



# Church in Regina Newsletter

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V

## THE DIFFERENT APPRECIATIONS OF THE MEAL OFFERING

... "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... And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil" (Lev. 2: 4-5, 7).

... The oven signifies one kind of suffering; the flat plate signifies another kind of suffering; and the pot signifies still another kind of suffering.

When we put something into the oven, the suffering is within. It is a hidden suffering, a deeper kind of suffering. In the four Gospels some of the sufferings of the Lord Jesus are just like the sufferings in the oven. They are so hidden that only He knows; others do not. For instance, when He was in the Garden of Gethsemane, He was praying, but even His disciples who were with Him did not know the extent of His suffering. He was really in a kind of oven. This is the deepest appreciation of the suffering Jesus. His suffering was inward, without any sympathy from others. He was put into an oven. Whether we present Christ as suffering in the oven or on the flat plate depends upon our apprehension and experience. Our appreciation comes out of our apprehension and experience of Jesus.

The cakes and wafers that were baked in the oven were more definite in form. Every cake and every wafer is in a certain form. Our experience and appreciation of Jesus in this deeper way have something more of a definite form. The Hebrew word cakes, which is used here, means perforated cakes or pierced cakes. This is a cake that is perforated and full of holes. As we read the four Gospels, we see that Jesus was perfect, but He was not whole. He was perfect, but He was perforated and pierced through. I am afraid that with many of us there is not even one hole. We are not perfect, yet we are so whole. To be perfect is right, but we should not keep ourselves so whole. In the church life the more holes we have the better. We should not keep ourselves so whole that we are not broken, perforated, and pierced through. The life of Jesus in the Gospels was one of piercing after piercing. This is why it is easy for us to feed upon Him. It is so easy to eat the perforated and pierced cakes.

The second appreciation of the meal offering is the fine flour mingled with oil and baked on a flat plate. A plate is more open than the oven. This signifies the open sufferings that are easier for others to realize. There is some form, for it is divided into portions, yet it is not so much in form as the cakes and wafers in the oven.

The third appreciation is the fine flour mingled with oil and baked in a pot. This suffering is more shallow, and there is almost no definite form. This is the lowest appreciation of Jesus as the meal offering. When we were first saved, most of us had this kind of appreciation of Jesus. But as we feed upon the Lord's humanity and grow, we should have at least a little appreciation of Jesus as the cakes and wafers baked in the oven. Our appreciation and experience of the Lord's humanity must become deeper and deeper, higher and higher, and much more definite in form.

[The cakes and the wafers in the oven are the most definite in form. In Galatians 4:19 that Christ must be formed in us. The cakes and wafers have a definite form. In the pan the fine flour is soaked and mingled with oil and divided into four portions. It is inferior in form to the cakes and wafers in the oven, but it is not inferior in substance. The substance is the same as the cakes and wafers, but the form is not as definite or full. In the frying pan, the third category, there is just some fine flour and a little bit of oil. It has almost no form. Nor does it say that the flour is mingled with the oil, but just that the fine flour is with the oil.]

### This Week's Pursuit: SERVICE FOR THE BUILDING UP OF THE CHURCH (Msg 5)

#### The Humanity of One Who Serves the Lord

Scripture Reading: Lev. 2:1-16; John 6:57, 63; 7:37-39; 21:15-17 (Hymns 1174)

#### I. The highest morality is one in which divinity is added to our humanity; this is the divine attributes of God expressed in the created virtues of man; there are seven major items of these excellent virtues:

- We must have extraordinary love—1 Cor. 12:31b; 13:1-8a; Matt. 5:44.
- We must have boundless forbearance—Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22.
- We must have unparalleled faithfulness—1 Cor. 4:2; 7:25b; Psa. 37:3.
- We must have absolute humility—1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2.
- We must have utmost purity—Matt. 5:8; Psa. 73:25; 1 Tim. 1:5; 2 Tim. 2:22.
- We must have supreme holiness and righteousness—1 Pet. 1:15-16; 2 Pet. 2:5, 21; Rom. 14:17; Matt. 5:20; 1 Cor. 1:30.
- We must have brightness and uprightness—John 8:12; Luke 11:34-36; Psa. 36:7-10; 111:1.

#### II. Christ should be our humanity, and to be found in Christ refers to our humanity; we are transformed from being merely in Christ to being found in Christ—2 Cor. 12:2; Phil. 3:9:

The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us; we need to be found in Christ, and we should magnify Christ in our body. Every one of the following six virtues—what things are true, dignified, righteous, pure, lovely, and well spoken of is hard to achieve from man's point of view, but we can have all these virtues in Christ

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### Meeting Schedule:

#### Lord's Table Meeting

Lord's Day  
10:00AM to 12:00PM

#### Prayer Meeting

Tuesdays & Wednesdays  
Saints Homes  
8:00PM to 9:00PM

#### YP Meeting

Fridays  
7:00PM to 9:00PM  
Brother Hedrick's Place

#### Small/Home Meeting

Friday Evening  
Saint's Home

### Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA February 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

