

CRYSTALLIZATION-STUDY OF LEVITICUS (1)

Enjoying Christ as the Reality of the Peace Offering at the Lord's Table to Present the Total Picture of God's Economy (Message 12)

Scripture Reading: Lev. 3:1-17; 7:11-38

- I. The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy—Lev. 3:1-17; Num. 10:10; Deut. 27:7:
 - A. The peace offering is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father—Matt. 26:26-30.
 - B. The peace offering is the Old Testament type of the Lord's table:
 1. At the Lord's table, the believers enjoy Christ as their peace offering for their fellowship with God and with one another; they enjoy Christ before God the Father; without the worship of the Father in the Lord's table meeting, the presentation of the peace offering to God cannot be completely fulfilled—Lev. 7:14-21, 28-34.
 2. We should carry out the Lord's table meeting in two sections:
 - a. During the first section of the meeting, all our praises should be addressed to Christ, and we should bless Him with well speaking concerning His person and work—Heb. 13:15; Psa. 8:2; 48:1; 50:23; 116:17; Rev. 5:13.
 - b. During the second section of the meeting, we should address our praises to God the Father; it is best to leave one-third or two-fifths of the time for the worship of the Father—Matt. 26:26-30; Heb. 2:12. [332]
 3. Christ as the reality of the peace offering that we enjoy at the Lord's table is for our thanksgiving to the Father (Lev. 7:12-15) and also for a vow to Him (vv. 16-18):
 - a. On the one hand, we may consecrate ourselves to the

Lord with thanksgiving by praying, “Lord, I love You, so I consecrate myself to You”; this is good but too general and out of our emotions.

- b. On the other hand, we may offer ourselves to God with a voluntary vow by praying, “Lord, I come here to make a vow to You; I give myself to You and marry myself to You; I want to be solely for You always, regardless of what happens or how I feel”; all of us need to be ones who are married to Christ for His recovery; the offering for a vow is something of the will and is stronger and deeper.
 4. This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering.
 5. Our enjoyment of Christ as these four offerings has a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers.
- II. The peace offering could be of different animals from the herd or from the flock, and it could be either male or female—[3:1](#):
- A. The different kinds of peace offerings signify the different conditions of the offerers’ enjoyment of Christ.
 - B. In [verse 1](#) the male signifies that the offerer’s enjoyment of Christ is stronger, whereas the female signifies that the offerer’s enjoyment of Christ is weaker—cf. [1 Pet. 3:7](#).
- III. As our peace offering, Christ is without blemish, without sins and transgressions—[Lev. 3:1](#); [Heb. 9:14](#); [1 Pet. 1:19](#); [2 Cor. 5:21](#); [Heb. 4:15](#).
- IV. The sprinkling of the blood of the peace offering on and around the altar ([Lev. 3:2, 8, 13](#)), where the offerer was standing, indicates that the blood is for peace in the offerer’s conscience, giving him the assurance that his sins have been washed away ([Heb. 9:14b](#)).
- V. Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people: [\[333\]](#)
- A. The fat and the inward parts of the offering were God’s portion—[Lev. 3:3-5](#):
 1. The fat signifies the inward riches of Christ as the abundance of life for God’s satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. [Phil. 1:8](#); [John 7:3-18](#)) for God’s satisfaction, which

- can be apprehended and appreciated only by God ([Matt. 11:27a](#)).
2. The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah ([Lev. 3:3-5, 9-11, 14-16](#)) signifies that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering.
- B. The four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest—[7:14, 32-34](#).
 - C. The breast as a wave offering was for all the priests—[vv. 30-31, 34](#).
 - D. The flesh, the meat, of the offering was the portion of the offerer—[vv. 15-18](#).
 - E. The remaining flesh of the cattle, under the condition of cleanness, was for all the congregation—[vv. 19-21](#):
 1. The enjoyment of Christ as our peace should be kept from all uncleanness, and Christ as the peace offering should be eaten by a clean person—[v. 19; 1 Cor. 11:28](#).
 2. The unclean person who partakes of Christ as his peace, as at the Lord's table, shall be put aside from the fellowship of the enjoyment of Christ—[Lev. 7:20-21; 1 Cor. 10:16-17](#).
 3. Such a sinful person should be removed from the fellowship at the Lord's table—[cf. 5:13b](#).
 4. Also, the dirtiness of death spoils the significance of God's enjoyment of Christ; God hates death and does not want to look upon anything related to it—[Lev. 7:24](#).
 - F. We who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, the loving part of Christ in His resurrection (the breast as a wave offering) and the strong part of Christ in His ascension (the right thigh as a heave offering) being for the serving ones' enjoyment ([vv. 29-34; Exo. 29:26-28](#)); in our enjoyment of Christ as the peace offering, God has allotted the loving [334] capacity and the strengthening power of Christ to us, the New Testament priests ([1 Pet. 2:5, 9; Rev. 1:5-6; 5:10](#)), as our eternal portion for our enjoyment in serving God.
 - G. In the New Testament there are no clergy and no laity (see [Rev. 2:6](#) and footnote 1); thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation.
- VI. Not eating the fat signifies that the best part of Christ is for God's satisfaction; not eating the blood signifies that Christ's blood shed for

our redemption fully satisfies the requirements of God's righteousness, holiness, and glory—[Lev. 3:17](#); cf. [Gen. 3:24](#); [Heb. 10:19-20](#); [Rev. 22:14](#):

- A. Thus, in the universe only Jesus' blood is edible to His believers—[John 6:53-56](#) and footnote 2 on [v. 54](#).
 - B. To eat any other blood would make Christ's blood common—[Heb. 10:29](#) and footnote 3.
 - C. The blood of Christ satisfies God's righteous requirements, maintains God's holy position, and keeps God's glory, His expressed dignity.
- VII. A lamb signifies that the offerer enjoys Christ in His perfection and beauty ([Lev. 3:7](#)), whereas a goat ([v. 12](#)) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf ([2 Cor. 5:21](#)).
- VIII. The peace offering is a kind of burnt offering ([Lev. 3:9-11](#); [1:9, 13, 17](#)) as food to God for His satisfaction and enjoyment.
- IX. The peace offering is based upon God's satisfaction in the burnt offering ([6:12](#)); according to the sequence of the offerings presented in [Leviticus 1:1—6:7](#), it is also the issue of the enjoyment of God and man in the meal offering; if we would enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as our meal offering, enjoying Him as our food.
- X. The sequence of the five offerings in [Leviticus 1:1—6:7](#) is according to our practical experience, whereas the sequence in [6:8—7:38](#) is according to the total picture of God's economy:
- A. According to the sequence of the offerings in [Leviticus 6:8—7:38](#), the peace offering is also based on the sin offering and the trespass offering; when the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering and [\[335\]](#) when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace.
 - B. In God's heart and in His desire God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering—that we may enjoy Christ as peace with God in every way; Christ's being these four offerings consummates in peace between God and God's people, and this peace is simply Christ Himself—[Eph. 2:14](#).
 - C. Eventually, the enjoyment of Christ as all the offerings, issuing in

the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (*Jerusalem* means “the foundation of peace”), in which we will enjoy the Triune God as peace (*Phil. 4:7, 9*) for eternity.

