

Overview: Christ's humanity, which is fine, perfect, tender, balanced, right in every way, with no excess and no deficiency. This humanity is the reality of the meal offering. Our second problem with God is there is no balance in our humanity. If we eat Christ as the meal offering, we will become what we eat and live by what we eat. 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. 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.

I. The meal offering typifies Christ in His God-man living:

- 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.
- B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ.
- 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.
- 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: **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. **2.** Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction.
- 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: **1.** The Lord Jesus always lived a life of being salted, a life under the cross. **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. **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.
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing.
- G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness. **1**

II. The meal offering typifies our Christian life as a duplication of Christ's God-man living:

- A. If we eat Christ as the meal offering, we will become what we eat and live by what we eat.
- 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 with the following characteristics of His divinely enriched humanity:
1. The humanity of Jesus fulfills all righteousness.
 2. The humanity of Jesus has no resting place.
 3. The humanity of Jesus is lowly in heart.
 4. The humanity of Jesus loves the weak ones.
 5. The humanity of Jesus is flexible.
 6. The humanity of Jesus serves others.
 7. The humanity of Jesus cherishes people.
 8. The humanity of Jesus is orderly, not sloppy.
 9. The humanity of Jesus is limited by time.
 10. The humanity of Jesus is unique.
 11. The humanity of Jesus knows when to weep.
 12. The humanity of Jesus is humble. **1**

III. The meal offering typifies the church life as the corporate living by the perfected God-men:

- A. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering.
- B. The meal-offering church life is seen in 1 Corinthians:
1. Christ is the man given to us by God.
 2. Paul's charge to the Corinthians—"Be a man"—means that we should have the high, uplifted humanity of Jesus.
 3. The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit.
 4. The grace of God which we are enjoying today is the resurrected Christ as the life-giving Spirit:
 - a. We must die with Christ to self daily so that we may live with Christ to God daily.
 - 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.
 - c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power.
 5. We must enjoy the crucified Christ as

IV. We need to see the law of the meal offering; 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:

- 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.
- B. Part of the flour and oil and all of the frankincense of the meal offering were God's food; 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; the remainder of the offering, consisting of fine flour and oil but no frankincense, was food for the serving priests:
1. Whereas the burnt offering is God's food for His satisfaction, 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.
 2. All meal offerings were offered by fire on the altar, signifying that Christ in His humanity offered to God as food has gone through the testing fire; the fire in Leviticus 2 signifies the consuming God, not for judgment but for acceptance; the consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food.
- 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.
- 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. **1**
- E. Not baking the meal offering with leaven signifies that our laboring on Christ to partake of Him as our life supply must be

the solution to all the problems in the church.
 6. We must enjoy Christ as our unleavened banquet.
 7. In the church life the natural life must be killed by the salt, by the cross of Christ.
 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. ¶

without sin.
 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.
 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).
 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.
 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.

Day1: *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. 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.*

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”;

Day2: *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. 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.*

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 of the Son of God, who loved me and gave Himself up for me.

Day3: *Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace. 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.*

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Day4: *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. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread. 16:13 Watch, stand firm in the faith, be full-grown men, be strong.*

Day5: *Lev. 6:14 And this is the law of the meal offering: The sons of Aaron shall present it before Jehovah before the altar. 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. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Day6: *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. 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.

«Composition for prophecy»

Experience①: Pray-read the word in the church life to be constituted with Jesus

If we eat Christ as the meal offering, we will be constituted with Christ. When the Lord Jesus was on earth, He was fine flour, He was oiled with the Holy Spirit, He was always being salted, and He lived in resurrection, having the flavor of frankincense. But with Him there was neither leaven nor honey. Therefore, He could be a meal offering.

The situation with us today should be the same. This means that our Christian life should be a duplication, a xerox copy, of Christ's life. Romans 8 puts Christ and us together. Here 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.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His word and exercising our spirit to pray-read the word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus' human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God.

In Matthew the Lord Jesus says, "Take My yoke upon you and learn from Me, for I am meek and lowly in heart" (11:29). Jesus did not say that He was meek and lowly in appearance, but in heart. Many times we may appear so meek and lowly, but within we are high and proud. This can never build up the church life. Jesus' humanity is the highest humanity. This is the real meal offering.

