

**HWMR: KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE GENUINE CHURCH LIFE, (Week 2)**

*Scripture Reading: Lev. 2:1-16; John 6:57, 63; 12:24; 1 Cor. 10:17; 12:12, 24-25*

**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 OF THE TRIUNE GOD WITH THE  
TRIPARTITE MAN**

Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 2:6	You shall break it in pieces and pour oil on it; it is a meal offering.
Leviticus 2:7	And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 2:15	And you shall put oil on it and place frankincense on it; it is a meal offering.
Leviticus 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.
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 Corinthians 10:17	Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
1 Corinthians 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 Corinthians 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 Corinthians 12:25	That there would be no division in the body, but that the members would have the same care for one another.

## Day 1

*Leviticus 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 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.

### 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 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.

In the books of Exodus and Leviticus we see that the priests, who served in and around the tabernacle, ate the priestly food. What was this priestly food? It was the different kinds of offerings, both of the animal life and of the vegetable life. The offerings are not only for propitiating our situation and not only for pleasing God and making Him happy. The offerings are also for **satisfying God** and **for satisfying, strengthening, and energizing God's serving ones**.

We may talk much about serving God, but with what should we serve Him? We need to serve God with **Christ as food**. This food should not be merely of one form or course; rather, like a Chinese feast, it should be of many courses. Each of the offerings is a different course. The burnt offering, the meal offering, the peace offering, the trespass offering, the sin offering, the wave offering, the heave offering, the free will offering, the drink offering—all these offerings are **Christ as different courses with which we may serve God**.

**Christ is God's food, and He is also our food**. Since Christ is our food, we need to eat Him. Some Christians, however, may be bothered when they hear us speak about eating Jesus. We would remind them of the Lord's word in John 6:57. "As the living Father sent Me, and I live because of the Father, so he who eats Me shall also live because of Me." As our food, Christ strengthens us and energizes us.

We serve God with Christ as our food. Apart from Christ we have nothing to offer to God, nothing with which to please and satisfy Him. Therefore, we should not come to God empty-handed but with hands **full of Christ to present to God**. The top portion of Christ as the offerings is God's food for His enjoyment, and the remainder is our food for our enjoyment. From this we see that both God and His serving ones are satisfied with Christ and by Christ as food. (*Life-Study of Leviticus, chapter 14*)

## Day 2

*Leviticus 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.

*Philippians 3:10* - To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

- 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.
- 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 eternal 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, 11; 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. 2:11; Matt. 10:34-39; 12:46-50; Mark 10:18.

### Day 3

*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.

*Philippians 1:21* - For to me, to live is Christ and to die is gain.

## 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**:

- A. We need to **enjoy Christ as our meal offering day by day** for our priestly diet so that He can live again on the earth through us in His divinely enriched humanity; if we eat Christ as the meal offering, we will become what we eat and live by what we eat—Lev. 2:3; John 6:57, 63; cf. Psalms 92:10; 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; 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; see footnote 1 on 1:10.
  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.

Why does the meal offering follow the burnt offering? To see this we must see the difference between the burnt offering and the meal offering. The burnt offering is something of the animal life: a bull, a sheep, or a turtledove. But the **meal offering** is absolutely of another kingdom. It is not of the animal kingdom but of the vegetable kingdom. Fine flour is made from wheat. The Lord Jesus is pictured as being of two kinds of lives: the animal life and the vegetable life. The animal life is for redeeming, for there is the shedding of blood. Without the shedding of blood, there is no redemption. The **vegetable life is for generating or producing**.

In the Gospel of John, the Lord is portrayed as having both the animal and the vegetable life. John 1:29 says, "Behold, the Lamb of God, who takes away the sin of the world!" John 12:24 says, "Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." As the Lamb, He is of the animal kingdom, and as the grain of wheat, He is of the vegetable kingdom. Thus, by these two chapters in John, we realize that the Lamb, the **animal life, is for redeeming**, and the **grain of wheat, the vegetable life, is for producing**. One grain produces many grains. The Lord Jesus is the Lamb, and He is also the grain of wheat. He is of the animal life and also of the vegetable life. He is the redeeming One, and He is also the producing One.

