

The Rebuilding of the Altar of God—the Altar of Burnt Offering**Monday 4/17****Related Verses****Ezra 3:2**

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.

Rom. 12:1

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.

Exo. 20:1-3, 24

1 And God spoke all these words, saying,

2 I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house;

3 You shall have no other gods before Me.

24 An altar of earth you shall make for Me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you.

Num. 29:36

36 But you shall present a burnt offering, an offering by fire, a satisfying fragrance to Jehovah: one bull, one ram, seven male lambs a year old without blemish;

Deut. 12:5-6

5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;

Psa. 43:4a

4a And I will go to the altar of God, To God my exceeding joy;

Related Reading

In the Lord's recovery there is the need of the priesthood and the kingship; then there will be something

recovered. Ezra 3 tells us that the first thing recovered was the altar. For the recovery of the house we need the recovery of the altar...The altar is the place to offer all things to the Lord. This is the recovery of the real consecration. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 329-330)

According to Ezra 3, they did not offer anything except the burnt offering upon the altar. They did not offer the sin offering, the trespass offering, the peace offering, or any other offering...We all know that the burnt offering is for God's satisfaction. The sin offering is for sins, the trespass offering is for our trespasses, the peace offering is for our peace, the meal offering is for our satisfaction, but the burnt offering is for God's satisfaction. To recover the house is for God's satisfaction. The house is not for us to be forgiven; it is not for us to have peace with God; it is not for our enjoyment; it is wholly for God's satisfaction. Therefore, we must offer nothing but the burnt offering. In other words, 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. Before we can have the church life, we must put everything on the altar. The young people must offer their college degrees and their scholarships, and we all must offer all that we have and are on the altar for God's satisfaction. Otherwise, it is impossible to recover God's house.

In some places I have observed that certain brothers like to bear responsibility in the church life, but they are still in the world. They have not put all that they have and are on the altar. We need a consecration to offer everything on the altar for the building up of the local churches.

Many of the churches have a real burden that local seeking ones be added. But eventually, they only have a small number. I tell you frankly that if you will offer everything—what you have, what you can do, and what you are—on the altar, the Lord will bring in the seeking ones. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we still keep many things for our own interest. We would not offer everything on the altar for His interest and for His satisfaction. This is why we need consecration.

In Ezra 3 they offered burnt offerings morning and evening every day, and they offered the burnt offerings continually. All the time there was something burning on the altar. Only this type of consecration can bring about the building up of the churches.

If we really mean business with the Lord, we must offer everything on the altar...We should not come back to Jerusalem and yet still maintain our life just as it was in Babylon. The life in Jerusalem must be absolutely for the Lord's interest. The life in the Lord's recovery must be absolutely for the recovery of the building up of the churches.

A few of the churches have had little increase. If they mean business with the Lord, they will be desperate to pray, "Lord, give us an increase; otherwise, we will die!" We must make ourselves cold or hot. If we are cold, let us be freezing. If we are hot, let us be so hot that people will say we are crazy...If we will be so burning, we will see the increase of the church. We do not care what people say about us; we must be absolutely for the Lord's recovery. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 330-331)

Further Reading: *Life-study of Leviticus*, msgs. 4-5; *Life-study of Romans*, msg. 25

Tuesday 4/18**Related Verses****1 Cor. 2:2**

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

Luke 9:23

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.

Heb. 13:10

10 We have an altar from which they who are serving the tabernacle have no right to eat.

Eph. 2:14-16

14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

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15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

1 Cor. 1:17-18

17 For Christ did not send me to baptize but to announce the gospel, not in wisdom of speech that the cross of Christ may not be made void.

18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.

Related Reading

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (*Life-study of Colossians*, p. 211)

When we go to bed at night,...we should pass through the cross. This means that no matter what we have done during the day or what has happened to us, the cross takes care of everything. Suppose in the afternoon you are made unhappy in some way by your wife or husband. At bedtime you need to apply the cross to your feeling of unhappiness. If you do this, the feeling of unhappiness will disappear. This indicates that our way is the cross, not asceticism or any severe treatment of the self. Realizing that we have already died in Christ, we should go to bed at night with a consciousness of the cross. If we practice going to bed through the cross, lying down with the realization that we have died in Christ, the next morning we shall wake up in resurrection as a new person. We not only have Christ, the unique person who is versus all things; we also have the cross, the unique way, which is versus all other ways.