- D. Thus, the ordinances, or laws, concerning the offerings are a record of the totality of God’s economy.

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MESSAGE TWELVE

ENJOYING CHRIST AS THE REALITY OF THE PEACE OFFERING AT THE LORD’S TABLE TO PRESENT THE TOTAL PICTURE OF GOD’S ECONOMY

Prayer: Lord Jesus, we thank You for giving us this marvelous and glorious training. This week You have been with us, You have spoken to all of us, and You have spoken a particular word to each one of us. Thank You for this training. We come back to Your speaking, Lord, where You said, “An hour is coming” (*John 4:23*). Lord, we remind You of this word. In these last days we pray that this hour would come in full among the churches in Your recovery. Let it be now that You gain the true worshippers in every local church, those who worship the Father both in spirit and in truthfulness.

Father, we are here to satisfy You. We are in the church to praise You. We are here to present Your dear Son, whom we have experienced, to You for Your enjoyment, satisfaction, and delight. Gain this in the local churches by gaining us as Your true worshippers, who worship You in spirit, not here or there, not in this mountain or in Jerusalem but in the real habitation of God, the habitation in our corporate mingled spirit.

We also worship You in truthfulness, not with any kind of emptiness or hypocrisy but with our enjoyment of Your Son as all the offerings. Father, we bring Him to You, present Him to You, and eat Him and enjoy Him by partaking of Him together with You and with one another in real fellowship. Father, gain the real worshippers. Gain the worshippers that You are seeking. May You be fully satisfied. May the Son be satisfied. May all of us be satisfied. May there be real enjoyment and fellowship

between God and man for all eternity. May that hour be now. Amen.

The title of this message is “Enjoying Christ as the Reality of the Peace Offering at the Lord’s Table to Present the Total Picture of God’s [337] Economy.” The highest realization of the Lord’s table is that it is a complete picture of God’s eternal economy. It is not merely a meeting that we attend; it is a table, a supper—the breaking of bread. It is not just another meeting. In His economy God is training His people to worship Him. We must worship Him. Our worship is to partake of, to receive, to enjoy, and to participate in the Son, Christ. We have been called into the fellowship of the Son in order to live a holy, clean, and rejoicing life, which is the kingdom life and the church life today.

In our worship we partake of Christ as the reality of the offerings, including the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The burnt offering, which is wholly for God’s satisfaction, typifies Christ as God’s pleasure and satisfaction, the One whose living on earth was absolutely for God. The meal offering typifies Christ in His perfect humanity as food for God and food for the priests who fellowship with God and serve Him. The peace offering typifies Christ as the Peacemaker, the One who became the peace and fellowship between God and us by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being. Finally, the trespass offering typifies Christ as the One who bore our sins in His body and who was judged by God on the cross so that we might be forgiven of our sinful conduct.

There are also a few supplementary offerings related to the peace offering. The wave offering typifies Christ as the resurrected One in love, and the heave offering typifies the powerful Christ in ascension and exaltation. At the Lord’s table we meet in resurrection and in ascension. Finally, the drink offering typifies Christ as the One who is poured out as wine before God for His satisfaction and who saturates us with Himself as heavenly wine so that we also could be poured out for God’s enjoyment and satisfaction.

Worship that is up to God’s standard involves mainly two items—the place of worship and the content of worship. The place of worship is our human spirit that is indwelt by the Holy Spirit; in other words, it is the corporate mingled spirit. The habitation of God today is a corporate mingled spirit ([Eph. 2:22](#)), not merely the individual regenerated spirit in

each one of us. The church is in the mingled spirit; the church is not the meeting hall or a physical venue. We meet to worship God in the corporate spirit of the Body. When we come to the Lord's table to [338] worship, we have to leave every other place, every other location, including our mind, our soul, and our flesh, and we must come fully into the mingled spirit. He is Spirit, and we must worship Him in spirit (*John 4:24*).

We also must worship Him in truthfulness; that is, we must worship Him in reality. There is no reality other than Christ. He is the reality (*14:6*). All the offerings in the Old Testament typify Christ, and the reality of these offerings is the very content with which we, the people of God, worship Him. We cannot worship with anything other than Christ. God will reject everything else. We can present only His beloved Son, in whom He is well pleased. He will not accept anything but Christ. So we have to enjoy and participate in Christ on a daily basis. Every day in Christ should be a day of enjoying the Son of God, the Christ of God, so that we would have something to bring to the meeting, especially to the Lord's table, for satisfactory worship of God.

Truthfulness also denotes genuineness and sincerity in our human virtue. We should not come empty-handed; neither should we come with any kind of hypocrisy. Most so-called Christian worship can aptly be described as a hypocritical exercise. When Christian worship is not a reflection of one's living, it is a show, a sham, and a façade.

The so-called holy communion in the Catholic Church is called the Eucharist, meaning "thanksgiving." This meaning is good, but its practice is an utterly dead, formal, lifeless, hypocritical show. The Lord's supper should be the centerpiece of the church life, but it has been turned into a mysterious exercise, a rite, a ritual, and a mass, as part of the deep things of Satan in Thyatira. In the Greek Orthodox Church it is called the Divine Liturgy, and in the Protestant churches it is called by various names, including the Lord's supper and holy communion. Some Protestant practices are so formal that they are almost indistinguishable from the Roman Catholic Church. Some realize that the bread and cup at the Lord's table are symbols and do not involve some mysterious process of transubstantiation, in which the bread and the product of the vine become the actual body and blood of Jesus. We agree with this, but even this consideration has become over time mostly a formality.

Even in the recovery of the Lord, it seems that for many the Lord's table meeting has become mainly a formality without the reality of the proper place and the proper content. In our Lord's table meetings we may sing

song after song, recite the stanzas from the hymns, and utter [339] certain kinds of prayers. We may dutifully relegate a little time for the worship of the Father. This may not be the case in every church, but I am burdened about the practice of the Lord's table meeting among us. On the night of the Passover the Lord's supper was established by the Lord Jesus Himself with the physical breaking of bread and drinking the cup. This Passover meal was a type of the table. On that night the Lord took bread, gave thanks, broke it, and gave it to the disciples, saying, "Take, eat; this is My body" (Matt. 26:26). This hearkened to the Lord's speaking in John 6:53: "Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves." If we do not eat His body and drink His blood, we have no life in us. Then He took the cup, blessed it, and gave it to them, saying, "Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for forgiveness of sins" (Matt. 26:27-28). The Lord's table meeting is the fulfillment of the peace offering, and it should be elevated and uplifted to the highest standard. Brother Lee spoke very much concerning the Lord's table meeting, especially in *Basic Lessons on Service*. This book contains a number of messages by Brother Lee in which he speaks concerning the peace offering in the context of the worship of the Father in the Lord's table meeting (*The Collected Works of Witness Lee, 1979, vol. 2, chs. 5—10*). The peace offering unveils the riches of the Lord's table in God's dispensing and economy.

