

## CRYSTALLIZATION-STUDY OF LEVITICUS (1)

### The Vision and Enjoyment of the Meal Offering (Message 4)

Scripture Reading: Lev. 2:1-16; 6:14-23; John 6:57, 63; 12:24; 1 Cor. 10:17

- I. The meal offering typifies Christ in His God-man living—Lev. 2:1-16:
  - A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—v. 1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3.
  - B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9.
  - C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matt. 1:18, 20.
  - D. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection—Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21:
    1. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings—cf. John 18:4-8; 19:26-27a.
    2. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction—Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5. [102]
  - E. Salt, with which the meal offering was seasoned, signifies the

death, or the cross, of Christ; salt functions to season, kill germs, and preserve—[Lev. 2:13](#):

1. The Lord Jesus always lived a life of being salted, a life under the cross—[Mark 10:38](#); [John 12:24](#); [Luke 12:49-50](#).
  2. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection—[John 6:38](#); [7:6](#), [16-18](#); cf. [Gal. 2:20](#).
  3. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an everlasting covenant—cf. [Heb. 13:20](#).
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing—[Lev. 2:4-5](#), [11a](#); [2 Cor. 5:21](#); [Heb. 4:15](#); [1 Pet. 2:22](#); [Luke 23:14](#); cf. [1 Cor. 5:6-8](#).
- G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—[Lev. 2:11b](#); [Matt. 10:34-39](#); [12:46-50](#); [Mark 10:18](#).
- II. The meal offering typifies our Christian life as a duplication of Christ's God-man living—[Lev. 2:4](#); [Psa. 92:10](#); [1 Pet. 2:21](#); [Rom. 8:2-3](#), [11](#), [13](#):
- A. If we eat Christ as the meal offering, we will become what we eat and live by what we eat—[John 6:57](#), [63](#); [1 Cor. 10:17](#); [Phil. 1:19-21a](#).
- B. By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living ([Eph. 6:17-18](#); [Jer. 15:16](#); [Eph. 5:26](#); [Gal. 6:17](#)) with the following characteristics of His divinely enriched humanity:
1. The humanity of Jesus fulfills all righteousness—[Matt. 3:13-15](#).
  2. The humanity of Jesus has no resting place—[8:20](#).
  3. The humanity of Jesus is lowly in heart—[11:29](#).
  4. The humanity of Jesus loves the weak ones—[12:19-20](#).
  5. The humanity of Jesus is flexible—[17:27](#).
  6. The humanity of Jesus serves others—[Mark 10:45](#); [1:35](#); see footnote 1 on [verse 10](#). <sup>[103]</sup>
  7. The humanity of Jesus cherishes people—[Luke 4:16-22](#); [7:34](#); [19:1-10](#).
  8. The humanity of Jesus is orderly, not sloppy—[Mark 6:39-40](#);

John 6:12.

9. The humanity of Jesus is limited by time—7:6.
  10. The humanity of Jesus is unique—v. 46.
  11. The humanity of Jesus knows when to weep—11:33, 35.
  12. The humanity of Jesus is humble—13:4-5.
- III. The meal offering typifies the church life as the corporate living by the perfected God-men—12:24; 1 Cor. 10:17; 12:24; Gal. 2:20; Phil. 1:21a:
- A. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering—Lev. 2:1-2, 4; 1 Cor. 12:12, 24; 10:17.
  - B. The meal-offering church life is seen in 1 Corinthians:
    1. Christ is the man given to us by God—1:2, 9, 30.
    2. Paul's charge to the Corinthians—"Be a man" (16:13, lit.)—means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7).
    3. The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit—2:4, 12; 3:16; 6:17.
    4. The grace of God which we are enjoying today is the resurrected Christ as the life-giving Spirit—15:10, 45b:
      - a. We must die with Christ to self daily so that we may live with Christ to God daily—vv. 31, 36; John 12:24-26.
      - b. We must demonstrate the reality of resurrection by being one with God and having God with us in the status in which we were called—1 Cor. 7:24, 21-22a, 10-13.
      - c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power—15:10, 58.
    5. We must enjoy the crucified Christ as the solution to all the problems in the church—1:9, 18, 22-23a; cf. Mark 15:31-32a.
    6. We must enjoy Christ as our unleavened banquet—1 Cor. 5:6b-8.
    7. In the church life the natural life must be killed by the salt, by the cross of Christ—15:10; 12:31; 13:8a; 2 Cor. 5:16. [104]
    8. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.
- IV. We need to see the law of the meal offering (Lev. 6:14-23); the laws of the offerings are the ordinances and regulations regarding the

enjoyment of Christ as the offerings; since the reality of the offerings is Christ, the laws of the offerings correspond to the law of the life of Christ, which is the law of the Spirit of life ([Rom. 8:2](#)); these laws indicate that even in the enjoyment of Christ we should not be lawless but should be regulated by the law of life—cf. [1 Cor. 9:26-27](#); [11:17, 27-29](#); [Gal. 6:15-16](#); [Phil. 3:13-16](#):

- A. *Before Jehovah* signifies that the meal offering is offered to God in His presence, and *before the altar* signifies that the meal offering is offered in relation to the redemption of Christ on the cross, the altar being a type of the cross—[Lev. 6:14](#); cf. [Heb. 13:10](#).
- B. Part of the flour and oil and all of the frankincense of the meal offering were God's food ([Lev. 2:2, 9, 16](#)); this signifies that a considerable portion of Christ's excellent, perfect, Spirit-filled, and resurrection-saturated living is offered to God as food for His enjoyment; this portion is so satisfying to God that it becomes a memorial ([6:15](#)); the remainder of the offering, consisting of fine flour and oil but no frankincense, was food for the serving priests ([2:3, 10](#)):
1. Whereas the burnt offering is God's food for His satisfaction ([Num. 28:2](#)), the meal offering is our food for our satisfaction, a portion also being shared with God; proper worship is a matter of satisfying God with Christ as the burnt offering and of being satisfied with Christ as the meal offering and sharing this satisfaction with God ([Lev. 2:2](#); cf. [John 4:24](#)).
  2. All meal offerings were offered by fire on the altar ([Lev. 2:4-9](#)), signifying that Christ in His humanity offered to God as food has gone through the testing fire ([Rev. 1:15](#)); the fire in [Leviticus 2](#) signifies the consuming God ([Heb. 12:29](#)), not for judgment but for acceptance; the consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food ([Lev. 2:2](#)). [105]
- C. The meal offering is not common food; it is food only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel—[6:14-16](#); [Rom. 1:9](#); [15:16](#); [1 Pet. 2:9](#).
- D. Eating the priests' portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm; since the Tent of Meeting typifies the church, eating the meal

offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life—[Lev. 6:16](#).

