

CRYSTALLIZATION-STUDY OF LEVITICUS (1)

Eating Christ as the Meal Offering to Become the Reproduction of Christ for the Fulfillment of God's Purpose (Message 5)

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

- I. The meal offering typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him—Lev. 2:1.
- II. We need to eat Christ as our meal offering so that He can live again on the earth through us in His divinely enriched humanity—v. 3; John 6:57, 63:
 - A. By eating Christ as our meal offering, we become the reproduction, duplication, and enlargement of Christ as the meal offering—an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven or honey—Lev. 2:1-16.
 - B. By eating Christ as our meal offering, we can live and magnify Him, the wonderful, excellent, and mysterious God-man who lived in the Gospels—Luke 1:35; 3:22; 4:1, 18a; 23:14.
- III. The Gospel of Luke unveils the God-man living of the Lord Jesus, the Man-Savior as typified by the meal offering—Lev. 2:1-16:
 - A. In the Gospel of Luke we see the kind of man that God intended to have in Genesis 1 and 2—Luke 8:39; Gen. 1:26-27; 2:7, 9:
 1. God's purpose is to have a corporate God-man in order to express Him and represent Him—1:26-27; Luke 1:68-69, 78-79.
 2. The incarnation of Christ is closely related to God's purpose in His creation of man—Rev. 4:11; Eph. 1:9; 3:11; Gen. 1:26-27; John 1:14; Luke 1:35.
 3. The Lord Jesus, the God-man, is a composition of the divine essence with all the divine attributes and the human essence with all the human virtues—vv. 35, 75; 2:40, 52. [132]
 4. The conception of the Savior was God's incarnation (the

mingling of God and man as typified by the meal offering), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing the God-man of two natures—divinity and humanity—[Lev. 2:4-5](#); [John 1:14](#); [Matt. 1:18, 20](#); [Luke 1:35](#):

- a. The Man-Savior is a genuine man with the real human nature and the perfect human virtues for the qualification to be man's Savior—[1 Tim. 2:5](#); [Heb. 2:14](#); cf. [John 19:5](#).
 - b. He is also the complete God with the true divine nature and the excellent divine attributes to empower and ensure His ability to save man—[Col. 2:9](#); [1 John 1:7](#); [Acts 20:28](#).
 - c. When He was on earth, the Man-Savior lived a life that was the mingling of the divine attributes and the human virtues; this is the highest standard of morality—[Luke 2:40, 52](#).
 - d. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues, by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection—[Matt. 4:18-22](#); [19:13-15](#); [Mark 16:7](#); [Luke 8:1-3](#).
 - e. The divine nature with its attributes was expressed in the Lord's human nature with its virtues; thus, the living of the Lord Jesus was humanly divine and divinely human—[1:26-35](#); [2:7-16, 34-35, 40, 52](#).
- B. The Gospel of Luke unveils the ministry of the Man-Savior in His human virtues with His divine attributes—[7:1-17, 36-50](#); [10:25-37](#); [15:11-32](#); [23:42-43](#).
- C. As revealed in the Gospel of Luke, the Lord Jesus had the highest standard of morality—[1:31-32, 35, 68-69, 78-79](#):
1. The highest standard of morality is the standard of life required by God—a life in which the divine attributes are expressed in the human virtues—[Matt. 5:48](#).
 2. The highest standard of morality is the living of the One—the Lord Jesus Christ as the Man-Savior—whose life was [133] a composition of God with the divine attributes and man with the human virtues—[Luke 1:35](#).
 3. A living where the human life is filled with the divine life and where the human virtues are strengthened and enriched by the divine attributes is what we call the highest standard of

morality—6:35; 7:36-50.

4. God is expressed in the living that is according to the highest standard of morality—5:12-16.
- IV. By partaking of Christ as the meal offering, we become the reproduction of Christ—the church as a corporate meal offering—Lev. 2:1-4; 1 Cor. 12:12; 10:17:
- A. Romans 8 reveals that, as believers in Christ, we should be a duplication of Christ as the meal offering; we should be a copy, a reproduction, of Christ and thus be the same as He is—vv. 3, 2, 13, 11.
 - B. If we eat Christ as the meal offering, we will be constituted with Christ and thereby become the enlargement of Christ as the meal offering—the church as the corporate Christ, the corporate meal offering—Lev. 2:3; 1 Cor. 12:12; 10:17.
 - C. The meal offering, which is our daily supply, is not merely Christ but Christ with the church life—1:30, 2, 9:
 1. Our hunger is satisfied not only by Christ but also by the church life; therefore, we should feed not only on Christ but also on the church life.
 2. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church—John 6:57b; 1 Cor. 12:12; 1:2.
 - D. We need to be blended together into one Body by living the meal-offering church life—12:24:
 1. The flour meal offering signifies both the individual Christ and the individual Christian; the cake meal offering signifies the corporate Christ, Christ with His Body, the church—Lev. 2:4; 1 Cor. 12:12; 10:17.
 2. The meal offering is a type of the blending for the fulfillment of God's economy—Lev. 2:4; 1 Cor. 10:17; 12:24; John 12:24:
 - a. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross [134] and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
 - b. Fellowship blends us; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church's life and work so that Christ can be all and in all—cf. Col. 3:10-11.

- V. By partaking of Christ as the meal offering, we may possess the humanity of Jesus for the Lord's recovery, for the spiritual warfare, and for the kingdom of God—[2 Tim. 2:19—3:14](#); [2 Cor. 10:1-5](#); [Rev. 1:9](#); [Rom. 14:17](#):
- A. We need the humanity of Jesus for the Lord's recovery—[2 Tim. 2:19—3:14](#):
1. Because of the degradation of the church and the corruption of society, we are in a situation that requires the Lord's humanity for His recovery:
 - a. In order to have the Lord's recovery in such a degraded time, we need a proper humanity.
 - b. In order to stand up in this degraded age, what we need is not mainly the divine power but the humanity of Jesus—[2:24-25](#).
 - c. The Lord is doing a recovery work in which He needs a people who take Him as their humanity—[3:10-12](#).
 2. In the midst of the degradation of the church and the corruption of society, we are here for the Lord's recovery, and for this we need the humanity of Jesus to fulfill God's purpose—[1:9](#).
- B. We need the humanity of Jesus for the spiritual warfare—[2 Cor. 10:1-5](#):
1. The spiritual warfare between the enemy and the saints is mainly dependent upon the humanity of Jesus—[Gen. 3:15](#); [1 Cor. 15:47](#); [Heb. 2:14](#).
 2. For the church to fight the spiritual warfare, we all need the proper humanity—[Eph. 5:17—6:13](#).
 3. To fight the battle against the enemy, we must exercise the humanity of Jesus—[2 Cor. 10:1](#).
 4. In ourselves we do not have the proper humanity, but we have Christ within us, and His humanity is the proper humanity for the spiritual warfare—[Col. 1:27](#); [1 John 4:4](#).
[135]
- C. We need the humanity of Jesus for the kingdom of God—[Rev. 1:9](#); [Rom. 14:17](#):
1. For God to have a kingdom on the earth, there is the need for His redeemed and regenerated people to possess the humanity of Jesus and to have the proper human virtues—[1 Cor. 6:9-10](#); [Gal. 5:19-21](#); [Eph. 5:3-5](#).
 2. When we have the humanity of Jesus, we will not only be in the kingdom of God—we will be the kingdom of God—[Rom.](#)

