

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 1, Week 03

The Continual Burnt Offering— a Living Sacrifice

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

Lev 1:3-4; 8-9 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.... 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.

Lev 6:9, 12a 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. ... And the **fire** on the altar shall **be kept burning** on it; it **must not go out**. And the priest shall burn wood on it every morning...

Hebrews 10:5 says, "*Wherefore, coming into the world, He says, Sacrifice and offering You did not desire, but a body You have prepared for Me.*" **God did not desire sacrifices and offerings but instead prepared a body for Christ.** This indicates that God intended that Christ would be the **replacement** of all the Old Testament sacrifices and offerings.

Verse 6 goes on to say, "*In burnt offerings and sacrifices for sin You did not take pleasure.*" This seems to be a repetition of verse 5. Actually it is an itemizing and definition of "sacrifice and offering" in the foregoing verse.

Verses 7 through 10 continue, "*Then I said, Behold, I 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 take pleasure in (which are offered according to the law); then He said, Behold, I 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.*" The "roll of the book" in verse 7 refers to the Old Testament. What is the will mentioned in verses 7, 9, and 10, and what is the meaning of the words "*I come to do Your will*"? ... The will of God in these verses is to take away the first, the animal sacrifices of the old covenant, that the second, the sacrifice of Christ of the new testament, may be established. Therefore, God's will here is for **Christ to come to replace the Old Testament sacrifices and offerings**. At the time Christ came, God wanted Him to take away the Old Testament sacrifices—the sacrifices of sheep, goats, and oxen—and to establish the New Testament sacrifices, which are Christ Himself.

Hebrews 10:5-10 clearly indicates that the sacrifices and offerings in the Old Testament are **types, shadows**, of Christ. Christ is the **reality**, the body, of all those sacrifices and offerings.

Hebrews 10:5-10 further reveals that the foremost offering is the burnt offering. This is also indicated in Leviticus, where the burnt offering is mentioned first. If we are to understand what the burnt offering is, we need to consider Hebrews 10, which tells us that **as the burnt offering Christ did the will of God**... God wanted Christ to replace all the Old Testament offerings and sacrifices. This is God's will here, and Christ came to do it.

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:**

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 **servicing 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 **place** of the offering, and the One who **services** the offering—Lev. 1:3, 8.

When the children of Israel followed the tabernacle in their journey through the wilderness, their **service** before God **began** with **the burning of the fire on the altar of burnt offering**. The **fire** on the altar of burnt offering descended from God. The children of Israel **could not begin** their service to God **until the fire descended**. Although they had been delivered by God out of Egypt, had crossed the Red Sea, and had raised up the tabernacle at the foot of Mount Sinai, they **could not serve** God, because they did not have a basis for their service. **The basis of their service was the altar of burnt offering with fire burning upon it**. It was not adequate to have the altar of burnt offering. The altar had to have the **fire** that descended from God.

God delivered the children of Israel out of Egypt so that they **might serve** Him. After the Israelites were rescued out of Egypt, they were in a position to serve God. However, they could not serve Him, because they did not have the altar. Even after the tabernacle was raised up and the altar of burnt offering was put before the entrance of the tabernacle, the children of Israel still **could not serve** God, because **fire** had not yet descended from heaven. At the beginning of Leviticus God was before the Israelites, yet they still **could not serve** Him. It was not until chapter 9 that God led them to do what was **necessary for fire to come down from heaven**.

The offering of the burnt offering was the **prerequisite for fire to descend from heaven**. Merely having the altar was not sufficient; the **burnt offering** had to be placed on the **altar**. After the sacrifice of the burnt offering was **killed, skinned, cut, washed, and placed on the altar**, **fire** could descend from heaven. God wanted the service of the children of Israel to be based on this **fire**. The burning of incense was their service to God, but the **fire** used for burning incense had to be taken from the altar. Hence, **the service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire**.

- 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.
 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.
 - 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.