- E. Not baking the meal offering with leaven signifies that our laboring on Christ to partake of Him as our life supply must be without sin—[v. 17](#).
- F. The law of the meal offering refers us to the sin offering and the trespass offering, signifying that if we would enjoy Christ as our life supply, we need to deal with the sin in our fallen nature and with the sins (trespasses) in our conduct—[v. 17](#); [4:3](#).
- G. Those who partake of Christ as the life supply should be strong in the divine life (males) and also should be God's serving ones, God's priests (sons of Aaron)—[6:18](#).
- H. The offering of a meal offering by Aaron and his sons on the day when Aaron was anointed signifies that the enjoyment of Christ as the life supply is related to the priestly service—[v. 20](#).
- I. The tenth of an ephah of fine flour for a continual meal offering, half in the morning and half in the evening, signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God, and that this kind of enjoyment of Christ should continue in our priestly service—[v. 20](#).

[106]

## MESSAGE FOUR

### THE VISION AND ENJOYMENT OF THE MEAL OFFERING

#### OUR NEED TO SEE CHRIST

In this message we want to see the vision and enjoyment of the meal offering. Before we begin to study this matter, however, we need to see Christ. We need an enlarged, expanded, and extensive vision of Christ. We are studying the book of Leviticus in order to see vision upon vision of who Christ is.

When we stress the importance of vision, some may wonder how vision relates to our experience of Christ. We can explain this with an illustration. One time my family was staying at a farmhouse in western Kansas, which is one of the flattest places on earth. One day I took my little boy out into a field and asked him to look around. I turned him in one direction and asked

him to tell me what he saw. “Nothing,” he said. Then I turned him in another direction and asked him again to tell me what he saw. Again, he answered that he saw nothing. No matter which way I turned him, he said that he saw nothing. Although he said that he saw nothing, in actuality a beautiful ocean of wheat was spread out before us. When I explained and described this to him, then he was impressed. The divine and mystical realm is like this. In the divine and mystical realm the Christ that we see is the Christ that we get. [Genesis 13](#) reveals this. In [verse 14](#) Jehovah said to Abram, “Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward.” Jehovah turned Abram in every direction and told him to look. Then Jehovah said to him, “All the land that you see I will give to you and to your seed forever” ([v. 15](#)). The land signifies Christ. This shows that the Christ we see is the Christ that God gives to us, the Christ that we gain. In [verse 17](#) Jehovah said, “Rise up; walk through the land according to its length and its breadth, for I will give it to you.” First, we see Christ, and then we rise up and walk in Him (cf. [Col. 2:6](#)). We walk in the Christ that we see. Thus, we need to see more and more of Christ.

### **THE THREE ASPECTS OF THE NEW REVIVAL**

In this message we want to see Christ as the meal offering. The meal [107] offering typifies three things: Christ in His God-man living, our Christian life as a duplication of Christ’s God-man living, and the church life as the corporate living by the perfected God-men. Before we get into the three aspects of the meal offering, however, we need to remember that the new revival also has three aspects. We want to be the Lord’s bride who turns this age from the age of the church to the age of the kingdom of a thousand years, but in order to do this, we need a new revival. This new revival has three aspects.

### **The Highest Peak of the Divine Revelation**

The first aspect of the new revival is the highest peak of the divine revelation. This highest peak of the divine revelation is the vision of eternity. We can view the highest peak of the divine revelation from many aspects, but in this message we want to view it from the angle of the meal offering. The highest peak of the divine revelation is the mingling of God with man for the oneness of the Body of Christ. This mingling of God with man for the oneness of the Body of Christ is the central matter in the Bible and in our Christian life. In *Experiencing the Mingling of God with Man*

for the Oneness of the Body of Christ, Brother Lee says that the oneness is like a thermometer (*The Collected Works of Witness Lee, 1963*, vol. 1, p. 392). When we serve together practically, the oneness among us is like a thermometer that tells us how much we are really living in the mingling of God with man. Do we have the oneness among us? The oneness checks how much we are in the mingling of God with man to be the same as God in life and nature, but not in the Godhead, for the building up of the Body of Christ to consummate the New Jerusalem. This is the highest peak of the divine revelation, which is the first aspect of the new revival.

### **The God-man Living**

The second aspect of the new revival is the God-man living. This is the life of eternity. The highest peak of the divine revelation is the vision of eternity, and the God-man living is the life of eternity. The reason that this message on the meal offering is so important is that the vision of the God-man living is typified by the meal offering. In *The Practical Points concerning Blending*, Brother Lee defines the God-man living: The God-man living is “the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ” (p. 37). The word *mingling* indicates that this living is not complete; it is still going on with us right [108] now. We are being mingled with the Triune God, and we have a mingling living.

### **Shepherding according to God**

The third aspect of the new revival is shepherding according to God in order to cherish and nourish others for ministering God into them. This is the work of eternity. We shepherd others according to God’s nature, way, desire, and preference to cherish them and nourish them so that we can minister God into them. To shepherd others in this way is our work, the work of eternity.

## **THE MEAL OFFERING TYPIFYING CHRIST IN HIS GOD-MAN LIVING**

The meal offering typifies Christ in His God-man living ([Lev. 2:1-16](#)). [Verses 1 through 5](#) say,

When anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and

put frankincense on it. Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah. And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire. And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil. And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

According to [verse 4](#), the meal offering was baked in the oven.

**Fine Flour, the Main Element of the Meal Offering,  
Signifying Christ's Humanity,  
Which Is Fine, Perfect, Tender, Balanced,  
and Right in Every Way, with No Excess and No Deficiency;  
This Signifying the Beauty and Excellence  
of Christ's Human Living and Daily Walk**

Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, [109] with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk (v. 1; [John 18:38](#); [19:4, 6b](#); [Luke 2:40](#); [23:14](#); [Isa. 53:3](#)). Starting with this point, we will begin to see the ingredients of Christ as the meal offering. What are Christ's ingredients? The main element of the meal offering is Christ's humanity. This humanity is fine, perfect, tender, balanced, and right in every way. Is our humanity like this apart from Christ? Our humanity is not fine, perfect, tender, balanced, or right in every way. We are rough and imbalanced. Actually, we are not right in any way. However, we praise the Lord that there is a God-man who lives in us. He is fine, perfect, tender, balanced, and right in every way, and He has no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk.