Driving down the street can be a reminder of the way of the cross. As we drive, we come to many intersections. Have you realized that every intersection is a cross? Some of these crosses may be large and others may be small, but they are all crosses. Only by passing through many crosses can we get to our destination. Speaking of spiritual experience, we also must pass through many crosses before we can reach the New Jerusalem. Just as we cannot travel very far geographically without crossing an intersection, so we cannot progress spiritually without passing through the cross. Only when we arrive at the New Jerusalem shall we cease to pass through the cross, for by that time all the negative things will have been eliminated. Until we come to the New Jerusalem, we need to pass through the cross day by day in our walk with the Lord.

Because we have Christ as the unique person and the cross as the unique way, we do not need asceticism. Furthermore, we do not even need to make up our minds with respect to certain things. Such a practice does not work. What we need to do is simply lie down through the cross at night, have a restful sleep, and then rise up in the morning in resurrection. Praise the Lord that the experience of Christ's death is versus asceticism!

The only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. 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, or what we can do will become a substitute for Christ. (*Life-study of Colossians*, pp. 214-216, 6-7)

Further Reading: *Life-study of Leviticus*, msgs. 6-9; *Life-study of 1 John*, msg. 10

Wednesday 4/19

Related Verses**Num. 28:2**

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 Cor. 5:15

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.

Eph. 5:2

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.

Lev. 1:3-4

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.

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.

2 Cor. 5:15

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.

John 5:19, 30

19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

Related Reading

In Numbers 28:2 God speaks of His food. It seems that He is asking His people not to forget His food. He wants them to remember to give Him something to eat. Here God seems to be saying to His people, "I have done

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a great deal for you. I have prepared food and drink. Now I ask you to take care of My food. My food is the offerings you present to Me. These offerings are My satisfying fragrance.” (*Life-study of Numbers*, p. 287)

At the beginning of Numbers 28, God came in and seemed to say to the people, “Do you have everything you need? Are you satisfied and happy? How about Me and My satisfaction? You need to take care of My food. I have been taking care of you for years. I have prepared everything for you in a new, complete way, and now you are ready to possess the land which I promised to your forefathers. I ask you not to forget Me.”

God is hungry and wants to eat. Although He is almighty, He cannot provide Himself something to eat. His food must come from His people. This is why He said, “My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me” (28:2).

All the offerings in Numbers 28, which are God’s food, point to Christ. This indicates that Christ is not only our food but also God’s food. God and we enjoy the same food—Christ...Christ is the intrinsic substance of this chapter.

Christ is also the peace that enables us to have fellowship with God. The best fellowship involves eating. If we would enjoy the best fellowship with God, we need to serve Him with Christ as His food. Then as we are having fellowship with God, we and God will have the mutual enjoyment of Christ by eating and drinking Him.

Although Christ is God’s food, He is not God’s food in a direct way. Rather, Christ is God’s food served to God by us.

Eventually, however, God’s food also becomes our food. If we carefully read the book of Leviticus, we will see that the burnt offering is to be wholly and absolutely burned for God’s satisfaction. No portion of the burnt offering is to be eaten by the ones who offer it. However, the burnt offering is accompanied by a meal offering, a large portion of which is for the offerers. This indicates that when we serve God, offering Christ to Him as His food, God takes care of us. God seems to say, “You serve

Me with My food, and now I would like to share a portion of this food with you.” In this way we enjoy Christ with God. As we are feasting, God also is feasting. He is feasting with us, and we are feasting with Him. In mutuality, God and we feast together on the all-inclusive Christ.

With Christ as all [the] offerings, we may now enjoy Christ with God. First, we enjoy Christ as the One given to us by God. Having experienced Christ, we present Him to God as His food, and then God shares with us a portion of the Christ we have offered to Him. (*Life-study of Numbers*, pp. 290, 292-293)

The burnt offering typifies the Christ who lived a life that is perfect and absolutely for God and for God’s satisfaction; it also typifies Christ’s being the life that enables God’s people to have such a living (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-20). By enjoying Christ as our burnt offering, we can live a life that is absolute for God. (*CWWL, 1971*, vol. 2, pp. 257-258)

Further Reading: *Life-study of Numbers*, msg. 40; *Life-study of Leviticus*, msgs. 10-13; *CWWL, 1983*, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” ch. 6

Thursday 4/20

Related Verses**Lev. 1:9**

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.

Heb. 10:5, 7

5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

John 8:28-29

28 Jesus therefore said to them, 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.

29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

Matt. 17:5

5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

2 Cor. 5:21

21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Related Reading

The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God...The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God.

