

WEEK 5 — OUTLINE

The Humanity of One Who Serves the Lord

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

« DAY 1 »

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:

- A. We must have extraordinary love (1 Cor. 12:31b; 13:1-8a; Matt. 5:44).
- B. We must have boundless forbearance (Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22).
- C. We must have unparalleled faithfulness (1 Cor. 4:2; 7:25b; Psa. 37:3).
- D. We must have absolute humility (1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2).
- E. We must have utmost purity (Matt. 5:8; Psa. 73:25; 1 Tim. 1:5; 2 Tim. 2:22).
- F. 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).
- G. We must have brightness and uprightness (John 8:12; Luke 11:34-36; Psa. 36:7-10; 111:1).

« DAY 2 »

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):

- A. 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 (1:19-21a; 2 Cor. 12:2).
- B. Every one of the following six virtues—what things are true, dignified, righteous, pure, lovely, and well spoken of (Phil. 4:8)—is hard to achieve from man's point of view, but we can have all these virtues in Christ who empowers us (v. 13).
- C. In this way we live out godliness and the proper humanity, which is just Christ manifested in our bodies and lived out through us.

- D. 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.

« DAY 3 »

III. Our humanity is safeguarded through our loving the Lord (John 21:15-17):

- A. If we do not love the Lord, we lose the restraint that comes from His attraction and are liable to do anything and everything (2 Cor. 5:14-15; S.S. 1:4; cf. 2 Tim. 1:15; 4:10, 14; cf. Eph. 4:17-21).
- B. 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 (John 14:21; 2 Tim. 1:15-18; 4:7-8).

« DAY 4 »

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):

- 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 (Lev. 2:1; 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).

- 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).
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing (vv. 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. 2:11; Matt. 10:34-39; 12:46-50; Mark 10:18).

<< DAY 5 >>

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):

- A. 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.
- B. 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.
- C. “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).
- D. 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:
 1. To have the flow of life, we all must drink of the humanity of Jesus; we must drink not only of the Spirit of God but also of the Spirit of an exalted person, the Spirit of an exalted man (1 Cor. 12:13).

2. We need to drink of the resurrected and ascended man, Jesus; the bountiful supply is not merely of the Spirit of God but of the Spirit of Jesus Christ (Phil. 1:19).
3. Our Christian living must be up to the standard of the humanity of Jesus; we should not be naturally human but “Jesusly” human.
4. 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.

« DAY 6 »

- E. We must enjoy the Spirit of the humanity of Jesus for the church service, for our daily walk, and for the Lord’s recovery (1 Tim. 2:8-10; 3:2-3, 8, 11, 14-15; 5:1-2; 2 Tim. 3:1-5, 16-17; 2:21-22; 1:7; 4:22; Titus 2:2-6; Gal. 5:22-23; Phil. 2:15; 4:8).
- F. 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 (Matt. 5:13; cf. Lev. 2:13).
- G. 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 (Matt. 5:14-15; Eph. 5:8).

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

- A. 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 (2 Tim. 2:22).
- B. 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).
- C. 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).
- D. We need to exercise our spirit (1 Tim. 4:7); “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness” (2 Tim. 1:7).
- E. 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 5 — DAY 1 >>

Morning Nourishment

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

True Christian humanity not only comprises the divine attributes that fill us within; it also comprises the attributes that we received at creation. At the time man was created, he had only the image of God's attributes; he did not have the content and reality of these attributes. This is why we all have to receive this God of creation into us to be our content. When He fills us, we can truly love Him. This is not to live ourselves but to live Him. It comes out of divinity and is expressed through humanity. This is the humanity a Christian should have.

The divine nature is the source and the content, and the human nature is the expression and the form. This is what we mean by humanity. We can also call it morality or virtue. It is a kind of character of a Christian and is something that every servant of the Lord should have. (The Glorious Vision and the Way of the Cross, pp. 33-34)

Today's Reading

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. It is also the most excellent virtue. According to our understanding of the Bible and our personal experience, there are seven items of these excellent virtues.

Love is the first item of these excellent virtues. This love is extraordinary. We can love to an extent that we even love our enemies (Matt. 5:44).

To forbear is to forgive. When we forgive, our hearts have to be boundless. A narrow person cannot forgive....We have to forbear to an extent that we can forgive our enemies and those who hate us. According to our experience, it is easier to love our enemies than to forgive them....For example, I can love you, but I may not be able to forget that you have offended me....The Lord set a good example for us in the Gospels. Although men reviled Him unceasingly while He was on earth, His last act on earth before He died was a prayer for man, "Father, forgive them, for they do not know what they are doing" (Luke 23:34a). This is boundless forbearance.