When Pilate, the Roman governor of Judea, examined the Lord, he said three times, "I find no fault in Him" ([John 18:38](#); [19:4, 6b](#)). Even an unbeliever such as Pilate found absolutely no fault in the Lord. If we were to stand before Pilate, he would find many faults in us. However, he could



not find any fault in Christ. In [Matthew 27:12](#) and [14](#) we can see that when Pilate examined and questioned the Lord, Christ did not say anything to vindicate Himself. He did not say a word. [Verse 14](#) says that Pilate “marveled greatly” that Christ did not say anything. If we had been there before Pilate, we would have said many things to defend ourselves. We are really good at vindicating ourselves. One time I was assigned to pick a brother up from the airport during an elders’ training, so I missed dinner. After the evening meeting, the sisters fixed me a meal. While I was eating it, I felt someone slap me on the back. I turned around and saw that it was Brother Lee. Inwardly, I said, “O Lord.” Then I said to Brother Lee, “I am eating this meal at such a late hour because I had to pick up a brother at the airport, and I missed my dinner. This is why I am eating a meal at 9:30 at night.” Brother Lee had not even asked me anything about why I was eating dinner so late. As he left the meeting hall, he laughed and said, “I am glad to see that you have vindicated yourself, Brother Ed.” I was so exposed. We are good at vindicating ourselves, but Christ did not vindicate Himself. Because the Lord did not say even one word when examined by Pilate, Pilate marveled greatly.

[Luke 2:40](#) gives us a description of the Lord when He was growing up. Luke writes, “The little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.” Whenever I think of Christ, I marvel. He was the best young person in the universe. He was strong in spirit and was filled with wisdom, and the grace of God was [\[110\]](#) upon Him. We do not have any junior-high-age young people like this; we have to nourish and cherish them so that they can enjoy such a Christ.

### **The Oil of the Meal Offering Signifying the Spirit of God as the Divine Element of Christ**

The oil of the meal offering signifies the Spirit of God as the divine element of Christ ([Lev. 2:1](#); [Luke 1:35](#); [3:22](#); [4:18](#); [Heb. 1:9](#)). Christ had the Spirit both essentially and economically. Regarding the Lord’s birth, [Matthew 1:20](#) says, “That which has been begotten in her is of the Holy Spirit.” Something was begotten in Mary. Sometimes we may think of the incarnation as happening when Christ came out of Mary’s womb, but the incarnation took place inside of her womb. The incarnation of the Man-Savior was the conception of the Man-Savior. When He was conceived in the womb of Mary, that was His incarnation. At that time He was filled with the Holy Spirit essentially. In addition, not only was He filled with the Holy Spirit essentially for the Spirit to be His essence, but

also He was filled with the Spirit economically. The Spirit was poured out upon Him. Both aspects of the filling of the Spirit are typified by the meal offering. The meal offering is fine flour mingled with oil, and this meal offering also had oil poured out upon it. [Luke 3:22](#) says that when the Lord was baptized, the Holy Spirit descended in bodily form as a dove upon Him. Furthermore, [Luke 4:18](#) is a record of the Lord reading from the book of Isaiah and applying this word to Himself: “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed” (cf. [v. 21](#)). Hebrews speaks of the Lord being anointed: “You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners” ([1:9](#)). We are the partners of Christ, and we share with Him in the oil of exultant joy.

**The Mingling of Fine Flour with the Oil in the Meal Offering  
Signifying That Christ’s Humanity Is Mingled  
with the Holy Spirit and That His Human Nature  
Is Mingled with God’s Divine Nature, Making Him a God-man,  
Possessing the Divine Nature and the Human Nature Distinctly,  
without a Third Nature Being Produced**

The mingling of fine flour with the oil in the meal offering signifies <sup>[111]</sup> that Christ’s humanity is mingled with the Holy Spirit and that His human nature is mingled with God’s divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced ([Lev. 2:4-5](#); [Matt. 1:18, 20](#)).

**The Frankincense in the Meal Offering  
Signifying the Fragrance of Christ in His Resurrection;  
That the Frankincense Was Put on the Fine Flour  
Signifying That Christ’s Humanity Bears the Aroma  
of His Resurrection**

The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ’s humanity bears the aroma of His resurrection ([Lev. 2:1-2](#); cf. [Matt. 2:11](#); [11:20-30](#); [Luke 10:21](#)). We can see this in [Matthew 11:20-30](#). [Verses 20 through 24](#) say,

Then He began to reproach the cities in which most of His works of power took place, because they did not repent: Woe to you, Chorazin! Woe to you, Bethsaida! For if the works of power which took place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, It will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who have been exalted to heaven, to Hades you will be brought down. For if the works of power which took place in you had taken place in Sodom, it would have remained until today. But I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.

All these cities rejected the Lord. It is difficult to imagine that the complete God and the perfect man—the mingling of God and man—was there and that these cities rejected Him. If you were rejected in this way, what would your reaction be? In [verses 25 through 26](#) we can see the Lord’s response:

At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for thus it has been well-pleasing in Your sight.

Verse 25 says that “Jesus answered.” Whom did He answer? He answered [\[112\]](#) the Father. Footnote 1 on this verse says, “While the Lord was rebuking the cities, He fellowshiped with the Father.” We do not know what the Father said to Him, but we know that Jesus was in fellowship with the Father and that He answered the Father. He also extolled the Father. To extol is to praise with acknowledgment. Although the Lord had been rejected by all those cities, He was still praising the Father. This is the fragrance of Christ’s resurrection. Then, according to [verses 28 through 30](#), the Lord said,

Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

The yoke in these verses is the Father’s will, and the burden is the work to carry out the Father’s will. The Lord’s yoke is easy, and His burden is light. If we think that things are difficult and heavy, this means that we have the wrong yoke upon us. It means that we have our will upon us and not the Father’s will. We need to take the Father’s yoke, His will, upon us, because His yoke is easy; and His burden, the work to carry out His will, is

light.

*As Portrayed in the Four Gospels,  
Christ Living a Life  
in His Humanity Mingled with His Divinity  
and Expressing Resurrection  
out from His Sufferings*

As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings (cf. [John 18:4-8](#); [19:26-27a](#)). [John 18:4-8](#) describes what happened in the garden when Jesus was betrayed. These verses say,

Jesus therefore, knowing all the things that were coming upon Him, went forth and said to them, Whom do you seek? They answered Him, Jesus the Nazarene. He said to them, I am. And Judas also, who was betraying Him, was standing with them. When therefore He said to them, I am, they drew back and fell to the ground. Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene. Jesus answered, I told you that I am; if therefore you seek Me, let these go away.