### Upcoming Activities:

- ▶ September 25, 2016 - Brother's Meeting
- ▶ October 09, 2016 - Love Feast
- ▶ October 10, 2016 - Church Pursuit - Experience of Life (Msg 6); venue - Ballao residence
- ▶ Oct. 21-23, 2016 - Conference (Winnipeg)

**PRAYER BURDEN**

1. Lord, we praise and worship You for creating us in Your image to contain You, fill us so that we can truly love You and to live out Your **divine attributes expressed through humanity**.
2. Lord, preserve us to **serve** You all the days of our life, without turning back, have mercy upon us that whether through life or death, we are **found** in You and **magnify** You in our body as always.
3. Lord, **draw us with Your love**, restrain us in doing anything, keep us unchanged and preserve us all the way to the end, **loving Your appearing**.
4. Lord, in ourselves we cannot live a human life like that of You with **absolute humility**, but we can “eat” You by **pray-reading** Your word and **call upon Your name** to “drink” You that we may be constituted with You and spontaneously we will be humble and holy as You are.
5. Lord, there is much **corruption** and **darkness** on the earth today, we need more “**salt**” of Your humanity to **kill** the corrupting elements around us and build us up to be Your **lampstand** of today that we can be the **light** to light up the world.
6. Please pray for the Conference in **Calgary** and **Winnipeg**
7. Please pray for the church in **Regina**:
  - Young people’s meeting and campus work
  - Small group meetings
  - Preaching the gospel; for the spread and increase of the church
  - The recipients of the Bible

*“I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing”*

who empowers us. In this way we live out godliness and the proper humanity, which is just Christ manifested in our bodies and lived out through us. Once we lose the proper humanity, we do not have the position and right to serve the Lord; by grace we have to maintain this life through holding Christ as the proper humanity.

**III. Our humanity is safeguarded through our loving the Lord—John 21:15-17:**  
 If we do not love the Lord, we lose the restraint that comes from His attraction and are liable to do anything and everything. We have to look to the Lord to **keep us unchanged and to preserve us all the way to the end**; if we **love the Lord’s appearing**, we will be kept in the realm of having Christ as our humanity, and when He returns, we shall surely be rewarded.

**IV. We can see the humanity of Jesus in the meal offering, which typifies Christ in His God-man living; the meal offering also typifies our Christian life and church life as a duplication of Christ’s God-man living—Lev. 2:1-16; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13; 1 Cor. 12:12; 10:17:**

**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.

**The oil** of the meal offering signifies the Spirit of God as the divine element of Christ.

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.

**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.

**Salt**, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve.

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.

**V. 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—John 6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a; Eph. 6:17-18; Jer. 15:16; Gal. 6:17.**

**VI. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus—Luke 24:26; John 7:37-39; Acts 16:7:**

This Spirit, who is the living water that we drink and that is flowing out from within us, is constituted with the humanity of Jesus; without the humanity of Jesus, there could never be such a Spirit. Without the human essence the Spirit of God could not be the flowing water of life if God would be a flowing river of life, He must be **constituted with the human nature of Jesus**. There is now the Spirit of the glorified Jesus we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing” (Andrew Murray). We must consider who this “Me” is in Jesus’ words: “*If anyone thirsts, let him come to Me and drink*”; this “Me” is not just the **divine** person but the **man** Jesus; hence, when we come to Jesus to drink of Him, we come to drink of this man; we drink not only of His divinity but even the more of His humanity.

Our Christian living must be up to the standard of the humanity of Jesus; we should not be naturally human but “Jesusly” human. We are drinking of the Spirit of Jesus for the humanity of Jesus; if we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others. We must enjoy the Spirit of the humanity of Jesus for the church service, for our daily walk, and for the Lord’s recovery.

The believers are the salt of the earth, those who kill and eliminate the earth’s germs of corruption and rottenness; the basic element of the salt is the humanity of Jesus. The believers are the light of the world, those who let their light shine before men to dispel the world’s darkness; we can be the light only by taking the humanity of Jesus.

**VII. The way to enjoy the humanity of Jesus is by five main items.**

- We need to **call** on the name of the Lord **out of a pure heart**; when we call on the name of the Lord, we are really taking His humanity into us.
- We need to **breathe** in every word of the God-breathed Scriptures; this is to **pray-read** and muse upon the word of God—3:16; Eph. 6:17-18; Psa. 119:15 and footnote 1.
- We need to **practice** the Body life; we pursue Christ as righteousness, faith, love, and peace “with those” who call on the name of the Lord; with those indicates the Body life—2 Tim. 2:22; Rom. 12:1-3.
- We need to **exercise** our spirit (1 Tim. 4:7); “God has not given us a spirit of cowardice, but a spirit of power and of love and of sobermindedness”—2 Tim. 1:7.
- We need to **experience** the Lord’s being with our spirit to have the presence of grace—4:22; Gal. 6:18.

**VIII. We must pray for the entire situation of the Lord’s recovery so that all the brothers and sisters in the local churches may have a full enjoyment of the humanity of Jesus.**

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Sept. 11 - Sept. 17, 2016	22	11	12	7	\$260.00
Sept. 18 - Sept. 24, 2016	22	11	8	7	\$455.00