

SERVICE FOR THE BUILDING UP OF THE CHURCH

(Saturday—Second Morning Session)

Message Five

The Humanity of One Who Serves the Lord

MC Hymns: 1174

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

- Lev 2:1 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.
- Lev 2:2 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.
- Lev 2:3 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.
- Lev 2:4 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.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Lev 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.
- Lev 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
- Lev 2:8 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.
- Lev 2:9 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.
- Lev 2:10 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.
- Lev 2:11 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.
- Lev 2:12 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.
- Lev 2:13 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.
- Lev 2:14 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.
- Lev 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.
- Lev 2:16 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.
- 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.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But 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.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

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.
- 1 Cor 12:31b ... And moreover I show to you a most excellent way.
 - 1 Cor 13:1 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.
 - 1 Cor 13:2 And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.
 - 1 Cor 13:3 And if I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.
 - 1 Cor 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;
 - 1 Cor 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;
 - 1 Cor 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;
 - 1 Cor 13:7 It covers all things, believes all things, hopes all things, endures all things.
 - 1 Cor 13:8a Love never falls away. ...
 - Matt 5:44 But I say to you, Love your enemies, and pray for those who persecute you,
- B. We must have boundless forbearance—Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22.
- Phil 4:5 Let your forbearance be known to all men. The Lord is near.
 - Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
 - Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
 - Luke 23:34a And Jesus said, Father, forgive them, for they do not know what they are doing. ...
 - Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
 - Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
- C. We must have unparalleled faithfulness—1 Cor. 4:2; 7:25b; Psa. 37:3.
- 1 Cor 4:2 Here, furthermore, it is sought in stewards that one be found faithful.
 - 1 Cor 7:25b ... but I give my opinion as one who has been shown mercy by the Lord to be faithful.
 - Psa 37:3 Trust in Jehovah, and do good; / Dwell in the land, and feed on His faithfulness.
- 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.
- 1 Pet 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.
 - 1 Pet 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,
 - John 13:3 Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God,
 - John 13:4 Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself;
 - John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.
 - 1 Pet 3:8 And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded;
 - Phil 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;
 - Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
- E. We must have utmost purity—Matt. 5:8; Psa. 73:25; 1 Tim. 1:5; 2 Tim. 2:22.
- Matt 5:8 Blessed are the pure in heart, for they shall see God.
 - Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
 - 1 Tim 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

- 2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
- 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.
- 1 Pet 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
- 1 Pet 1:16 Because it is written, "You shall be holy because I am holy."
- 2 Pet 2:5 And did not spare the ancient world but guarded Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly;
- 2 Pet 2:21 For it would be better for them not to have known the way of righteousness than, knowing it, to turn back from the holy commandment delivered to them.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- G. We must have brightness and uprightness—John 8:12; Luke 11:34-36; Psa. 36:7-10; 111:1.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
- Luke 11:34 The lamp of the body is your eye. When your eye is single, your whole body also is full of light; but when it is evil, your body also is dark.
- Luke 11:35 Watch out therefore that the light which is in you is not darkness.
- Luke 11:36 If therefore your whole body is full of light and does not have any dark part, the whole will be full of light as when the lamp with its rays illuminates you.
- Psa 36:7 How precious is Your lovingkindness, O God! / Thus the sons of men take refuge in the shadow of Your wings.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
- Psa 36:10 Continue Your lovingkindness to those who know You, / And Your righteousness to those who are upright in heart.
- Psa 111:1 Hallelujah! / I will give thanks to Jehovah with all my heart / In the council of the upright and in the assembly.

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:

- 2 Cor 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.
- Phil 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,
- 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.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- 2 Cor 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.
- 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).

Phil 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.

Phil 4:13 I am able to do all things in Him who empowers me.

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.

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

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

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.

