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Sus, France

Burnt Offering 2

*Minchah* (Jdg 3:15; 1 Kgs 4:21) — The root means *to give* (Ps 20:3) a sacrifice to gain something of more value or worth, as 1 Tim 6:18-19.

The meal (grain) and drink (wine) offerings required that God was blessing with rain for their fields to grow grains and grapes for the offerings (Joel 1:9,13). These offerings were burnt on the altar, which represented giving all possessions and all your life in service to God, which the people offered, or was offered for the people who were not priests.

The burnt offering represents to us the Rom 12:1-2 offering, as 1 Tim 2:8. The burnt offering was the possessions or self being given up — a forfeited life, a free will offering (Lev 6:8-13). He shall offer it of his own voluntary will, a sweet savor offering (Lev 1:9,13) which must be a voluntary offering (Jn 10:17) to be pleasing to Him (Lev 1:3). The burnt offering must continually burn.

The offerings display the work that Messiah accomplished upon the cross and the death He experienced in sheol. He did this for us, the sinners. He dealt with our sin and trespasses, and established our peace. This met God's holiness and satisfied His demand. He offered Himself without spot to God, doing the will of the Father, satisfying all His claims without reservation on our Master's part in satisfying God's demands. He met man's need. This is why it is called a *whole burnt offering* — it was given to God in its entirety, men having no share in it.

It teaches us that we, in turn, must surrender our best, that is, our all, our life, our bodies, and all we possess, and pour out our own life on the altar daily, continually without let-up, seeking only to please Him who has called and chosen us. We must now be faithful. It is only to the extent in which we yield our all to him that we shall learn to appreciate the fact that we are receiving His all in our lives. To the measure in which we seek to please Him, we shall know Him (Phil 3:10-11; Jn 14:21; Rom 12:1-2).

To the extent that we gave up our lives (Mt 10:37-38) to be His disciple (Lk 14:26-33; Mk 8:34-35; 10:29-30) we saw His worthiness, His glory, the treasure and the pearl, as Paul said in Phil 3:7-9, and verse 10 shows why Paul was honored by the Father (Jn 12:26). To this extent which causes the response on our part we must continue to give a worthy sacrifice of our bodies as a living sacrifice to Him. We see this in Lev 1:3,10,14. Whatever is given must be without blemish. In each instance the animal was domestic, a creature that was tame and fed on vegetation, as against the wild animals and those which fed on carrion. Only the docile creature could represent the pure and holy One who would give His life as a ransom for many. The animals must be free from blemish, since they prefigured the One who was free from sin.

Like the rich young ruler, the offering was according to possessions. If the social standing of the offerer was such that he was the possessor of a herd, then he offered a bullock. God would not accept a lamb from him (Mal 3:3-4). In our daily offering of our lives to Him as Mt 25:14-30, all must use what he has — no more, no less. Give what you have, or what you have been given. God would accept a lamb from the one who had a flock, or a goat, and if the offerer was poor, having neither herd, nor flock, then the offering should be of fowls — turtle doves or pigeons. So God requires a man to give to Him according to the measure that He had prospered him, even as the widow with two coins was a pleasing offering. She gave all she had. He does not accept inferior gifts from those who have possessions, and neither does He expect His people to give what they don't have. 1 Tim 6:17-19 — The rich are to give up everything, and the poor are to give up everything (Luke 14:26-27), even if you have only your own life without any possessions, verse 33.

We give only the best of what we have — no more, and no less — without blemish (Rev 3:4; 19:7-8) as a living sacrifice, offering no more than we have, our bodies and all that they contain. When something is of no use to man, it is also of no use to God. Unless the offering is a sacrifice, it is of no value to God. Unless the offering cost us something, it was worth nothing. Man today in Christianity gives gifts as long as he can deduct it from his taxes. The worn-out suit, out-of-fashion dress go to the missions.

As Luke 16:9, God wants all *now*, not when you're broke, then you come to Him. He won't have you then. You did not see Him worthy of all your own possessions (Mal 1:7,8,13). Lev 1:3,4 — He identifies with the living animal, so that he would also be identified with the dead animal, recognizing that he should be the one that was dying, that the animal was his substitute. Then he killed the animal. The offerer or sinner is always the person responsible for the death of the sacrifice, for if there had been no sin, there would be no need for death (Rom 5:12; Lev 1:5-9). The burnt offering, as the first of the five offerings, reveals the work of the Son towards the Father before the work of the Savior toward mankind. It is the complete consecration of the whole being of the Son of God to the will, mind, and purpose of God, which brought full satisfaction to the heart of God (Jn 6:38; 4:34; 10:17,18; Eph 5:2; Heb 9:14).

In the burnt offering it was the complete and entire consecration of the offerer to God, as Yahshua offered Himself to God without any reservation. So, in turn, we must do the same thing, in salvation seeing His glory and worth, and after baptism. Rom 12:1-2 is our life-time dedication at the minchahs, which burns around the clock (1 Cor 6:20). But if, as Rom 12:2, we love the world in any way, it nullifies the sacrifice, since it is not done for the love of God in our hearts (1 Jn 2:15).

The first step is baptism, by faith (Rom 10:17,9,10) in obeying the gospel (verse 16; Jn 3:16,36). Baptism is the confession that He is Sovereign. That means as Lk 14:31-33, all our own possessions are given over to Him (Mt 10:37-38; Mk 10:29-30). This is clear, since the rich young ruler would not, since he did not see Messiah's worth or glory (Mark 10:17).

The first step is always before the second, and so on, to stand on the top rung of the ladder. It had to be reached (2 Pet 3:9) by mounting one by one the lower rungs. To stand before Him as 1 Jn 2:28, one must be there at Rev 19:7-8. We must first surrender as Lk 14:31-33 to the strong king, unconditionally, without conditions (Lk 14:26-27; Mk 10:29-30). Eternal life is given only to those who see Messiah's worth and glory. He is that coming King (Rev 19:11-19). So he must first surrender his whole being completely yielded to the sovereignty of Messiah (Rom 10:9-10), just as He surrendered and yielded Himself without reserve to the Father for His sacrifice. Rom 6:2-5 is our own identification in His life and death, His unconditional surrender to His Father's will to die, and our baptism is valid only if we do such to be worthy of Him (Mt 10:30). Then Col 1:10 for the rest of our lives.