we are endeavoring to do something for the Lord. Rather, it means that we want to offer ourselves to Him as a living sacrifice to allow Him to do whatever He pleases.

The Daily Burnt Offering in the Old Testament

Typifying That, in the New Testament, We Who Belong to God Should Offer Ourselves Daily to God

The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God ([Num. 28:3-8](#)). Saints, would you offer yourselves daily to God? When I look back on my own Christian life, I feel that this has been a preserving element to me. By renewing my consecration to the Lord every day, not determining to do anything but just turning my life over to the Lord, I have been preserved. I would surely encourage you, every day, in the morning to say, “Thank You, Lord, for this day. Again, I offer You as the burnt offering.” Also in the evening, when the work is done, we can say, “Lord, I am still an unprofitable slave; I have done what I could. At the end of the day, Lord, You are the true burnt offering.” If you would do this, dear saints, you will be preserved and strengthened, and God will have a way in you.

The Sacrifice in Romans 12:1 Being Living Because It Has Life through Resurrection

The sacrifice in [Romans 12:1](#) is living because it has life through resurrection ([6:4-5](#)). All sacrifices must be put to death; however, in this verse the sacrifice is called “a living sacrifice,” because after termination, there is germination. In [Galatians 2:20](#) Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in [95] me.” He then continues the verse by saying, “And the life which I now live in the flesh I live in faith.” This is the living sacrifice. On the one hand, we have been terminated, having been crucified with Christ. On the other hand, we now live another life.

To Be a Living Sacrifice Meaning That We Constantly Offer Ourselves to the Lord

To be a living sacrifice means that we constantly offer ourselves to the Lord.

Our Offering Ourselves to the Lord Continually, and the Lord Being Able to Use Us Continually

We offer ourselves to the Lord continually, and the Lord can use us

continually. We should not consecrate just once a year, once a month, or even once a week. We must consecrate ourselves continually. Consecration consists mainly of two matters: God's right and our love. God has the absolute right over us. He bought us with a price. We are not our own. We have no right to say, "I want to consecrate today," or "I do not want to consecrate today." We have no right. We do not belong to ourselves. However, consecration is also a matter of love. In [Exodus 21:5](#) the servant says, "I love my master...I will not go out free." The Lord has drawn us with His love. If we see these two matters, we will realize consecration is not an incidental matter, depending on our feeling. Consecration must be constant and continual. We must always be standing in the position of consecration.

**This Sacrifice Being Holy Because, Positionally,
It Has Been Separated to God by the Blood of Christ
from the World and from All Persons, Matters, and Things
That Are Common; and Because, Dispositionally,
the Natural Life and the Old Creation
Have Been Sanctified and Transformed by the Holy Spirit
with God's Life and God's Holy Nature for God's Satisfaction;
Thus, This Sacrifice Being Well Pleasing to God**

This sacrifice is holy because, positionally, it has been separated to God by the blood of Christ from the world and from all persons, matters, and things that are common; and because, dispositionally, the natural life and the old creation have been sanctified and transformed by the [96] Holy Spirit with God's life and God's holy nature for God's satisfaction; thus, this sacrifice is well pleasing to God ([Rom. 12:1](#)).

If we are consecrating ourselves to the Lord as a living sacrifice, there should be a mark on us. There should be a mark of separation on us, indicating what is of God and what is not of God. These days I am quite burdened for our young working saints, our next generation. We are living in a world that is advancing speedily. With all the technological advances, it seems that the line between what is of the world and what is not of the world has been blurred. It is not that clear anymore. For example, nearly everyone uses cell phones, tablets, and computers. What is considered to be worldly, and what is considered not to be worldly? Probably thirty years ago we would have said, "Oh, these laptops and tablets are so worldly." We might have even burned them. In prior decades, we did this as a

clearance of our worldly past. Some brought their stereo sets and some brought their TV sets, and they smashed them and burned them. We did not want to have anything to do with such things. Today would we want to burn all our cell phones and tablets?

I see our younger generation growing up. Many are struggling with how to raise their children and how to strike a so-called balance between their church life, family life, and career. I am sure that the world is demanding much more of you now than it did of us thirty years ago. However, in this changing world, where everything is introduced in such a subtle way, how do we live a life of a continual burnt offering? How do we have a mark of separation upon us? When worldly people see how we use our cell phones, do they recognize that we are Christians, or are we the same as they are? I am not here to indict anyone; only the Lord knows. Today we are living in an evil age, and it is becoming more and more evil. However, here we are, learning to experience the continual burnt offering, that is, learning to consecrate ourselves to God constantly and continually.

How do we adjust and balance our life? The only way is to consecrate ourselves absolutely. It does not mean that we throw away our cell phones and our computers. Rather, we must pass through the gate of consecration. I am concerned that many of the younger generation, growing up in these last twenty years or so, do not know how crucial consecration is to God's testimony today. If there is not a thorough experience of consecration in our lives, we will struggle and fight with the world and with how to strike a balance. I always tell the young [97] people, "Take Christ as your center. When you have Christ as your center, then everything will be balanced. Do not try to balance everything first. Take Christ as your center first. Seek first His kingdom and His righteousness. Then whatever you do and whatever you have will be balanced."