The Lord told those who had come to arrest Him to allow everyone else [113] who was with Him to go away. This is the fragrance of resurrection. We might have said, “All these people are with me, and I need them to stay with me.” The Lord did not do this. He told them to let everyone else go away.

When we look at the accounts of the Lord’s crucifixion, we can see the fragrance of His resurrection even while He was being crucified. [John 19:26-27](#) says,

Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son. Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

These verses show that John and Mary had a life in union with Christ. This is how John could be Mary’s son and how Mary could be John’s mother. A centurion who was standing by was so struck by the things that Jesus said on the cross and by the things that happened during the crucifixion that he said, “Truly this was the Son of God” ([Matt. 27:54b](#)). These verses show the fragrance of the Lord’s resurrection in the midst of His sufferings.

***Christ's Spirit-filled  
and Resurrection-saturated Living  
Being a Satisfying Fragrance to God,  
Giving God Rest, Peace, Joy,  
Enjoyment, and Full Satisfaction***

Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction ([Lev. 2:2](#); [Luke 4:1](#); [John 11:25](#); [Matt. 3:17](#); [17:5](#)). Christ had a Spirit-filled and resurrection-saturated living. This utterance is wonderful. Surely, we want this kind of living. [Leviticus 2:2](#) says that the memorial portion was offered to God as a satisfying fragrance. When the Lord was baptized, a voice out of the heavens said, "This is My Son, the Beloved, in whom I have found My delight" ([Matt. 3:17](#)). This shows that the Son is the Father's delight. When the Lord was on the Mount of Transfiguration, a bright cloud overshadowed them, and a voice came out of the cloud, saying, "This is My Son, the Beloved. Hear Him!" ([Mark 9:7](#)). We are here to hear the Lord. [Verse 8](#) then says that "they no longer saw anyone, but Jesus only with them." I love these two words—*Jesus only*. The Lord's recovery is these two words. [114]

**Salt, with Which the Meal Offering Was Seasoned,  
Signifying the Death, or the Cross, of Christ;  
Salt Functioning to Season, Kill Germs, and Preserve**

***The Lord Jesus Always Living a Life of Being Salted,  
a Life under the Cross***

Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve ([Lev. 2:13](#)). The Lord Jesus always lived a life of being salted, a life under the cross ([Mark 10:38](#); [John 12:24](#); [Luke 12:49-50](#)). Even before the Lord went to the physical cross, He lived a life under the cross. He died to Himself, rejected Himself, and lived by the Father's life. The Lord said in [Luke 12:49-50](#), "I have come to cast fire on the earth, and how I wish that it were already kindled! But I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The baptism in these verses is the baptism of His death, and the fire that the Lord came to cast on the earth

signifies His divinity with His divine life. His death was a fire-releasing death. The fire of His life was cast on the earth when He died and was resurrected. Footnote 1 on [verse 49](#) says that this fire is “the impulse of the spiritual life.” The word *impulse* means “impelling force.” The fire of His life that was cast into our spirit became the impelling force of our Christian life and church life. This fire is burning on the whole earth. Regardless of how we feel, there is fire burning within us. Praise the Lord that He came to cast fire on the earth.

Who would have considered several decades ago that one day this fire would be burning in the former Soviet Union? To me, this is still one of the greatest miracles. When we were growing up, the threat of nuclear war and the tension surrounding nuclear weapons were so great that we had to do drills in elementary school. The brothers who grew up in Russia may have had a similar experience. Our teachers would say to us, “A bomb is coming. Get under your desks.” Later, I thought about how crazy this was. What would these drills have mattered in the event of nuclear war? If there was a real nuclear bomb, everyone would have been incinerated, whether they were under their desks or on top of their desks. Humanly speaking, having passed through this period of history, it was a great miracle to see the Berlin Wall come down, to see brothers and sisters in the Soviet Union preaching the gospel, and to see so many churches being raised up in Russia and the former Soviet Union. This was the result of the fire of the Lord’s life in that part of the world. [115]

When Brother Dick Taylor and I went to Russia in 1993, we preached the gospel on a street called No God Street in a building called The Society for the Blind. We declared that Jesus is God and that Jesus opens the eyes of the blind. Since that time they have changed the name of the street. This is the fire of God’s life-releasing death.

***Even Before He Was Actually Crucified,  
Christ Daily Living a Crucified Life,  
Denying Himself and His Natural Life  
and Living the Father’s Life in Resurrection***

Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father’s life in resurrection ([John 6:38](#); [7:6, 16-18](#); cf. [Gal. 2:20](#)). These verses in John reveal this. [John 6:38](#) says, “I have come down from heaven not to do My own will but the will of Him who sent Me,” and [John 7:6](#) says, “Jesus

therefore said to them, My time has not yet come, but your time is always ready.” The Lord did the Father’s will, and He was under the Father’s timetable. He was restricted by time.

***The Basic Factor of God’s Covenant Being the Cross,  
the Crucifixion of Christ, Signified by Salt;  
Its Being by the Cross  
That God’s Covenant Is Preserved  
to Be an Everlasting Covenant***

The basic factor of God’s covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God’s covenant is preserved to be an everlasting covenant (cf. [Heb. 13:20](#)).

**That the Meal Offering Was without Leaven  
Signifying That in Christ  
There Is No Sin or Any Negative Thing**

That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing ([Lev. 2:4-5, 11a](#); [2 Cor. 5:21](#); [Heb. 4:15](#); [1 Pet. 2:22](#); [Luke 23:14](#); cf. [1 Cor. 5:6-8](#)). Praise the Lord that in Christ there is no sin or negative thing and that this Christ is in our spirit. The Lord said in [John 14:30](#), “I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing.” This means that he has no ground, no chance, no hope, and no possibility in anything. In “Me” the ruler of this world has nothing. Where is [116] this “Me” today? This “Me” is in our spirit. When we are in our spirit, we are in this “Me,” and in this “Me” the ruler of this world has nothing. This means that he has no ground, no chance, no hope, and no possibility in anything with us as long as we remain in our spirit in Him.

