

Message Four

The Vision and Enjoyment of the Meal Offering

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

- Lev 2:1 And 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.
- Lev 2:2 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.
- Lev 2:3 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.
- Lev 2:4 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.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Lev 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.
- Lev 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
- Lev 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.
- Lev 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 2:10 And that which 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.
- Lev 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
- Lev 2:12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.
- Lev 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.
- Lev 2:14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.
- Lev 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.
- Lev 2:16 And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.
- Lev 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar.
- Lev 6:15 And one shall take up from it his handful of the fine flour of the meal offering and of its oil and all the frankincense which is on the meal offering, and he shall burn it on the altar for a satisfying fragrance as its memorial portion to Jehovah.
- Lev 6:16 And what is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.
- Lev 6:17 It shall not be baked with leaven. I have given it as their portion of My offerings by fire; it is most holy, like the sin offering and like the trespass offering.
- Lev 6:18 Every male among the children of Aaron shall eat of it; it shall be a perpetual statute throughout your generations from Jehovah's offerings by fire; whoever touches them shall be holy.
- Lev 6:19 Then Jehovah spoke to Moses, saying,
- Lev 6:20 This is the offering of Aaron and of his sons, which they shall present to Jehovah in the day when he is anointed: the tenth of an ephah of fine flour for a continual meal offering, half of it in the morning and half of it in the evening.
- Lev 6:21 On a flat plate it shall be prepared with oil; when it is mixed, you shall bring it; as a meal offering of baked pieces you shall present it as a satisfying fragrance to Jehovah.
- Lev 6:22 And the priest anointed to be in his place from among his sons shall prepare it. It shall be a perpetual statute; it shall be wholly burned to Jehovah.
- Lev 6:23 And every meal offering of the priest shall be wholly burned; it must not be eaten.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

I. The meal offering typifies Christ in His God-man living—Lev. 2:1-16:

Lev 2:1-16 be omitted.

- 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.
- Lev 2:1 And 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.
- John 18:38 Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find no fault in Him.
- John 19:4 And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him.
- John 19:6b ...Pilate said to them, You take Him and crucify Him, for I do not find fault in Him.
- Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.
- Luke 23:14 Said to them, You have brought this man to me as one who turns the people away, and behold, I have examined Him before you and found no fault in this man regarding the accusations you bring against Him.
- Isa 53:3 He was despised and forsaken of men, / A man of sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him.
- 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.
- Lev 2:1 And 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.
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- Luke 3:22 And the Holy Spirit descended in bodily form as a dove upon Him. And a voice came out of heaven: You are My Son, the Beloved; in You I have found My delight.
- Luke 4:18 "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,
- Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";
- 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.
- Lev 2:4 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.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
- Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
- 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:
- Lev 2:1 And 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.

Lev 2:2 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.

Matt 2:11 And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh.

Matt 11:20 Then He began to reproach the cities in which most of His works of power took place, because they did not repent:

Matt 11:21 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.

Matt 11:22 But I say to you, It will be more tolerable for Tyre and Sidon in the day of judgment than for you.

Matt 11:23 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.

Matt 11:24 But I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.

Matt 11:25 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.

Matt 11:26 Yes, Father, for thus it has been well-pleasing in Your sight.

Matt 11:27 All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 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.

Matt 11:30 For My yoke is easy and My burden is light.

Luke 10:21 In that hour He exulted in the Holy Spirit and said, I extol You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and have revealed them to babes. Yes, Father, for thus it has been well pleasing in Your sight.

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.

John 18:4 Jesus therefore, knowing all the things that were coming upon Him, went forth and said to them, Whom do you seek?

John 18:5 They answered Him, Jesus the Nazarene. He said to them, I am. And Judas also, who was betraying Him, was standing with them.

John 18:6 When therefore He said to them, I am, they drew back and fell to the ground.

John 18:7 Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene.

John 18:8 Jesus answered, I told you that I am; if therefore you seek Me, let these go away,

John 19:26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son.

John 19:27a Then He said to the disciple, Behold, your mother. ...

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.

Lev 2:2 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.

Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, while being tempted for forty days by the devil.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Matt 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

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:

Lev 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

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.