By this we see that the burnt offering is mainly for redeeming. In Leviticus 1 the word blood is mentioned at least three times. The burnt offering is for our redemption by the sprinkled blood. We are told clearly that the burnt offering is not for our food or satisfaction but wholly for God's satisfaction. **The meal offering**, however, is mainly for our **nourishment**. We need to be redeemed, and **we also need to be nourished**. The burnt offering satisfies God, but the meal offering **not only satisfies God but also makes us alive**. It causes us to live in the presence of God.

Another thing which we must see is that all the sufferings in the burnt offering are for redemption. The sufferings in the meal offering, however, are not for redeeming but are the **personal sufferings**. Furthermore, in the burnt offering, the blood is prominent, but with the meal offering, the prominent things are the **oil and the frankincense**. (*Christ as the Reality, chapter 4*)

#### Day 4

**1 Corinthians 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 Corinthians 10:17** - *Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.*

### III. Christ's life and our individual Christian life issue in a totality—the church life as a **corporate meal offering**—Lev. 2:1-2, 4-5; 1 Cor. 10:17; 12:12, 24-25:

- A. Such a life is a life of humanity mingled with the Holy Spirit and that has the Holy Spirit poured upon it, a life with salt and frankincense, but with no leaven or honey; both forms of the meal offering—the **individual Christ and the corporate Christ**, the **church life**—are food for God's satisfaction and our nourishment.
- B. The meal offering is a type of **blending** to bring us into the reality of the Body of Christ for the fulfillment of God's economy:
  - 1. "In 1 Corinthians 10:17 Paul says, 'Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.' Paul's thought of the church being one bread was...taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the fine flour was **mixed**, or **mingled**, with the oil. That is blending" (*The Collected Works of Witness Lee, 1994–1997*, vol. 1, "The Practical Points concerning Blending," p. 112).

2. The reality of the Body of Christ realized through our being blended together, as typified by the meal offering, is the **corporate living by the perfected God-men**, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their human virtues; to be perfected is to be matured by continually exercising our spirit to reject the self and live by another life, which is Christ as the life of God—Gal. 2:20; Phil. 3:10; 1:19-21a.
3. God has blended the Body together (1 Cor. 12:24); the Greek word for *blended* implies the **losing of distinctions**; it also means “harmonized,” “adjusted,” “mingled,” and “tempered.”
4. In order to be blended in the Body life, the meal-offering church life, we have **to go through the cross and do everything by the Spirit**, dispensing Christ to one another for the building up of the Body of Christ.
5. All these points mean that we should fellowship; **fellowship blends us**; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church’s life and work, so that Christ can truly be all and in all—Col. 3:10-11.
6. “We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord’s work, we all have to **learn not to do anything without fellowship**...Blending means that we should always stop to fellowship with others” (*The Collected Works of Witness Lee, 1994–1997*, vol. 4, “The Divine and Mystical Realm,” p. 160).

#### Day 5

*1 Corinthians 16:13* - Watch, stand firm in the faith, be full-grown men, be strong.

*1 Corinthians 2:2* - For I did not determine to know anything among you except Jesus Christ, and this One crucified.

*1 Corinthians 2:4* - And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power,

C. 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) with the highest virtues, such as extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and brightness and uprightness.
3. If we love the Lord and love His appearing, looking forward to His coming (Gk. *parousia*, meaning “presence”), we will be kept in the realm of having Christ as our humanity; the humanity of those who serve the Lord is **safeguarded by their praying in the Holy Spirit** to keep themselves in the love of God in order to love the Lord to the uttermost and by their daily offering themselves willingly to the Lord in the splendor, the beauty, of their consecration to be conceived as the dew to water Christ—Jude 19-21; 2 Tim. 4:8; Matt. 24:3, 37, 39; 2 Cor. 5:14-15; 1 Cor. 2:9-10; Psalms 110:3.
4. The church life is a **mingling living of humanity** oiled by and with the Spirit and **joined to the Spirit**—1 Cor. 2:4, 12; 3:16; 6:17.
5. The grace of God that 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.
6. 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.
7. We must **enjoy Christ as our unleavened banquet**—the life supply of sincerity and truth—who is absolutely pure, without mixture, and full of reality—1 Cor. 5:6b-8.
8. 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.
9. 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.