**That the Meal Offering Was without Honey  
Signifying That in Christ  
There Is No Natural Affection  
or Natural Goodness**

That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness ([Lev. 2:11b](#); [Matt. 10:34-39](#); [12:46-50](#); [Mark 10:18](#)). The churches went through a turmoil in 1988, and

this turmoil was caused by three factors that we need to learn from. One factor was unfulfilled ambition, which is leaven. Another factor was unforgiven offenses. People had offenses that had built up for years, and these offenses eventually burst out at the time of the turmoil. A third factor was natural affection. Some of those involved were very gifted, prominent brothers among us. It was difficult to believe that they could rebel against the recovery. Because there was a natural affection among these saints, the fermentation of that rebellion spread from one person to the next. Hence, the rebellion was due to these three factors: unfulfilled ambition, unforgiven offenses, and natural affection. However, in Christ there is no natural affection, no natural goodness.

Matthew 10:34-39 says,

Do not think that I have come to bring peace on the earth; I have not come to bring peace, but a sword. For I have come to set men at variance: a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his household. He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me; and he who does not take his cross and follow after Me is not worthy of Me. He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.

Verse 35 speaks of "a man against his father." I can still remember my relationship with my physical father, who is with the Lord now. When I was saved and came into the church life, my father was not yet saved. My [117] father said that I was different and that all I did was read the Bible. At that time there was a variance between me and my father; it was like a sword. My father and I were very close, but by the Lord's mercy I was able to remain faithful to the Lord.

One time I took my father to the brothers' house to eat. I was praying that the Lord would cover my father and be with the brothers. The brothers were Jesusly human with my father. He was so touched that he told my mother, "These people are shining." Although my father was an unbeliever, he saw the shining faces of the brothers. Later, we were having a reaping meeting, and the brothers asked me to give a word, so I shared. Before the meeting my father asked me what I was doing that evening, and I told him that I was going to share something about the gospel. My father came to the gospel meeting and was sitting in the center. As I was sharing, there were tears in his eyes. Afterward, I told a brother about my father's



experience in that meeting. The brother encouraged me to lead my father to the Lord. Soon after, I took out *The Mystery of Human Life*, and my father prayed with me to receive the Lord.

This experience shows that we need to remain faithful to the Lord. No matter what our natural relationships are, nothing should be above our relationship with Christ. Then we may bring those ones to Christ.

Matthew 12:46-47 says,

While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him. And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.

If we had been in such a situation, we might have said, “Hold it, I am going out to speak to my mother and my brothers,” but the Lord did not do this.

Verses 48 through 50 say,

But He answered and said to him who spoke to Him, Who is My mother, and who are My brothers? And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers! For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

These verses indicate that there was no natural relationship between the Lord and His family members. The verses also indicate that if we do the will of the Father, we are a brother to help the Lord, a sister who sympathizes with Him, and a mother who tenderly cares for Him. We become the Lord’s true brother, sister, and mother. [118]

### **THE MEAL OFFERING TYPIFYING OUR CHRISTIAN LIFE AS A DUPLICATION OF CHRIST’S GOD-MAN LIVING**

The meal offering typifies our Christian life as a duplication of Christ’s God-man living (*Lev. 2:4; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13*). *Psalm 92:10* says, “You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.” I would encourage you to pray-read this verse, to make this verse your prayer. The horn in this verse signifies fighting strength for fighting against the enemy. In the second part of this verse, the meaning in Hebrew for the word *anointed* is literally “mingled”; hence, it may be rendered, “I am mingled with fresh oil.” Every day we need to pray, “Lord, mingle me with fresh oil. Even in this meeting, Lord, mingle me with fresh oil.” This is to have our whole being invigorated and strengthened with the freshness of the Spirit. We are oiled with the Spirit,

saturated with the Spirit, soaked with the Spirit, permeated with the Spirit, and poured upon by the Spirit.

In *The Glorious Vision and the Way of the Cross* there are two chapters entitled, “The Humanity of One Who Serves the Lord” (*The Collected Works of Witness Lee, 1989, vol. 1, pp. 451-470*). In these chapters there are seven items that describe the humanity of one who serves the Lord: extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and brightness and uprightness. We need to have these seven characteristics. These are the characteristics of Christ. He is the One who lives in us, so we need to enjoy Him by being mingled with Him every day.

If we are going to be mingled with the Lord day by day, we have to take care of the following matters. First, we must love the Lord and His appearing. To love the Lord’s appearing is to love His second coming ([2 Tim. 4:8](#)), but we also need to love His appearing to us day by day. We see this in [Acts 26:16](#), where the Lord told Paul, “I have appeared to you for this purpose, to appoints you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.” As this verse indicates, the Lord is appearing to us constantly. He is appearing to us in this training, meeting by meeting, fellowship by fellowship, and morning by morning. We love the Lord, and we love His appearing.

The rebellion that we passed through in 1988 was the background of Brother Lee’s sharing in *The Glorious Vision and the Way of the Cross* on safeguarding our humanity through loving the Lord. Because of that rebellion, some of the saints lost their proper humanity. But when we [\[119\]](#) maintain our love for the Lord, we are kept in the realm of having Christ as our humanity. Our humanity is safeguarded by the restraint of His affection; that is, the love of Christ constrains us. If we do not love the Lord, Brother Lee says that we are “liable to do anything and everything” (*The Collected Works of Witness Lee, 1989, vol. 1, p. 467*). If we are not constrained by the affection of His love, we are liable to do anything. Do not think that we are better than the ones who left the recovery. We are here by the Lord’s mercy. We have been kept in the realm of having Christ as our humanity because, by the Lord’s mercy, we are here loving the Lord, and our humanity has been safeguarded by the restraint of His affection.

We can see this in [1 Corinthians 2:9-10](#), which speaks of the “things which eye has not seen and ear has not heard and which have not come up

in man's heart; things which God has prepared for those who love Him.' But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God." When we love God, we get all the things that eye has not seen and ear has not heard and which have not come up in man's heart. We enjoy Christ as the deep things of God. The opposite of this is found in [1 Corinthians 16:22](#), which says, "If anyone does not love the Lord, let him be accursed!" If we love the Lord, we enjoy Christ as the deep things of God. If we do not love the Lord, we are under a curse. The footnote on the word *accursed* in this verse says,

Gk. *anathema*, meaning *a thing or person accursed*; that is, *set apart, devoted, to woe*. Our loving God makes us those who are blessed of God to share the divine blessings that He has ordained and prepared for us, which are beyond our apprehension ([2:9](#)). Our not loving the Lord makes us those who are accursed, set apart to a curse. What a warning!