14:17.

3. The overcomers become qualified to reign with Christ by having the humanity of Jesus worked into them—**Rev. 20:4, 6.**

[136]

MESSAGE FIVE

EATING CHRIST AS THE MEAL OFFERING TO BECOME THE REPRODUCTION OF CHRIST FOR THE FULFILLMENT OF GOD'S PURPOSE

These messages may appear somewhat simple, but the significance of the points in them is profound. In our study of the message outlines, we need to spend time to dive into the depths of these revelations so that they can be internalized and constituted into our being.

This message is a continuation of Message 4 concerning the meal offering. In Message 4 we saw a complete view of the meal offering typifying the God-man living of Christ, typifying our Christian life as the duplication of Christ's God-man living, and typifying the church life as the corporate meal offering. The title of this message is "Eating Christ as the Meal Offering to Become the Reproduction of Christ for the Fulfillment of God's Purpose." When we see the phrase *eating Christ as the meal offering* in the title, we should not be quick to conclude that this message is about how to eat Jesus. The burden that we will emphasize in this message is not a superficial matter but something profound, deep, and high concerning the reproduction of Christ. The eating of Christ as the meal offering issues in the reproduction of Christ. Even the matter of eating Christ does not merely imply pray-reading and calling on the name of the Lord. We will consider the matter of eating, but the burden in this message is our realization that God's goal in making the provision of the meal offering is for us to eat Him and partake of Him with a view to our becoming His reproduction. This touches the eternal purpose of God.

In the heart of God there is the divine thought of being reproduced. We need to know, from the entire Bible, God's divine thought of reproducing Himself. The word *reproduction* is not in the Bible, yet the thought of reproduction is clearly revealed in the Bible. In Genesis, after God created the heavens and the earth, His archangel rebelled, corrupting and

destroying everything. God had to come in to restore, to reconstruct, all the devastation. In His restoration through the six days of creation, God [137] restored the plant life and the animal life. There were the plants, the cattle, the fish in the sea, and the birds in the air. Ten times in [Genesis 1:1-25](#) we are told that God brought forth various forms of life—plants, birds, sea creatures, cattle, and the creeping things—each according to its own kind. God saw everything that He had created and said that it was good. Then in the midst of the sixth day, there was a conference among the Godhead. As a result of this council held among the three of the Godhead, God said,

Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth. (v. 26)

The word *man* in Hebrew is *adam*, which means “red clay.” After God created all the plant life and animal life according to their kind, God then said, “Let Us make *adam*, red clay, in Our image, according to Our likeness.” The man that God formed was a lump of red clay made in His image. In His creation of man, God was producing His own kind. In God’s original intention there was not mankind; there was only Godkind. Man was *adam*, red clay. God wanted to make this red clay in His own image. These red clay figures were made in the image of God for the expression of God and for the representation of God. They were to be a duplication, a reproduction, of God. After God made man, both male and female, God blessed them and told them to be fruitful and to multiply. God expected that this red clay with His image, which was just a duplication and a reproduction of Himself, would be multiplied to replenish the whole earth.

At the time of creation the red-clay man had only the outward form and likeness of God. Man did not yet have the life of God. God brought Adam and Eve before the tree of life, intending to dispense His life into them. At that time man was altogether neutral. However, before God was able to dispense His life into this man, Satan came in and seduced man to partake of the tree of the knowledge of good and evil and thereby injected his poison into man. As a result, these red-clay creatures—Adam and Eve—who were made in God’s image outwardly, now possessed the evil nature of Satan. Instead of becoming God’s duplication, they became fallen mankind. In the New Testament the Lord Jesus pointed out that fallen men were of their father, the devil ([John 8:44](#)). Likewise, [1 John 3:10](#) speaks of the “children of the devil.” As fallen men, we are [138] the reproduction of the devil. Sadly, God could not obtain His reproduction after the creation of man. His plan to reproduce Himself was not completed due to Satan’s

interruption, but God could never forget His intention. In [Genesis 3:15](#) He promised that the seed of the woman would come; this seed would bruise the head of the serpent, and the serpent would bruise His heel. Eventually, the seed of the woman would come to fulfill and to complete what God had intended.

It took four thousand years for that promise to be fulfilled, and it was fulfilled by God Himself coming to be a man. What God had originally intended in [Genesis 1](#) was then, at least in the first stage, fulfilled by Christ coming as the incarnation of God. Christ came to be that man, who is the image of God ([Col. 1:15](#); [Heb. 1:3](#)). Christ not only has the image of God; He is the image of God and possesses the life of God. He is that man who is the very reproduction of God. While on the earth, He told His disciples, “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit” ([John 12:24](#)). Christ was indicating that He was that unique grain and that He was going to fall into the earth and die so that many grains would be produced. All those many grains as His reproduction would look exactly like the original grain. The reproduction of the Lord Jesus was carried out in this way. He did not come merely to be a Savior to die for man’s sins and to redeem and deliver them from God’s condemnation. He came to be that unique grain to die in order to reproduce Himself in millions and millions of His believers as the many grains. Furthermore, He has blended these grains together so that they would become the one loaf, the church, the Body of Christ ([1 Cor. 12:24](#)).

