

CHURCH FELLOWSHIP – December 11, 2016

Announcements

- Morning revival this week, Returning to the Orthodoxy of the Church, Week 4, “The Church in Pergamos”
- The weekly ministry webcast will be held on Wednesday in the following homes:
 - Andy Wu – Redmond 206 617 7767
 - Miyake – Central Bellevue 425 451 7294
 - Lancaster – Bothell 425 482 4499
 - Smith – South Bellevue 206 914 3447
 - Horace Wang – Somerset 425 653 2249 (Chinese Language)
- Main Hall cleaning (Smith, Englehart)
- Second floor/entry area cleaning - (Overlake)
- No breakfast next Saturday (December 17)
- Deadline for Video training sign up is December 11th

Schedule

- Prayer meeting Tuesday 7:30 pm

Burdens for Prayer

- Bellevue College
- Building up an atmosphere of reading the ministry
- Winter Training
- Gospel to the nations in Europe

This Week: December 12 - 18

Morning Revival: *Returning to the Orthodoxy of the Church, week 4*

Hall Cleaning: Downstairs – Smith, Englehart home meeting
Upstairs – Overlake

Tuesday	7:30 pm	Corporate prayer at meeting hall
Wednesday	10:00 am 7:30pm	Sisters' prayer meeting Ministry webcast
Lord's Day	9:30 am	Lord's Table

Ministry Reading Portion

Basic Lessons on Service

LESSON EIGHT **THE PRACTICE OF THE LORD'S TABLE MEETING (5)**

D. The Portions of the Peace Offering

4. To the Offerer

A portion of the peace offering also goes to the offerer.

a. The Flesh (Meat) of the Cattle

The flesh (meat) of the cattle is the portion to the offerer (7:15-18). The flesh of the peace offering for thanksgiving is good for eating on the offering day (v. 15), whereas the flesh of the peace offering for a vow or a voluntary offering is good for eating for two days (vv. 16-18). This shows that the offering for a vow is stronger than the offering for thanksgiving. Thus, the offering for thanksgiving is good to eat for only one day. But the offering for a vow or a voluntary offering is stronger, so it can last for two days.

We need to see the difference between the peace offering for thanksgiving and the peace offering for a vow. The offering for a vow is stronger. Today we may consecrate ourselves to God with thanksgiving. We may pray, "Lord, I love You, so I consecrate myself to You." This is for thanksgiving, but this is too general. On the other hand, we may offer ourselves to God with a vow. We may pray, "Lord, I come here to make a vow to You. I give myself to You and marry myself to You. I want to be solely for You always, regardless of what happens or of how I feel." A vow is something voluntary.

A number of saints may consecrate themselves to Christ and the church, but five years later they may leave the church. This means that they did not have a vow. A vow is like a marriage tie. The offering for thanksgiving, though, is based upon our feeling. We may stay with someone because of our feeling of love for them, but a vow goes beyond our feeling. It is a tie that binds us regardless of feeling or circumstance. All of us need to be ones who are married to Christ for His recovery. Then regardless of what happens or of how we feel, we will always remain with the Lord for His recovery. I am grateful to the Lord that many saints are really bound to Christ by a marriage vow.

To make such a vow is to be a real Nazarite according to what is revealed in Numbers 6.

The offering for thanksgiving is emotional and superficial, but the offering for a vow is determined and deeper. Thanksgiving is mostly related to the emotion, but a vow is related to the will. Some saints' consecrations are out of thanksgiving, whereas others' consecrations are out of a vow. In order to follow the Lord, we need a vow. Marriage involves a vow with no change, no variation, no alteration. The Lord treasures our vow to Him.

b. Cakes

Besides the meat of the cattle, the offerer also enjoys three kinds of cakes as his portion (7:12-13).

1) Unleavened Cakes—Thin Cakes with Holes— Mingled with Oil

First, there are unleavened cakes mingled with oil. Darby points out in a note on Leviticus 2:4 that these cakes are very thin with holes. Their being thin and perforated makes them easier to eat and digest. This is a type of Christ as the One who is easy to eat and digest. He is mingled with the Spirit, and He is unleavened, without any sin.

2) Unleavened, Hollow Wafers Anointed with Oil

The second kind of cake is the unleavened, hollow wafers anointed with oil. These wafers are also easy to eat, digest, and enjoy because they are empty, hollow, within. The unleavened cakes are mingled with oil, whereas the unleavened, hollow wafers are anointed with oil.

Christ was always hollow within; to be hollow means to be poor in spirit. Furthermore, He was pierced on the cross, that is, He was perforated. Many Christians today are like a cake twelve inches thick, without one hole. No one can eat of them. But Christ was not that thick. Christ made Himself so humble. He was hollow, poor in spirit, and perforated, pierced, for our enjoyment.

3) Cakes of Fine Flour Saturated and Mingled with Oil

The third kind of cake is of fine flour saturated and mingled with oil. To be mingled is one thing, to be saturated is another thing, and to be anointed is still another thing. For the cake to be mingled with oil is something within. For the cake to be saturated with oil is for it

to be soaked with oil. For the cake to be anointed with oil is for the oil to be poured upon it.

These cakes were to be offered with the sacrifice of thanksgiving, which is something we add to what God requires. God is satisfied with the required ox, the required sheep, the required lamb, or the required goat. But when we are so grateful for what we have enjoyed of Christ, we have something to give to God for our thanksgiving. This is an experience of Christ in addition to what God requires and is initiated by us. Because we are so grateful to God for Christ, we bring something additional of Christ to God.

Of course, what Christ has done for us in His redemption is altogether included in the cattle. We cannot add anything to this. But still the cattle does not include Christ's behavior, Christ's human life. We need to read the four Gospels to realize Christ's human living on this earth. He is typified by the cakes of the peace offering, which were thin and hollow. When we are grateful to God, we bring something of Christ in the aspect of His human living as our gratitude to God.

4) *Leavened Bread*

Leviticus 7:13 says, "With the thanksgiving sacrifice of his peace offering, he shall offer his offering with cakes of leavened bread." The other items are for appreciation and enjoyment, whereas the leaven reminds us that we, the offerers and enjoyers of such a holy Christ, are still unholy; we are still leavened. Whatever God does is absolutely pure and holy. But whatever we initiate still has some leaven in it. The leavened bread reminds the offerer that he is still sinful. Whenever we offer Christ at the Lord's table, we need to be reminded that we are still unclean, still leavened.

*Witness Lee, Basic Lessons on Service, Published by Living Stream Ministry.
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Bible Reading Schedule with Footnotes	
Lord's Day, December 11 th	2 Chron. 23:1 – 24:27
Monday, December 12 th	2 Chron. 25:1 – 26:23
Tuesday, December 13 th	2 Chron. 27:1 – 28:27
Wednesday, December 14 th	2 Chron. 29:1-36
Thursday, December 15 th	2 Chron. 30:1 – 31:21
Friday, December 16 th	2 Chron. 32:1-33
Saturday, December 17 th	2 Chron. 33:1 – 34:33