**THE PEACE OFFERING SIGNIFYING CHRIST
AS OUR PEACE WITH GOD
THAT WE MAY ENJOY HIM WITH GOD
AND WITH MAN IN FELLOWSHIP AND JOY**

The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy (Lev. 3:1-17; Num. 10:10; Deut. 27:7). These verses in Numbers and Deuteronomy speak of days of rejoicing at our appointed feasts and of the blowing of trumpets over our burnt offerings and over the sacrifices of our peace offerings. Our days of offering should be days of rejoicing. At the Lord's table there should be no long faces. There should be rejoicing emanating from our spirit and from our hearts: "You shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God" (27:7). It is an offense to God if we do not rejoice; we offend Him by being sad and morose. He is happy, and we should be happy as well. [340]

The Peace Offering Being Fulfilled Primarily in Our Enjoying Christ at the Lord's Table in the Breaking of Bread for the Remembrance of Him and in the Offering of Christ to the Father for the Worship of the Father

The peace offering is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father ([Matt. 26:26-30](#)). According to [Matthew 26](#), we should break the bread to remember Him. The Lord's table is not a time to pray about our problems; it is a time to absolutely forget about everything in this universe other than Christ. We should simply remember Him and offer Him to the Father in our worship of the Father. After the first Lord's table on the night before His crucifixion, probably while still sitting around the table, the Lord and the disciples sang a hymn in worship to the Father ([v. 30](#)). Surely the Lord led them in this singing, because [Hebrews 2:12](#) speaks of the Son singing hymns of praise to the Father in the midst of the church.

The Peace Offering Being the Old Testament Type of the Lord's Table

The peace offering is the Old Testament type of the Lord's table. The passover in Exodus is a type of the Lord's table, but the peace offering is a fuller type. This type is presented after the erection of the tabernacle, when God was dwelling among His people in the Tent of Meeting. The peace offering is seen after the law had been given, after the ordinances of worship had been given, after the offerings were in place, and after the priesthood had been set up. It was not eaten in haste, as the children of Israel did with the passover when they left Egypt. The peace offering was to be eaten in God's sanctuary, in God's habitation, with the holy and royal priesthood as a much fuller worship.

*At the Lord's Table, the Believers Enjoying Christ
as Their Peace Offering for Their Fellowship with God
and with One Another; Their Enjoying Christ
before God the Father; Without the Worship of the Father
in the Lord's Table Meeting,
the Presentation of the Peace Offering to God*

Not Being Able to Be Completely Fulfilled

At the Lord's table, the believers enjoy Christ as their peace offering [341] for their fellowship with God and with one another; they enjoy Christ before God the Father. Without the worship of the Father in the Lord's table meeting, the presentation of the peace offering to God cannot be completely fulfilled (*Lev. 7:14-21, 28-34*). Although we enjoy Christ as our peace offering and share Him with one another, there is part of the Lord's table involving the worship of the Father Himself. Without this worship, the presentation of the peace offering to God is not completely fulfilled. This worship should include heave offerings and wave offerings—thanksgivings and vows that accompany our worship to the Father. This is more than just singing some hymns from the first section of our hymnal.

Our Needing to Carry Out the Lord's Table Meeting in Two Sections

*During the First Section of the Meeting,
All Our Praises Needing to Be Addressed to Christ,
and Our Needing to Bless Him with Well Speaking
concerning His Person and Work*

We should carry out the Lord's table meeting in two sections. During the first section of the meeting, all our praises should be addressed to Christ, and we should bless Him with well speaking concerning His person and work (*Heb. 13:15; Psa. 8:2; 48:1; 50:23; 116:17; Rev. 5:13*). In the first section we should bring our thanksgivings to the Lord. *Hebrews 13:15* speaks of our offering up a sacrifice of praise. Our praise to the Lord is a sacrifice. Not only is Christ the sacrifice, but our praise—the fruit of our lips confessing His name—is a sacrifice to God. If our lips are sealed and we are silent at the Lord's table, there are, in essence, no sacrifices, and the Lord's table is empty.

Many brothers and sisters come week after week to the Lord's table but remain silent without saying a word. God made our mouth to praise Him, to call on Him, to give thanks to Him. Is our mouth just for eating and drinking? In our worship at the Lord's table, our mouth must be opened, and our lungs must be exercised. We should all come to the Lord's table to praise the Lord. On our way to the meeting we should already be praising.

Instead, many come and remain silent. Some saints come fifteen to twenty minutes late, and those who are there often just sit and wait. This is wrong. Even if only an ushering brother is present, he should start praising the Lord. [342]

To not praise the Lord is to shame Him; it is to not follow the firstborn Son in His praising. The Son cannot praise the Father without our praises, because He can praise only in the praises of the church. We limit Him by not praising. We should feel condemned if we do not praise. We should bless Him; we should speak well of Him. Simply saying, “Lord Jesus, You are good. Amen,” is enough. We do not need to give a sermon in our praising. In some of our so-called praises we are giving the Lord a message. The Lord does not need a message from us; He needs our praise. He cannot praise Himself. He needs human beings to praise Him. He needs His many brothers to praise Him. He needs His people to praise Him. He needs His believers to praise Him.

When we consider Christ’s person and work, how can we run out of things to praise? We need eternity and still will not be able to fully praise Him in detail. However, in our meetings we often run out of things to praise, so we rely on hymns. Out of the mouth of babes and sucklings He has established praise. Great is the Lord and worthy to be praised. [Psalm 50:23](#) says, “Whoever offers a sacrifice of thanksgiving glorifies Me.” Give glory to Him! [Psalm 116:17](#) says, “To You I will offer a sacrifice of thanksgiving.” To the Lamb be blessing and honor and glory and might forever and ever!

We should run out of time, not words, in our praises to Him. I have heard that in Addis Ababa, Ethiopia, the Lord’s table meeting is sometimes two hours long. In the early days of the church in Jerusalem, the Lord’s table meetings were daily (cf. [Acts 2:42, 46](#)). Perhaps they broke bread several times a day, because they were fully in the enjoyment of the dynamic salvation of Jesus. It was so fresh, so living; every time they ate a meal, they remembered the Lord again. We have lost this spirit.

*During the Second Section of the Meeting,
Our Needing to Address Our Praises to God the Father;
Its Being Best to Leave One-third or Two-fifths of the Time
for the Worship of the Father*

During the second section of the meeting, we should address our praises to God the Father; it is best to leave one-third or two-fifths of the time for

the worship of the Father ([Matt. 26:26-30](#); [Heb. 2:12](#)). Today the Father's worship has been relegated to the side. When there is just a little time left, we sing a hymn to the Father, such as *Hymns*, #52: "Father to Thee a joyful song we raise." The significance of one-third to two-fifths of the time being devoted to the worship of the Father is [343] not about time but about the weight of that time. Our appreciation of the Father is a great thing. The Father is seeking such worship.

