

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 1, Week 05

Eating Christ as the Meal Offering to Become the Reproduction of Christ for the Fulfillment of God's Purpose

Scripture Reading: Gen. 1:26-27; Lev. 2:1-16; Luke 1:31-32, 35; 2:11

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.

2Timothy 2:22, *"But flee youthful lusts, and pursue righteousness, faith, love, peace **with those** who **call on the Lord** out of a pure heart."*

2Tim 3:16-17, *"All **Scripture** is God-breathed and profitable for **teaching**, for conviction, for **correction**, for **instruction** in righteousness, That the man of God may be **complete**, fully **equipped** for every good work."*

2Timothy 4:22, *"The Lord be **with your spirit**. Grace be with you."*

Then what is the way to enjoy such a **humanity**? In the above verses we are able to see five main items. By these we can see the apostle Paul's concept concerning **the way to take the humanity of Jesus**. The first was to **call** on the name of the Lord out of a pure heart. *"Flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart"* (2 Tim. 2:22). When we call on the name of the Lord, we are really taking His humanity into us. Then Paul referred to the Scriptures: *"All Scripture is God-breathed"* (3:16). All Scripture is breathed out by God to make us **genuine** and **proper** men of God. We not only need to call on the Lord, but we must also breathe in every word of the Scriptures. This is simply to pray-read the Word. How important are these two items **for taking the Lord's humanity!** **We must call on the Lord, and we must breathe in His Word.**

The third item is the Body life. Paul did not say simply to call on the Lord by yourself but **with** *"those"* (2:22). This is a **corporate life**. We enjoy the Lord's humanity by being with those who call on the Lord out of a pure heart. Fourth, Paul tells us that we have a spirit to **exercise**. *"God has not given us a spirit of cowardice, but of power and of love and of sober-mindedness"* (1:7). And fifth, we have a wonderful person in our spirit: *"The Lord be with your spirit"* (4:22).

We have these five matters to practice: **calling** on the Lord, **breathing** in the Scriptures, having the **Body life**, exercising our **spirit**, and realizing the **Lord Jesus within** our spirit. This reveals the concept of the apostle Paul. We can enjoy the humanity of Jesus simply by these five things. **We have to call on the Lord, we must breathe in the Word, and we must do these things in a Body way in the church life.** For this we have such a strengthening factor in our spirit. The Lord Jesus, who is **the real humanity, is in our spirit**. **By exercising our spirit to call on Him and to breathe in the Word in a corporate way, we simply enjoy His humanity.** (Christ as the Reality, Chapter 16, Section 3)

I. The meal offering typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him— Lev. 2:1.

II. We need to eat Christ as our meal offering so that He can live again on the earth through us in His divinely enriched humanity— v. 3; John 6:57, 63:

- A. By **eating Christ** as our meal offering, we become the **reproduction, duplication, and enlargement** of Christ as the meal offering—an offering composed of **humanity oiled** with **divinity** in resurrection through Christ's death and without leaven or honey—Lev. 2:1-16.
- B. By eating Christ as our meal offering, we can **live and magnify Him**, the wonderful, excellent, and mysterious God-man who lived in the Gospels—Luke 1:35; 3:22; 4:1, 18a; 23:14.

III. The Gospel of Luke unveils the **God-man living of the Lord Jesus, the Man-Savior as typified by the meal offering—Lev. 2:1-16:**

The Gospel of Luke is the Gospel written to mankind in general, announcing the good news to all people (2:10). Its characteristic is absolutely not Jewish, but Gentile (4:25-28). It is a Gospel to all sinners, both Jews and Gentiles. As such, its record is according to the sequence of morality, not according to the sequence of historical events.