2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor 5:15 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.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

2 Tim 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

2 Tim 4:10 For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.

2 Tim 4:14 Alexander the coppersmith did many evil things to me; the Lord will recompense him according to his works.

Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

Eph 4:20 But you did not so learn Christ,

Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

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.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

2 Tim 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

2 Tim 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain;

2 Tim 1:17 But being in Rome, he sought me out diligently and found me.

2 Tim 1:18 May the Lord grant him to find mercy from the Lord in that day. And in how many things he served me in Ephesus, you know best.

- 2 Tim 4:7 I have fought the good fight; I have finished the course; I have kept the faith.
 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.

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:

- Lev 2:1 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.
 Lev 2:2 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.
 Lev 2:3 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.
 Lev 2:4 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.
 Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
 Lev 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.
 Lev 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
 Lev 2:8 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.
 Lev 2:9 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.
 Lev 2:10 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.
 Lev 2:11 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.
 Lev 2:12 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.
 Lev 2:13 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.
 Lev 2:14 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.
 Lev 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.
 Lev 2:16 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.
 Psa 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.
 1 Pet 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;
 Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
 Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
 Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

- 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.

Lev 2:1 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.

John 18:38 Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find no fault in Him.

John 19:4 And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him.

John 19:6b ... Pilate said to them, You take Him and crucify Him, for I do not find fault in Him.

Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.

Luke 23:14 Said to them, You have brought this man to me as one who turns the people away, and behold, I have examined Him before you and found no fault in this man regarding the accusations you bring against Him.

Isa 53:3 He was despised and forsaken of men, / A man of sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him.

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.

Lev 2:1 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.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Luke 3:22 And the Holy Spirit descended in bodily form as a dove upon Him. And a voice came out of heaven: You are My Son, the Beloved; in You I have found My delight.

Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

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.

Lev 2:4 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.

Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

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.

Lev 2:1 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.

Lev 2:2 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.

Matt 2:11 And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh.

Matt 11:20 Then He began to reproach the cities in which most of His works of power took place,

- because they did not repent:
- Matt 11:21 Woe to you, Chorazin! Woe to you, Bethsaida! For if the works of power which took place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
- Matt 11:22 But I say to you, It will be more tolerable for Tyre and Sidon in the day of judgment than for you.
- Matt 11:23 And you, Capernaum, who have been exalted to heaven, to Hades you will be brought down. For if the works of power which took place in you had taken place in Sodom, it would have remained until today.
- Matt 11:24 But I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.
- Matt 11:25 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants.
- Matt 11:26 Yes, Father, for thus it has been well-pleasing in Your sight.
- Matt 11:27 All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt 11:30 For My yoke is easy and My burden is light.
- Luke 10:21 In that hour He exulted in the Holy Spirit and said, I extol You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and have revealed them to babes. Yes, Father, for thus it has been well pleasing in Your sight.
- 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.
- Lev 2:13 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.
- 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.
- Lev 2:4 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.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Lev 2:11a No meal offering that you present to Jehovah shall be made with leaven, ...
- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- 1 Pet 2:22 Who committed no sin, nor was guile found in His mouth;
- Luke 23:14 Said to them, You have brought this man to me as one who turns the people away, and behold, I have examined Him before you and found no fault in this man regarding the accusations you bring against Him.
- 1 Cor 5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump?
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
- 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.
- Lev 2:11 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.
- Matt 10:34 Do not think that I have come to bring peace on the earth; I have not come to bring

- peace, but a sword.
- Matt 10:35 For I have come to set men at variance: a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;
- Matt 10:36 And a man's enemies will be those of his household.
- Matt 10:37 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;
- Matt 10:38 And he who does not take his cross and follow after Me is not worthy of Me.
- Matt 10:39 He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.
- Matt 12:46 While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him.
- Matt 12:47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.
- Matt 12:48 But He answered and said to him who spoke to Him, Who is My mother, and who are My brothers?
- Matt 12:49 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!
- Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
- Mark 10:18 And Jesus said to him, Why do you call Me good? No one is good except One-God.

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.