***Christ as the Reality of the Peace Offering
That We Enjoy at the Lord's Table
Being for Our Thanksgiving to the Father
and Also for a Vow to Him***

Christ as the reality of the peace offering that we enjoy at the Lord's table is for our thanksgiving to the Father ([Lev. 7:12-15](#)) and also for a vow to Him ([vv. 16-18](#)). Our worship to the Father may be accompanied by a particular thanksgiving to Him from the previous week's experience of Christ or even a vow to Him. The Father wants vows from His children, freewill offerings from us that accompany the peace offering of Christ.

*On the One Hand,
Our Consecrating Ourselves to the Lord
with Thanksgiving by Praying, "Lord, I Love You,
So I Consecrate Myself to You";
This Being Good but Too General
and Out of Our Emotions*

On the one hand, we may consecrate ourselves to the Lord with thanksgiving by praying, "Lord, I love You, so I consecrate myself to You"; this is good but too general and out of our emotions. Brother Lee says this in *Basic Lessons on Service (The Collected Works of Witness Lee, 1979, vol. 2, p. 62)*. I agree with this concerning the matter of consecration; but in our experience of the Lord's table meeting, we should exercise our spirit and our emotions to love and remember the Lord. However, in our Lord's table meetings there may be much "motion" but no emotion. I am not advocating emotionalism, but our remembrance of the Lord may become mechanical, cold, and formal, with no feeling in it. We may thank the Lord for dying for us, but if there is a lack of feeling about this, our prayers will become rote, routine, formulaic, and not from the heart. We

should consider how long it has been since we shed genuine tears at the Lord's table. When we consecrate to the Lord, it is good to do so out of our strong feeling of love to the Lord. However, as we will see in the following section, we also need to go deeper by exercising our will. [344]

*On the Other Hand, Our Offering Ourselves to God
with a Voluntary Vow by Praying,
“Lord, I Come Here to Make a Vow to You;
I Give Myself to You and Marry Myself to You;
I Want to Be Solely for You Always,
Regardless of What Happens or How I Feel”;
All of Us Needing to Be Ones
Who Are Married to Christ for His Recovery;
the Offering for a Vow Being Something of the Will
and Being Stronger and Deeper*

On the other hand, we may offer ourselves to God with a voluntary vow by praying, “Lord, I come here to make a vow to You; I give myself to You and marry myself to You; I want to be solely for You always, regardless of what happens or how I feel”; all of us need to be ones who are married to Christ for His recovery; the offering for a vow is something of the will and is stronger and deeper.

*This Enjoyment of the Peace Offering
Issuing from the Burnt Offering,
the Meal Offering, the Sin Offering,
and the Trespass Offering*

This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering. We need to be clear that these four offerings are a collective base for the fifth offering, the peace offering. In a sense the peace offering embodies the other four offerings. Therefore, in our Christian life we should experience the burnt offering, the meal offering, the sin offering, and the trespass offering on a daily basis; then, on the Lord's Day we can come and enjoy the peace offering upon the other four offerings.

Our Enjoyment of Christ

*as These Four Offerings Having a Result—
the Enjoyment of Christ
as Our Peace Offering for Us to Have Fellowship
with God and with Our Fellow Believers*

Our enjoyment of Christ as these four offerings has a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers. [345]

**THE PEACE OFFERING BEING OF DIFFERENT ANIMALS
FROM THE HERD OR FROM THE FLOCK,
AND ITS BEING EITHER MALE OR FEMALE**

**The Different Kinds of Peace Offerings
Signifying the Different Conditions
of the Offerers' Enjoyment of Christ**

The peace offering could be of different animals from the herd or from the flock, and it could be either male or female (*Lev. 3:1*). The different kinds of peace offerings signify the different conditions of the offerers' enjoyment of Christ. We have a saying that our daily life is for the meeting life; to this we should add that our week is for the Lord's table. Our worship of God at the Lord's supper should start each week, and every day we should participate in Christ as all the offerings until we reach the destination of the meeting on Lord's Day. In this way we will have a stronger, richer Christ to offer, as signified by male offerings, rather than only female offerings.

**In Leviticus 3:1 the Male Signifying
That the Offerer's Enjoyment of Christ Is Stronger,
Whereas the Female Signifying
That the Offerer's Enjoyment of Christ Is Weaker**

In [verse 1](#) the male signifies that the offerer's enjoyment of Christ is stronger, whereas the female signifies that the offerer's enjoyment of Christ is weaker (cf. *1 Pet. 3:7*). At the Lord's table certain prayers and praises are "male," meaning they are stronger. Others are "female." This is the picture presented in the Word of God. May all the saints have their enjoyment of Christ deepened, heightened, broadened, lengthened, and

strengthened.

**AS OUR PEACE OFFERING, CHRIST BEING WITHOUT BLEMISH,
WITHOUT SINS AND TRANSGRESSIONS**

As our peace offering, Christ is without blemish, without sins and transgressions ([Lev. 3:1](#); [Heb. 9:14](#); [1 Pet. 1:19](#); [2 Cor. 5:21](#); [Heb. 4:15](#)).

**THE SPRINKLING OF THE BLOOD OF THE PEACE OFFERING ON
AND AROUND THE ALTAR, WHERE THE OFFERER WAS STANDING,
INDICATING THAT THE BLOOD IS FOR PEACE
IN THE OFFERER'S CONSCIENCE, GIVING HIM THE ASSURANCE
THAT HIS SINS HAVE BEEN WASHED AWAY**

The sprinkling of the blood of the peace offering on and around the [346] altar ([Lev. 3:2, 8, 13](#)), where the offerer was standing, indicates that the blood is for peace in the offerer's conscience, giving him the assurance that his sins have been washed away ([Heb. 9:14b](#)). Every time we come to the Lord's table our conscience should be blood-washed, blood-sprinkled, and blood-purified so that we could be filled with assurance and full of boldness to come to the Father through Christ in the Spirit. It is a glorious and wonderful freedom to be released from sin and condemnation and to be free to praise the Lord! Only with a cleansed conscience can we worship the living and true God. May our practice of the Lord's table be not a matter of dead works but something that issues out of a living touch with the living God that is based on a purified conscience. Hallelujah for the blood of Jesus!

**CHRIST AS THE PEACE OFFERING
BEING FOR THE FELLOWSHIP AND ENJOYMENT
OF FIVE PARTIES: GOD, THE SERVING PRIEST,
ALL THE PRIESTS (THE PRIESTHOOD),
THE OFFERER, AND THE CONGREGATION
OF CLEANSED PEOPLE**

Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people. When the peace offering is offered, everyone is able to eat—this is God's holy "party," holy feast.

The Fat and the Inward Parts of the Offering Being God's Portion

The fat and the inward parts of the offering were God's portion ([Lev. 3:3-5](#)). God receives the two kidneys, the fat that is on them, and the appendage on the liver ([v. 4](#)). No man can take or participate in these parts. [Leviticus 3:5](#) says, "It is an offering by fire, a satisfying fragrance to Jehovah."

