

Guidelines for the Exercise of the Lord's day Prophesying
Message Four : The Vision and Enjoyment of the Meal Offering

I. Overview :

The meal offering typifies Christ in His God-man living; fine flour signifies Christ's humanity being fine, perfect, tender, balanced, and right in every way, oil signifies the Spirit of God as the divine element of Christ, frankincense signifies the fragrance of Christ in His resurrection, salt signifies the death of Christ, without leaven signifies in Christ being no sin or any negative thing, without honey signifies in Christ being no natural affection. The Christian life is a duplication of Christ's God-man living. Eating Christ as the meal offering and by exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus and are constituted with Jesus. Christ's life and Christian life issue in the church life as a corporate meal offering. The laws of the meal offering correspond to the law of the Spirit of life. The meal offering is food only for those believers in the church life who are actually serving God in the priesthood of the gospel.

II. Truth and Enlightenment :

Day 1 --

A. Explain what fine flour signifies and how Christ is the real fine flour.

This fine flour signifies Christ's humanity. We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way. This signifies the beauty and excellence of Christ's human living and daily walk.

B. Expound the significance of the mingling of fine flour with oil.

The mingling of fine flour with oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and His human nature is mingled with God's divine nature, making Him a God-man. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. Through the divine mingling Christ's humanity has been uplifted to the highest standard.

Day 2 --

A. How did the Lord express the frankincense of His resurrection?

In His human living He expressed not His sufferings but resurrection. This resurrection is the frankincense, the fragrant aroma, the sweet savor, in the universe. Even when the Lord Jesus was arrested and crucified, He lived a life of humanity mingled with divinity and expressing resurrection. At every time, Christ lived a life of expressing His resurrection.

B. Describe with the Lord there's no honey.

The meal offering was without honey signifies that in Christ there is no natural affection and natural goodness. Mark 10:38 and John 12:24 indicate that the Lord

Jesus was always salted, that He always lived a life under the shadow of the cross. Before He was actually crucified, He daily lived a crucified life.

Day 3 --

A. How's it revealed in Rom.8 that our life be a duplication of Christ's life?

In Romans 8 revealed that we have Christ's humanity, the Spirit of life, the cross, and resurrection wrapped up together as one. This shows us the kind of living we should have today. We should live the same kind of life Christ lived. He was a man, and we also are human. Christ lived in resurrection, and we also may live in resurrection.

B. How do we eat the human life and living of Christ?

We need to touch the word of the Lord by our spirit. The way to touch the Lord's word by our spirit is to pray-read the word. When we come to the word, we need to pray and exercise our spirit as well as our eyes and our mind. If we do this, we are apparently touching the word; actually we are touching the Spirit. The Spirit is mingled with the humanity of Christ.

Day 4 --

A. How can we partake of the meal offering in different forms?

In Leviticus 2 we see that the meal offering can be in different forms. The meal offering may be in the form of flour mingled with oil, or it may be in the form of a cake. The flour meal offering signifies the individual Christ; it also signifies the individual Christian. The cake meal offering signifies the corporate Christ, Christ with His Body, the church. The New Testament reveals that the individual Christ has become the corporate Christ signified by the cake.

B. How do we experience the salt in meal offering in 1 Corinthians?

In 1 Corinthians Paul teaches us to be crucified. Without the cross, there is no church life. If there is no salt, there is no meal offering. The meal offering must be salted. In the church life the natural life and the natural affection should be dealt with. The honey of the natural life must be killed by the salt, by the cross of Christ.

Day 5 --

A. Explain of the meal offering being offered before Jehovah and the altar?

The meal offering being offered before Jehovah signifies that the meal offering is offered to God in His presence. The meal offering being offered in front of the altar signifies that the meal offering is offered in relation to the redemption of Christ on the cross. The altar is a type of the cross. In the Old Testament there is the altar, but in the New Testament there is the cross. Before the altar means in relation to the redemption of Christ on the cross.

B. How should we reconsider ourselves of being common believers or priests?

The book of Leviticus is for the priests. We all need to reconsider our way. What kind of believers are we? Are we priestly believers or common believers? The meal offering is not common food. It is food only for the priests, that is, only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel.

Day 6 --

A. Explain the meal offering is most holy like the sin offering, trespass offering.

When we enjoy Christ as our daily supply for our priestly service, we need to realize that this enjoyment involves dealing with the sin in our fallen nature and also dealing with the sins in our conduct. If we try to enjoy the meal offering without such a dealing, we commit sin. We cannot take Christ as the meal offering unless we deal with our inward sin and our outward sins.

B. Explain in Lev. 6:18a, every male of Aaron could eat of the meal offering.

This signifies that the partakers of Christ as the life supply should be strong in life. According to this particular statute in the law of the meal offering, we are not qualified to partake of the meal offering. We cannot say that we are adequately strong in the divine life. For this reason we need to ask the Lord to have mercy on us all. The partakers of Christ should be God's serving ones—priests.

III. Conclusion :

The meal offering typifies Christ in His humanity as food for God and also for those who have fellowship with God and serve Him. The meal offering also typifies Christ in His God-man living; the elements of the meal offering include fine flour, oil, frankincense, and salt, without leaven or honey. Our Christian life should be a duplication of Christ's God-man living; the way is that by eating Christ as the meal offering, by exercising our spirit to touch the Spirit consolidated in the Word, we may partake of Christ's humanity. The meal offering is not common food; it is food only for those believers in the church life who are actual and practical priests to serve God. Although we are priests, we still need to pay a price and be trained for the reality of the priest.