This matter is further developed in the Epistles, especially by the apostle Paul. For example, in [Romans 8:28-29](#), Paul reveals that God’s purpose in calling us and in saving us is so that we may be conformed to the image of the firstborn Son of God. In [Colossians 3:4](#) Paul says, “When Christ our life is manifested, then you also will be manifested with Him in glory.” It is God’s desire and intention to gain a reproduction of Himself. God’s pleasure and happiness is to have Himself reproduced for His expression throughout the universe. Jesus Christ came to produce the many grains. Now we are blended together to be the one loaf. We are in the process of being conformed to the same image as the firstborn Son of God.

In [Revelation 21](#) we see that the light of the New Jerusalem is like jasper ([v. 11](#)). The wall of the city is of jasper ([v. 18](#)). The first foundation [[139](#)] of the city is also jasper ([v. 19](#)). Moreover, the very God sitting on the throne is like jasper in appearance ([4:3](#)). When we look at the New Jerusalem, we see that God, the wall, the foundation of the wall, and the light of the city are all jasper. The whole city is jasper. Therefore, at the end of the Bible

we see that God has been reproduced, enlarged, and expanded. At such a point, God and His redeemed, regenerated, and transformed elect bear the same appearance and expression.

Have you ever thought that human beings bear God's resemblance? Brother Lee once gave a message entitled "The Resemblance of God and Man in Their Images and Likenesses" (*Life-study of 1 and 2 Chronicles*, pp. 85-89). God resembles man; man resembles God. God made the red clay in His image and according to His likeness to be His duplication, His reproduction. This is what we have at the end of the Bible as the consummation of the entire divine revelation. This is the highest peak of all the divine truths in the Bible. This is also the highest gospel. This is the totality of all the visions and all the revelations in the Bible. God is being reproduced in His people. He is God yet man, and we are man yet God. We have become God's reproduction; we are the same as God, and He is the same as us. This is God's eternal desire and His good pleasure.

This vision must control us. If we see this, we will understand why there is the meal offering. The meal offering is not merely something for us to eat and be satisfied with. We know that the burnt offering must be wholly offered to God and be completely burned up. We cannot share in any part of the burnt offering. However, we can partake of the meal offering. When we talk about eating, we are not merely speaking about something for our own enjoyment and satisfaction. We need to consider the matter of eating in relation to God's gaining a reproduction. We become what we eat. Eating Christ is not just a matter of being satisfied and supplied; eating is a matter of becoming the reproduction of Christ.

We must be clear concerning the reproduction of Christ, and it should become a controlling vision to us, because this is the subject of the entire Bible. Brother Lee called this "the 'diamond' in the 'box' of the Bible" (*Life-study of 1 & 2 Samuel*, p. 204). For God to gain the reproduction of Christ is the crystallization of the entire Bible. In order for God to gain this reproduction, He will not take the way of an assembly line, in which all the reproductions are mechanically manufactured according to a prototype. God could have created many clay figures, but He did not. Instead, God made one man, and He charged Adam and Eve to be fruitful and multiply and to replenish the earth. God's way is [140] a way of life. God does not take the mechanical or organizational way but the organic way. Moreover, God gains the reproduction of Christ through the mingling of the divine nature with the human nature. The divine nature with the divine essence and the divine attributes mingled with the human nature with the human essence and the human virtues brings forth such a reproduction. It is

through this organic process, through the mingling of divinity with humanity, and by the practical way of eating that we can become such a reproduction of God organically. We can eat Jesus as the meal offering. We must realize that our eating of Jesus is not merely for our enjoyment and our satisfaction but so that we may become His reproduction. Only in this way can God's eternal purpose be fulfilled.

**THE MEAL OFFERING TYPIFYING
CHRIST IN HIS HUMANITY AS FOOD FOR GOD
AND ESPECIALLY FOR THOSE
WHO HAVE FELLOWSHIP WITH GOD AND SERVE HIM**

The meal offering typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him ([Lev. 2:1](#)). Praise the Lord that we have a share in the meal offering! The burnt offering had to be wholly burned up for God, but with the meal offering there is a portion for God and a portion also for the serving ones.

**NEEDING TO EAT CHRIST AS OUR MEAL OFFERING
SO THAT HE CAN LIVE AGAIN ON THE EARTH
THROUGH US IN HIS DIVINELY ENRICHED HUMANITY**

We need to eat Christ as our meal offering so that He can live again on the earth through us in His divinely enriched humanity ([v. 3](#); [John 6:57, 63](#)). Jesus came as the incarnation and embodiment of the Triune God. He came to live the Father. As the burnt offering, He came not just for the purpose of accomplishing redemption but also to live because of the Father. In [John 6:57](#) He said, "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." The Lord Jesus did everything for the Father, by the Father, through the Father, and in the Father. He could have come directly as the Savior to die instantly on the cross in order to shed His blood for us, but instead, He passed through a journey of thirty-three and a half years, beginning with conception and passing through childhood, adolescence, and adulthood until His death on the cross. His thirty-three and a half years of human life on the earth was for living out a [141] God-yet-man life and a man-yet-God life. Although He had the human life, He did not live by that life; rather, He lived by the divine life, expressing the divine attributes in His human virtues. After thirty-three and a half years, He was crucified and resurrected; through this process He, as the unique grain, produced many

grains.

He expects all the believers to be exactly like Him. We should never forget that we are not merely sinners saved by grace; we are little “Jesuses.” We are all God-men. We need to daily remind ourselves that we are not merely men but God-men. You are not just a redeemed sinner. You are a God-man. After Jesus died and resurrected, He reproduced Himself in many God-men, who are human beings and yet have God living within them, mingling with them, and becoming one with them.

In Message 2 we read the footnote on [Acts 28:9](#), concerning Jesus living again on the earth through Paul while he passed through turmoils, persecution, stormy seas, despising, rejection, oppositions, and attacks. Nevertheless, this servant of the Lord lived the most excellent life. This was Jesus living again in His excellent, virtuous, aromatic, and divinely enriched humanity. Today in the Lord’s recovery and at the end of this age, the Lord must have a corporate reproduction of this excellent, aromatic, virtuous God-man living, the living that is the mingling of God and man.