The subject of the Gospel of Luke is marvelous: **the Man-Savior and His salvation in the highest standard of morality**. Here we have the Man-Savior, His salvation, and the highest standard of morality. I believe that most readers of this Gospel would realize that this book speaks of a Man who is our Savior. Hence, we may call Him the Man-Savior. Also, it is rather easy to realize that this book shows us the Man-Savior's salvation. However, not many readers of this Gospel realize that **the Man-Savior and His salvation are both in the highest standard of morality**.

[Luke 6:17-49: Teaching His Disciples the Highest Morality]

1. **Conceived** of the Holy Spirit with the Divine Essence
2. **Born** of a Human Virgin with the Human Essence
3. **The Mingling** of the Divine Essence with the Human Essence
4. **Possessing** Both the Divine Nature with the Divine Attributes and the Human Nature with the Human Virtues
5. The Divine Attributes **Strengthening** and **Enriching** the Human Virtues

(Life-Study of Luke, Chapter 1)

- A. In the Gospel of Luke we see **the kind of man** that God intended to have in Genesis 1 and 2—Luke 8:39; Gen. 1:26-27; 2:7, 9:
1. God's purpose is to have a corporate God-man in order **to express Him and represent Him**—1:26-27; Luke 1:68-69, 78-79.
 2. The **incarnation** of Christ is closely related to God's purpose in His creation of man—Rev. 4:11; Eph. 1:9; 3:11; Gen. 1:26-27; John 1:14; Luke 1:35.

The fact that John the Baptist baptized the Man-Savior with water indicates that it was necessary even for Him to be baptized. For the Lord Jesus to be baptized means that He put Himself aside. He allowed Himself to be put into death so that He might minister not in a natural way, but in the way of resurrection. Therefore, as a Man it was necessary for the Lord Jesus to put Himself aside in order that He might live God.

If we would have a proper understanding of the significance of the baptism of the Man-Savior, we need to consider further what is the highest standard of morality. The highest standard of morality is actually the result of the God-created man (Gen. 1) with the human virtues created by God plus the tree of life (Gen. 2), a tree that signifies God as life to us with all His divine attributes. What is the highest standard of morality? **The highest standard of morality is the result of the God-created man plus the tree of life.**

In the **man created** by God there were the **human virtues**. These virtues are in God's image and according to His likeness. In particular, these virtues are according to God's love, light, holiness, and righteousness. According to chapter two of Genesis, this God-created man with his human virtues was placed in front of the tree of life. The **tree of life** signifies God as life with His **divine attributes**. **When the tree of life is added to the God-created man, the result is a living in the highest standard of morality.**

The Lord Jesus was baptized in order that He might live a human life expressing God's attributes. If we see this, we shall realize that not only does fallen man need to be set aside, but even the man created by God in His image needs to be set aside so that he may live a life that expresses God. Therefore, no matter what kind of person we may be, **if we would live a life to express God, we need to be put aside.**

Although the Lord Jesus was a complete and perfect Man, He needed to be put aside in order to live a life that expressed God. To be baptized simply means to be put aside, to be terminated and buried so that we may live not by ourselves but by God. If we are set aside in this way, we shall be able to live a human life with the divine attributes expressed in the human virtues. (Life-Study of Luke, Chapter 8, Section 1)

3. The Lord Jesus, the God-man, is a **composition** of the **divine essence with all the divine attributes** and the **human essence with all the human virtues**— vv. 35, 75; 2:40, 52.