We do not want to be accursed. Rather, we want to be in the law of rejoicing and in the law of life, which is the law of loving the Lord. Hence, to be mingled with the Lord day by day, we have to take the first matter, which is to love the Lord and His appearing.

The second matter is that we must have a fresh consecration to the Lord every day. This matter was covered in Message 3 in a wonderful way. Third, we must eat Jesus in the word; we must eat Jesus in the word every day. The fourth matter is that we must walk by the Spirit of reality in our spirit.

The fifth matter is that we must live in the blending life in the entire Body of Christ. Blending tempers, mingles, harmonizes, and adjusts us. [\[120\]](#) We have to live in the blending life of the entire Body of Christ. When we come together, especially during the annual feasts, we enjoy the blending life of the entire Body of Christ. How can we be blended? We have to do everything through the cross and by the Spirit to dispense Christ to one another for the sake of the Body of Christ. That is how we are blended together. When we are about to do something, we should always stop to fellowship with the ones with whom we are working. This is very practical. We should not go ahead and do something on our own but should stop to fellowship. This fellowship will blend, temper, mingle, harmonize, and adjust us. Many times we fail because we do not stop to fellowship.

Sixth, we must minister the Spirit to others. [Judges 9:9](#) refers to the olive tree with the oil; the oil of the olive tree honors both God and men. This verse signifies that when we live and walk by the Spirit, we honor God,

and when we minister the Spirit, we honor men. [Verse 13](#) refers to the vine tree; the wine of the vine tree cheers God and men. The wine signifies the life of God and the love of God. When we enjoy Christ as the life of God and the love of God, and then we minister Christ as the life of God and the love of God to others, we make God and men happy. We cheer God and men.

The seventh matter is that we must serve by the Spirit of God, having no confidence in the flesh. This is seen in [Philippians 3:3](#).

The final matter is that we must let our forbearance be known to all men. This is seen in [Philippians 4:5](#). In *The Experience and Growth in Life*, there is a message on the divine attributes becoming our human virtues through four aspects of Christ in the four chapters of Philippians (*The Collected Works of Witness Lee, 1989, vol. 3, ch. 14*). In [Philippians 1](#) it is by the bountiful supply of the Spirit of Jesus Christ ([v. 19](#)), in [Philippians 2](#) it is by the inner-operating God ([v. 13](#)), in [Philippians 3](#) it is by the power of Christ's resurrection ([v. 10](#)), and in [Philippians 4](#) it is by the Christ who empowers us from within ([v. 13](#)).

If we take care of these eight matters, we will be mingled with the Lord day by day.

**If We Eat Christ as the Meal Offering,  
Our Becoming What We Eat  
and Living by What We Eat**

If we eat Christ as the meal offering, we will become what we eat and live by what we eat ([John 6:57, 63](#); [1 Cor. 10:17](#); [Phil. 1:19-21a](#)). We <sup>[121]</sup> will live because of Christ. He will be our sustaining, energizing, empowering, and supplying factor for us to live Him.

**By Exercising Our Spirit  
to Touch the Spirit Consolidated in the Word,  
Our Eating the Human Life and Living of Jesus,  
Our Being Constituted with Jesus,  
and the Human Living of Jesus  
Becoming Our Human Living  
with the Following Characteristics  
of His Divinely Enriched Humanity**

By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living (Eph. 6:17-18; Jer. 15:16; Eph. 5:26; Gal. 6:17) with the following characteristics of His divinely enriched humanity. It is a miracle that we can eat the human life of Jesus. We can eat the human living of Jesus by touching the Spirit consolidated in the Word. In this way we are constituted with Jesus, and the human living of Jesus becomes our human living with the following characteristics of His divinely enriched humanity.

### *The Humanity of Jesus Fulfilling All Righteousness*

The humanity of Jesus fulfills all righteousness (Matt. 3:13-15). When the Lord went to be baptized by John, “John tried to prevent Him, saying, It is I who have need of being baptized by You, and You come to me? But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness” (vv. 14-15). The Lord was declaring that, as a man, He wanted to be righteous, to be right with God by living, working, and doing things in the way that God had ordained. God had ordained baptism; thus, as a man, the Lord had to be baptized. As a man, the Lord had the likeness of the flesh of sin although He did not have the sin of the flesh. Through His baptism He was declaring to the whole universe that, as a man in the flesh, He was worthy of nothing but death and burial. He would not use His flesh to carry out His ministry. He would not live by His natural life but by the Father’s life.

If each of those graduating from the full-time training has the realization that he or she is a man in the flesh worthy of nothing but death [122] and burial, then the training has succeeded. They may think that they are worse than when they began the training, but this is because they have received more light during the training to see that they are persons in the flesh worthy of nothing but death and burial.

The Lord Jesus was also right with God and man by entering into the ministry of the age. At the time John the Baptist had the ministry of the age. To be in the center of what God was doing at that time, that is, to enter into the ministry of that age, people had to be baptized by John. The Lord Jesus did not tell John to step aside; rather, He entered into John’s ministry. By entering into the ministry of that age, the Lord fulfilled all righteousness with God.

### ***The Humanity of Jesus Having No Resting Place***

The humanity of Jesus has no resting place (8:20). [Matthew 8:20](#) says, “The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head.” The Son of Man had no resting place. Our resting place is the Triune God; He is our home. Christ is our home. Once during a plane flight, a flight attendant asked me where I lived. I thought for a minute and said, “My home is Christ.” She was a believer, and she responded, “Praise the Lord.”

### ***The Humanity of Jesus Being Lowly in Heart***

The humanity of Jesus is lowly in heart (11:29). Jesus had no self-esteem. He did not want to do anything for Himself, and He did not expect to gain something for Himself.

### ***The Humanity of Jesus Loving the Weak Ones***

The humanity of Jesus loves the weak ones (12:19-20). If we are weak ones, then we are qualified to be loved by the Lord Jesus. [Matthew 12:20](#) says, “A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.” Reeds were used to make musical instruments. When a reed was bruised, people would break it because it could no longer give a musical sound. Sometimes we cannot give a musical sound in the meeting, but the Lord does not break us. Instead, He takes care of us; He cherishes us and nourishes us. Sometimes we are like smoking flax; we do not produce any shining light. We testify, and it is as if people are waving the smoke away. But the Lord does not quench us or put us aside. He cherishes us and nourishes us so that we will shine brightly. [123]

### ***The Humanity of Jesus Being Flexible***

The humanity of Jesus is flexible (17:27). The account in [Matthew 17:24-27](#) reveals the Lord’s flexibility:

And when they came to Capernaum, those who take up the temple tax came to Peter and said, Does not your Teacher pay the temple tax? He said, Yes. And when he came into the house, Jesus anticipated him, saying, What do you think, Simon? From

whom do the kings of the earth receive custom or poll tax, from their sons or from strangers? And when he said, From strangers, Jesus said to him, So then the sons are free. But that we do not stumble them, go to the sea and cast a hook, and take the first fish that comes up. And when you open its mouth, you will find a stater; take that and give it to them for Me and you.