**By Eating Christ as Our Meal Offering,
Our Becoming the Reproduction, Duplication,
and Enlargement of Christ as the Meal Offering—
an Offering Composed of Humanity Oiled with Divinity
in Resurrection through Christ’s Death
and without Leaven or Honey**

By eating Christ as our meal offering, we become the reproduction, duplication, and enlargement of Christ as the meal offering—an offering composed of humanity oiled with divinity in resurrection through Christ’s death and without leaven or honey ([Lev. 2:1-16](#)). In Message 4 we saw the elements that constitute the meal offering. The meal offering is made of fine flour, signifying Christ’s humanity; oil, which signifies the Spirit as the divine element of Christ; frankincense, signifying resurrection; and salt, which signifies the death of Christ. The meal offering cannot be made with any kind of leaven, which signifies corruption or anything negative, or with honey, signifying natural affection or natural goodness. [142]

**By Eating Christ as Our Meal Offering,
Our Being Able to Live and Magnify Him,
the Wonderful, Excellent, and Mysterious God-man**

Who Lived in the Gospels

By eating Christ as our meal offering, we can live and magnify Him, the wonderful, excellent, and mysterious God-man who lived in the Gospels (Luke 1:35; 3:22; 4:1, 18a; 23:14). In John 6:55 the Lord said, “My flesh is true food, and My blood is true drink.” People were stumbled by what He said because His word was hard (vv. 60-61). They may have thought, “How can we eat Him? How can we drink His blood?” As a result, many disciples left Him (v. 66). In verse 63 the Lord said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” In other words, He was saying, “When I talk to you about eating My flesh and drinking My blood, I am not speaking about eating My physical flesh. Even if you could eat it, that would profit you nothing. The words that I speak to you, they are spirit and they are life. He who eats Me, he shall live because of Me.” When we eat Jesus, we have to eat His word. We have to eat the word that is spirit and the word that is life.

There are at least three steps in the process of eating. First, we must receive the food; that is, we must open our mouth and take in the food. We do not eat by staring at our food. If we are served a piece of steak, we cannot eat it by merely staring at it; we must open our mouth to take it in. However, the process of eating is not completed by taking in that piece of steak. We must let that piece of steak be digested in us. After it is digested, that piece of meat will be assimilated into our being. The process of eating is completed only after the food has been received, digested, and assimilated.

How do we eat Jesus as the meal offering? This meal offering is the God-man living exhibited by Jesus in His earthly life. We must see this, and we must be thoroughly impressed, convinced, and infused with the God-man living of Jesus. With such a view, we must first open our being to receive Him into us. This is why we need to exercise our spirit to pray the Lord’s word back to Him. This is for our receiving.

However, receiving His words alone is not enough. In order to go on to digest His words, we must say Amen to Him. When this God-man was opposed, He did not defend Himself or try to vindicate Himself. Suppose we have just finished pray-reading some verses in the morning, [143] and when we come out to the dining table, our spouse complains about our having spent so much time. At this juncture, we may feel that our spouse does not understand, and we may want to defend ourselves by claiming that we were enjoying the Lord. Earlier, we were receiving God’s word,

but now we are defending and justifying ourselves. If, instead, we were to say Amen, we would allow the food that we just ate to be digested in us. If we begin to argue with our spouse, it would be as if we spit out the food we had just eaten. Our saying Amen allows for digestion and assimilation, the absorption, to occur. By saying Amen, we accept the Lord's arrangement, and we agree with what He has measured to us. We must learn to apply this principle in many areas of our daily life. The process of eating is thus completed. We eat the human life of Jesus by first seeing such a model, then opening our being to receive Him, and then saying Amen to Him in all our situations to apply Him in our environment. By this, we allow Him to reach every part of our inner being. This is what we mean by eating Christ as our meal offering.

**THE GOSPEL OF LUKE UNVEILING
THE GOD-MAN LIVING OF THE LORD JESUS,
THE MAN-SAVIOR AS TYPIFIED BY THE MEAL OFFERING**

**In the Gospel of Luke
Our Seeing the Kind of Man
That God Intended to Have in Genesis 1 and 2**

The Gospel of Luke unveils the God-man living of the Lord Jesus, the Man-Savior as typified by the meal offering ([Lev. 2:1-16](#)). In the Gospel of Luke we see the kind of man that God intended to have in [Genesis 1 and 2](#) ([Luke 8:39](#); [Gen. 1:26-27](#); [2:7, 9](#)).

***God's Purpose Being
to Have a Corporate God-man
in Order to Express Him and Represent Him***

God's purpose is to have a corporate God-man in order to express Him and represent Him ([1:26-27](#); [Luke 1:68-69, 78-79](#)). According to God's original intention for His reproduction, God created red clay in His image to become the reproduction of His kind. What the first man, Adam, failed to do, the second man came to fulfill. God's purpose is to have a corporate God-man. When God made Adam, His intention was not just to have individual Adams but to have a corporate God-man. [144]

The Incarnation of Christ Being Closely Related

to God's Purpose in His Creation of Man

The incarnation of Christ is closely related to God's purpose in His creation of man ([Rev. 4:11](#); [Eph. 1:9](#); [3:11](#); [Gen. 1:26-27](#); [John 1:14](#); [Luke 1:35](#)). [Revelation 4:11](#) says, "You have created all things, and because of Your will they were, and were created." God created everything, not just for the sake of filling the void but for His will. His will is to gain a reproduction of Himself. God created everything for this goal. The incarnation of Christ is closely related to God's purpose in His creation of man. God Himself came four thousand years after He had created Adam, the one who failed to be that reproduction. Jesus came to be incarnated as a man. He put on the red clay; He put on physical flesh. In that flesh was divinity mingled with humanity. For the first time in human history there was an outwardly normal human being who was living, dwelling, and mingling with the glorious God. He was the first God-man. Praise the Lord!

God intended that Adam would be the first God-man, but Adam failed. Christ in His incarnation was the Word become flesh; He came in the likeness of fallen humanity. He put on flesh and blood and was just like us, yet without sin. He is the wonderful, mysterious, and marvelous Person. He is both God and man. In [Luke 1:35](#) an angel came to Mary to announce the good news, saying, "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." The Holy Spirit came upon Mary and overshadowed her with the power of the Most High, resulting in the Son of God being born in her. [Matthew 1:20](#) says, "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."

The holy thing which is born in [Luke 1:35](#) and that which has been begotten in [Matthew 1:20](#) do not refer to the delivery but to the conception. The begetting, the birth, of Jesus actually took place within Mary at the time of conception, before the delivery. This is surely very mysterious and profound. The first God-man was conceived of the Holy Spirit. His source was the Holy Spirit. Something holy was born in Mary. In that human virgin something divine and holy was born. God was within Mary's womb for nine months. Eventually, she delivered the Lord Jesus. [145] He had a "genuine human birth, which was according to the law of God's creation of man" ([Luke 2:7](#), footnote 1). Through her He picked up the human nature and the human essence, but the source of His conception was altogether

divine because it was of the Holy Spirit. This is the incarnation of Christ.

