

MELEAH HOUSE OF PRAYER – Rob Giesey

“The significance and extravagance of the Burnt Offering.”

I. TODAY’S PRAYER

²⁵ Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!

²⁶ Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself... ³² And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” (Luke 24:25-27; 32)

- a) After Passover before Pentecost Jesus revealed Himself to His disciples in the scriptures (Old Testament). Jesus, open Your word concerning Yourself and cause our hearts to burn!
- b) Many today understand the significance of Passover and the types and shadows of Jesus in the Passover.
 - Out of Egyptian slavery = our salvation from slavery to sin.
 - The Passover lamb = our salvation from death and the giving of zoe life.
- c) As we move forward to Pentecost let us also consider the types and shadows given in the scriptures that lead us to the Acts 2 fire and ingathering of souls.
 - God was looking for something at Passover just like He is looking for something at Pentecost.

II. MOVING TOWARD PENTECOST AND LEARNING WHAT WAS REQUIRED

- a) The command to bring a burnt offering during Pentecost:

Israel was commanded to bring a burnt offering during Pentecost (Feast of Weeks). This was a reminder to stir up their hearts to bring the Lord their free will offerings and best worship. This was a time of holy assembly when no work was to be done. This was a time of great joy and anticipation to worship God and celebrate the two-fold harvest of grain and wheat. It was also a time to remember the giving of God’s words by His flames of fire on the mountain.

¹² And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. (Lev. 23:12)

¹⁰ Then you shall keep the Feast of Weeks [Pentecost] to the LORD your God with the tribute of a freewill offering [burnt offering] from your hand, which you shall give as the LORD your God blesses you. (Duet. 16:10)

b) Paul's emphasis and stirring for Pentecost:

On two occasions the apostle Paul is shown adjusting his travel schedule to get to Jerusalem to observe Pentecost (1 Cor. 16:8; Acts 20:16).

c) Recognition of what occurred in the upper room.

The fire that appeared on the heads of the 120 and then the ingathering of lost souls in Jerusalem was God demonstrating that the disciples of Jesus had entered into the heart of God concerning the feast of Pentecost.

The 120 had gathered together in anticipation to worship the Lord. They brought the fulness of themselves as "living sacrifices" upon an invisible altar that was scene not by man but by God. It was God responding to their "burnt offering" in the "spirit" that manifested His living flame upon them as a sign that it was accepted. They were given what Jesus promised them before His ascension - an immersion in fire.

⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; ⁵ for John truly baptized [immersed] with water, but you shall be baptized [immersed] with the Holy Spirit not many days from now." (Acts 1:4-5)

⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. (Acts 1:9)

III. OVERVIEW OF THE BURNT OFFERING (Leviticus 1:1-9; 6:8-13)

The first seven chapters of Leviticus give in detail the worship prescribed for God's people. Every step was recorded. I find it significant that even before the sin offering is given the first type of offering that God instructs Moses to write down is the **burnt offering**.

In the Hebrew the word for "burnt" is "*olah*" which means to ascend upward or ladder upward. So to put it together the burnt offering was an *completely given upward ascending offering*.

This was the offering given by the patriarchs even before the law was instituted. This was an offering that came right from the heart, soul, mind, and strength of the worshiper to God.

a) Noah's burnt offering:

²⁰ Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. ²¹ And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. (Gen. 8:20-23)

When you think of the seasons do you think of a burnt sacrifice? The aroma of Noah's burnt offering was so good God promised to provide the seasons for us. He also promised He would never destroy the earth again. This is extremely significant when considering the millennium and eternity when God dwells with man on the earth (Rev. 21:3).

b) Abraham's burnt offering:

² Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." (Gen. 22:2)

The nations are blessed through Abraham's obedience to offer his promised son Isaac. We know that God gave Abraham a ram in the thicket to replace Isaac as revelation of what He would do by offering His Son Jesus as a burnt offering.