The thought of blending is very strong in the Bible. In the Old Testament there is a type of the blending for the fulfillment of God's economy. However, if we read the Old Testament only in letters, we will not be able to see it. This type of the blending is strongly referred to by the apostle Paul. In 1 Corinthians 10:17 Paul says, "*Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.*" Paul's thought of the church being one bread was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of **fine flour mingled with oil**. Every part of the flour was **mixed**, or **mingled**, with the oil. That is **blending**. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains **come from the one grain of wheat, which is Christ**. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible.

Later, in 1 Corinthians 12:24 Paul writes, "*God has blended the body together, giving more abundant honor to the member that lacked.*" This verse says clearly that **God has blended all the believers together**. But where is the blending in the recovery? We may think that the coordination in the church is the reality of the blending. However, I must tell you that even the coordination in the church is not the reality of the Body of Christ. At this point you may wonder what the reality of the Body of Christ is. This is why there is the need to set up a "university" or a "college" so that we can go on from "high school" to reach the highest peak, the reality of the Body of Christ. (*The Practical Points Concerning Blending, chapter 2*)

## Day 6

**Revelation 21:12** - *It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:*

**Revelation 21:14** - *And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.*

### IV. 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—Lev. 2:4; 2 Cor. 13:14; 1 Thes. 5:23:

- A. The number twelve, which represents the New Jerusalem, indicates that the New Jerusalem is the **mingling** of the Triune God (three) **with** His creature man (four)—Rev. 21:12, 14, 21; 22:2.
- B. The New Jerusalem is the **mingling** of the processed and consummated Triune God with the processed and consummated tripartite church—v. 17a.
- C. Eventually, the triune, eternal God becomes the New Jerusalem **united**, **mingled**, and **incorporated** with all of us—21:3, 22.



The New Jerusalem is the ultimate consummation of the entire divine revelation in the Holy Scriptures. The conclusion of the sixty-six books of the Bible is contained in its last two chapters, which are on the New Jerusalem. The New Jerusalem is the ultimate “coming out” of the sixty-six books. The sixty-six books of the Bible cover many, many things that will consummate in one item—the New Jerusalem. Every positive thing in the Bible will have one outcome—the **New Jerusalem**.

The New Jerusalem is the ultimate consummation of the **mingling of the Triune God with man**. If God did not have a purpose, He would be foolish to mingle with us. We think that God bothers us frequently, but consider how much bothering we give Him. For example, certain parents may have three children, and there is no way for them to handle one of them. This one is the naughty one. As our Father, God has billions of children. Among these billions of children many of them are naughty. Is it easy for God to handle you as His child? I must testify that it is not so easy for my God to handle me. We may think that a certain Christian is a very good child of God. Actually, however, we do not know the real situation. There is a proverb that says, “Only the fathers know the children.” Only our God, the Father, knows us. If God did not have a purpose to accomplish, it would be foolish for Him to suffer so much. He went to so much trouble not only to save us but also to **join Himself to us and to mingle with us**.

When we all get there in the new heaven and the new earth as the New Jerusalem, we will be in ecstasy. We will be crazy to the uttermost! The New Jerusalem is much better than a physical, heavenly mansion. It 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. The entire New Jerusalem will be the fine flour mingled with the oil. The chorus of Hymns, #976 says that the holy city is God’s complete expression in humanity. Humanity is the fine flour, and God is the oil. The coming New Jerusalem will be a **great meal offering**, a big cake, made of fine flour mingled with oil. The Triune God is being mingled with us today, and this mingling will consummate in the New Jerusalem. (*God’s New Testament Economy, chapter 26*)