***The Lord Jesus, the God-man, Being a Composition
of the Divine Essence with All the Divine Attributes
and the Human Essence with All the Human Virtues***

The Lord Jesus, the God-man, is a composition of the divine essence with all the divine attributes and the human essence with all the human virtues (1:35, 75; 2:40, 52). I hope that in our study all of us would pick up the terms used in this statement: There are the divine life with the divine nature and the divine essence with the divine attributes. Moreover, there are also the human life with the human nature and the human essence with the human virtues. All of these are now mingled together in the wonderful God-man. Never before in human history was there such a One, but now the divine life with the divine nature and the divine attributes have been mingled together with the human life with the human nature and the human virtues in the wonderful God-man—Jesus Christ.

***The Conception of the Savior Being God’s Incarnation
(the Mingling of God and Man as Typified by the Meal Offering),
Constituted Not Only by the Divine Power
but Also of the Divine Essence Added to the Human Essence,
Thus Producing the God-man of Two Natures—
Divinity and Humanity***

The conception of the Savior was God’s incarnation (the mingling of God and man as typified by the meal offering), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing the God-man of two natures—divinity and humanity (Lev. 2:4-5; John 1:14; Matt. 1:18, 20; Luke 1:35). The meal offering is the conception of the Savior, that is, God incarnated to be constituted not only by the divine power but also of the divine essence added to the human essence, thus producing a God-man of two natures—divinity and humanity. Praise the Lord for this wonderful God-man of two natures, the divine nature and the human nature. Divinity and humanity are mingled together in this person to become the genuine meal offering. [146]

Jesus’ conception was completely different from that of His cousin, John the Baptist. John the Baptist was full of the Holy Spirit, even from his mother’s womb (v. 15). Moreover, his conception was miraculous,

involving God's divine power to enable his parents to bring him forth as the Lord's forerunner. We need to see, however, that there is a big difference between the conception of John the Baptist and that of Jesus Christ, the God-man. John the Baptist's conception was the result of God's power applied to man in a miraculous way. John the Baptist was filled with the Holy Spirit outwardly. However, the God-man Jesus was conceived of the Holy Spirit. He was not merely brought forth by the divine power; He was conceived of the divine essence. Within Mary's womb, the divine nature with the divine essence was constituted into Him and was His very constituent. The angel told Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (v. 35). Concerning the phrase *will overshadow you*, footnote 2 says that this was "like the overshadowing of the cloud on the Mount of Transfiguration (Matt. 17:5) and over the tabernacle (Exo. 40:34, 38)." This footnote goes on to say,

According to this verse, it seems that the Holy Spirit would be only upon Mary as the power for her to conceive the holy child. However, Matthew 1:18 and 20 tell us that Mary "was found to be with child of the Holy Spirit," and that "that which has been begotten in her is of the Holy Spirit." This indicates that the divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who 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 the most wonderful and most excellent person of Jesus, who is Jehovah the Savior.

The conception of John the Baptist was strikingly different in essence from that of Jesus the Savior. The conception of the Baptist was God's miracle, accomplished with the overage human essence, merely by the divine power without the involvement of the divine essence. This resulted in the bringing forth of a mere man who was filled with the [147] Spirit of God (v. 15) but who lacked the nature of God. The conception of the Savior was God's incarnation (John 1:14), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity that He might be manifested in the flesh (1 Tim. 3:16) and might be a

Man-Savior (2:11).

I encourage you to carefully read and study this footnote.

*The Man-Savior Being a Genuine Man
with the Real Human Nature and the Perfect Human Virtues
for the Qualification to Be Man's Savior*

The Man-Savior is a genuine man with the real human nature and the perfect human virtues for the qualification to be man's Savior (1 Tim. 2:5; Heb. 2:14; cf. John 19:5). He is a genuine man. In fact, He is *the* man! In John 19:5, Pilate said, "Behold, the man!" Jesus is the perfect, genuine man with a real human nature and perfect human virtues.

*His Being Also the Complete God
with the True Divine Nature and the Excellent Divine Attributes
to Empower and Ensure His Ability to Save Man*

He is also the complete God with the true divine nature and the excellent divine attributes to empower and ensure His ability to save man (Col. 2:9; 1 John 1:7; Acts 20:28). He is a perfect man, and He is the complete God. He has the true divine nature with the excellent divine attributes. First John 1:7 says, "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin." The blood of Jesus is still cleansing us. It is still effective today, because it is the blood of Jesus, God's Son. Jesus is a man, but He is also God. His divinity ensures the eternal efficacy of His blood.

*When He Was on Earth, the Man-Savior Living a Life That Was
the Mingling of the Divine Attributes and the Human Virtues;
This Being the Highest Standard of Morality*

When He was on earth, the Man-Savior lived a life that was the mingling of the divine attributes and the human virtues; this is the highest standard of morality (Luke 2:40, 52). When Brother Lee gave the messages [148] in the *Life-study of Luke*, he used a particular term—*the highest standard of morality*. At that time, I had no clue what he was talking about. I was familiar with morality, but this was something higher than morality. In his ministry Brother Lee used this particular expression to define, to express, an exceptional living. Even a high human morality cannot compare to such

a morality, so he called it the highest standard of morality. This is not just to be a person who is moral, good, kind, and right. It is far more; it is in another realm.

*Christ Expressing in His Humanity the Bountiful God
in His Rich Attributes through His Aromatic Virtues,
by Which He Attracted and Captivated People,
Not by Living His Human Life in the Flesh
but by Living His Divine Life in Resurrection*

Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues, by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection ([Matt. 4:18-22](#); [19:13-15](#); [Mark 16:7](#); [Luke 8:1-3](#)). Although Christ was living His human life in the flesh, He did not live by His human life. He lived by the divine life in resurrection. This made Him so attractive. Outwardly, He did not have a beautiful countenance. [Isaiah 53:3](#) says concerning Him, “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.” Nevertheless, when He went to the seashore and called some fishermen, saying, “Come after Me,” they were attracted, “and immediately leaving the nets, they followed Him” ([Mark 1:17-18](#)). If one of us were to try going out into the streets and telling people, “Hey, come follow me,” I doubt that anyone would follow. That people followed the Lord indicates that there was something about this carpenter’s son that was indescribably attractive. Moreover, He did not attract only one or two. Twelve disciples were drawn by Him and followed Him, as well as large crowds of other people.