4. The conception of the Savior was God's incarnation (the mingling of God and man as typified by the meal offering), constituted not only by the divine power but also of the divine essence **added** to the human essence, thus producing the God-man of two natures—divinity and humanity—Lev. 2:4-5; John 1:14; Matt. 1:18, 20; Luke 1:35:
 - a. The Man-Savior is a **genuine** man with the **real** human nature and the **perfect** human virtues for the qualification to be man's Savior—1 Tim. 2:5; Heb. 2:14; cf. John 19:5.
 - b. He is also the **complete** God with the **true** divine nature and the **excellent** divine attributes to empower and ensure His ability to save man—Col. 2:9; 1 John 1:7; Acts 20:28.
 - c. When He was on earth, the Man-Savior lived a life that was the mingling of the divine attributes and the human virtues; this is the **highest standard of morality**—Luke 2:40, 52.
 - d. Christ **expressed** in His **humanity** the bountiful God in His rich attributes through His **aromatic virtues**, by which He **attracted** and **captivated** people, not by living His human life in the flesh but **by living His divine life in resurrection**—Matt. 4:18-22; 19:13-15; Mark 16:7; Luke 8:1-3.
 - e. The **divine nature** with its **attributes** was expressed in the Lord's **human nature** with its **virtues**; thus, the living of the Lord Jesus was **humanly divine and divinely human**—1:26-35; 2:7-16, 34-35, 40, 52.
- B. The Gospel of Luke unveils the **ministry** of the Man-Savior in His human virtues with His divine attributes—7:1-17, 36-50; 10:25-37; 15:11-32; 23:42-43.
- C. As revealed in the Gospel of Luke, the Lord Jesus had the **highest standard of morality**—1:31-32, 35, 68-69, 78-79:
 1. The highest standard of morality is **the standard of life required by God**—a life in which the divine attributes are expressed in the human virtues—Matt. 5:48.
 2. The highest standard of morality is **the living of the One—the Lord Jesus Christ** as the Man-Savior—whose life was a composition of God with the divine attributes and man with the human virtues—Luke 1:35.
 3. A living where the **human life** is **filled** with the divine life and where the **human virtues** are **strengthened** and **enriched** by the divine attributes is what we call the highest standard of morality—6:35; 7:36-50.
 4. **God is expressed in the living that is according to the highest standard of morality**—5:12-16.

IV. By partaking of Christ as the meal offering, we become the **reproduction of Christ—the church as a corporate meal offering**—Lev. 2:1-4; 1 Cor. 12:12; 10:17:

- A. Romans 8 reveals that, as believers in Christ, we should be a **duplication** of Christ as the meal offering; we should be a copy, a reproduction, of Christ and thus be **the same as He is**—vv. 3, 2, 13, 11.
- B. If we **eat Christ** as the meal offering, we will be **constituted** with Christ and thereby become the enlargement of Christ as the meal offering—the church as the corporate Christ, the corporate meal offering—Lev. 2:3; 1 Cor. 12:12; 10:17.
- C. The meal offering, which is **our daily supply**, is not merely Christ but Christ with the church life—1:30, 2, 9:
 1. Our hunger is satisfied not only by Christ but also by the church life; therefore, **we should feed** not only on **Christ** but also on the **church life**.
 2. We eat the meal offering not only in the first form as flour—the **individual Christ**; we also eat the meal offering in the second form as a cake—the **corporate Christ**, the church—John 6:57b; 1 Cor. 12:12; 1:2.
- D. We need to be **blended together** into one Body by living the meal-offering church life—12:24:
 1. The **flour** meal offering signifies both the **individual Christ** and the **individual Christian**; the **cake** meal offering signifies the **corporate Christ**, Christ with His Body, the church—Lev. 2:4; 1 Cor. 12:12; 10:17.
 2. The meal offering is a **type of the blending** for the fulfillment of God's economy—Lev. 2:4; 1 Cor. 10:17; 12:24; John 12:24:
 - a. In order to be blended in the Body life, the meal-offering church life, we have to **go through the cross** and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
 - b. **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 be all and in all**—cf. Col. 3:10-11.

