

HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 3)

Scripture Reading: Lev. 1:3-11, 13-14, 17; 6:9, 12a, 13; Num. 28:2; Ezra 1:2-3, 5; 3:2-3, 6a; Psa. 43:4a; Eph. 5:2; Rom. 12:1

**THE REBUILDING OF THE ALTAR OF GOD—THE ALTAR
OF BURNT OFFERING**

Leviticus 1:3	If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
Leviticus 1:4	And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.
Leviticus 1:5	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.
Leviticus 1:6	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.
Leviticus 1:7	And the sons of Aaron the priest shall put fire on the altar and arrange the wood in order on the fire.
Leviticus 1:8	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;
Leviticus 1:9	But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
Leviticus 1:10	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.
Leviticus 1:11	And he shall slaughter it on the side of the altar northward before Jehovah, and Aaron's sons the priests shall sprinkle its blood on and around the altar.
Leviticus 1:13	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.
Leviticus 1:14	And if his offering to Jehovah is a burnt offering of birds, then he shall present his offering of turtledoves or of young pigeons.
Leviticus 1:17	Then he shall tear it open by its wings without dividing it, and the priest shall burn it on the altar on the wood that is on the fire; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
Leviticus 6:9	Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.
Leviticus 6:12	And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
Leviticus 6:13	Fire shall be kept burning on the altar continually; it shall not go out.
Numbers 28:2	Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.
Ezra 1:2	Thus says Cyrus the king of Persia, All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in

	Jerusalem, which is in Judah.
Ezra 1:3	Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel — He is God — who is in Jerusalem.
Ezra 1:5	Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.
Ezra 3:2	Then Jeshua the son of Jozadak rose up, along with his brothers the priests and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.
Ezra 3:3	And they set up the altar upon its bases, for fear was upon them because of the peoples of the lands; and they offered burnt offerings on it to Jehovah, burnt offerings of the morning and evening.
Ezra 3:6	From the first day of the seventh month they began to offer up burnt offerings to Jehovah; however the foundation of the temple of Jehovah had not yet been laid.
Psalms 43:4	And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.
Ephesians 5:2	And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
Romans 12:1	And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

Day 1	
<i>Ezra 3:2</i>	<i>- Then Jeshua the son of Jozadak rose up, along with his brothers the priests and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.</i>
<i>Romans 12:1</i>	<i>- 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.</i>

I. “They built the altar of the God of Israel to offer **burnt offerings upon it, as it is written in the law of Moses the man of God”—Ezra 3:2b:**

- A. For the recovery of the house we need the recovery of the **altar**—1:2-3, 5; 3:2-3:
 - 1. The **first thing** to be recovered for the church life is the **altar**—Rom. 12:1:
 - a. Before we can have the church life, we must put everything on the **altar**—Psa. 43:4a.
 - b. We must put all that **we have**, all that **we are**, and all that **we can do** on the altar for God’s satisfaction; this is the start of the church life.
 - 2. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we **may still keep** many things for our own interests; we may not offer everything on the altar for God’s interests and for God’s satisfaction— Rom. 12:1:
 - a. We should not come back to Jerusalem **yet** maintain our life as it was in Babylon.
 - b. The life in Jerusalem must be **absolutely for the Lord’s interests**.

Day 2

1 Corinthians 2:2 - For I did not determine to know anything among you except Jesus Christ, and this One crucified.

Luke 9:23 - And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

- B. The altar of burnt offering **typifies** the **cross of Christ**—Exo. 27:1; 40:6; Heb. 13:10:
1. In His economy God gives us one person—**Christ**—and one way—the **cross**— 1 Cor. 2:2:
 - a. The **cross** is the center of God's operation in His economy—Gal. 1:4; 2:19-21; 3:1, 13; 5:24; 6:14.
 - b. God **governs** everything by the cross and **deals** with everything by the cross—Col. 1:20-22; 2:11-15.
 2. The **cross is the base**, the ground, of all spiritual experiences; all spiritual experience begins from the cross—Gal. 2:20; 6:14; 1 Cor. 2:2:
 - a. In order to progress spiritually, **we need to pass through the cross daily**— Matt. 10:38; 16:24; Luke 14:27.
 - b. If we want to have a proper church life, we need to experience the cross— Eph. 2:14-16.
 - c. Through the cross we need to **become nothing**, to **have nothing**, and to be able to **do nothing**; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.

In coming to the tent of meeting, we should not come empty-handed, but **we should come with something of Christ**. Leviticus 1:2 says, “When anyone of you brings an offering to Jehovah, you shall bring your offering from the cattle, of the herd or of the flock.” Notice the words “brings” and “shall bring.” The Hebrew word for bring here means “to bring near, to bring something to someone’s presence.” Further, the word implies **presenting, offering**.