- 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.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

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:

- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But 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.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- 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.
1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
 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.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 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.
- 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.
- 1 Tim 2:8 I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning;
- 1 Tim 2:9 Similarly, that women adorn themselves in proper clothing with modesty and sobriety, not with braided hair and gold or pearls or costly clothing,
- 1 Tim 2:10 But, what befits women professing godly reverence, by good works.
- 1 Tim 3:2 The overseer then must be without reproach, the husband of one wife, temperate, of a sober mind, orderly, hospitable, apt to teach;
- 1 Tim 3:3 Not an excessive drinker; not a striker, but forbearing; not contentious; not fond of money;
- 1 Tim 3:8 Deacons must similarly be grave, not double-tongued, not addicted to much wine, not greedy for base gain;
- 1 Tim 3:11 Women similarly must be grave, not slanderers, temperate, faithful in all things.
- 1 Tim 3:14 These things I write to you, hoping to come to you shortly.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 5:1 Do not upbraid an elderly man, but exhort him as a father, younger men as brothers,
- 1 Tim 5:2 Elderly women as mothers, younger women as sisters, in all purity.
- 2 Tim 3:1 But know this, that in the last days difficult times will come.
- 2 Tim 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,
- 2 Tim 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,
- 2 Tim 3:4 Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,

- 2 Tim 3:5 Having an outward form of godliness, though denying its power; from these also turn away.
- 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
- 2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.
- 2 Tim 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.
- 2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
- 2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
- 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
- Titus 2:2 Exhort older men to be temperate, grave, of a sober mind, healthy in faith, in love, in endurance;
- Titus 2:3 Older women likewise to be in demeanor as befits those who engage in sacred things, not slanderers, nor enslaved by much wine, teachers of what is good,
- Titus 2:4 That they may train the young women to love their husbands, to love their children,
- Titus 2:5 To be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed.
- Titus 2:6 The younger men likewise exhort to be of a sober mind,
- Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
- Gal 5:23 Meekness, self-control; against such things there is no law.
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- Phil 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.

F. The believers are the salt of the earth, those who kill and eliminate the earth's germs of corruption and rotteness; the basic element of the salt is the humanity of Jesus—Matt. 5:13; cf. Lev. 2:13.

Matt 5:13 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.

Lev 2:13 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.

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.

Matt 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

Matt 5:15 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house.

Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light

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.

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

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.

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the

- word of God,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- Psa 119:15 I will ¹muse upon Your precepts / And regard Your ways.
note 1 Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.
- 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.
2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.
Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
- D. 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.
1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
- E. We need to experience the Lord’s being with our spirit to have the presence of grace—4:22; Gal. 6:18.
2 Tim 4:22 The Lord be with your spirit. Grace be with you.
Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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.

Excerpts from the Ministry:

THE HUMANITY OF JESUS FOR THE FLOWING OF LIFE

John 7:37-39: “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But 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.”

This portion of the Word is very much related to the humanity of Jesus. We all know these verses well; I believe that many of us can recite them. We pay our attention in these verses mostly to the matter of the living water. And it is clear that the living water is just the Spirit. But we have probably never seen that the Spirit in this passage is 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. This proves that the Spirit was constituted with the glorified humanity of Jesus. We must realize that at this point the Scripture is

speaking of a resurrected humanity.

THE SPIRIT OF JESUS

The Spirit mentioned here is different from the Spirit of God. The Spirit of God already existed. We could never say that the Spirit of God was not yet. But the very Spirit mentioned here by the Lord Jesus was not yet. Hence, this Spirit must be something new and different from the Spirit of God. The Spirit of God was constituted only with the divine essence of God. But after the resurrection of Christ, the Spirit was constituted with something more. He not only had the divine essence but the human essence as well. Formerly, the Spirit of God was constituted with God's essence only, but now the Spirit of Jesus is constituted not only with the essence of God but also with the essence of a man. Previously, the Spirit had only one element—the divine; now the Spirit of Jesus includes two elements—the divine and the human. Thus, before Jesus was glorified, which means before He was resurrected, the Spirit of Jesus was not yet. The Spirit with the divine essence was there, but the Spirit with both the divine and human essence was not yet.