IV. THE BURNT OFFERING | Leviticus 1:1-9

¹ Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, ² "Speak to the children of Israel, and say to them: 'When ANY ONE OF YOU brings an offering TO THE LORD, you shall bring your offering of the livestock—of the herd and of the flock.'

- a) God makes it clear that anyone who wants to worship can.
- b) Today we often pick and choose how we want to worship and this would be a foreign concept to ancient Israel and should be today. I don't say this from the position of piety but from the position of humility. If we define our worship instead of God defining our worship then we can easily fall into deception and idolatry because of the bend of the human heart towards sin and comfort.

³ 'If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.'

- a) The first type of sacrifice mentioned in the book of "how to approach God" is a burnt sacrifice.
- b) A burnt sacrifice is a sacrifice that said to God, "I am completely thankful. I give myself totally to you. And I expect nothing in return."
- c) This is a free will offering meaning that no one was making them do it, it was something that they were doing from their heart toward God.
- d) Part of the "free will" was to actually leave their house and bring it to the door of the "tent of meeting". This involved the effort to go and get the sacrifice, harness the sacrifice, and bring it to the location that God required.

⁴ Then he shall put his HAND on the HEAD of the burnt offering, and it will be accepted on his behalf to make atonement for him.

- a) The laying on of the hand was a physical representation of the spiritual transaction that was happening. God was recognizing that the act of the worshiper's heart was involved as they placed their hand on the head of the animal.
- b) Imagine the worshiper's recognition of the life of the animal that was before them. These animals were perfect animals without any blemish. Only one with a cold heart would not be moved in the moment of looking the animal in the eyes as they placed their hand on their head before the Lord.

⁵ He shall kill the bull [lamb or pigeon] before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.

- a) The worshiper had to offer a life by taking its life before God.
- b) The blood or the representation of that life was then sprinkled by the door where people walked in every day. There was a physical representation of a fully abandoned heart towards God at the door. It is my personal opinion that God wanted people to remember the Passover all the time by seeing man's response of gratitude of what God had done for them.

⁶ And he shall skin the burnt offering and cut it into its pieces.

- a) God wanted it skinned because it was a sign that God does not care about what your worship looks like on the outside but what you look like on the inside.
- b) The inner parts were cut in pieces before the Lord and the skin removed. I wonder if our worship is only skin?!

⁷ The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire.

- a) It was God's command for the some to maintain a place that had a lit fire so that "burnt offerings could come at any time." God did this because He longed for the aroma of worship not for the glory of the ones who keep the fire burning.

⁸ Then the LORD spoke to Moses, saying, ⁹ "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering shall be on the hearth [place of burning] upon the altar all night until morning, and the fire of the altar shall be kept burning on it. ¹⁰ And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. ¹¹ Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. ¹² And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every

morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings.

¹³ A fire shall always be burning on the altar; it shall never go out. (Lev. 6:8-13)

- God was longing for the smell of the aroma hearts who were fully abandoned to Him. This is why the fire needed to be continually kept burning.
- The fire burning on the earth was the representation of God on the earth (Heb. 12:29). He is a fire and His Son is a fire.

- **²⁹ *For our God is a consuming fire. (Heb. 12:29)***
- **²⁶ *And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it. ²⁷ Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. (Ez. 1:26-27)***

- b) The wood was to be laid in order on the fire. You could not just lay the sacrifice down on the altar but it had to lay on the wood. Jesus speaks of us taking our wood or our cross. Flesh must be laid on wood for burning.

⁸ Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; ⁹ but he shall wash its entrails and its legs with water...

- a) The sacrifice begins with our head (mind), and the fat (good things), to the washing and burning of our internals (heart and motives) and legs (ways). This points us directly to the first commandment:
 - **³⁰ *And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. (Mark 12:30)***

...And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, A SWEET AROMA TO THE LORD. (Lev. 1:1-9)

- a) The offering was “made by fire” as a sweet aroma to the Lord. So...if there wasn't fire there could not be a sweet aroma. The burning of the wood and the flesh caused the aroma to lift. This is the key that unlocks everything because the word “burnt” that is used in the Hebrew is “olah”.
- b) “Olah” means upward ascent or ladder upward.