For Junior/Senior High Students

You should learn to be a Christian inwardly and to experience the Christ's excellent humanity inwardly. Education in school and ethics in society do not have divine light. So they do not expose your inward situation thoroughly, but they care about outside status. But if you try to maintain good appearance, once a difficult environment comes, the real condition of your inside will be exposed.

In the church life, God is true, real and light so He enlightens and exposes within man. The Lord is lowly in heart. You should partake the humanity of Jesus to become lowly in heart. The church life is the kingdom of God and touches within man, so it also touches the fundamental problem of man. You should experience to confess your sins, shortcomings and weaknesses by being enlightened and exposed within you. Because such experiences touch the fundamental problem within that person, the experiences in school life with Christ and the church are much better than the school life without Christ and the church. If you could learn to be a Christian from within, at the time of entering into college, your humanity will be well beyond the other students.

Psalms84:10 For a day in Your courts is better than a thousand;

For example, a classmate is being bullied by others. One joins to bullying to avoid himself to be bullied. The other shuts his eyes. This shows that the moral education today may be good but cannot expose his inside thoroughly and so cannot foster his sense of justice. You as a Christian need to confess your sin of intending to run away from such situation, and in the fellowship with the Lord, you need wisdom to talk with your teacher and classmates and to show pity and mercy to the one who is being bullied. When you make this action, you also need to have fellowship with the brothers or the sisters who are leading you to let them pray for you and help you.

Exercise②: To be nourished by the church life that is the cake meal offering

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. Paul says, "We who are many are one Body; for we all partake of the one bread". This one bread is a "cake". The meal offering has the individual aspect, and also the corporate aspect as well. Today, Christ is not living simply in the individual way. He is also living with His Body, the church. Christ lives in a corporate way before God. He is the head, He has His Body and its members. Therefore, there is a church life in the cake meal offering.

For the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit. Furthermore, we should not have leaven or honey, but we should have salt and frankincense. In our life much salt, the death of the cross, should be applied, and we should be full of resurrection. This is the proper 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. This means that there should be no honey in the church life. We all like to be natural and live a natural life, but in the church life the natural life is not permitted. It must be put to death.

For young working saints

The meal offering has the individual aspect of Christ and the corporate aspect of church life. Not only you should eat Christ as the meal offering, but also eat the church life as the meal offering. Meal offering is blended with oil that signifies the Holy Spirit on fine flour (Jesus' humanity), the salt signifies the cross and is added with frankincense signifies resurrection. Also, in the meal offering, there is no leaven signifying the sin and no honey that is signifying the natural love. Seeing in this way, you know the meal offering is a true health food for you.

You can have Jesus' human living as your living by utilizing your spirit to pray-read and touch the Spirit that is incarnated in the Word and be constituted by Jesus. Also, you can eat the meal offering in the church life. Listen carefully to the fellowship of brothers and sisters by utilizing your spirit, setting your mind on the spirit in the family meeting, small group meeting, and the Lord's Day meeting of each district. In addition, supply the others with what you have enjoyed. Teaching each other this way in the meeting that everyone speaks, is the cake meal offering that nourishes you.

Brother's testimony concerning the purchase of UOZAKI Meeting Hall: The newly saved brother and sister who were foreign students of Kyoto University's graduate school, they came on weekends and had their church life in Kobe. Just before graduation, they had a burden from the Lord in the purchasing of an apartment near MOTOYAMA Meeting Hall. After hearing that, I wondered why they would want to do that. When listening even more closely, they wanted to purchase it for other foreign students who might come in the future. I was deeply moved and was flashed by the light of their kind offering. After that, through prayers and fellowship with the principal brothers and sisters at the time, I felt the Lord was leading me to the purchasing of a second meeting hall, so I started searching for property and was able to purchase UOZAKI Meeting Hall two months later in November 2004, for about one-third of the market price. This was because the government at the time was strongly promoting the dealing with banks' bad loans, and there was no such kind of property anymore after January 2005. I can testify that UOZAKI Meeting Hall was purchased in a timely manner, and I was nourished by the testimony of a newly saved brother in the church life.