We have to deal with others with consistency and in faithfulness. We should not betray others or the Lord. There must be unparalleled faithfulness.

Our humility has to be absolute. Not only do we have to be humble. We have to be in humiliation. To be humble is to be low, but to be humiliated is to be made small. To serve the Lord we need an absolute humility.

Not only do we have to be clean. We have to be pure as well. And this purity must be to the utmost.

Toward God we have to be supremely holy, and toward man we have to be supremely righteous. Toward God we have to be fully separated, and toward man, we have to be fully proper, with no fault whatsoever. This is supreme holiness and righteousness.

The first item is love, and the last item is light. The brightness to which we refer here is different from the brightness the world talks about. Here we mean light. We have to walk in light. Everything we do must be in the light and must not be in darkness. We must be thoroughly upright and forthright, and must not be narrow-minded or suspicious in any way.

All the seven items combined give a proper humanity for a servant of the Lord. In conclusion, the Christian humanity is a life lived out through the mingling of the divine attributes and the created human morality. May the Lord preserve us to serve Him all the days of our life, without turning back or deviating. May we all live out the proper humanity of one who serves the Lord. The Lord be merciful to us all. (The Glorious Vision and the Way of the Cross, pp. 35-37)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 3

« WEEK 5 — DAY 2 »

Morning Nourishment

Phil. 1:20-21 ...My earnest expectation and hope [is] that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body....For to me, to live is Christ and to die is gain.

3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us. According to Philippians, we are people in Christ. From the day we were saved, we have been transferred from Adam into Christ....On the one hand, it is Christ growing in us [Matt. 13]. Our hearts are like the soil; they are for growing Christ. On the other hand, it is of God that we are in Christ Jesus (1 Cor. 1:30). It is God who has translated us from Adam into Christ. Today our position is in Christ. However, we have to attain to a condition in which we are found in Christ [Phil. 3:9]. Moreover, whether by life or death, Christ should be magnified in our body as always [1:20]. This is the Christian humanity. (The Glorious Vision and the Way of the Cross, p. 41)

Today's Reading

We [Brother Nee and I] both realized that though some Christians did love the Lord and eventually became co-workers and elders, after a period of time they changed, and their humanity became a problem. One could no longer see any love, forgiveness, or faithfulness. There was no humility and purity. On the contrary, we saw lying.

For a Christian to serve the Lord, he must have the humanity of a servant of the Lord. We do not have to wait for the government, the law court, or the policeman to regulate us. Neither should we merely be regulated by our conscience. Our humanity comes from our loving of our God. We have been planted in Him. Now we are willing to live in Him and are willing to be found by others to be a person in Him. Furthermore, what we live out is just Christ. We always allow Christ to be magnified in our body. No matter what kind of circumstance, whether it be poverty, riches, suffering, enjoyment, peace, danger, or even death, I magnify Him. In this way, He becomes my humanity.

However, such a high humanity can be lost. One can degenerate from a noble humanity to a base one, giving up one's position and rights as a man. It is possible for Christians to degrade to such an extent. This is like Alexander; he did not have a proper humanity. He would even do many evil things to a servant of the Lord who loved and served Him [2 Tim. 4:14]. Likewise, Demas loved the present age and forsook Paul [v. 10].

Today, we should be those who are willing to remain in Christ and be found in Him. In this way, we can do all things in Him who empowers us (Phil. 4:13). Every one of the six virtues—that which is true, dignified, righteous, pure, lovely, and well spoken of (v. 8)—is hard to achieve from man's point of view. But we can do all these in Him 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.

First we have to be equipped with such a humanity. Only then are we qualified to serve the Lord. Once we lose this humanity, we do not have the position and the right to serve the Lord. Second, I know that you are still young. I am at least sixty years ahead of you. I am very familiar with this way, but you have a long way yet to go. There are many difficulties along the way. "God hath not promised skies always blue, / Flower-strewn pathways all our lives through" (Hymns, #720). For this reason, by grace you have to stand firm in Christ, maintaining this life through holding Christ as the humanity. (The Glorious Vision and the Way of the Cross, pp. 42, 46-47)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 4

« WEEK 5 — DAY 3 »

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us,...One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

2 Tim. 4:8 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.

We should not think that as Christians our humanity is safeguarded. Whether our humanity will be safeguarded or not depends on whether or not we continue to love the Lord and consecrate ourselves. This is why the new way is helping us to be revived every morning and to overcome every day. Such a living will keep us in the proper condition. Otherwise, it will be impossible for us to live out the normal, proper humanity. (The Glorious Vision and the Way of the Cross, pp. 46-47)

Today's Reading

We have to know that the old creation and the natural life within us can do many things....Today, God sovereignly puts nations and rulers on earth. Romans 13 says, "Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God" (v. 1). All rulers govern for God to maintain the world situation. If there were no law courts, governments, or police stations on earth, we would not be able to live and work peacefully.