In ourselves we cannot live a life that is absolutely for God...Whatever comes out of our being is dirty, and anything we touch becomes dirty. For this reason, according to the typology in the Bible, even when we come to God to do the most holy thing, we still need the sin offering and the trespass offering. Whenever I speak the holy word, I am deeply conscious of my need of the sin offering and the trespass offering, and I trust in the Lord’s washing and cleansing. (*Life-study of Leviticus*, pp. 71-72)

The burnt offering indicates a life absolutely for God. Such a life is absolutely out of a pure source, with no element of the fall, no defect, and no sin. This kind of life is pure and holy. In ourselves we cannot live this kind of life. We have fallen to such an extent that we have become the world, which is altogether dirty. Actually, the world is we ourselves, and we are the world. Every part of our substance, our essence, our fiber, our element, is dirty. We could never be a burnt offering to

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God. Therefore, we must take Christ as our burnt offering. (*Life-study of Leviticus*, p. 72)

We need Christ first as our burnt offering, because our first problem with God is not a matter of trespasses but a matter of not being for God. Whether we have trespassed or not, we are still not much for God. We may have done nothing amiss, but we are still not for God. Though I may not be wrong with this person or that person, I am wrong with God because I am still not absolutely for Him. So our first need is Christ as the burnt offering.

Our first situation is that we are not for God. Of course, before we were saved, we were absolutely not for God. Now that we are saved, in a sense we are for God, but in another sense we are still not for God. Are you absolutely for God? This is the first aspect of our situation. Whether we are good or whether we are bad, whether we are doing right or doing wrong, the pitiful thing is that we are not really for God. You may be doing good and still not be for God, just as others may be doing bad and not be for God. Regardless of whether we are good or bad, we are altogether not for God. One person may be a bank robber, and another may be a gentleman, but both are not for God. Therefore, in a sense all are the same, whether they are robbers or college professors. Sometimes even the Christian teachers, preachers, and pastors are not for God. Your reading of the Bible may not be for God, just as reading a magazine may not be for God.

Do you really care absolutely for God? Can you say that whatever you do, whatever you say, and whatever you are is one hundred percent for God? No, none of us can honestly say this. Then what shall we do? We must take Christ. We need Him as our burnt offering. The burnt offering signifies that Christ is the One who is absolutely for God. If you would read the four Gospels again, you would see a man living on the earth who was one hundred percent for God. Whatever He was, whatever He spoke, and whatever He did was absolutely for God. On the contrary, we are not for God. We are for our own interests and our own choices. But Christ as our burnt offering is completely for God. (*CWWL*, 1971, vol. 2, "Christ as the Reality," pp. 12, 11-12)

Further Reading: *CWWL*, 1971, vol. 2, "Christ as the Reality," chs. 2-3; *CWWL*, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 21

Friday 4/21

Related Verses

Lev. 1:4-5

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.

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.

1 Pet. 1:18-19

18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,
19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

Rom. 3:23-25

23 For all have sinned and fall short of the glory of God,
24 Being justified freely by His grace through the redemption which is in Christ Jesus;
25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

Rom. 6:4-5, 8

4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
8 Now if we have died with Christ, we believe that we will also live with Him,

Related Reading

[According to Leviticus 1:4], the offerer was not only to bring the offering but also to lay his hand on the offering.

In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him...Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union. (*Life-study of Leviticus*, pp. 27-28)

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering. Laying our hands on Christ as the burnt offering is not just a matter of identification; it is also a matter of expiation, or propitiation. Propitiation means that our problems with God and God's problems with us are taken care of.

Laying our hands on Christ not only makes us one with Him but also takes care of our problems, propitiating our situation with God and enabling us to have peace with God...Therefore, the laying of our hands on the burnt offering is for propitiation.

[In Leviticus 1:5] the slaughtering of the offering was for the shedding of blood for forgiveness. The sprinkling of the blood around the altar was for the acceptance by God of the offering burned on the altar.

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Verse 6 tells us that the offering was to be skinned and cut into pieces. As our burnt offering, Christ passed through this kind of mistreatment. He was skinned and He was cut into pieces.

To skin the offering is to strip it of its outward expression. This skinning of the burnt offering signifies Christ's being willing to let the outward expression of His virtues be stripped.

The cutting of the offering into pieces signifies Christ's being willing to let His entire being be broken without any reservation...as our burnt offering.

The thought that we may enjoy Christ as the offerings is hidden in the book of Leviticus. For example, we may enjoy Christ as the burnt offering. We cannot be absolute for God, but Christ as the burnt offering is absolute for Him. Therefore, we should take Christ as the burnt offering and enjoy Him as the burnt offering. To have this experience and enjoyment of Christ we need to pray, saying, "Lord Jesus, You are a wonderful person. You are the consummated Spirit with me all the time, and You are with me to be my burnt offering. Lord, I cannot satisfy God, but You can satisfy Him. I cannot be absolute for God, but You have always been and still are absolute for Him. Now, Lord Jesus, I take You as my burnt offering." By praying like this we will enjoy Christ as our burnt offering. (*Life-study of Leviticus*, pp. 28-29, 128)

Further Reading: *Life-study of Leviticus*, msgs. 3, 14; *CWWL*, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 4; *Truth Lessons—Level Three*, vol. 2, lsn. 21

Saturday 4/22

Related Verses**Rom. 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 Cor. 5:15

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.