In Verse 1 the Bodies Being Plural, but the Sacrifice Being Singular

In [verse 1](#) the bodies are plural, but the sacrifice is singular. When Paul mentions consecration, he is very definite. He is touching the matter of our bodies. This afternoon we have not only four thousand hearts present; we also have four thousand bodies. Our consecration should be practical and definite. However, what is even more meaningful is that although there are many bodies, there is only one living sacrifice.

***Although Many Bodies Are Presented,
Their Becoming One Sacrifice, Implying That,
Although We Are Many, Our Service in the Body of Christ
Should Not Be Many Individual Services,
Separated and Unrelated***

Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.

***All Our Service Needing
to Constitute One Whole Service,
and This Service Needing to Be Unique Because
It Is the Service of the One Body in Christ***

All our service should constitute one whole service, and this service must be unique because it is the service of the one Body in Christ (vv. 4-5). We know the goal of our consecration is to serve God. But how do we serve God? We serve Him not individually, independently, but together in the Body. Although many physical bodies may be present, there is only one living sacrifice. Strictly speaking, consecration is not an individual matter but a corporate matter. In [Leviticus 8](#) consecration is related to the priesthood. Although individually we must have a personal transaction with God to give ourselves to the Lord, that consecration must be connected to the consecration of the whole Body of Christ. We are not consecrating ourselves to God to do something [98] for Him, such as to go out to preach the gospel, to move to a certain place, or to do a work for God by ourselves. Our consecration needs to be part of a corporate consecration. God does not care that much for our individual consecration. What He cares for is a corporate living sacrifice.

***The Church Life as a Whole Being a Burnt Offering
for the Satisfaction of God***

The church life as a whole is a burnt offering for the satisfaction of God.

The Believers Living in the Body of Christ

*by Presenting Their Bodies as a Living Sacrifice;
to Have the Body Life Our Needing to Present Our Bodies
to the Lord and to His Body*

The believers live in the Body of Christ by presenting their bodies as a living sacrifice; to have the Body life we need to present our bodies to the Lord and to His Body (Rom. 12:1, 4-5). Even in our coming to the meetings, the Lord first has to bring our bodies there. It is not good enough to say, “I stand with you in spirit,” yet not show up for four weeks. We need to have our bodies in the meetings. We need our mouth to be exercising and praising the Lord. We need our bodies to be serving and functioning. The New Testament is very definite when it comes to the matter of consecration, and it is always with the view of the Body life. Our consecration is never just a matter of “me and God.” It is always with a view of the Body of Christ.

**ALL OUR SERVICE TO GOD NEEDING TO BE BASED
ON THE FIRE FROM THE ALTAR OF BURNT OFFERING**

All our service to God must be based on the fire from the altar of burnt offering (v. 11; Lev. 9:24; 16:12-13; 6:13; cf. 10:1-2). The service to God in the Old Testament was initiated by the fire from the heavens. According to [Leviticus 9](#), even after all aspects of the service were ready—the priesthood, the offerings, and the wood—the service could not begin until fire came down from the heavens. The fire coming down to consume the burnt offering initiated the priestly service. In the same way, dear brothers and sisters, for us to serve God, there must be the fire from the heavens coming down upon the altar of the burnt offering. [99]

**God Wanting the Service of the Children of Israel
to Be Based on This Fire**

God wanted the service of the children of Israel to be based on this fire (6:13).

**The Service That We Render to God
in the Church Life Needing to Originate with the Fire
on the Altar of Burnt Offering, and Our Service Needing
to Come out of the Burning of God’s Fire**

and Be the Issue of This Fire

The service that we render to God in the church life must originate with the fire on the altar of burnt offering, and our service must come out of the burning of God's fire and be the issue of this fire ([Exo. 3:2, 4, 6](#); [Rom. 12:1, 11](#)). We praise the Lord that it was the fire that sent Brother Lee to America to bring the recovery here. It is the fire burning with so many servants of God that has spread the Word of God everywhere. Today the Lord's recovery is spreading, but it cannot be spread by our zeal, our planning, or our arrangement. We need to pray, "Lord, may Your fire descend. We are here; we offer ourselves." We must increase the wood, the burning, the fire, the consecration. Where there is consecration, the fire will descend to burn. Only this can constitute God's service.

When Moses was forty years old, he was zealous in himself to do something for God's people. God did not honor that zeal. Rather, Moses had to wait for another forty years. After Moses was totally discouraged with himself, God appeared to him as the fire in the burning thornbush to call him. This is the holy service. Dear saints, our experience of the burnt offering must result in a practical consecration that will lead us in a service that is acceptable and pleasing to God. He does not want us to have any service that originates out of our own fire. Such fire is considered strange fire and issues in death. The fire must be from the heavens. However, for the fire to come down, we must have our consecration ready. When we are consecrated, God is ready to consume. When the fire burns, the issue will be the service.—J. L.