*The Fat Signifying the Inward Riches of Christ
as the Abundance of Life for God's Satisfaction
according to His Glory, and the Inward Parts Signifying
the Tenderness, Smallness, and Preciousness of What Christ Is
in His Inward Being toward God for God's Satisfaction,
Which Can Be Apprehended and Appreciated Only by God*

The fat signifies the inward riches of Christ as the abundance of [\[347\]](#) life for God's satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. [Phil. 1:8](#); [John 7:3-18](#)) for God's satisfaction, which can be apprehended and appreciated only by God ([Matt. 11:27a](#)). Only God knows what is in the inward parts of Christ. Only the Father knows the Son—no one else knows Him. Only the Father knows the inward parts of His Son—the tender, hidden, fine, and precious parts. [John 7:3-18](#) reveals that the Lord limited Himself in time and did not do what others thought was convenient. He did God's will and sought God's glory concerning when to go up to the feast, when to speak, when not to speak, and what to teach. These tender, small, and precious inward riches were deep inside the God-man Jesus; the Father saw them and deeply enjoyed them.

*The Burning of the Fat
and the Inward Parts of the Peace Offering
as an Offering by Fire to Jehovah
Signifying That God Should Be the First Enjoyer,
Enjoying the First, the Best, Part of the Peace Offering*

The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah ([Lev. 3:3-5, 9-11, 14-16](#)) signifies that God

should be the first Enjoyer, enjoying the first, the best, part of the peace offering. Certain types of fat are not healthy for human consumption, but fat is the best food for God.

**The Four Kinds of Cakes
and the Right Thigh as a Heave Offering
Being the Portion of the Serving Priest**

The four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (7:14, 32-34). Those who are strong and participate in the priestly service, including those in the meetings who support the priestly worship, can in type eat the meal offering as four kinds of cakes (v. 12-13). They may also partake of the right thigh as a heave offering, which refers to Christ's strength in His ascension. We need to heave this Christ to God so that we could be nourished and strengthened.

The Breast as a Wave Offering Being for All the Priests

The breast as a wave offering was for all the priests (vv. 30-31, 34). [348] All the priests, including those who are not serving, can eat the breast as a wave offering. In our Lord's table there need to be more "thighs of strength" heaved in ascension and more "breasts of love" waved in resurrection.

**The Flesh, the Meat, of the Offering
Being the Portion of the Offerer**

The flesh, the meat, of the offering was the portion of the offerer (vv. 15-18). The one who offers prayer and praise can eat "the flesh," "the meat," of the offering, as typified by the offering that was slaughtered and cut to pieces at the altar of the burnt offering.

**The Remaining Flesh of the Cattle,
under the Condition of Cleanness,
Being for All the Congregation**

The remaining flesh of the cattle, under the condition of cleanness, was for all the congregation (vv. 19-21). It was for all the congregation to eat.

***The Enjoyment of Christ as Our Peace
Needing to Be Kept from All Uncleanness,
and Christ as the Peace Offering
Needing to Be Eaten
by a Clean Person***

The enjoyment of Christ as our peace should be kept from all uncleanness, and Christ as the peace offering should be eaten by a clean person (v. 19; 1 Cor. 11:28). The matter of eating in uncleanness is dealt with in a very precise way in the law of the peace offering, indicating that being clean is very important. In Message 1 we said that our worshipping and partaking of God enabled us to live a holy, clean, and rejoicing life. Cleanness is important. Not only must the sacrifice be unblemished and without spot, but also the partakers, the enjoyers, must be clean. If we are not clean, we are disqualified from eating Christ as the peace offering.

In [1 Corinthians 11](#) the apostle speaks of proving ourselves before partaking of the Lord's table. [Verses 27 through 29](#) say, "Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord. But let a man prove himself, and in this way let him eat of the bread and drink of the cup. [349] For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body." Here we see the importance of being clean and undefiled when we partake of this most holy sacrifice unto Jehovah.

***The Unclean Person
Who Partakes of Christ as His Peace,
as at the Lord's Table, Being Put Aside
from the Fellowship of the Enjoyment of Christ***

The unclean person who partakes of Christ as his peace, as at the Lord's table, shall be put aside from the fellowship of the enjoyment of Christ ([Lev. 7:20-21](#); [1 Cor. 10:16-17](#)). Thus, to partake of the Lord's table is very serious.

***Such a Sinful Person
Needing to Be Removed
from the Fellowship at the Lord's Table***

Such a sinful person should be removed from the fellowship at the Lord's table (cf. 5:13b).

*Also, the Dirtiness of Death
Spoiling the Significance
of God's Enjoyment of Christ;
God Hating Death and Not Wanting to Look
upon Anything Related to It*

Also, the dirtiness of death spoils the significance of God's enjoyment of Christ; God hates death and does not want to look upon anything related to it (Lev. 7:24). We should not touch anything of spiritual death and then come to the Lord's table. When we come to the Lord's table meeting, there should be no element of death and therefore no element of sin. In the church in Corinth improper things transpired, and as a result, there was the temporary discipline of the Lord, including sickness and even the death of those who participated unworthily in His body (1 Cor. 11:30). We need to have peace with one another, especially when we come to the Lord's table. It is a serious thing for us to have a problem with another member of the Body. We must prove ourselves and examine ourselves. Some in Corinth became weak and sick; some even died, because they failed to do this. [350]

**We Who Take Christ as Our Peace Offering
Needing to Offer the Excellent Part of Christ (the Fat)
to God for His Satisfaction,
the Loving Part of Christ in His Resurrection
(the Breast as a Wave Offering)
and the Strong Part of Christ in His Ascension
(the Right Thigh as a Heave Offering)
Being for the Serving Ones' Enjoyment;
in Our Enjoyment of Christ as the Peace Offering,
God Having Allotted the Loving Capacity
and the Strengthening Power of Christ
to Us, the New Testament Priests,
as Our Eternal Portion for Our Enjoyment
in Serving God**

We who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, the loving part of Christ in His resurrection (the breast as a wave offering) and the strong part of Christ in His ascension (the right thigh as a heave offering) being for the serving ones' enjoyment ([Lev. 7:29-34](#); [Exo. 29:26-28](#)); in our enjoyment of Christ as the peace offering, God has allotted the loving capacity and the strengthening power of Christ to us, the New Testament priests ([1 Pet. 2:5, 9](#); [Rev. 1:5-6; 5:10](#)), as our eternal portion for our enjoyment in serving God. After a Lord's table meeting in which we partake of and enjoy the Lord in this way and render Him this kind of worship, we feel that we are filled and nourished with love and strength. Thus, we feel ready to face a new week, ready again to go into battle. We have this feeling because we have partaken of the bread and the wine and have eaten of the breast and right thigh, which are Christ. He has become our portion for us to continue our service to God as priests.

**In the New Testament
There Being No Clergy and No Laity;
Thus, All the Believers in Christ
Needing to Be the Serving Priests, the Priestly Body,
the Offerers, and the Congregation**

In the New Testament there are no clergy and no laity (see [Rev. 2:6](#) and footnote); thus, all the believers in Christ should be the serving [351] priests, the priestly body, the offerers, and the congregation. In the present age we should be included in each of these four parties.