Phil. 3:10-16

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

11 If perhaps I may attain to the out-resurrection from the dead.

12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

16 Nevertheless whereunto we have attained, by the same rule let us walk.

Related Reading

The meaning of consecration is to be a "sacrifice" [Rom. 12:1].

In the Old Testament men offered bullocks and rams as sacrifices. The principle is this: The bullock originally lived in a corral and was used for plowing the field and drawing carts. Now it is taken out from the corral and brought beside the altar. There is a change in its position. Then it is killed, placed on the altar, and consumed by fire to be a sweet-smelling savor unto God. This is a change in its usage. Thus, this bullock becomes a sacrifice...All the sacrifices on the altar belong to God and are for His use and enjoyment. To put it simply, to be a sacrifice means to be offered to God for His use.

The offering of these sacrifices is a type of our consecration...The meaning of consecration is to offer ourselves to God as a living sacrifice for God's satisfaction. (*CWWL*, 1953, vol. 3, "The Experience of Life," pp. 228-229)

In the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices...To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration to the Lord.

The purpose of our consecration to the Lord is to live to Him [2 Cor. 5:15]. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us. (*Life Lessons*, vol. 2, pp. 44-45)

God wants us to worship Him with Christ as the reality of the offerings. God does not want a people who worship Him by bowing down, kneeling, or even merely by singing and praising. Genuine worship, the worship which satisfies God's heart, is a matter of our coming to worship God by offering to Him the Christ whom we have experienced and offering Him according to our experiences, reviewing the experiences we have had in our daily life. This is the worship the Father is seeking, the worship He desires.

In Philippians 3:10 Paul tells us that we can be conformed to Christ's death if we experience the sustaining and strengthening power of Christ's resurrection. In one of his hymns, A. B. Simpson says, "Tis not hard to die with Christ when His risen life we know" (*Hymns*, #481)...We have an all-sufficient supply within us, and this supply is the Spirit of Christ in His resurrection. This was the reason Paul could say, "I am able to do all things in Him who empowers me" (Phil. 4:13).

In Him and by Him we can do all the things related to experiencing Christ as the burnt offering. In Him and by Him we can live an overcoming life in our married life and a victorious life in the church life, overcoming all difficulties in our family life and all problems in the

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church life...We can experience Christ in His experiences and have Him to offer to God as the burnt offering.

When we offer a burnt offering in smoke to God, a fragrance well-pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering. (*Life-study of Leviticus*, pp. 89-90, 39)

Further Reading: *CWWL, 1954*, vol. 3, "The Service for Building Up the House of God," ch. 2; *CWWL, 1954*, vol. 3, "Dead to Law but Living to God," ch. 6

Lord's Day 4/23**Related Verses****Heb. 10:8-12, 19-22**

8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest stands daily, ministering and offering often the same sacrifices, which can never remove sins;

12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God,

19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

21 And having a great Priest over the house of God,

22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Further Reading:

Further Reading: *Life-study of Leviticus*, msgs. 4, 6

Hymns, #279

1 First the blood, and then the ointment,
 Cleansing, then anointing comes;
 If we pass not thru Golgotha,
 Ne'er to Pentecost we'll come.
 If the blood has never cleansed us,
 Ne'er the Spirit's pow'r we'll know,
 If for Christ we'd truly witness,
 Self-life to the Cross must go.

Chorus

Through the Cross, O Lord, I pray,
 Put my soul-life all away;
 Make me any price to pay,
 Full anointing to receive.

2 Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.

3 First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.

4 First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
 First we must go thru the Jordan
 Ere anointed from above;
 First in death we must be baptized,
 Then experience the Dove.

5 When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.

6 Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me-for this I plead.

Churchwide Truth Pursuit of Romans**Level 1—Romans Sequential Study**

Scripture: Rom. 5:12-6:23

Assigned Reading: *Life-study of Romans*, msgs. 10-11

Level 2—Romans Topical Study

Crucial Point: The Justification of Our Father Abraham--
 the Righteousness of Faith

Scripture: Rom. 4:1-25

Assigned Reading: *Life-study of Romans*, msgs. 6-8

Supplemental Reading: *The Normal Christian Life*, ch. 2
 Hymn: 312

For study questions and additional materials, please visit
 the church website at churchinnyc.org/bible-study