V. THE FATHER TEACHING ABOUT THE BURNT OFFERING ASCENTION

The former account I made, O Theophilus, of all that Jesus began both to do and teach, ² until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³ to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. ⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; ⁵ for John truly baptized [immersed] with water, but you shall be baptized [immersed] with the Holy Spirit not many days from now... ⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. (Acts 1:1-5; 9)

- a) I believe the Father was pointing the disciples to the burnt offering by visibly seeing the Lamb that was given then ascend to heaven. The ascension revealed Jesus was a burnt offering made by the Father. The Father gave His best in worship and Jesus commissioned the disciples to respond and give their best in worship.
- b) The response to the ascension of Jesus was the kindling of the extravagant worship the we now see the results in Acts 2.

VI. AUGUST 13th 1727 | THE SACRIFICE AND FIRE OF HERRNHUT GERMANY

a) A divided community:

The disgruntled community at Herrnhut early in 1727 was deeply divided and critical of one another. Heated controversies threatened to disrupt the community. The majority was from the ancient Moravian Church of the Brethren. Other believers attracted to Herrnhut included Lutherans, Reformed, and Baptists. They argued about predestination, holiness, and baptism.

b) Count Zinzendorf “the catalyst through peacemaking”:

The young German nobleman, Count Zinzendorf (age 27), pleaded for unity, love and repentance. Zinzendorf visited all the adult members of the deeply divided community. He drew up a covenant calling upon them 'to seek out and emphasize the points in which they agreed' rather than stressing their differences. On May 12th, 1727 they all signed an agreement to dedicate their lives, as he dedicated his, to the service of the Lord Jesus Christ.

c) Extravagant prayer as a burnt sacrifice to God:

The Moravian revival of 1727 was thus preceded and then sustained by extraordinary praying. A spirit of grace, unity and supplications grew among them. Below are key dates that were landmarks for the community before the 100 plus years of prayer began.

- On July 16th, many of the community covenanted together on their own accord to meet often to pour out their hearts in prayer and hymns.

- On August 5th , the Count spent the whole night in prayer with about twelve or fourteen others following a large meeting for prayer at midnight where great emotion prevailed.
- On Sunday, August 10th , Pastor Rothe, while leading the service at Herrnhut, was overwhelmed by the power of the Lord about noon. He sank down into the dust before God. So did the whole congregation. They continued till midnight in prayer and singing, weeping and praying.
- On Wednesday, August 13th , the Holy Spirit was poured out on them all. Their prayers were answered in ways far beyond anyone's expectations. Many of them decided to set aside certain times for continued earnest prayer.
- On August 26th , twenty-four men and twenty-four women covenanted together to continue praying in intervals of one hour each, day and night, each hour allocated by lots to different people. On August 27th , this new regulation began. Others joined the intercessors and the number involved increased to seventy-seven. They all carefully observed the hour which had been appointed for them. The intercessors had a weekly meeting where prayer needs were given to them.

d) The fruit of the adult's decisions to make peace and to give themselves to extravagant prayer:

- **Children were touched in a power way:** The children, also touched powerfully by God, began a similar plan among themselves. Those who heard their infant supplications were deeply moved. The children's prayers and supplications had a powerful effect on the whole community
- **Over 100 years of prayer and missionaries were sent from a small community:** That astonishing prayer meeting beginning in 1727 went on for one hundred years. It was unique. Known as the Hourly Intercession, it involved relays of men and women in prayer without ceasing made to God. That prayer also led to action, especially evangelism. More than one hundred missionaries left that village community in the next twenty-five years, all constantly supported in prayer.