Not only did the Lord pay a tax that He did not have to pay, but He paid Peter's tax as well. However, to train Peter, He made him go fishing first. We do not know how long it took for Peter to catch that fish, but we can imagine him thinking about the big mistake he had made while he was waiting for the fish. Footnote 1 on [verse 27](#) says that "Peter was no doubt troubled that he had to go fishing and wait for a fish to appear with a stater."

I can testify on behalf of Brother Lee that he was a very flexible person. When I was much younger, I would walk Brother Lee up to the front of the meetings. Before one training meeting, we were walking to the front. There were many young people standing near the front, and I had to help Brother Lee weave through all these young people so that he could reach his chair. Inwardly, I was murmuring and complaining because of this situation. After we sat down, Brother Lee asked what these young people were doing in the front. They had memorized one of Brother Lee's footnotes and were reciting it. Brother Lee thought that this was wonderful, so he told me to go downstairs and get a copy of the New Testament Recovery Version for each of them. This was Brother Lee sending me "fishing."

### *The Humanity of Jesus Serving Others*

The humanity of Jesus serves others ([Mark 10:45](#); [1:35](#); see footnote 1 on [verse 10](#)). [Mark 10:45](#) says, "The Son of Man did not come to be served but to serve." We should always remember that we are happiest [\[124\]](#) when we are one with the Son of Man to serve. We should not think, "Why aren't the saints serving me? Why aren't the saints taking care of me?" I did this once myself. When I first came into the church life, all the saints invited me over. Then I got married, and it seemed that the saints were no longer inviting me over. I wondered what was wrong. The Lord said to me, "You are not a baby anymore; why don't you have the saints over?" My wife and I then began having the saints over. My wife learned to be a very good cook by our having the saints over.

The point here is that the humanity of Jesus serves others. If we serve others, we will be perfected. My wife and I were perfected by serving

others.

### ***The Humanity of Jesus Cherishing People***

The humanity of Jesus cherishes people (Luke 4:16-22; 7:34; 19:1-10). The Lord Jesus was called a friend of tax collectors and sinners (7:34). He cherishes people. In Luke 19 the Lord cherished Zaccheus. A big crowd was following the Lord, but when the Lord saw Zaccheus in the tree, He said, “Zaccheus, hurry and come down, for today I must stay in your house” (v. 5). Zaccheus hurried down, rejoicing (v. 6). The crowd murmured when they saw this, saying, “He has gone in to lodge with a sinful man” (v. 7). Praise the Lord that He lodges with sinful people! He is a friend of tax collectors and sinners. Zaccheus had a full repentance. Verse 10 concludes this account: “The Son of Man has come to seek and to save that which is lost.”

### ***The Humanity of Jesus Being Orderly, Not Sloppy***

The humanity of Jesus is orderly, not sloppy (Mark 6:39-40; John 6:12). When Jesus fed the five thousand men, He ordered the disciples to have all the people recline by companies on the green grass. They sat down in groups by hundreds and by fifties. The word *groups* in Mark 6:40 means “garden plot by garden plot.” John 6:12 says, “When they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.” The Lord did not want to leave a mess; He was orderly, not sloppy. If we want to be disciples, we need to learn how to serve practically.

### ***The Humanity of Jesus Being Limited by Time***

The humanity of Jesus is limited by time (7:6). [125]

### ***The Humanity of Jesus Being Unique***

The humanity of Jesus is unique (v. 46). In John 7, when the chief priests and Pharisees asked the attendants why they did not arrest Jesus, the attendants answered, “Never has a man spoken as this man has” (v. 46). Jesus was unique.



### *The Humanity of Jesus Knowing When to Weep*

The humanity of Jesus knows when to weep (11:33, 35).

### *The Humanity of Jesus Being Humble*

The humanity of Jesus is humble (13:4-5).

## **THE MEAL OFFERING TYPIFYING THE CHURCH LIFE AS THE CORPORATE LIVING BY THE PERFECTED GOD-MEN**

### **Christ's Life and Our Individual Christian Life Issuing in a Totality— the Church Life as a Corporate Meal Offering**

The meal offering typifies the church life as the corporate living by the perfected God-men (12:24; 1 Cor. 10:17; 12:24; Gal. 2:20; Phil. 1:21a). Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering (Lev. 2:1-2, 4; 1 Cor. 12:12, 24; 10:17).

### **The Meal-offering Church Life Being Seen in 1 Corinthians**

#### *Christ Being the Man Given to Us by God*

The meal-offering church life is seen in 1 Corinthians. Christ is the man given to us by God (1:2, 9, 30).

#### *Paul's Charge to the Corinthians— "Be a Man"—Meaning That We Should Have the High, Uplifted Humanity of Jesus*

Paul's charge to the Corinthians—"Be a man" (16:13, lit.)—means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7).

#### *The Church Life Being a Life of Humanity Oiled by and with the Spirit and Joined to the Spirit*

The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit (2:4, 12; 3:16; 6:17). [126]

***The Grace of God Which We Are Enjoying Today  
Being the Resurrected Christ as the Life-giving Spirit***

The grace of God which we are enjoying today is the resurrected Christ as the life-giving Spirit (15:10, 45b). We must die with Christ to self daily so that we may live with Christ to God daily (vv. 31, 36; John 12:24-26). We must demonstrate the reality of resurrection by being one with God and having God with us in the status in which we were called (1 Cor. 7:24, 21-22a, 10-13). We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power (15:10, 58).

***Our Having to Enjoy the Crucified Christ  
as the Solution to All the Problems in the Church***

We must enjoy the crucified Christ as the solution to all the problems in the church (1:9, 18, 22-23a; cf. Mark 15:31-32a). When we eat and enjoy the meal offering, we take in all its ingredients. We enjoy Christ who is the fine flour mingled with oil, the frankincense (the aroma of His resurrection), and the salt (the effectiveness and power of His death). All these elements get into us. We enjoy the crucified Christ. Hence, the enjoyment of Christ solves all the problems in the church life. When we are enjoying the Lord, we do not have any problems. But when we are not enjoying the Lord, there are all kinds of problems. We need to give ourselves to enjoy the Lord.