**NOT EATING THE FAT
SIGNIFYING THAT THE BEST PART OF CHRIST
IS FOR GOD' S SATISFACTION;
NOT EATING THE BLOOD
SIGNIFYING THAT CHRIST'S BLOOD SHED
FOR OUR REDEMPTION FULLY SATISFIES THE REQUIREMENTS
OF GOD'S RIGHTEOUSNESS, HOLINESS, AND GLORY**

Not eating the fat signifies that the best part of Christ is for God's satisfaction; not eating the blood signifies that Christ's blood shed for our redemption fully satisfies the requirements of God's righteousness, holiness, and glory ([Lev. 3:17](#); cf. [Gen. 3:24](#); [Heb. 10:19-20](#); [Rev. 22:14](#)).

According to the type, we should not partake of the fat or the blood.

**Thus, in the Universe Only Jesus' Blood
Being Edible to His Believers**

Thus, in the universe only Jesus' blood is edible to His believers ([John 6:53-56](#) and footnote 2 on [v. 54](#)). Only His blood is "true drink" ([v. 55](#)).

**To Eat Any Other Blood
Making Christ's Blood Common**

To eat any other blood would make Christ's blood common ([Heb. 10:29](#) and footnote 3). The Jewish believers, to whom Hebrews was written, were wavering by going back to the Old Testament sacrifices of bulls and goats—they were partaking of blood that was other than Christ's. The writer of Hebrews says that they should not do this, because by doing so, they were making Christ's blood common. Only Christ's blood is eternally efficacious.

**The Blood of Christ
Satisfying God's Righteous Requirements,
Maintaining God's Holy Position,
and Keeping God's Glory,
His Expressed Dignity**

The blood of Christ satisfies God's righteous requirements, maintains God's holy position, and keeps God's glory, His expressed dignity. [\[352\]](#)

**A LAMB SIGNIFYING THAT THE OFFERER
ENJOYS CHRIST IN HIS PERFECTION AND BEAUTY,
WHEREAS A GOAT SIGNIFYING THAT
THE OFFERER ENJOYS CHRIST
NOT MUCH IN HIS PERFECTION AND BEAUTY
BUT IN HIS BEING MADE SIN ON OUR BEHALF**

A lamb signifies that the offerer enjoys Christ in His perfection and beauty ([Lev. 3:7](#)), whereas a goat ([v. 12](#)) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf ([2 Cor. 5:21](#)).

**THE PEACE OFFERING
BEING A KIND OF BURNT OFFERING
AS FOOD TO GOD
FOR HIS SATISFACTION AND ENJOYMENT**

The peace offering is a kind of burnt offering ([Lev. 3:9-11; 1:9, 13, 17](#)) as food to God for His satisfaction and enjoyment. As a kind of burnt offering, the peace offering is also for God's enjoyment and satisfaction. Oh, that our praises at the Lord's table meetings would be an aroma and fragrance that satisfies God!

**THE PEACE OFFERING
BEING BASED UPON GOD' S SATISFACTION
IN THE BURNT OFFERING;
ACCORDING TO THE SEQUENCE OF THE OFFERINGS
PRESENTED IN LEVITICUS 1:1—6:7,
ITS BEING ALSO THE ISSUE OF THE ENJOYMENT
OF GOD AND MAN IN THE MEAL OFFERING;
IF WE WOULD ENJOY CHRIST AS PEACE IN A PRACTICAL,
DAILY WAY, OUR HAVING TO FIRST TAKE HIM
AS OUR BURNT OFFERING TO SATISFY GOD,
AND THEN OUR HAVING TO FEED ON HIM
AS OUR MEAL OFFERING, ENJOYING HIM AS OUR FOOD**

The peace offering is based upon God's satisfaction in the burnt offering ([6:12](#)); according to the sequence of the offerings presented in [Leviticus 1:1—6:7](#), it is also the issue of the enjoyment of God and man in the meal offering; if we would enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as our meal offering, enjoying Him as our food. In order to truly enjoy the peace offering, we must first experience and enjoy all the other offerings. [353]

**THE SEQUENCE OF THE FIVE OFFERINGS IN LEVITICUS 1:1—6:7
BEING ACCORDING TO OUR PRACTICAL EXPERIENCE,
WHEREAS THE SEQUENCE IN 6:8—7:38
BEING ACCORDING TO THE TOTAL PICTURE**

OF GOD'S ECONOMY

**According to the Sequence of the Offerings
in Leviticus 6:8—7:38, the Peace Offering Being Also
Based on the Sin Offering and the Trespass Offering;
When the Problem of Our Sin and Trespasses
Is Solved by Christ as the Sin Offering
and Trespass Offering and When God and We Are Satisfied
with Christ as the Burnt Offering and the Meal Offering,
Our Being Able to Offer Christ to God as the Peace Offering
for Our Mutual Enjoyment in Peace**

The sequence of the five offerings in [Leviticus 1:1—6:7](#) is according to our practical experience, whereas the sequence in [6:8—7:38](#) is according to the total picture of God's economy. According to the sequence of the offerings in [Leviticus 6:8—7:38](#), the peace offering is also based on the sin offering and the trespass offering; when the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace. According to the laws of the offerings, the peace offering is last.

**In God's Heart and in His Desire
God Having Christ to Be Four Kinds of Offerings to Us—
the Burnt Offering, the Meal Offering, the Sin Offering,
and the Trespass Offering—That We May Enjoy Christ
as Peace with God in Every Way;
Christ's Being These Four Offerings
Consummating in Peace between God and God's People,
and This Peace Being Simply Christ Himself**

In God's heart and in His desire God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering—that we may enjoy Christ as peace with God in every way; Christ's being these four offerings consummates in peace between God and God's people, and this peace is simply Christ Himself ([Eph. 2:14](#)). In our experience the peace offering is in the middle. [354] In a

sense it is in the center of the five offerings, with the burnt offering and the meal offering on one side, and the sin offering and trespass offering on the other side, framing this ultimate offering, the peace offering.

**Eventually, the Enjoyment of Christ
as All the Offerings, Issuing In the Peace Offering,
Consummating in the New Jerusalem
as the Ultimate Peace Offering
(*Jerusalem* Meaning “the Foundation of Peace”),
in Which We Will Enjoy the Triune God
as Peace for Eternity**

Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (*Jerusalem* means “the foundation of peace”), in which we will enjoy the Triune God as peace ([Phil. 4:7, 9](#)) for eternity. In principle, we will be enjoying the Lord’s table meeting for eternity, enjoying Christ as our peace offering in the heavenly city, whose name, Jerusalem, means “foundation of peace.” God and man will be enjoying Christ as the peace offering there for eternity.

**Thus, the Ordinances, or Laws, concerning the Offerings
Being a Record of the Totality of God’s Economy**

Thus, the ordinances, or laws, concerning the offerings are a record of the totality of God’s economy. The five offerings are a picture of God’s economy. There is a judicial side and an organic side. Everything of God’s economy can be found in these offerings—God, Christ, the Spirit, the believers, the church, the kingdom, and the New Jerusalem. The entire economy of God is unveiled to us in this crystallization-study through these five marvelous offerings in Leviticus. We need to live our entire daily life as a miniature of the New Jerusalem, every day participating in this Christ in various aspects.