V. By partaking of Christ as the meal offering, we may **possess the humanity of Jesus for the Lord's recovery, for the spiritual warfare, and for the kingdom of God**—2 Tim. 2:19—3:14; 2 Cor. 10:1-5; Rev. 1:9; Rom. 14:17:

- A. We need the humanity of Jesus **for the Lord's recovery**—2 Tim. 2:19—3:14:
 1. Because of the degradation of the church and the corruption of society, we are in a situation that requires the Lord's humanity for His recovery:
 - a. In order to have the Lord's recovery in such a degraded time, we need a **proper humanity**.
 - b. In order to **stand up in this degraded age**, what we need is not mainly the divine power but the humanity of Jesus—2:24-25.
 - c. The Lord is doing a recovery work in which He needs a people who **take Him as their humanity**—3:10-12.

2. In the midst of the **degradation** of the church and the **corruption of society**, we are here for the Lord's recovery, and for this we need the humanity of Jesus to fulfill God's purpose—1:9.

2 Timothy 1:9, "*Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages*"

The Worsening of the **Decline** - Becoming Grievous Times of Deceiving

2 Timothy 3: 1-5, "*But know this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy, Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good, Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God, Having an outward form of godliness, though denying its power; from these also turn away.*"

- B. We need the humanity of Jesus **for the spiritual warfare**—2 Cor. 10:1-5:

1. The spiritual warfare between the enemy and the saints is mainly dependent upon the humanity of Jesus—Gen. 3:15; 1 Cor. 15:47; Heb. 2:14.
2. For the church to fight the spiritual warfare, we all need the **proper humanity**— Eph. 5:17—6:13.
3. To fight the battle against the enemy, we must **exercise** the humanity of Jesus—2 Cor. 10:1.
4. In ourselves we do not have the proper humanity, but we have Christ within us, and His humanity is the proper humanity for the spiritual warfare—Col. 1:27; 1 John 4:4.

In Genesis 1 God says that He **commits** His dominion to man so that man might **subdue** the earth. The word **subdue** includes the meaning of **fighting**. It is impossible to subdue something without a certain kind of fighting. God's intention was that **man would war against Satan to subdue the rebellious earth**. Yet we know how man was ruined by Satan. Satan knew that man was strategic in the spiritual warfare; therefore, he caused man to fall.

But, praise the Lord for Genesis 3:15! God promised that Christ would come as the seed of a woman. This seed of woman is a man, but a man who is different from the other man. The Bible says that Christ is the second man (1 Cor. 15:47). The first man failed, and then God sent the second man. Christ became a man to fight the battle for God. He partook of blood and flesh in order that through death He might destroy the devil (Heb. 2:14). These verses reveal to us that **Christ as a man fought with His humanity against Satan**. (Christ as the Reality, Chapter 13, Section 1)

- C. We need the humanity of Jesus **for the kingdom of God**—Rev. 1:9; Rom. 14:17:

1. For God to have a kingdom on the earth, there is the need for His redeemed and regenerated people to **possess** the humanity of Jesus and to have the **proper human virtues**—1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:3-5.
2. When we have the humanity of Jesus, we will not only be in the kingdom of God—**we will be** the kingdom of God—Rom. 14:17.
3. The overcomers become qualified to reign with Christ by having the humanity of Jesus **worked** into them—Rev. 20:4, 6.

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

Philippians 4: 8, "*Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.*"

In Philippians 1:21 Paul speaks of living Christ. When Christ, the God-man, was on earth, He lived a life that was according to the highest standard of morality. Now **Christ lives in us so that we may live Him**. Actually, **Christ Himself is the highest standard of morality**, for He is the man created by God in Genesis 1 plus the tree of life mentioned in Genesis 2. This highest standard of morality is now a Person living in us and making it possible for us to live Christ. This is the reason Paul says in Philippians 4:8, "*Whatever is true, whatever is honorable, whatever is righteous, whatever is pure, whatever is lovely, whatever is well-spoken of, if there is any virtue and if any praise, take account of these things.*" This is to live according to the highest standard of morality, a morality which is actually a Person, Christ the God-man. (Life-Study of Luke, Chapter 15, Section 3)

"The highest standard of morality is the living of the One whose life was a composition of God with the divine attributes and man with the human virtues."