*The Divine Nature with Its Attributes
Being Expressed in the Lord’s Human Nature with Its Virtues;
Thus, the Living of the Lord Jesus
Being Humanly Divine and Divinely Human*

The divine nature with its attributes was expressed in the Lord’s ^[149] human nature with its virtues; thus, the living of the Lord Jesus was humanly divine and divinely human ([Luke 1:26-35](#); [2:7-16](#), [34-35](#), [40](#), [52](#)). [Luke 1 and 2](#) reveal that Jesus was not common, even as a child. At His birth the magi came to worship Him ([Matt. 2:1-12](#)). He was not a common

child, for He was God.

The Gospel of Luke
Unveiling the Ministry of the Man-Savior
in His Human Virtues with His Divine Attributes

The Gospel of Luke unveils the ministry of the Man-Savior in His human virtues with His divine attributes (7:1-17, 36-50; 10:25-37; 15:11-32; 23:42-43). Luke 7:1-10 speaks of the case of the Lord healing the centurion's slave. In 7:11-17 the Lord showed pity to the weeping widow by raising up her only son. Verses 36 through 50 present a record of Jesus entering into a Pharisee's house and how a sinful woman came to Him with an alabaster flask of ointment and began washing His feet with her tears and wiping them with her hair and anointing them. Everyone was upset because Jesus had allowed the sinful woman to do this to Him. Yet Jesus was full of compassion and love toward her; rather than rebuking her, He expressed not only His kind, compassionate humanity but also, through that humanity, the fragrance of divinity, forgiving her of all her sins. Luke 10:25-37 is the record of the story of the good Samaritan, and in Luke 15:11-32 there is the parable concerning the prodigal son. Finally, Luke 23:39-43 speaks of the robbers who were crucified with Him. One of the robbers was blaspheming Him, but the other was trying to defend Him. To the latter the Lord said, "Truly I say to you, Today you shall be with Me in Paradise" (v. 43). If you read the Gospel of Luke again with this view, you will see a wonderful person. It is difficult to know how to describe Him. Apparently, He is just a man, but He exhibited something so excellent and divine that both attracted people and ministered to them.

As Revealed in the Gospel of Luke,
the Lord Jesus Having the Highest Standard of Morality

The Highest Standard of Morality
Being the Standard of Life Required by God—
a Life in Which the Divine Attributes Are Expressed
in the Human Virtues

As revealed in the Gospel of Luke, the Lord Jesus had the highest [150] standard of morality (1:31-32, 35, 68-69, 78-79). The highest standard of morality is the standard of life required by God—a life in which the divine

attributes are expressed in the human virtues ([Matt. 5:48](#)). The highest standard of morality is not just the standard of a good, kind, and right person; it is that of a person living a life that expresses the divine attributes in the human virtues.

***The Highest Standard of Morality Being the Living of the One—
the Lord Jesus Christ as the Man-Savior—
Whose Life Was a Composition of God with the Divine Attributes
and Man with the Human Virtues***

The highest standard of morality is the living of the One—the Lord Jesus Christ as the Man-Savior—whose life was a composition of God with the divine attributes and man with the human virtues ([Luke 1:35](#)).

***A Living Where the Human Life Is Filled with the Divine Life
and Where the Human Virtues Are Strengthened
and Enriched by the Divine Attributes
Being What We Call the Highest Standard of Morality***

A living where the human life is filled with the divine life and where the human virtues are strengthened and enriched by the divine attributes is what we call the highest standard of morality ([6:35](#); [7:36-50](#)). The highest standard of morality is not merely to be human or even to be absolutely good, right, and kind. Rather, it is something indescribable, something that goes beyond what is right, legitimate, and proper. [Luke 6:35](#) says, “Love your enemies, and do good and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High; for He is kind to the unthankful and evil.” The One who lived out the highest standard of morality went beyond what was legitimate, what was expected, and even that which would measure up to the highest human standards. This One is our meal offering.

***God Being Expressed in the Living
That Is according to the Highest Standard of Morality***

God is expressed in the living that is according to the highest standard of morality ([Luke 5:12-16](#)). [Verses 12 through 16](#) say,

While He was in one of the cities, behold, there was a man full of leprosy. And when he saw Jesus, he fell on his face and begged

Him, saying, Lord, if You are willing, You can [151] cleanse me. And stretching out His hand, He touched him, saying, I am willing; be cleansed! And immediately the leprosy left him. And He charged him to tell no one: But go away, show yourself to the priest, and offer the gift for your cleansing, even as Moses directed, for a testimony to them. But the word concerning Him spread abroad all the more, and great crowds came together to hear Him and to be healed from their infirmities. But He Himself often withdrew in the wilderness and prayed.

I love this case. The leper came to the Lord and asked if He was willing to cleanse him. The Lord Jesus then stretched out His hand, touched him, and said, “I am willing; be cleansed!” Probably no one had touched this man in a very long time. The touch was followed by His powerful word. He simply said, “Be cleansed!” and that was enough. Sometimes when we are sick, we might say, “I’m sick; don’t touch me!” However, in this passage there was a leprous person, and the Lord purposely touched him. He did not just say, “Be cleansed.” His touching the leper was a mark of the highest standard of morality, expressing a love and compassion that is beyond expectation and beyond what is required. His words, *be cleansed*, expressed the divine attributes flowing out through a man full of compassion, who in His humanity would touch even a leper. The leper might have said, “No one has dared to touch me for a long time; now here is a lowly man who dares to touch me.” This was God being lived out and expressed through the wonderful God-man as the highest standard of morality.

**BY PARTAKING OF CHRIST AS THE MEAL OFFERING,
OUR BECOMING THE REPRODUCTION OF CHRIST—
THE CHURCH AS A CORPORATE MEAL OFFERING**

**Romans 8 Revealing That, as Believers in Christ,
We Should Be a Duplication of Christ as the Meal Offering;
Our Needing to Be a Copy, a Reproduction, of Christ
and Thus Be the Same as He Is**

By partaking of Christ as the meal offering, we become the reproduction of Christ—the church as a corporate meal offering ([Lev. 2:1-4](#); [1 Cor. 12:12](#); [10:17](#)). [Romans 8](#) reveals that, as believers in Christ, we should be a duplication of Christ as the meal offering; we should be a copy, a

reproduction, of Christ and thus be the same as He is (vv. 3, 2, 13, 11). [Romans 8](#) reveals to us the operation of the indwelling Christ [152] as the law of the Spirit of life to conform us to the image of the firstborn Son of God. In [verse 3](#) we see that Christ came in the flesh as a man. In [verse 2](#) the Spirit of life represents divinity. [Verse 13](#) speaks of putting to death the practices of the body by the Spirit. [Verse 11](#) speaks of Christ being raised from the dead, indicating resurrection. Through these verses, [Romans 8](#) presents the meal offering in view of the goal of our being conformed to the firstborn Son of God.

