

Guidelines for the Exercise of the Lord's Day Propheying

Message Two : Enjoying Christ as the Reality of the Meal Offering to Have a Meal-offering Christian Life and a Meal-offering Church Life, Consummating in the New Jerusalem as a Great Meal Offering—the Ultimate Consummation of the Mingling

I. Overview:

The meal offering typifies Christ in His God-man living. Fine flour signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way. The oil of the meal offering signifies the Spirit of God. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit. The frankincense signifies the fragrance of Christ in His resurrection; salt signifies the death of Christ. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness. If we eat Christ as the meal offering, we will become what we eat and live by what we eat with the many characteristics of His humanity. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Paul's thought of the church was one bread. Every part of the fine flour was mingled with the oil and that is blending. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross, by the Spirit, dispensing Christ to others for the building up of the Body of Christ. As the mingling of the Triune God with the tripartite man, the New Jerusalem will be a great meal offering, the ultimate consummation of the mingling of the Triune God with the tripartite man.

II. Truth and Enlightenment:

Day 1 —

A. Expound fine flour being the main element of the meal offering, and how to apply it.

The meal offering is produced out of fine flour, which is the main element of the meal offering. 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.

B. Explain what the oil of the meal offering signifies and how to apply it?

The oil of the meal offering signifies the Spirit of God. Christ is a man, and as a man He has an excellent humanity. He also has the divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil. We may even say that He has been "oiled." He has been mingled with oil.

Day 2 —

A. Explain the frankincense in the meal offering, and how to experience that.

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection. The frankincense was put upon the fine flour. This signifies that Christ's humanity bears the aroma of His resurrection manifested out from His sufferings. Although He suffered very much, He exuded a sweet fragrance, the aroma of His resurrection.

B. Expound the meal offering being to have neither leaven nor honey.

The meal offering is to have neither leaven nor honey. Leaven signifies sin and other negative things. Honey signifies the natural human life, not in its bad aspect but in its good aspect. We should not think that people are always bad, for sometimes they are very good. Hatred is leaven, but natural love is honey. Likewise, pride is leaven, but natural humility is honey.

Day 3 —

A. Expound that our Christian life should be a duplication of Christ's life.

We should live the same kind of life Christ lived. He was a man, and we also are human. He was oiled with the Spirit, and we also have been at least somewhat oiled with the Spirit. We have been mingled with the Spirit of the One who raised Jesus from among the dead. Christ was salted, crucified, and we also should put our natural being to death. Furthermore, Christ lived in resurrection, and we also may live in resurrection.

B. Expound that we eat Christ as our meal offering, we will live out Christ.

The priests feed on Christ as the meal offering day by day. We are the priests, so we must eat Christ as the meal offering for our priestly diet. If we eat the meal offering, we will live because of this offering. We are what we eat. What we eat eventually becomes our being. If day by day we eat Christ as our meal offering, eventually we will become Christ.

Day 4 —

A. Expound that the meal offering can be in different forms, and how to apply it.

In Leviticus 2 we see that the meal offering can be in different forms. 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, which is our church life.

B. Explain that in order to have a cake meal offering, we need fine flour mingled with oil.

The mingling of flour and oil will produce dough. The dough is then baked in an oven and becomes a cake. This cake is a symbol of the church life. This symbol indicates that eventually Christ's life and our individual Christian life become a totality, and this totality is the church life. For the church life it should be a humanity which is mingled with the Holy Spirit and we need to be oiled persons.

Day 5 —

A. State the fine flour described in First Corinthians.

This is the reason Paul charged the Corinthians, saying, "Be a man". This is to have an uplifted humanity. In the book of 1 Corinthians, we can see the genuine fine flour. This book surely presents the meal-offering church life.

B. Point out the oil in the meal offering from First Corinthians.

The second element in the meal offering is the oil, which signifies the Spirit of God. First Corinthians has a great deal to say about the Spirit. In 2:4 Paul says that his speech and preaching were in demonstration of the Spirit. The Spirit has been given to us, and now He dwells in us. If we were not one with the Spirit, we could not have the church life.

Day 6 —

A. Explain that the entire New Jerusalem is the fine flour mingled with the oil.

The New Jerusalem is the ultimate consummation of the mingling of the Triune God with man. God is not only to save us but also to join Himself to us and to mingle with us. The New Jerusalem is the full mingling of the Triune God with His redeemed, regenerated, and transformed people. The mingling of God with man can be seen in typology in Leviticus 2:4 with the meal offering, composed of fine flour mingled with oil.

B. Expound there being a lot of numbers of twelve in the New Jerusalem.

In the New Jerusalem there are the twelve foundations with the names of the twelve apostles; twelve gates, which are twelve pearls with the names of the twelve tribes; and twelve fruits of the tree of life. Spacewise, the city proper is twelve thousand stadia, which is twelve times twelve. Twelve is the number of the New Jerusalem.

III. Conclusion:

The subject of this chapter is about God's entire economy, in which Christ, the Christian life, the church life, and the New Jerusalem are all the meal offerings. Therefore, this message looks in God's eternal economy from the point of view of the meal offering. Actually, the secret of experience is in our mingled spirit. Unless we live in the mingled spirit, it is impossible for us to enter into the reality of the Body of Christ. The entire church life is a meal offering. Of this meal offering, the best part is for God to enjoy, and the rest is for us to receive as our daily food for our serving God. Therefore, we are nourished by and with the church life. Our hunger is satisfied not only by Christ but also by the church life, which is the meal offering for our daily supply. The church life is for the meal offering, Hallelujah!