In addition, God has created a conscience within man. The conscience controls our walk and conduct. Moreover, we the saved ones have God added to our conscience. The conscience forms a part of man's spirit. Since God lives in our spirit, He lives in our conscience. However, God does not use brute force to rule over this part of us. Rather, He draws us with His love. We see this in the Lord's question to Peter, "Do you love Me?" Peter answered, "Yes, Lord, You know that I love You." The Lord said to him, "Shepherd My sheep" (John 21:16). This is His drawing us with His love. If we do not love the Lord, we lose the restraint that comes from this kind of attraction and are liable to do anything and everything.

When you see a storm, do not listen to rumors and do not be affected by those who have changed. Do not ask why....We have to look to the Lord's mercy today to keep us unchanged and to preserve us all the way to the end.

Mark 4 describes the Lord Jesus sitting in the boat with His disciples as they crossed over to the other side. Suddenly a great windstorm came, and the waves beat into the boat so that the boat was filling up. The disciples were very afraid, but Jesus was sleeping on the cushion in the stern (vv. 37, 38). The stern of a small boat is the part that is most easily swayed. Although the swaying was severe, the Lord still had a peaceful sleep.

May the Lord's blood cover me. I have the same sensation today. There may be windstorms. But I can still sleep in the stern. I hope that you also can be like this. You should know that even with such a short trip as the journey across the Sea of Galilee, there were still frequent windstorms and high waves.

Paul said in 2 Timothy 1 that all those in Asia had turned away from him (v. 15). Chapter 4 also shows us that Demas had forsaken Paul (v. 10). Moreover, Alexander did many evil things to Paul (v. 14). It seems that there was no one there who was one with Paul. But thank the Lord, there was still Timothy who was one with him. That is why in 2 Timothy Paul did not show any discouragement. Rather, he was singing the victory song. He said, "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" (vv. 7-8). If we love His appearing, we will be kept in the realm of having Christ as our humanity. When He returns, we shall surely be rewarded. (The Glorious Vision and the Way of the Cross, pp. 45-48)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 4

<< WEEK 5 — DAY 4 >>

Morning Nourishment

Lev. 2:1 ...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.

5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

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 fine flour of the meal offering was produced out of wheat that had passed through many processes, which signify the various sufferings of Christ that made Him "a man of sorrows" (Isa. 53:3). (Lev. 2:1, footnote 2)

Today's Reading

We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way.

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil. We may even say that He has been "oiled." He has been mingled with oil. This means that His humanity has been mingled with His divinity...In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32).

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection.

Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is revealed in the New Testament, and it is portrayed by the type in Leviticus 2. In this type, mingling is clearly depicted: the oil is mingled with the fine flour, and the fine flour is mingled with the oil. Although these two elements are mingled, the essence of each element remains distinct, and a third element is not produced. This is the correct understanding of mingling.

In the meal offering there is no honey, which will ferment (Lev. 2:11). This signifies that there is no natural affection or natural good in Christ...Nothing damages the church life, the Lord's ministry, and the Lord's work more than ambition and natural affection. Ambition for leadership is leaven, and leaven brings in corruption. Natural affection is honey, and honey brings in rottenness...The meal offering must have neither leaven nor honey. We should take Christ as fine flour without adding leaven or honey. We need to ask the Lord to purify us so that in our living there will be no leaven and no honey.

"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" (v. 13). The salt here is not common; it is the salt of the covenant of God, the covenant which is incorruptible and unchangeable. This salt seasons, kills germs, and preserves....The salt in the meal offering therefore refers to the death of Christ, to the cross.

The reason there is so much ambition and natural affection in the church is that there is too little salt. We are short of the cross of Christ, short of the application of Christ's death. If we have adequate salt in the church, ambition and natural affection will be crossed out. As long as the cross is here, salt is here; and as long as salt is here, the germs will die...Then we will have pure humility and pure love. We will be pure, and we will live a life like that of the Lord Jesus when He was on earth, a life without leaven and honey but full of salt. (Life-study of Leviticus, pp. 100-101, 113, 115-117)

Further Reading: Life-study of Leviticus, msgs. 11, 13-15

<< WEEK 5 — DAY 5 >>

Morning Nourishment

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.