**If We Eat Christ as the Meal Offering,
Our Being Constituted with Christ
and Thereby Becoming the Enlargement of Christ
as the Meal Offering—
the Church as the Corporate Christ,
the Corporate Meal Offering**

If we eat Christ as the meal offering, we will be constituted with Christ and thereby become the enlargement of Christ as the meal offering—the church as the corporate Christ, the corporate meal offering ([Lev. 2:3](#); [1 Cor. 12:12](#); [10:17](#)). As we eat Christ, we become a corporate meal offering.

**The Meal Offering, Which Is Our Daily Supply,
Being Not Merely Christ but Christ with the Church Life**

The meal offering, which is our daily supply, is not merely Christ but Christ with the church life ([1:30](#), [2, 9](#)). Our hunger is satisfied not only by Christ but also by the church life; therefore, we should feed not only on Christ but also on the church life. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church ([John 6:57b](#); [1 Cor. 12:12](#); [1:2](#)).

In my being I have a deep Amen to this word. I feed on Christ, but I also feed on the church life. I cannot live without the church life. Christ is a supply to me, but the church life is just as much of a supply to me. Christ and the church cannot be separated. Christ and the church, the corporate Christ, is a great corporate meal offering to us. No one can say, “As long as I enjoy Christ, everything will be okay.” We cannot run off by ourselves and expect that as long as we pray to God, read our Bible, and enjoy

Christ, we will be okay. We must be with the church. Wherever I go, there must be the church life. Christ and the church as the corporate Christ is the corporate meal offering for our daily supply. [153]

Our Needing to Be Blended Together into One Body by Living the Meal-offering Church Life

We need to be blended together into one Body by living the meal-offering church life (12:24). Praise the Lord for blending! We call nearly every international conference or training a blending because we all come together to be blended. The blending is indeed the best experience of the meal offering. The meal offering shows what real blending is. The meal offering consists of fine flour, oil, frankincense, and salt; these ingredients are all blended together. We need to treasure blending more than ever before. We are the meal offering. Christ is our meal offering as the wonderful first God-man, but now He has been reproduced in all of us. When we gather together for a conference or training, we do not come together as representatives from different churches or different countries; rather, we come together as the ingredients that are then blended together to be one loaf.

***The Flour Meal Offering Signifying
Both the Individual Christ and the Individual Christian;
the Cake Meal Offering Signifying the Corporate Christ,
Christ with His Body, the Church***

The flour meal offering signifies both the individual Christ and the individual Christian; the cake meal offering signifies the corporate Christ, Christ with His Body, the church (Lev. 2:4; 1 Cor. 12:12; 10:17). [First Corinthians 10:17](#) says, “Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.” The unique grain produced the many grains, and these many grains are now blended together to form one bread, one loaf. This is the corporate meal offering, the church.

***The Meal Offering Being a Type of the Blending
for the Fulfillment of God’s Economy***

***In Order to Be Blended in the Body Life,
the Meal-offering Church Life, Our Needing to Go***

*through the Cross and Be by the Spirit, Dispensing Christ
to Others for the Sake of the Body of Christ*

The meal offering is a type of the blending for the fulfillment of God's economy (Lev. 2:4; 1 Cor. 10:17; 12:24; John 12:24). In order to be blended in the Body life, the meal-offering church life, we have to go [154] through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. We must take care of these four items: going through the cross, being by the Spirit, dispensing Christ to others, and doing all for the sake of the Body of Christ. In every kind of blending, there should be these four elements. Blending is not just our having a good time together, singing some songs, and having a nice picnic. Rather, blending must first involve our going through the cross. Also, the Spirit must be present, and we must minister Christ to one another. Finally, the result should be not merely that some people are more excited or refreshed but the Body. We should have the sense of the Body being strengthened and enriched. Everything must be done for the Body of Christ.

*Fellowship Blending Us; That Is, It Tempering, Adjusting,
Harmonizing, and Mingling Us, Causing Us
to Lose Our Distinctions and Saving Us from Leaving
the Impress of Our Personality upon the Church's Life and Work
So That Christ Can Be All and in All*

Fellowship blends us; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church's life and work so that Christ can be all and in all (cf. Col. 3:10-11). We praise the Lord that in these days we are still learning to blend. Brother Lee passed away twenty years ago, and we are still learning to blend. All the co-workers are blending. We are blending between the East and the West and among many of the different countries. Many times this blending has limited and restricted us to live the God-man life. This is wonderful. In the blending we are not so free to do whatever we want. Rather, many times the fellowship stops us, tempers us, adjusts us, harmonizes us, and protects us. The result is that we become more of a loaf, or a cake, for the enjoyment of God and man. I am so happy to be blending with all the brothers and all the co-workers. In these days we are learning to blend together regardless of language, race, or nationality.

**BY PARTAKING OF CHRIST AS THE MEAL OFFERING,
OUR POSSESSING THE HUMANITY OF JESUS
FOR THE LORD’S RECOVERY, FOR THE SPIRITUAL WARFARE,
AND FOR THE KINGDOM OF GOD**

Our Needing the Humanity of Jesus for the Lord’s Recovery

By partaking of Christ as the meal offering, we may possess the [155] humanity of Jesus for the Lord’s recovery, for the spiritual warfare, and for the kingdom of God (2 Tim. 2:19—3:14; 2 Cor. 10:1-5; Rev. 1:9; Rom. 14:17). We need the humanity of Jesus for the Lord’s recovery (2 Tim. 2:19—3:14). In 2 Timothy 3:1-4 the apostle Paul says, “In the last days difficult times will come. For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, savage, not lovers of good, traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God.” What we are witnessing in our society is exactly what is described here in these verses. As far as the world is concerned, it is corrupted and it is becoming more corrupted day by day.