2. たねせい長し、小むぎを生み出す。
いのちはつ芽し、はたらきつづく。
ひとつぶだけでは表現とならず、
むぎつぶはともにブレンドされる。
このたねはイエス！小むぎもイエス！
むぎつぶはともにブレンドされる。
3. 個人の小麦も自由ではなく、
つぶはともにひかれ、こなる。
小麦はパンにかたちづけられ、
ちよう和し、からだをけいせいする。
われらはひかれ、うちなる主は、
個人のつぶをからだに構成する。
4. こくもつはのう場でせいちょうし、
クリスチャンはせい長しいちとなる。
それはしょう会を建ぞうするため、
かみとひとはともにホームを持つ。
かみののう場は建ぞうのため、
かみ、ひとともに住み、いちとなる。
7. のうじょうに植えられ、せいちょうし、
小麦となり、こくもつひかれる。
建ぞうのため、つくり変えられて、
金、ぎん、宝せきにけいせいされる。
農場より宝せき生み出されて、
主は価値ある真珠、はなよめ得る。

1242 The Lord, the seed of life, has sown

2. The growth of Christ, the seed, in us
Will soon produce the wheat,
The life within break forth—yet work
Divine is not complete;
For wheat alone can never be
The seed's expression true;
So all the grains must blend together
Into something new.
The seed is simply Jesus;
Now wheat is Jesus too!
The grains of wheat must blend
Together into something new.

3. The individual grains of wheat
No longer must be free,
But crushed together, ground to powder,
Every grain must be,
Until the wheat becomes the meal
From which the loaf is formed
Till all the saints will blend and to
His Body be conformed.
We all must take the grinding
until the Christ within
Can mold into His Body all the
individual grains.
4. The seed is planted, wheat is grown
And meal is the sum
Of all the growth upon God's farm,
Where Christians grow as one;
But all the growth in life is for
The building of the church,
That God and man may have a home
And both may end their search.
The farm is for the building,
for God and man a home,
Where both may dwell among
His people gathered into one.
7. The growth in life begins when planted
On God's farm we're found:
The growing seed becomes the wheat
From which the meal is ground.
But building work proceeds when meal
Submits to be transformed;
Then gold and silver, precious stones
For building will be formed.
The farm is for the building,
built up by precious stones,
From which the priceless pearl comes
forth to be His Bride, His own.

1. 主是生命種子，已經撒在我們心裡，
祂要發苗漸漸長大，長成祂的身量。
祂不需要規條，儀文，只需活水澆灌；
藉此，包羅萬有生命，就要逐漸成長。
何等奇妙的種子，就是耶穌我主，
祂撒在我的裡面，長大並達到成熟。
2. 我們許多個別麥粒，不能沾沾自喜，
所有麥粒必須，一起接受搗碎磨細；
直到麥子磨成細麵，並作成一個餅，
所有聖徒相調為一，模成主的身體。
我們都須被磨細，直到失去自己，
所有個別麥粒，都模成祂一個身體。
3. 種子已種，麥子長成，細麵是那成品，
我們乃是神的田地，在合一裡長進。
所有生命的長大，是為著建造召會，
讓神和人得一居所，不再無家可歸。
生命是為著建造，神與人可安息，
在此神與祂子民，大家都和睦同居。
4. 神的建造乃在於，精金、寶石和銀子，
為著變化，細麵需經多少艱苦楚！
麥子不能停在細麵階段，自滿自足，
必須經過生命變化，成為金銀寶石。
細麵須經歷痛苦，纔能變成寶石；
然後建造在一起，完全達到祂旨意。
5. 生命變化完全成熟，結出一顆珍珠，
簡單、珍貴、包羅萬有，且是滿有價值。
榮耀之主死而復活，經過生產之苦，
終於得著召會一新婦，叫祂心滿意足。
珍珠是祂心所要，新婦是祂所悅；
這是祂心愛配偶，單純淨、又寶貝
6. 願主保守我們靈裡貧窮，清心向主；
使我們作好土，生命種子長大，豐富。
直到目標達到，同被建造，你能滿足，
得著無價至寶一珍珠，就是你的新婦。
主，倒空我們的靈，使我們心純淨，
叫我們生命成熟，成為你心愛新婦