7:38-39 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water....This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His word and exercising our spirit to pray-read the word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus' human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God.

Over a period of fifteen hundred years, God has prepared a book for us, the Bible, and has put it in our hands. He has also given His Spirit to us. The Spirit is within and the book is without. These two things added together are just Christ in His human life. When we exercise our spirit and pray-read the word, we touch the Spirit and enjoy Christ's human living. This is the meal offering. (Life-study of Leviticus, p. 110)

Today's Reading

We have probably never seen that the Spirit in John 7:37-39 is [very] much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that the Spirit was not yet because Jesus had not yet been glorified....The Scripture is speaking of a resurrected humanity.

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.

The Spirit of Jesus came forth from the very resurrected and ascended Jesus....We must consider who this "Me" is in Jesus' words: "If anyone thirsts, let him come to Me and drink" [v. 37]. It is not just the divine person. It is a man. 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. Tea has an abundance of water in it, but we do not call it water; we call it tea.

To have the flow of life, we all must drink of the humanity of Jesus. We must drink not only of the Spirit of God but of the Spirit of an exalted person, the Spirit of an exalted man. Our understanding is that we drink only of the Spirit of God, but this is not adequate. If we drink only water, we are still short of tea. Today we need to drink some "tea." We need to drink of the humanity of Jesus. We need to drink of the resurrected and ascended man Jesus. He is not only the Spirit of God but also the Spirit of Jesus. The bountiful supply is not of the Spirit of God but of the Spirit of Jesus Christ (Phil. 1:19).

We do not mean that we must be naturally human, but "Jesusly" human. We do not need any more of this poor, fallen humanity....We must learn to take the humanity of Jesus to be a proper person....Our Christian living must be up to the standard of the humanity of Jesus.

It is in the humanity of Jesus that we have the life, the growth of life, and the flowing of life. It is this kind of flowing life that satisfies others. 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. Such a flow of life is...a life that is always drinking of Jesus. This life is manifested not in a miraculous, divine, and heavenly way, but in a very human way. (Christ as the Reality, pp. 111-112, 116-118)

Further Reading: Life-study of Leviticus, msg. 12; CWWL, 1971, vol. 2, "Christ as the Reality," ch. 12

« WEEK 5 — DAY 6 »

Morning Nourishment

Matt. 5:13-14 You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men. You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

The Lord Jesus told us in Matthew 5 that we are the salt of the earth and the light of the world. The function of salt is to kill corrupting elements so that things may be preserved. There is much corruption on the earth today. Everywhere you go you can see the germs of corruption. How we need the salt! And the basic element of the salt is nothing but the humanity of Jesus. The humanity of Jesus in our daily walk is the heavenly salt. The more we live by the humanity of Jesus, the more salty we will be. With this humanity there is the killing power for all the corrupting germs. The more we apply, experience, and live by the humanity of Jesus, the more we will be the salt to this corrupted and corrupting generation. Hence, we see what a responsibility we have. It is not just a matter of shouting, "Jesus is Lord!" but of being the salt with the salting power. We all need the real transformation that comes from the application of the humanity of Jesus in our daily walk. (Christ as the Reality, p. 142)

Today's Reading

Furthermore, the problem today is not only a matter of corruption but also of darkness. How dark it is today! I simply do not dare to read the papers. The whole situation is under darkness. But, Hallelujah, the church is the lampstand, and we are the light! Yet we can be the light only by taking the humanity of Jesus.

In all spiritual matters the basic structure is the humanity of Jesus....This humanity is the heavenly salt and the divine light. Without this humanity the salt loses its flavor. May the Lord be merciful to us so that His humanity may be wrought into our Christian walk and daily living.

Then what is the way to enjoy such a humanity?...[There are] 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 sobermindedness" (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, pp. 143, 149-150)

Further Reading: Christ as the Reality, chs. 14-16; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3

WEEK 5 — HYMN

If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

1. If I'd know Christ's risen power. I must ever love the Cross;
Life from death alone arises; There's no gain except by loss.

Chorus
(C) If no death, no life, If no death, no life;
Life from death alone arises; If no death, no life.

The musical score is written in treble clef with a key signature of one sharp (F#) and a common time signature (C). It consists of four staves. The first two staves contain the main verses, and the last two staves contain the chorus. Chords are indicated above the notes.

2. If I'd have Christ formed within me,
I must breathe my final breath,
Live within the Cross's shadow,
Put my soul-life e'er to death.

3. If God thru th' Eternal Spirit
Nail me ever with the Lord;
Only then as death is working
Will His life thru me be poured.