***Our Having to Enjoy Christ  
as Our Unleavened Banquet***

We must enjoy Christ as our unleavened banquet (1 Cor. 5:6b-8).

***In the Church Life  
the Natural Life Having to Be Killed by the Salt,  
by the Cross of Christ***

In the church life the natural life must be killed by the salt, by the cross of Christ (15:10; 12:31; 13:8a; 2 Cor. 5:16). In 2 Corinthians 5:16 Paul

says, “So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him so no longer.” In the church life we should not know anyone according to the flesh; we should know everyone according to the spirit. The natural life is killed by the salt. [127]

***God Desiring That Every Local Church Be a Meal Offering  
to Satisfy Him and Fully Supply the Saints Day by Day;  
This Meaning That We Will Eat Our Church Life,  
for the Church Life Will Be Our Daily Supply***

God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.

### **OUR NEEDING TO SEE THE LAW OF THE MEAL OFFERING**

We need to see the law of the meal offering ([Lev. 6:14-23](#)); the laws of the offerings are the ordinances and regulations regarding the enjoyment of Christ as the offerings; since the reality of the offerings is Christ, the laws of the offerings correspond to the law of the life of Christ, which is the law of the Spirit of life ([Rom. 8:2](#)); these laws indicate that even in the enjoyment of Christ we should not be lawless but should be regulated by the law of life (cf. [1 Cor. 9:26-27; 11:17, 27-29; Gal. 6:15-16; Phil. 3:13-16](#)).

***Before Jehovah Signifying That the Meal Offering  
Is Offered to God in His Presence,  
and Before the Altar Signifying That the Meal Offering  
Is Offered in Relation to the Redemption  
of Christ on the Cross, the Altar Being a Type of the Cross***

*Before Jehovah* signifies that the meal offering is offered to God in His presence, and *before the altar* signifies that the meal offering is offered in relation to the redemption of Christ on the cross, the altar being a type of the cross ([Lev. 6:14](#); cf. [Heb. 13:10](#)).

**Part of the Flour and Oil and All of the Frankincense**

## **of the Meal Offering Being God's Food**

Part of the flour and oil and all of the frankincense of the meal offering were God's food ([Lev. 2:2, 9, 16](#)); this signifies that a considerable portion of Christ's excellent, perfect, Spirit-filled, and resurrection-saturated living is offered to God as food for His enjoyment; this portion is so satisfying to God that it becomes a memorial ([6:15](#)); the remainder of the offering, consisting of fine flour and oil but no frankincense, was food for the serving priests ([2:3, 10](#)).

Whereas the burnt offering is God's food for His satisfaction ([Num. 28:2](#)), the meal offering is our food for our satisfaction, a portion also <sup>[128]</sup> being shared with God; proper worship is a matter of satisfying God with Christ as the burnt offering and of being satisfied with Christ as the meal offering and sharing this satisfaction with God ([Lev. 2:2](#); cf. [John 4:24](#)). All meal offerings were offered by fire on the altar ([Lev. 2:4-9](#)), signifying that Christ in His humanity offered to God as food has gone through the testing fire ([Rev. 1:15](#)); the fire in [Leviticus 2](#) signifies the consuming God ([Heb. 12:29](#)), not for judgment but for acceptance; the consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food ([Lev. 2:2](#)).

### **The Meal Offering Not Being Common Food; Its Being Food Only for Those Believers in the Church Life Who Are Actual and Practical Priests, Serving God in the Priesthood of the Gospel**

The meal offering is not common food; it is food only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel ([6:14-16](#); [Rom. 1:9](#); [15:16](#); [1 Pet. 2:9](#)).

### **Eating the Priests' Portion of the Meal Offering without Leaven in a Holy Place Signifying That We Enjoy Christ as the Life Supply for Our Service without Sin (Leaven) in a Separated, Sanctified Realm; Since the Tent of Meeting Typifies the Church, Eating the Meal Offering in the Court of the Tent of Meeting Signifying That Christ Should Be Enjoyed as Our Life Supply in the Sphere of the Church Life**

Eating the priests' portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm; since the Tent of Meeting typifies the church, eating the meal offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life ([Lev. 6:16](#)).

**Not Baking the Meal Offering with Leaven  
Signifying That Our Laboring on Christ  
to Partake of Him as Our Life Supply Must Be without Sin**

Not baking the meal offering with leaven signifies that our laboring on Christ to partake of Him as our life supply must be without sin ([v. 17](#)). <sup>[129]</sup>

**The Law of the Meal Offering Referring Us  
to the Sin Offering and the Trespass Offering,  
Signifying That If We Would Enjoy Christ as Our Life Supply,  
We Need to Deal with the Sin in Our Fallen Nature  
and with the Sins (Trespases) in Our Conduct**

The law of the meal offering refers us to the sin offering and the trespass offering, signifying that if we would enjoy Christ as our life supply, we need to deal with the sin in our fallen nature and with the sins (trespases) in our conduct ([v. 17; 4:3](#)).

**Those Who Partake of Christ as the Life Supply  
Needing to Be Strong in the Divine Life (Males)  
and Also Needing to Be God's Serving Ones,  
God's Priests (Sons of Aaron)**

Those who partake of Christ as the life supply should be strong in the divine life (males) and also should be God's serving ones, God's priests (sons of Aaron) ([6:18](#)).

**The Offering of a Meal Offering by Aaron and His Sons  
on the Day When Aaron Was Anointed  
Signifying That the Enjoyment of Christ as the Life Supply**

## **Is Related to the Priestly Service**

The offering of a meal offering by Aaron and his sons on the day when Aaron was anointed signifies that the enjoyment of Christ as the life supply is related to the priestly service (v. 20).

**The Tenth of an Ephah of Fine Flour  
for a Continual Meal Offering,  
Half in the Morning and Half in the Evening,  
Signifying That the Top Portion, the Tenth Part,  
of the Enjoyment of Christ Should Be for God,  
and That This Kind of Enjoyment of Christ  
Should Continue in Our Priestly Service**

The tenth of an ephah of fine flour for a continual meal offering, half in the morning and half in the evening, signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God, and that this kind of enjoyment of Christ should continue in our priestly service (v. 20).—E. M.