In the midst of such degradation and corruption, the Lord is raising us up to be His recovery. Praise the Lord for the Lord’s recovery! We are not going along with this downward trend. May the Lord strengthen His recovery so that we would be able to stand as an anti-testimony, as a pillar, in the midst of the downward tide of this age. In such a situation we are not involved with politics, with the worldly arrangements. We must stand with the uplifted humanity of Jesus for the Lord’s recovery. Society needs this. The United States, Germany, and China need this. All the countries of the earth need this.

***Because of the Degradation of the Church
and the Corruption of Society, Our Being in a Situation
That Requires the Lord’s Humanity for His Recovery***

*In Order to Have the Lord’s Recovery in Such a Degraded Time,
Our Needing a Proper Humanity*

Because of the degradation of the church and the corruption of society, we are in a situation that requires the Lord’s humanity for His recovery. In

order to have the Lord's recovery in such a degraded time, we need a proper humanity. The proper humanity here refers to the divinely enriched humanity, the God-man humanity.

*In Order to Stand Up in This Degraded Age,
What We Need Being Not Mainly the Divine Power
but the Humanity of Jesus*

In order to stand up in this degraded age, what we need is not mainly the divine power but the humanity of Jesus (2:24-25). [156]

*The Lord Doing a Recovery Work
in Which He Needs a People
Who Take Him as Their Humanity*

The Lord is doing a recovery work in which He needs a people who take Him as their humanity (3:10-12).

*In the Midst of the Degradation of the Church
and the Corruption of Society,
Our Being Here for the Lord's Recovery,
and for This Our Needing the Humanity of Jesus
to Fulfill God's Purpose*

In the midst of the degradation of the church and the corruption of society, we are here for the Lord's recovery, and for this we need the humanity of Jesus to fulfill God's purpose (1:9). Only the Lord's humanity can fulfill this commission; we in the Lord's recovery must be the Lord's testimony in this dark age.

**Our Needing the Humanity of Jesus
for the Spiritual Warfare**

*The Spiritual Warfare
between the Enemy and the Saints
Being Mainly Dependent upon the Humanity of Jesus*

We need the humanity of Jesus for the spiritual warfare (2 Cor. 10:1-5).

The spiritual warfare between the enemy and the saints is mainly dependent upon the humanity of Jesus ([Gen. 3:15](#); [1 Cor. 15:47](#); [Heb. 2:14](#)). Many of us may have the concept that to fight the spiritual warfare, we need to be more spiritual and more powerful. In the garden of Eden, when God came to judge the serpent, He told the serpent that the seed of the woman would bruise his head. It is the human seed that bruises the head of the serpent. When the first God-man came, there was spiritual warfare in the wilderness as the tempter tried to tempt the God-man. In all three temptations Jesus stood in the position of man. He quoted the Scriptures, saying, “Man shall not live on bread alone” ([Matt. 4:4](#)); “You shall not test the Lord your God” ([v. 7](#)); and “You shall worship the Lord your God, and Him only shall you serve” ([v. 10](#)). Jesus stood in the position of man to fight against the devil. We do not need power in an outward way. We need the uplifted, proper humanity of Jesus to fight against the enemy. [157]

***For the Church to Fight the Spiritual Warfare,
All Needing the Proper Humanity***

For the church to fight the spiritual warfare, we all need the proper humanity ([Eph. 5:17—6:13](#)). In [Ephesians 6](#) Paul speaks of fighting the spiritual warfare. However, before that he had a long discussion about all the human relationships—between husbands and wives, fathers and children, and slaves and masters. We all must be properly related in our humanity; then we will be ready to fight the spiritual warfare.

***To Fight the Battle against the Enemy,
Our Having to Exercise the Humanity of Jesus***

To fight the battle against the enemy, we must exercise the humanity of Jesus ([2 Cor. 10:1](#)). The apostle Paul says, “I myself, Paul, entreat you through the meekness and gentleness of Christ” ([v. 1](#)). He did not say, “I entreat you through the power and authority of Christ.” Instead, he entreated through Christ’s meekness and gentleness.

***In Ourselves Our Not Having the Proper Humanity,
but Our Having Christ within Us,
and His Humanity Being the Proper Humanity
for the Spiritual Warfare***

In ourselves we do not have the proper humanity, but we have Christ within us, and His humanity is the proper humanity for the spiritual warfare ([Col. 1:27](#); [1 John 4:4](#)). Jesus said, “The ruler of the world is coming, and in Me he has nothing” ([John 14:30](#)). This means that in Jesus, Satan had nothing, no hope, no chance, and no possibility in anything. Today this One is in us. The One in us is stronger than the one who is in the world.

Our Needing the Humanity of Jesus for the Kingdom of God

*For God to Have a Kingdom on the Earth,
There Being the Need
for His Redeemed and Regenerated People
to Possess the Humanity of Jesus
and to Have the Proper Human Virtues*

We need the humanity of Jesus for the kingdom of God ([Rev. 1:9](#); [Rom. 14:17](#)). For God to have a kingdom on the earth, there is the need [158] for His redeemed and regenerated people to possess the humanity of Jesus and to have the proper human virtues ([1 Cor. 6:9-10](#); [Gal. 5:19-21](#); [Eph. 5:3-5](#)). We should not think that the kingdom of God is only a divine kingdom. The kingdom of God is the kingdom of the God-man. It is a kingdom of God yet man and of man yet God. The One on the throne, administrating in this kingdom, has the likeness of a man ([Ezek. 1:26](#)). A man is on the throne in this kingdom.

*When We Have the Humanity of Jesus,
Our Not Only Being in the Kingdom of God—
Our Being the Kingdom of God*

When we have the humanity of Jesus, we will not only be in the kingdom of God—we will be the kingdom of God ([Rom. 14:17](#)). The kingdom of God is a divine-human kingdom. In humanity God will come to reign as a man and even to carry out His judgment as a man.

The Overcomers Becoming Qualified to Reign with Christ

by Having the Humanity of Jesus Worked into Them

The overcomers become qualified to reign with Christ by having the humanity of Jesus worked into them ([Rev. 20:4, 6](#)). Christ, the wonderful God-man, is the perfect, fine meal offering, and we can eat Him. We can partake of Him to become His reproduction. We can eat Him every day. Although the vision is so high, colossal, and grand, yet our Christ is small enough for us to eat. He is good for us to eat. Let us all eat of Him, take Him in, and allow Him to be digested and assimilated into our being. Then He will be reproduced in us.—J. L.