The Hebrew word that is translated as “offering” in Leviticus 1:2, the word corban, means a **gift** or a **present**. What we bring to the presence of God becomes a gift, a present. If we would have a present for God, **we need to labor on Christ and struggle, strive, and fight for Christ**. To labor on Christ as the good land is to till the ground, to sow the seed, to water the seed, and to take care of the crop. This is to work, to toil, diligently as a farmer. Second Timothy 2:6 indicates that we are farmers, the most diligent and industrious of people. As farmers, we need to labor on Christ. If we labor on Christ, we shall have something of Christ as the **burnt offering** to be a **present** for God.

Of course, in ourselves and by ourselves we are nothing and we can do nothing. We surely **must depend on the rain from the heavens**. Suppose the heavens send rain, yet we do not labor. What would happen then? We would reap nothing of Christ, and thus we would have nothing of Christ to bring to God. We need to labor on Christ that we may be able to bring something of Christ to God. This is not a matter of doctrine concerning Christ as the burnt offering but a matter of experience related to offering Christ to God. (*Life-Study of Leviticus, chapter 4*)

Day 3

Numbers 28:2

- Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

2 Corinthians 5:15

- And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

II. “They began to offer up burnt offerings to Jehovah”—Ezra 3:6a:

- A. The burnt offering signifies **Christ’s** being **absolute** for **God’s satisfaction**—Lev. 1:3-9:
 - 1. The burnt offering, which was wholly for God’s satisfaction, typifies **Christ as God’s pleasure and satisfaction**—Eph. 5:2.
 - 2. The burnt offering typifies Christ not only in His living a life that is **perfect** and **absolute** for God but also in **His being the life that enables** God’s people to have such a living—John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-21.
 - 3. The **burnt offering** is **Christ Himself**, and we are one with Him; thus, the burnt offering is also our **oneness with Christ**—1 Cor. 6:17.
- B. The **burnt offering** is for **God’s food** that God may enjoy it and be satisfied—Num. 28:2:
 - 1. Although God is almighty, He cannot provide Himself something to eat; His food **must come from His people**—v. 2.
 - 2. Christ is God’s food, but He is not God’s food in a direct way; rather, **Christ is God’s food served to God by us**.

If we daily enjoy Christ by releasing our spirit through the word and touching the Spirit, we will be **full of Christ**. Then we will minister Christ to whomever we contact. Even if we do not actually mention Christ, we will minister Christ to others through our fellowship with them. Enjoying Christ as the offerings is a matter of **eating Christ that we may serve God**. The more we eat Christ, the more we will be filled with Him and be satisfied with Him. This will enable us to serve God and to worship Him.

Worshipping God does not require that we kneel or bow down. We may worship God even as we minister Christ to others. **Such a ministering of Christ to others is a real worshipping of God with Christ**. First, we ourselves need to be **satisfied with Christ as the offerings**. Then, enjoying Christ as the capacity to love others, we will minister Christ to them. For instance, on the one hand, we need to take Christ as our sin offering, enjoying His propitiation. On the other hand, **we need to minister the Christ we have enjoyed to others**, especially to weaker ones who are still living in sin. Through such a ministering of Christ, they will be supplied and enlightened to confess their sins. Eventually, they will go on to be victorious over their sin and to overcome it.

My burden in this message is that the saints in the Lord’s recovery would know how to **enjoy Christ** actually and practically, realizing that He, a wonderful, living person, is our offerings. As the consummated Spirit of the processed Triune God, Christ is everything. He is the Father, the Son, and the Spirit; He is the processed One; He is a man mingled with God. He is also our holy food. This means that He is the offerings becoming our food. He is even our worship to God and the One within us who pleases God. Our need today is to enjoy such a Christ that we may preach Him and minister Him to others. (*Life-Study of Leviticus, chapter 14*)

Day 4 & Day 5

<i>Leviticus 1:9</i>	<i>- 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.</i>
<i>Hebrews 10:5</i>	<i>- Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me."</i>
<i>Hebrews 10:7</i>	<i>- Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."</i>
<i>Leviticus 1:4-5</i>	<i>- 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.</i>

- C. The Hebrew word translated "burnt offering" literally means "that which goes up" and denotes something that is **ascending to God**; this ascending refers to **Christ**—Lev. 1:3, 10, 14:
1. The only thing that can ascend to God from the 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:
 - a. Christ as our burnt offering is **completely** for God, **absolutely** for God— 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.
 2. By laying our hands on Christ as the burnt offering, we are **joined to Him**—Lev. 1:4; 1 Cor. 6:17.
 3. As Christ lives in us, He **repeats in us** the life He lived on the earth, the life of the burnt offering—Gal. 2:20.
- D. The burnt offering is "a **satisfying fragrance** to Jehovah"—Lev. 1:9, 13, 17:
1. The Hebrew words translated "satisfying fragrance" literally mean "**savor of rest or satisfaction**"—v. 9.
 2. The satisfying fragrance is a savor that brings **satisfaction**, **peace**, and **rest**; such a satisfying fragrance is an enjoyment to God.
 3. Because Christ lived a life that was absolutely for God's satisfaction, His living was a satisfying fragrance, a sweet savor ascending to God for His pleasure and satisfaction—Eph. 5:2.

III. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the **burnt offering**—1:3:

- A. 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:
 1. God created us to be His expression and His representation—Gen. 1:26.
 2. 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.
- B. 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. Ps. 73:25; Mark 12:30.
- C. We need to realize that we are **not** absolutely for God and that of ourselves we **cannot** be absolute; therefore, we need to take Christ as our burnt offering— Lev. 1:3-4.

Because the Lord lived a life of restriction and a life of seeking the glory of God, **He was fully qualified to be the burnt offering**. In the book of Leviticus we have five basic offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The burnt offering was unique in that it was not mainly for redemption. The burnt offering was **wholly for God's satisfaction**. According to Leviticus 1, this offering was burned to ashes as God's food to satisfy God. In chapter 7 of the Gospel of John we see that the **Lord Jesus** is the **reality of the burnt offering**. He lived a life that was wholly restricted by God and for God. He was of God, He came from God, and He was sent by God.

Although John 7 does not record the Lord's works, it does give us an account of **His speaking**. In this chapter the Lord seemed to be saying to the religionists, "You do not understand My word because you are not in My kingdom. In My kingdom I live a life that is restricted from doing things for the self. I live such a restricted life for God. I live a life of speaking God and of expressing Him for His glory and satisfaction. But you do everything for your own glory. This proves that you are in another kingdom. But if you have a will to do God's will, if you have the desire to please God, then you will understand My word and know concerning My teaching whether it is of God or whether I speak from Myself. If you decide to live a life for God, you will immediately understand My word."

When the Lord Jesus was on earth, the religious people were busy doing things for their **own** glory. The situation is the same in principle among religious people today. In the religious sphere people are active; they are very busy doing all sorts of things. But who is living a life restricted by God and expressing Him? Who is seeking God's glory for His satisfaction? It is rare to find such a living among Christians today. Because most Christians do not live a life of restriction and a life of seeking God's glory for His satisfaction, they are not able to understand John 7. If we would understand this chapter, **we need to be those who are willing to be restricted and seek God's glory**. This is a life for the burnt offering. (*The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chapter 21*)

Day 6

Romans 12:1

- I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

2 Corinthians 5:15

- And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

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. Today, in our Christian life and church life, there is the need for the **continual** burnt offering—Lev. 1:3-4, 8-9; 6:9, 12a, 13.

V. We need to worship God the Father with Christ as the burnt offering for God's satisfaction to fulfill His desire—1:3, 9b; Num. 28:2; John 4:23-24:

- A. God wants us to worship Him with Christ as the reality of all the offerings; the offerings are for pleasing God and making Him happy—vv. 23-24.
- B. 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:
 - 1. 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— Lev. 1:9; John 4:23-24.
 - 2. Since God is satisfied with our offering to Him Christ as the reality of the burnt offering, He will render His sweet acceptance to us; this is the significance of the burnt offering—Num. 28:2.

The children of Israel first offered the trespass offering, the sin offering, and then the peace offering, the meal offering, and the burnt offering. The way we Christians enjoy Christ is the same. First, we see that He bore our sins, so we enjoy Him as our trespass offering. Next we enjoy Him as our sin offering. Then we enjoy Him as our peace offering because He accomplished redemption for our sin and trespasses. From then on we desire to take Him as our life so that we may live the life He lived and may be like Him in His conduct and walk for God's satisfaction. This is to enjoy Him as our meal offering. Then we go on further to see that Christ lived for God and that, like Him, we must also live for God since we have received Christ. He put everything to death, giving up His all on the cross for God, so we also must be like Him, putting our all on the altar to live for God. At this point God accepts us, and we become a burnt offering, turning into a heap of ashes for God's satisfaction.

These five kinds of experiences will finally bring in two results: one is the satisfying fragrance before God, while the other is a heap of ashes before men. All our beauty, all our good points, all our special qualities, and our everything are all burnt completely. All that is left is just a heap of ashes—shapeless, colorless, and useless. However, at the same moment that we become ashes before men, we also become a satisfying fragrance before God. At this moment we not only experience Christ, but through experiencing Him we become food to God for His satisfaction. (*Dead to Law but Living to God, chapter 6*)