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. For example, you cannot serve tea without water. In order to serve tea, you must add tea into the water. Before Jesus was resurrected, the Spirit of God was mighty, but He could not be the flowing life in man. If He would flow in man, He required the human nature of Jesus to be added into Him. If the Spirit of God were to be the flowing life in angels, He probably would not need the humanity of Jesus. But if He is to be the flowing life to man, He requires the human element. He needs the human nature of Jesus.

CONFIRMATION BY ANDREW MURRAY

It was about eighteen or twenty years ago when we began to see this matter in John 7:37-39. At that time we began to minister these things according to what we had seen and experienced. I was always a little hesitant, however, to say that today the Spirit of Jesus contains not only the divine element but also the human essence. To say this is not a small thing. We realized that some might accuse us of teaching heresy when we said that the human essence is in the Holy Spirit. How could the Holy Spirit have any human element? However, according to the light we received from the Lord and the experiences we had had in the past, we saw that this is absolutely the truth. The Spirit of Jesus today contains the human element.

Then one day I was reading again chapter 5 of *The Spirit of Christ* by Andrew Murray. There I received the strongest confirmation. Chapter 5 has been in this book for years, but in the concept of many, it is entirely new. Listen to what Andrew Murray says:

We know how the Son, who had from eternity been with the Father, entered upon a new stage of existence when He became flesh. When He returned to Heaven, He was still the same only-begotten Son of God, and yet not altogether the same. For He was now also, as Son of Man, the first-begotten from the dead, clothed with that glorified humanity which He had perfected and sanctified for Himself. And just so the Spirit of God as poured out at Pentecost was indeed something new...When poured out at Pentecost, He came as the Spirit of the glorified Jesus, the Spirit of the Incarnate, crucified, and exalted Christ, the bearer and communicator to us, not of the life of God as such, but of that life as it had been interwoven into human nature in the person of Christ Jesus.

Christ came not only to deliver man from the law and its curse, but to bring human nature itself again into the fellowship of the Divine life, to make us partakers of the Divine nature. He could do this, not by an exercise of Divine Power on man, but only in the path of a free, moral, and most real human development. In His own person, having become flesh, He had to sanctify the flesh...From His nature, as it was glorified in the resurrection and ascension, His Spirit came forth as the Spirit of His human life, glorified into the union with the Divine, to make us

partakers of all that He had personally wrought out and acquired, of Himself and His glorified life. In virtue of His atonement, man now had a right and title to the fullness of the Divine Spirit, and to His indwelling, as never before. And in virtue of His having perfected in Himself a new holy human nature on our behalf, He could now communicate what previously had no existence—a life at once human and Divine.

Christ had entered with our human nature, in our flesh, into the Holiest of all... In our place, and on our behalf, as man and the Head of man, He was admitted into the full glory of the Divine, and His human nature constituted the receptacle and the dispenser of the Divine Spirit. And the Holy Spirit could come down as the Spirit of the God-man—most really the Spirit of God, and yet as truly the spirit of man. He could come down as the Spirit of the glorified Jesus to be in each one who believes in Jesus, the Spirit of His personal life and His personal presence, and at the same time the spirit of the personal life of the believer. Just as in Jesus the perfect union of God and man had been effected and finally completed when He sat down upon the throne, and He so entered on a new stage of existence, a glory hitherto unknown, so too, now, a new era has commenced in the life and work of the Spirit. He can now come down to witness of the perfect union of the Divine and the human, and in becoming our life, to make us partakers of it. *There is now* the Spirit of the glorified Jesus: He hath poured Him forth; we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing.

We must seek to know the New Life, the Life of Glory and Power Divine in human nature, of which the Spirit of the glorified Jesus is meant to be the Witness and the Bearer... We have the most intense personal interest in knowing and understanding what it means that Jesus is glorified, that human nature shares the life and glory of God, that the Spirit was not yet, as long as Jesus was not glorified.

