

Message Six

The Vision of Consecration

Scripture Reading: Lev. 1:3-4a, 9, 16; 6:8-13; 7:8; 8:18; Num. 6:1-9, 22-27; Acts 1:12-14; 26:19

- I. The burnt offering (Lev. 1:1-17) typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (vv. 3-4a, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:14-15; Gal. 2:19-20; Eph. 4:20-21):**
- A. The burnt offering is God's food so that God may enjoy it and so that it will satisfy Him as "a satisfying fragrance to Jehovah"—Lev. 1:9b; Num. 28:2; cf. 2 Cor. 2:14-15; 2 Kings 4:8-10.
 - B. This offering was to be offered daily, in the morning and in the evening—Exo. 29:38-42; Lev. 6:8-13; Num. 28:2-4.
 - C. The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood (Lev. 8:18); this offering, the ram of consecration (v. 22; 7:37 and footnote 1), reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ daily as our burnt offering for our priestly service (6:12; cf. Heb. 10:5-10).
 - D. The laying on of hands on the head of the burnt offering signifies our identification, our union, with Christ; by laying our hands on Christ as our offering, we are joined to Him, and He and we become one—Lev. 1:4a:
 - 1. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way—1 Cor. 6:17.
 - 2. When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (15:45; 2 Cor. 3:6, 17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (Gal. 6:17).
 - E. We need to take Christ as our burnt offering daily (Num. 28:3-4; Lev. 1:2-4; 6:12-13; cf. 2 Tim. 1:6) so that we may experience Christ in His experiences as the burnt offering, not imitating Christ outwardly but living Him in our daily life—2 Cor. 5:14-15; Phil. 1:19-21; Acts 27:22-25; 28:3-9; 1 Cor. 1:9.
 - F. As we continually take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification (Lev. 7:8; Psa. 90:17; Exo. 28:2; Phil. 1:20), and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us (4:13; 2 Cor. 12:9).
 - G. The fire on the altar of burnt offering should be kept burning continually; "it must not go out" (Lev. 6:8-13); day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:3-4, 9-11, 19, 26-27; 29:1-2, 7-8, 12-13, 39-40.
 - H. This kind of consecration is an "upper room" consecration, a consecration in which we are "married to" and beside ourselves with the heavenly vision of God's eternal economy—Acts 1:12-14; Rev. 3:18; Acts 26:19-29.
 - I. We need to be reduced to ashes to become the New Jerusalem for God's expression—Psa. 20:3; Lev. 1:16; 6:10-11; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21.
 - J. The ashes of the burnt offering signify Christ reduced to nothing—Mark 9:12; Isa. 53:3:
 - 1. The Lord's desire is that all the believers in Christ be reduced to ashes.

2. Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—1 Cor. 1:28; 2 Cor. 12:11.
3. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.
4. When we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—Gal. 2:20a.
5. The ashes are a sign of God's acceptance of the burnt offering as fat, something that is sweet and pleasing to Him—Psa. 20:3; cf. 36:8-9.
6. Putting the ashes on the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:
 - a. With Christ as the burnt offering, the ashes are not the end—they are the beginning—Mark 9:31.
 - b. The ashes mean that Christ has been put to death, but the east signifies resurrection.
 - c. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.
7. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:
 - a. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.
 - b. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

II. God desires that all His people be Nazarites, those who separate themselves unto God to be absolutely, utterly, and ultimately for God, that is, to be for nothing other than God—loving God, seeking God, living God, and being constituted with God to bless others with God for the expression of God—Num. 6:1-9, 22-27; Psa. 73:25-26; Jer. 32:39; 2 Cor. 13:14; cf. Psa. 110:3; Matt. 26:6-13:

- A. According to typology, among the human race the unique Nazarite is the Lord Jesus Christ; a Nazarite is a type of Christ in His living absolutely for God in His humanity—John 4:34; 5:19, 30; 7:18; 14:24.
- B. The Nazarite's separation lasted for seven days (Acts 21:27), signifying a full course, even a lifetime (Num. 6:8; cf. 1 Cor. 5:7-8; Exo. 12:15; 13:2-4, 6-9).
- C. Only the Nazarites can bring back the Lord Jesus; all those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God.
- D. All overcomers live in the principle of the Nazarite with a voluntary fourfold consecration to God—1 Cor. 6:15-20; Rom. 12:1-2; 9:23; cf. Dan. 5:23:
 1. A Nazarite must overcome worldly enjoyment and pleasure, signified by his abstaining from wine and anything related to its source—Num. 6:3-4; cf. Psa. 104:15; Eccl. 10:19; James 4:4; 1 John 2:15:
 - a. Worldly pleasure leads to lustful intentions and lustful conduct; we must abstain from the worldly wine by enjoying Christ as the new wine to make us people who cheer God and cheer man—Judg. 9:13; Matt. 9:17; 1 John 2:15-17; 2 Tim. 3:1-5; cf. Isa. 42:4.
 - b. We need to maintain our joy in the Lord day by day; "I will go to the altar of God / To God my exceeding joy"—Psa. 43:4; 16:11; 36:8-9; 46:4; 48:2; 51:12; Neh. 8:8, 10; Jer. 15:16; Lam. 3:21-24, 55-56; *Hymns*, #523.

2. A Nazarite must overcome rebellion, signified by his not shaving his head; not shaving the head signifies not rejecting, but being absolutely subject to, the headship of the Lord—Num. 6:5; cf. 1 Cor. 11:3, 6, 10, 15:
 - a. A Nazarite is absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God—Eph. 1:10, 22b-23; Col. 1:18; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 3:1-7; 5:5.
 - b. A Nazarite is a person full of hair, full of submission; with him there is a submissive atmosphere and intention; if you are such a person, there will be a great blessing for you and for your future—Col. 1:18; 2:19.
 - c. “It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment”—Witness Lee, *Life-study of Numbers*, p. 70; cf. Eph. 4:1.
 - d. Samson was a Nazarite from his mother’s womb for the full course of his life, and the source of Samson’s power was his long hair; from this we see that in submission there is power—Judg. 16:17; cf. Josh. 9:14.
 3. A Nazarite must overcome death, signified by his not being allowed to be defiled by the death of the relative closest to him or by the sudden death of one beside him—Num. 6:6-7, 9:
 - a. Death is more defiling before God than sin; different kinds of spiritual death may spread among God’s people in the church life—wild death (the carcasses of beasts), mild death (the carcasses of cattle), or subtle death (the carcasses of creeping things)—Lev. 5:2; Rev. 3:4; Rom. 8:6.
 - b. We must be those who are full of life, which is “anti-death”; this depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy—2 Cor. 5:4; 6:1a; Matt. 26:41; Dan. 6:10; 9:17.
 - c. If we sense deadness in a meeting, we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness. Lord, cover this meeting with Your prevailing blood. Under this blood, we participate in the divine life.”
 - d. The Nazarites are numbered for the formation of God’s army and are very vigilant, full of feeling for the war against death; because the germs of death are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God—1 Cor. 15:26.
 4. A Nazarite must overcome natural affection, signified by his not making himself unclean for his father, mother, brother, or sister when they die—Num. 6:7; Matt. 12:46-50; 2 Cor. 5:16:
 - a. The natural life with its natural affection is typified by honey that ferments and brings in rotteness (in the meal offering, honey is prohibited); the problem between Paul and Barnabas was caused by the honey of the natural life—Lev. 2:11; Acts 15:35-39, 25-26; Col. 4:10.
 - b. God does not want us to love with our natural love but with Him as our love—Phil. 2:2; 1 Cor. 13:4-8, 13; 2 Tim. 1:7.
- E. Once our former separation has been made void, we must reparate ourselves to God by taking Christ as the reality of all the offerings—Num. 6:8-21.
- F. Our separation unto God is for our being blessed by God to bless others with God in the divine dispensing of the Divine Trinity for the carrying out of His eternal economy—vv. 22-27; cf. 2 Cor. 13:14.