

**HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 1, Week 04**

**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

Leviticus 2:1-16 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**. 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. 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. 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. And if your offering is a meal offering **baked on a flat plate**, it shall be of fine flour **mingled with oil**, unleavened. You shall break it in pieces and **pour oil** on it; it is a meal offering. And if your offering is a meal offering **made in a pot**, it shall be made of fine flour with oil. 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. 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. 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. **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. 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. 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. 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**. And you shall put oil on it and place frankincense on it; it is a meal offering. 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.

Leviticus 6:14-23 And this is the **law of the meal offering**: The sons of Aaron shall present it before **Jehovah** before the **altar**. 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. 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**. 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. **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. Then Jehovah spoke to Moses, saying, 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. 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. 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. And every meal offering of the priest shall be **wholly burned**; it must not be eaten.

BURNT OFFERING	MEAL OFFERING
<ul style="list-style-type: none"> <li>- Christ's living for God, emphasizing His <b>death</b></li> <li>- Christ is the <b>righteousness</b> (noun) of God; Christ is righteousness</li> <li>- Of the animal life for <b>redeeming</b></li> <li>- Suffering for <b>redemption, blood</b> is the prominent one</li> <li>- Wholly for God's <b>satisfaction</b></li> </ul>	<ul style="list-style-type: none"> <li>- Christ's human living and daily walk, emphasizing His <b>living</b></li> <li>- Christ is <b>righteous</b> (adjective) before God; Christ is righteous</li> <li>- Of vegetable life for <b>generating</b> or producing</li> <li>- <b>Personal</b> suffering <b>oil</b> and <b>frankincense</b> are the prominent thing</li> <li>- For our nourishment and a portion for God</li> </ul>

In the burnt offering we can see Christ as the **righteousness** of God, and in the meal offering we can see the **righteous** Christ, the One who is right in every way. Because Christ is God's righteousness, He can be God's satisfaction and give Him a satisfying fragrance. **Only Christ can satisfy God to the uttermost.**

We also should be God's righteousness, satisfying God to such an extent that **we become to God a satisfying fragrance**. But how can we be this kind of person? In the sight of God we are not righteousness—we are sin. How can we be a burnt offering to God? How can we who are sin be righteousness? In ourselves it is impossible, but it is possible **by experiencing Christ in His experiences**. (LS of Leviticus message 11)

**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 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.
- 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 **everlasting 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, 11a; 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. 2:11b; Matt. 10:34-39; 12:46-50; Mark 10:18.

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

- 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.
- 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**:
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; 1:35; see footnote 1 on verse 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.

We should be a **copy, a reproduction**, of Him and thus be the same as He is. Christ became a person in the flesh, and we today are persons in the flesh. As a man in the flesh, Christ was oiled with the Spirit. Today we are being oiled by the indwelling Spirit. The Spirit dwells within us to do the work of oiling us. Since the indwelling Spirit is oiling us, we should **set our mind on the spirit, not on the flesh**. Then by the Spirit we should **put to death the practices of the body**. If we do this, we will live, and this life will be a life in resurrection. As a result, we will be suitable to be a meal offering for God's satisfaction.

As the members of Christ, we should be His **duplication** and live the same kind of life He lived. This is **a life of humanity oiled with the Holy Spirit**. Day by day we need to be oiled with the Holy Spirit. We should also **continually** receive the salt; that is, we should **receive Christ's cross and put our natural deeds to death**. Then we will **live in resurrection** and have the frankincense for God's **satisfaction**. (LS of Leviticus msg 15)

## 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:

- 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.
- 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.
  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).
  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.

4. The grace of God which 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.
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.
6. We must enjoy Christ as our unleavened banquet—1 Cor. 5:6b-8.
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.
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:**

- 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.
- 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):
  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).
  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).
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- 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.

To be a priest one does not need to be a full-timer. **We became priests by our regeneration**. Having been regenerated, **we should now live a life as God's priests, serving God**. You may serve God as a priest even though you have a **full-time job**. We may be engaged in different kinds of proper employment, but we can still do our work in the sense of being priests to God. For example, a brother who is a physician may carry out his medical practice as a priestly service, preaching the gospel to unbelievers to bring them to Christ and ministering life to believers. If we all behaved as priests in this way, serving God in His gospel, in His mercy, in His grace, and in His life, this would be the best way to preach the gospel.

The book of Leviticus is altogether concerned with the priests. Nearly every chapter concerns the **life, living, need, and supply** of the priests and all the other things related to them. If we are not priests in actuality, we are not qualified to enter into this book. Therefore, I am deeply burdened to beg you to **come back to your heavenly calling as priests of God**. The **first duty of our priestly service must be to bring sinners to present to God as offerings**. (LS of Leviticus msg 24)