This is it of which Jesus says, that whoso believeth in Him shall never thirst, but shall have rivers of waters flowing out of him. This alone it is that satisfies the soul's thirst, and makes it a fountain to quicken others; the Personal Indwelling of the Holy Spirit, revealing the Presence of the glorified Jesus.

FROM A LOWER TO A HIGHER FORM

Stated in a simple and brief way, Jesus was God incarnated to be a man. Then He was crucified and resurrected. By crucifixion and resurrection, He was transfigured from a lower to a higher form. For example, suppose we have a seed with life in it. The form is low, but if the seed is sown in the earth, it grows, through decay and death, from a lower degree to a higher (see 1 Cor. 15:37, 42-43). It was a seed, but now it has become a flower. The form of the seed is lower, while the stage of the flower is much higher. It was the same with Jesus when He was in the flesh before His crucifixion. His form was low, but by His crucifixion and resurrection, His form became higher, yet it still remained the same nature. The nature and essence were the same, but the form was different. He was flesh before His crucifixion, and He was still flesh after His crucifixion (Luke 24:39), but the form had changed. He did not through death and resurrection relinquish His flesh. He still retained the flesh but in a higher, resurrected form. Then from this resurrected and ascended Jesus, the Spirit of Jesus came forth. Whatever is in Jesus and whatever He has obtained and attained are now all in this Spirit of Jesus.

Suppose we have a teapot full of tea from which we pour a cup of tea. Obviously, whatever is in the teapot will be exactly the same as what is in the cup. The tea in the cup is the same as that in the teapot. The Spirit of Jesus came forth from the very resurrected and ascended Jesus. By this we realize that today the Spirit of Jesus has not only the divine essence but also the human essence of Jesus. There is not only divinity but also humanity. We must consider who this "Me" is in Jesus' words: "If anyone thirsts, let him come to Me and drink." 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.

THE NATURAL CONCEPT

I am afraid that many of us still think that whenever we come to Jesus to drink of Him, we drink of Him only as a divine person. Few Christians today have the concept that when they drink of Jesus, they are not only drinking of a divine person but also of a human being. They are not drinking only of the divinity of Jesus but even the more of His humanity.

I have seen many who have received the so-called Pentecostal experience with the manifestation of gifts. The strange thing was that in their daily life there was no flow of life. In the meetings, they spoke frequently in tongues and exercised many of the gifts, but when they were in their homes, the flow of life was missing. For many years I have been observing this situation. Of course, concerning those who love the world and do not care for the Lord's interest, it is understandable that they do not have the flow of life. But what is the reason that those who are so much in the manifestation of the gifts do not have it? I believe the answer is in John 7. 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).

NORMAL CHRISTIANS

Now let us apply all these things in a practical way. Many Christians would like to be angels. And we all expect to be powerful, spiritual, and heavenly. Perhaps you have never had the desire to be an angel, but you did hope to be a spiritual person full of power and able to do many miracles. But among millions of real Christians today, where is such a man? There are always many exaggerated reports, but once you go there, there is nothing. God's economy today is not like that. His purpose is that we drink of this uplifted humanity. God has no intention of making us angels, but of making us normal Christians with a normal humanity. Of course, we do not mean that we must be naturally human, but "Jesusly" human. We do not need any more of this poor, fallen humanity. Our humanity is not suitable to be brought to God the Father as the meal offering. Our humanity is good only for the lake of fire.

We must learn to take the humanity of Jesus to be a proper person. If under God's sovereignty you are a young man, you must behave yourself as a proper young man. I do not mean according to the worldly standard but according to the humanity of Jesus. If under God's sovereignty you are a wife, a husband, a father, or a mother, you must be a proper one, not according to our standard but according to God's standard. God's intention is that we would have a proper family life, not by our humanity but by the humanity of Jesus. We should be different from all the other husbands or wives, whether they are good or bad. Their standard is not ours. Our standard is much higher and more practical than theirs. Ours is the humanity of Jesus.