The Lord’s table should not be an ordinary meeting. According to [Acts 2:42](#), the early church continued steadfastly in four things: the apostles’ teaching, the apostles’ fellowship, the breaking of bread, and the prayers. The mention of the last two—the breaking of bread and the prayers—implies that the Lord’s table meeting and the prayer meeting are the most important meetings of the church. They are the most essential, the

most important, and they require the greatest exercise of our mingled, corporate spirit. The Lord's table is for us to praise the Triune [355] God, to express Him, glorify Him, speak well of Him, and give Him honor, glory, wisdom, and might. The prayer meeting should be full of the exercise of the spirit, not only for expression but for representation; this meeting is for the church to exercise the authority of the Head to rule over the enemy, subdue the earth, advance the kingdom, defeat Satan, and fight the spiritual warfare. These two meetings are the central meetings of the church. In fact, they are closely related. Verse 42 puts "the breaking of bread and the prayers" together. Therefore, we may say that they are the two most important exercises in the local churches, in the churches of God. May these two meetings, especially the Lord's table meeting, be recovered in these last days throughout all the six inhabited continents. In this way the Father will gain the worship that He is seeking, and He will say, "The hour has come, and it is now. I have found true worshippers. Their numbers may not be great, but here they are. I am happy; I am satisfied." We too will be satisfied.—M. C.

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REPORTS

AN UPDATE CONCERNING EUROPE

The Lord is advancing His move in Europe. Throughout Europe the Lord is strengthening His testimony and adding many to the local churches. This has largely been the result of the Lord's blessing on the spread of the ministry publications and the perfecting of the saints in Europe through training.

The Spread of the Ministry

In 1984 Brother Lee said, **“During the past twenty years, eighty percent of the more than three hundred churches in the West have been raised up through the publications”** (*The Collected Works of Witness Lee, 1984*, vol. 5, “The Faithful and Diligent Spreading of the Truth—concerning the Publication Service,” p. 207).

Ephesians 3:9 says, “And to enlighten all that they may see what the economy of the mystery is.” In 1986 Brother Lee said, **“The Lord’s recovery has been commissioned with a big enterprise to spread the Lord’s truths.** He has given us the truths which we are holding. But we need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him, to **go out to spread these ‘gold bar’ truths”** (*Elders’ Training, Book 8: The Life-pulse of the Lord’s Present Move*, p. 115).

Brother Lee’s fellowship has been our experience in Europe. In the UK the ministry broadcasted over the radio was a vital factor for the increase of the churches, especially in London. In the Netherlands the distribution of *The Stream* magazine had much to do with the raising up of the lampstands in that country.

All throughout Europe the spread of the ministry has produced increase and raised up the Lord’s testimony in many countries. In the year 2000, there were approximately 650 saints and 32 lampstands in Europe. Today there are just over 4,700 saints and at least 90 local churches. Just this year, the first Lord’s table was enjoyed in Split, Croatia; Copenhagen, Denmark; and Krakow, Poland.

In October of this year, over 35,000 copies of the Recovery Version [358]

of the New Testament were distributed to hungry ones all over Europe, including more than 31,300 in Germany alone. The response among these ones has been exceeding expectations, with hundreds wanting further contact.

The following are testimonies from saints who participated at the Bible distributions:

We met a girl who was interested to look at the footnotes in the Bible. She was surprised that we would come all the way to Bielefeld for the distribution. We read through [John 4:13-14](#), and she said that it didn't make sense to her. When we went through the footnote for [verse 13](#), she exclaimed, "Wow, I understand it!" Praise the Lord.

We were approached by a young man who had received a Recovery Version Bible a couple of months back. He said he had been reading it and found it to be beautiful. He recognized our sign and had to stop by and say hello.

A young German was so happy to receive a Bible with notes and cross-references and said, "Thank you so much. This is an answer to prayer."

Before the distribution in October, there were six cities in Germany identified as established churches or soon-to-be established churches—Hamburg, Berlin, Düsseldorf, Frankfurt, Stuttgart, and Munich. Over the past two years the saints have been laboring in Germany in response to the mass migration of refugees into the country that began in 2015. The Lord has since added to them Farsi speakers, Arabic speakers, and native Germans. Now, following the Bible distribution and the labor of the last two years, the number of saints in Germany is approximately 500, almost double the number of saints from two years ago. There are also now 28 cities in Germany where there are saints or seeking ones asking for contact.

[Amos 8:11](#) says, "Indeed days are coming, / Declares the Lord Jehovah, / When I will send a hunger into the land, / Not a hunger for bread / Nor a thirst for water, / But for hearing the words of Jehovah."

We are seeing a hunger in the land of Europe, and the ministry of the age is spreading throughout Europe. The Recovery Version of the New Testament is now available not only in English but also in other European languages, including Spanish, French, German, Portuguese, Russian, and, by January 2018, Polish. Although the ministry may not yet [\[359\]](#) be

available in many other European languages, Europeans, especially the young people, are increasingly able to read and understand English, enabling them in the meantime to receive the English ministry publications distributed across the continent.

In **1 Timothy 2:3-4**, the apostle Paul says, “Our Savior God, who desires **all men** to be saved and to come to the full knowledge of the truth.” We pray that the Lord’s heart for all men would be duplicated in us. Europe is a continent with over 600 million people in 47 sovereign states, which is almost twice the number of people in the United States. We praise the Lord for the ones that the ministry has reached over the decades, yet there is still a vast void of the truth—even the full knowledge of the truth—for millions of Europeans. May the Lord enlarge our hearts and strengthen the churches to spread the ministry publications to all men for the raising up of His testimony.

The Need for Training

As new ones are gained through the spreading of the divine truths, there is a great need for training the new ones and existing saints. The way of training is a great principle in the New Testament and a great factor of blessing in the Lord’s recovery.

In 1992 Brother Lee said, “Another thing I want to make clear is our burden to have trainings to train the saints. Brother Nee conducted regular trainings for the saints in mainland China. I came out of mainland China to Taiwan in 1949. We started a formal training there for four months in 1953. From that year on, I set aside a few months nearly every year for the training of the saints” (*A Timely Word*, p. 37).

In the same message he also said, “If you ask me to stop the training work and stop the publications, I cannot do it. I must obey my Lord who sent me, who charged me, and who gave me this commission to help His recovery, and who gave me this burden of the ministry of His word to release His word” (p. 38).

In the *Life-study of Ephesians*, Brother Lee says, “We need to be trained for the practice of the church life. This means that the training should enrich and uplift our practice of the church life” (p. 353).

In line with Brother Lee’s fellowship, the Full-time Training in London began in 1997, and to date, 276 saints have completed the two-year training, with an additional number participating in at least one term. These ones who have been trained represent at least 24 European countries.

Although the training is conducted in English, this term only six of [360] the 42 trainees were native English speakers. This two-year training has been instrumental in reconstituting European young people with the truth.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God, which expresses God. This means that to reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the Word...As a result, they [Israel] became a divine nation on earth...to be God's testimony. (*Life-study of Nehemiah*, pp. 32-33)

Weekend trainings for the saints of all ages began at Heckfield Place in 2003, and following the purchase of Bower House in 2005, one-week trainings began in May of 2010 and have continued through the spring of this year. Although we have had the capacity to accommodate only approximately 100 saints in the one-week trainings each month for two months each year, the total number trained at the week-long trainings has been 1,550, representing 37 countries.