Mark 10:38 But Jesus said to them, You do not know what you are asking. Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized?

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

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.

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.

John 7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.

John 7:17 If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

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.

Lev 2:4 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.

Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Lev 2:11a No meal offering that you present to Jehovah shall be made with leaven, ...

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

1 Pet 2:22 Who committed no sin, nor was guile found in His mouth;

Luke 23:14 Said to them, You have brought this man to me as one who turns the people away, and behold, I have examined Him before you and found no fault in this man regarding the accusations you bring against Him.

- 1 Cor 5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump?
 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
- 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.
- Lev 2:11b ... for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
 Matt 10:34 Do not think that I have come to bring peace on the earth; I have not come to bring peace, but a sword.
 Matt 10:35 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;
 Matt 10:36 And a man's enemies will be those of his household.
 Matt 10:37 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;
 Matt 10:38 And he who does not take his cross and follow after Me is not worthy of Me.
 Matt 10:39 He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.
 Matt 12:46 While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him.
 Matt 12:47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.
 Matt 12:48 But He answered and said to him who spoke to Him, Who is My mother, and who are My brothers?
 Matt 12:49 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!
 Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
 Mark 10:18 And Jesus said to him, Why do you call Me good? No one is good except One-God.

II. The meal offering typifies our Christian life as a duplication of Christ's God-man living—Lev. 2:4; Psalms 92:10; 1 Peter 2:21; Romans 8:2-3, 11, 13:

- Lev 2:4 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.
 Psalms 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.
 1 Peter 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;
 Romans 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 Romans 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
 Romans 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
 Romans 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- 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.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
 Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 Phil 1:21a For to me, to live is Christ ...

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:

- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.
1. The humanity of Jesus fulfills all righteousness—Matt. 3:13-15.

Matt 3:13 Then Jesus came from Galilee to the Jordan to John to be baptized by him.

Matt 3:14 But John tried to prevent Him, saying, It is I who have need of being baptized by You, and You come to me?

Matt 3:15 But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.
 2. The humanity of Jesus has no resting place—8:20.

Matt 8:20 And Jesus said to him, The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head.
 3. The humanity of Jesus is lowly in heart—11:29.

Matt 11:29 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.
 4. The humanity of Jesus loves the weak ones—12:19-20.

Matt 12:19 He will not strive nor cry out, nor will anyone hear His voice in the streets.

Matt 12:20 A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.
 5. The humanity of Jesus is flexible—17:27.

Matt 17:27 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.
 6. The humanity of Jesus serves others—Mark 10:45; 1:35; see footnote 1 on verse 10.

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

Mark 1:10 And ¹immediately, coming up out of the water, He saw the heavens being parted and the Spirit as a dove descending upon Him.

note 1 Mark's record of a Slave reflects not the splendor of the status of this Slave's person but the diligence of His service. The word immediately is used in his record forty-two times, and one more time in alternate MSS.
 7. The humanity of Jesus cherishes people—Luke 4:16-22; 7:34; 19:1-10.

Luke 4:16 And He came to Nazareth, where He had been brought up, and according to His custom He entered on the Sabbath day into the synagogue and stood up to read.

Luke 4:17 And the scroll of the prophet Isaiah was handed to Him. And He unrolled the scroll and found the place where it was written,

Luke 4:18 "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, To proclaim the acceptable year of the Lord, the year of jubilee."

Luke 4:19 And when He rolled up the scroll and gave it back to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.

Luke 4:20 And He began to say to them, Today this Scripture has been fulfilled in your hearing.

- Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?
- Luke 7:34 The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.
- Luke 19:1 And He entered and was passing through Jericho.
- Luke 19:2 And behold, there was a man whose name was called Zaccheus; and he was a chief tax collector, and he was rich.
- Luke 19:3 And he was seeking to see Jesus, who He was, and could not because of the crowd, for he was small in stature.
- Luke 19:4 And he ran on ahead and climbed up in a sycamore tree in order to see Him, for He was about to pass through that way.
- Luke 19:5 And as He came to the place, Jesus looked up and said to him, Zaccheus, hurry and come down, for today I must stay in your house.
- Luke 19:6 And he hurried and came down, and received Him, rejoicing.
- Luke 19:7 And when they saw it, they all murmured, saying, He has gone in to lodge with a sinful man.
- Luke 19:8 And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.
- Luke 19:9 And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham.
- Luke 19:10 For the Son of Man has come to seek and to save that which is lost.
8. The humanity of Jesus is orderly, not sloppy—Mark 6:39-40; John 6:12.
- Mark 6:39 And He ordered them to have all recline by companies on the green grass.
- Mark 6:40 And they sat down in groups, by hundreds and by fifties.
- John 6:12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.
9. The humanity of Jesus is limited by time—7:6.
- John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.
10. The humanity of Jesus is unique—v. 46.
- John 7:46 The attendants answered, Never has a man spoken as this man has.
11. The humanity of Jesus knows when to weep—11:33, 35.
- John 11:33 Then Jesus, when He saw her weeping and the Jews who came with her weeping, was moved with indignation in His spirit and was troubled,
- John 11:35 Jesus wept.
12. The humanity of Jesus is humble—13:4-5.
- John 13:4 Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself;
- John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

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:

- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Phil 1:21a For to me, to live is Christ ...

- 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.
- Lev 2:1 And 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.
- Lev 2:2 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.
- Lev 2:4 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.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

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.
 - 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
 - 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
 - 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
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).
 - 1 Cor 16:13 Watch, stand firm in the faith, be full-grown men, be strong.
 - 1 Cor 9:26 I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air;
 - 1 Cor 9:27 But I buffet my body and make it my slave, lest perhaps having preached to others, I myself may become disapproved.
 - 1 Cor 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;
 - 1 Cor 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;
 - 1 Cor 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;
 - 1 Cor 13:7 It covers all things, believes all things, hopes all things, endures all things.
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.
 - 1 Cor 2:4 And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power,
 - 1 Cor 2:12 But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God;
 - 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
 - 1 Cor 6:17 But he who is joined to the Lord is one spirit.
4. The grace of God which we are enjoying today is the resurrected Christ as the life-giving Spirit—15:10, 45b:
 - 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
 - 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 - 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.
 - 1 Cor 15:31 I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.
 - 1 Cor 15:36 Foolish man, what you sow is not made alive unless it dies;
 - John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

- John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.
- John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.
- 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.
- 1 Cor 7:24 Each one, brothers, in what status he was called, in this let him remain with God.
- 1 Cor 7:21 Were you called as a slave? Let it not concern you; but even if you are able to become free, use your status as a slave rather.
- 1 Cor 7:22a For the slave who has been called in the Lord is the Lord's freedman; ...
- 1 Cor 7:10 But to the married I charge, not I but the Lord, A wife must not be separated from her husband
- 1 Cor 7:11 (But if indeed she is separated, let her remain unmarried or be reconciled to her husband), and a husband must not leave his wife.
- 1 Cor 7:12 But to the rest I say, I, not the Lord, If any brother has an unbelieving wife and she consents to dwell with him, he must not leave her;
- 1 Cor 7:13 And a wife who has an unbelieving husband, and if he consents to dwell with her, must not leave her husband.
- 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.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
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.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- 1 Cor 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.
- 1 Cor 1:22 For indeed Jews require signs and Greeks seek wisdom,
- 1 Cor 1:23a But we preach Christ crucified, to Jews a stumbling block, ...
- Mark 15:31 Likewise also the chief priests with the scribes mocked Him with one another and said, He saved others; Himself He cannot save.
- Mark 15:32a Let the Christ, the King of Israel, come down now from the cross that we may see and believe. ...
6. We must enjoy Christ as our unleavened banquet—1 Cor. 5:6b-8.
- 1 Cor 5:6b ...Do you not know that a little leaven leavens the whole lump?
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
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.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 1 Cor 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.
- 1 Cor 13:8a Love never falls away. But whether prophecies, they will be rendered useless; ...
- 2 Cor 5:16 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.
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:

- Lev 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar.
- Lev 6:15 And one shall take up from it his handful of the fine flour of the meal offering and of its oil and all the frankincense which is on the meal offering, and he shall burn it on the altar for a satisfying fragrance as its memorial portion to Jehovah.
- Lev 6:16 And what is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.
- Lev 6:17 It shall not be baked with leaven. I have given it as their portion of My offerings by fire; it is most holy, like the sin offering and like the trespass offering.
- Lev 6:18 Every male among the children of Aaron shall eat of it; it shall be a perpetual statute throughout your generations from Jehovah's offerings by fire; whoever touches them shall be holy.
- Lev 6:19 Then Jehovah spoke to Moses, saying,
- Lev 6:20 This is the offering of Aaron and of his sons, which they shall present to Jehovah in the day when he is anointed: the tenth of an ephah of fine flour for a continual meal offering, half of it in the morning and half of it in the evening.
- Lev 6:21 On a flat plate it shall be prepared with oil; when it is mixed, you shall bring it; as a meal offering of baked pieces you shall present it as a satisfying fragrance to Jehovah.
- Lev 6:22 And the priest anointed to be in his place from among his sons shall prepare it. It shall be a perpetual statute; it shall be wholly burned to Jehovah.
- Lev 6:23 And every meal offering of the priest shall be wholly burned; it must not be eaten.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- 1 Cor 9:26 I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air;
- 1 Cor 9:27 But I buffet my body and make it my slave, lest perhaps having preached to others, I myself may become disapproved.
- 1 Cor 11:17 But I give you this charge and do not praise you, because you come together not for the better but for the worse.
- 1 Cor 11:27 So then 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.
- 1 Cor 11:28 But let a man prove himself, and in this way let him eat of the bread and drink of the cup.
- 1 Cor 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body.
- Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
- Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
- Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
- Phil 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
- Phil 3:16 Nevertheless whereunto we have attained, by the same rule let us walk.

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.

Lev 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar.

Heb 13:10 We have an altar from which they who are serving the tabernacle have no right to eat.

- 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):

Lev 2:2 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.

Lev 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.

Lev 2:16 And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.

Lev 6:15 And one shall take up from it his handful of the fine flour of the meal offering and of its oil and all the frankincense which is on the meal offering, and he shall burn it on the altar for a satisfying fragrance as its memorial portion to Jehovah.

Lev 2:3 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.

Lev 2:10 And that which 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.

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).

Num 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

Lev 2:2 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.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

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).

Lev 2:4 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.

Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Lev 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.

Lev 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.

Lev 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.

Lev 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.

Rev 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

Lev 2 be omitted.

Heb 12:29 For our God is also a consuming fire.

Lev 2:2 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.

- 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.
- Lev 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar.
- Lev 6:15 And one shall take up from it his handful of the fine flour of the meal offering and of its oil and all the frankincense which is on the meal offering, and he shall burn it on the altar for a satisfying fragrance as its memorial portion to Jehovah.
- Lev 6:16 And what is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.
- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- 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.
- Lev 6:16 And what is left of it Aaron and his sons may eat; it shall be eaten without leaven in a holy place; in the court of the Tent of Meeting they shall eat it.
- 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.
- Lev 6:17 It shall not be baked with leaven. I have given it as their portion of My offerings by fire; it is most holy, like the sin offering and like the trespass offering.
- 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.
- Lev 6:17 It shall not be baked with leaven. I have given it as their portion of My offerings by fire; it is most holy, like the sin offering and like the trespass offering.
- Lev 4:3 If the anointed priest sins so as to bring guilt on the people, then let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed.
- 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.
- Lev 6:18 Every male among the children of Aaron shall eat of it; it shall be a perpetual statute throughout your generations from Jehovah's offerings by fire; whoever touches them shall be holy.
- 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.
- Lev 6:20 This is the offering of Aaron and of his sons, which they shall present to Jehovah in the day when he is anointed: the tenth of an ephah of fine flour for a continual meal offering, half of it in the morning and half of it in the evening.
- 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.
- Lev 6:20 This is the offering of Aaron and of his sons, which they shall present to Jehovah in the day when he is anointed: the tenth of an ephah of fine flour for a continual meal offering, half of it in the morning and half of it in the evening.