Where is the humanity of Jesus today? We have already seen that the humanity of Jesus is in the Spirit of Jesus. If we will drink of the Spirit of Jesus, we will obtain the element of His humanity. As a husband, the Lord's humanity will strengthen you to be a husband who is absolutely agreeable with God's economy. It will not be according to any Christian standard or social standard. Neither Christianity nor society should be the standard of our human living. Our Christian living must be up to the standard of the humanity of Jesus.

Young people have asked me if Christians should have any kind of exercise for their health. We do need some exercise, but to exercise in the same way as the world is wrong. Even in the matter of

bodily exercise, we need the humanity of Jesus. Some young people seeking to go on with the Lord have said that they could never exercise with unbelievers. I told them that they were one hundred percent right. I do not believe that any Christian who is one with the Lord can play in certain games and be on certain teams. Many times I partake of bodily exercise, but it is not according to my own natural humanity but the humanity of Jesus. It is not a matter of whether we exercise or not. It is absolutely a matter of what kind of humanity we are exercising. If you exercise your own humanity, that is wrong. We all must be one with Jesus in whatever we do by taking Him as our humanity. If we cannot take His humanity in any course of action, we had better not do it. I do not mean that we should not be a human being. We must be the best human being but not by our own humanity. We need the humanity of Jesus, and this humanity is in the Spirit of Jesus.

THE FLOWING, SATISFYING LIFE

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 not a matter of speaking in tongues or the manifestation of gifts; nor is it a matter of power, knowledge, or teaching; rather, it 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.

To be a mother is a very human matter, but you should not be a mother by your own humanity but by the humanity of Jesus. I do not mean that if formerly you did not properly care for your family as a mother, you must now be more human and care for your family in a better way. That is not the revelation from the Lord but the culture of human society. What I mean is that, as a mother, you need to be a mother by the humanity of Jesus. As a wife, you need to be a wife by the humanity of Jesus.

We must be proper human beings, not by our humanity but by the Lord's humanity. As a wife, we must be a wife by His humanity; as a husband, we must be a husband by His humanity; as a student, we must be a student by the humanity of Jesus. Eventually, we all will be so different yet so human. We will be wives, husbands, students, parents, children, and teachers by the humanity of Jesus. If we are this kind of person, we will have the flow of life that will satisfy others. I believe that if all the brothers and sisters who are teachers would be this kind of person, there would be a real flow of life in the schools. The other teachers and students would realize that there is something satisfying, living, and flowing within you. They might not be able to explain it, but they would sense it.

If you are a brother who is drinking of Jesus by enjoying His humanity, it may seem that you do not have power, yet the flow of life within you will satisfy, convince, attract, and eventually convert others. This is the spreading of the gospel in the church life. This kind of gospel preaching does not depend so much on the power but on the life that enjoys Christ's humanity.

The humanity of Jesus not only has much to do with the producing of gifted persons, but it also produces the flowing of the inner life to satisfy others. There is no other way to have such a flow of life but by enjoying the humanity of Jesus by drinking of the Spirit of Jesus all the time. We must have a real change in our concept. Whenever we pray, we must pray with this concept. Whenever we are drinking of the Spirit, we must drink of Him with this concept. We are not drinking of the Spirit for power, might, or miracles, but we are drinking of the Spirit of Jesus for the humanity of Jesus. As Andrew Murray said, it is not with the exercise of divine power but with real human development. We need the proper humanity for our human life, and this proper humanity is not ours but Jesus'. His humanity is not only the pure one but also the resurrected, uplifted one. His humanity has been transfigured from a lower to a higher stage. And today we must drink of this uplifted, higher humanity for our human life. May the Lord be gracious to us so that we may put all these things into practice. (*Christ as the Reality*, pp. 111-120)