A brother who attended a one-week training for the first time last year testified,

I went to a seminar at the Amana Trust bookshop in Central London for the first time. My intention was only to go to the bookshop, but while I was there, a brother informed me that there was a seminar in progress...It was because of that time in the seminar that I signed up to come to this one-week training.

This week [of training] has opened my eyes fully to the gospel and brought me to the truth...I came from somewhere where I was captured within the framework of religion. The knowledge was there, but I was trapped by it. However, this week I experienced the recovery process of the gospel. We really are all one in Christ. He is the Head, we are part of the Body, and this has become a living...I can only thank the living God for what He has done for me. He has even made me a part of His Body. The only way I can describe it is that it's like a miracle.

In 1991 Brother Lee said, "We may first strengthen the ministry in England because eventually England will be crucial for all of Europe" (*Elders' Training, Book 11: The Eldership and the God-ordained Way* (3), p. 68). By having these trainings in London, the saints and churches [361] across Europe have been greatly strengthened, and many of the saints have

consecrated themselves fully to the Lord.

Since the year 2000, the number of saints in Europe has increased sevenfold. This is surely due to the spread of the ministry and the training of the saints. Yet this is still short, and there are still many more seeking ones the Lord is looking to gain.

In 2014 a map of the UK was presented to the saints representing the number of people who have responded to the *Life-study of the Bible with Witness Lee* radio program or have requested more contact while receiving a free Recovery Version of the New Testament. Since then, the saints in the UK have been endeavoring to follow up with them. During the summer of 2017, more than 70,000 phone calls were made to these ones confirming that thousands are still open to have more fellowship with us.

One of these phone calls reached a radio listener who had also been reading the ministry, especially the Life-study messages. During the phone call, a trainee invited him to a seminar nearby. It was the first event with the saints he had ever been to. At the seminar he indicated that he was open to having a meeting in his home, and after about three or four meetings with the saints in his home, he started coming to the Lord's table. He has been enjoying the church life and meeting with the church in London since.

There is an average of over 50,000 persons listening to the *Life-study of the Bible with Witness Lee* radio broadcast Monday through Friday, and another large group on the Lord's Day afternoon in the UK. The *Life-study of the Bible with Witness Lee* is also broadcast in Spanish on the radio throughout Spain. Over 35,000 copies of the Recovery Version of the New Testament were distributed throughout Europe in 2017, and there still are over 200,000 copies of the Recovery Version of the New Testament in the European languages ready to be distributed. Soon there will be another printing of the Recovery Version of the New Testament, which will include 30,000 in the Polish language. Each year the saints in Europe also contact hundreds of university students through the autumn activities, many of whom are open for further contact and open to attend the meetings and conferences.

All of these ones need shepherding and training. Although the former training center at Heckfield Place and the current training center at Bower House have been instrumental in training many saints, there have been limitations in the number that we have been able to receive for training.

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At Bower House, we have the capacity to host approximately 200 Europeans **per year** for one-week trainings and weekend retreats.

Woodland Camp, a 17-acre site, ten minutes from Bower House, was purchased in 2013 and is being prepared so that the capacity can be enlarged to more than 200 Europeans **per week** for ongoing trainings and weekend retreats throughout the year. In order to do this, we need to prepare a meeting place and the infrastructure that will prepare the way for a total of 45 two-bedroom cabins to be built. We believe that over the next few years, the Lord will provide us with these facilities to meet the need of training so many seeking ones for the increase of the Lord's testimony throughout Europe.

Of the three influential factors in today's world, the Far East and the United States have been occupied and taken by the Lord's recovery. Europe still remains as a region in which the Lord's recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You." (*The World Situation and the Direction of the Lord's Move*, p. 19)

For information regarding praying, giving, and going related to the Lord's move in Europe, please visit amanatrust.org.uk and/or lordsmove.org.

For information regarding the London properties, please visit: amanatrust.org.uk/uk-building-project.

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AN UPDATE CONCERNING THE PUBLICATION OF THE COLLECTED WORKS OF WITNESS LEE

Living Stream Ministry is pleased to announce the release of the latest four sets of *The Collected Works of Witness Lee*.

Once completed, this comprehensive work will span Brother Lee's ministry from 1932 to 1997 and contain approximately 136 volumes with over 77,000 pages of ministry. Of this amount, at least 44 percent has not been previously published. Thus, more than 35,000 pages of ministry will be made available for the first time, including the hymns written by Brother Lee, extensive notes from his six personal Bibles, and letters written by him to various saints and co-workers.

To assist the saints in obtaining complete sets of *The Collected Works of Witness Lee (CWWL)*, Living Stream Ministry is offering a pre-purchase

program at up to a 45% discount. A subscription to this program will ensure that you receive all the volumes of *CWWL* as soon as they are available. If you already own some volumes of *CWWL*, you can choose to exclude those volumes previously purchased.

The original deadline to join this program was December 31, 2017. However, this **deadline has now been extended until April 30, 2018**. We strongly encourage all the saints not to wait until this new deadline approaches but to sign up as soon as possible.

The sets corresponding to years 1988 through 1993, comprising a total of 17 volumes and over 8,800 pages, have been published. The volumes covering the years from 1994 through 1997 are scheduled to be released by January 2018. The volumes covering 1932 through 1962 are expected to be released by the end of 2018. The 1993 set will be shipped out the first week of January 2018 to those who have already joined the pre-purchase program.

For information on how you can join this program and receive these volumes as soon as they are released, go to www.livingstream.com/cwwl or call the LSM book section at (714) 236-6050.

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ANNOUNCEMENTS

INFORMATION CONCERNING UPCOMING CONFERENCES AND TRAININGS

The following is a schedule of upcoming conferences and trainings hosted by Living Stream Ministry. Information is also available online at:

<http://www.lsm.org/upcoming-conf-info.html>

Int'l Chinese-speaking Conference

February 16-18, 2018
(Taipei, Taiwan)

Int'l Training for Elders & Responsible Ones

April 13-15, 2018
(Anaheim, CA)

Int'l Memorial Day Weekend Conference

May 25-28, 2018

(Kansas City, MO)

July 2018 Semiannual Training

July 2-7, 2018

(Anaheim, CA)

Int'l Training for Elders & Responsible Ones

October 4-6, 2018

(Addis Ababa, Ethiopia)

Int'l Thanksgiving Weekend Conference

November 22-25, 2018

(Charlotte, NC)

December 2018 Semiannual Training

December 24-29, 2018

(Anaheim, CA)

**INFORMATION CONCERNING EUROPEAN CONFERENCES,
SEMINARS, AND ONE-WEEK TRAININGS**

For information related to upcoming conferences, seminars, and one-week trainings in Europe and Israel, please consult the Amana Trust website at:

<http://www.amanatrust.org.uk/events>