

Nuggets and Gems from the Bible

THE QUALIFICATION
AND
THE BASIC FACTOR
FOR THE MAN-SAVIOR'S
DYNAMIC SALVATION

WITNESS LEE

Nuggets and Gems from the Bible

THE QUALIFICATION
AND
THE BASIC FACTOR
FOR THE MAN-SAVIOR'S
DYNAMIC SALVATION

WITNESS LEE

Living Stream Ministry

Anaheim, CA • www.lsm.org

THE QUALIFICATION AND THE BASIC FACTOR FOR THE MAN-SAVIOR'S DYNAMIC SALVATION

CONCEIVED OF THE DIVINE ESSENCE WITH THE DIVINE ATTRIBUTES FOR THE CONTENT AND REALITY OF THE HUMAN VIRTUES

The Man-Savior was conceived of the divine essence, which actually is God Himself with the divine attributes. In other words, the divine essence is God with all that He is. According to the Bible, what God is is revealed mainly in four aspects: love, light, righteousness, and holiness. God is love ([1 John 4:8](#)). Love is God's intrinsic nature. God is also light ([1 John 1:5](#)). Light is God's shining, His expression. Love refers to what God is intrinsically within Himself, and light refers to God's expression. Holiness refers to God's nature and righteousness to God's way of doing things. According to the full revelation of the Scriptures, God is love and light, and He

is also holy and righteous. These are the divine attributes, and the Man-Savior was conceived of God with these attributes.

The divine attributes are for the human virtues. The Man-Savior was conceived of God with the divine attributes for the content and reality of His human virtues.

TO FILL THE EMPTY HUMAN VIRTUES

As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues. Human love, for example, is a shell that should contain the divine love. Without containing the divine love, human love is merely an empty shell. The Man-Savior was conceived of God with the divine attributes in order to fill His human virtues. With Him the human virtues are not empty. However, with us the human virtues are empty. The reason the human virtues are not empty with Jesus Christ, the Man-Savior, is that His human virtues are filled with the divine attributes.

TO STRENGTHEN AND ENRICH THE HUMAN VIRTUES

In the age of innocence, before sin had come

in, Adam was clean and innocent. His virtues, however, might not have been strong and rich. But in the Lord Jesus, the second Man, the human virtues are strong and rich. In Christ's human love, for instance, there is strength. Because His human love is a strengthened, enriched love, it cannot be broken or defeated. The Lord's love is rich because it has been filled with the divine attribute of love. Hence, His love is a mingled love, a composition of the human love with the divine love.

TO SANCTIFY THE HUMAN VIRTUES

The divine attributes also sanctify the human virtues. For Christ to be incarnated means that He became flesh. Concerning this, [John 1:1](#) and [14](#) say that the Word, which is God, became flesh. By the time of the Lord's incarnation, the word "flesh" signified something that was not positive. Regarding the incarnation of Christ, the Bible says that He came in the likeness of the flesh of sin ([Rom. 8:3](#)). This means that when He became flesh, He came in the likeness of the flesh of sin, but did not have the nature of the flesh of sin. This is typified by the brass serpent in [Numbers 21](#). The brass serpent was in the form of a

serpent, but it did not have the nature of a serpent. Likewise, when Christ became flesh, He had only the appearance of the flesh of sin; He did not have the nature of sinful flesh. After Christ became flesh, it was necessary for this flesh to be restored.

[Luke 1:35](#) says, “The angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; wherefore also the holy thing which is born will be called, Son of God.” Because what was conceived in Mary was of the Holy Spirit, what was born of this conception was a “holy thing,” something intrinsically holy. This holy thing, however, was born into flesh. The “thing” was holy, but the flesh was not holy. However, the holy thing that was born into the flesh would sanctify, restore, flesh. Christ was conceived of the divine essence with the divine attributes to sanctify the human virtues.

TO EXPRESS GOD IN THE HUMAN VIRTUES

The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues. According to the four Gospels, whatever the Lord Jesus

did in His life on earth was the expression of God in His human virtues. In the Man-Savior the divine attributes were brought into the human virtues for the expression of God.

BORN OF THE HUMAN ESSENCE WITH THE HUMAN VIRTUES CREATED BY GOD FOR MAN

The Lord Jesus was born of the human essence with the human virtues created by God for man ([Luke 1:31](#)). To say that He was born of the human essence means that He was born of man, that is, of mankind, of humankind. Christ was born of mankind with the human virtues created by God for man.

When Christ became incarnated, He put on the human virtues. He was born of mankind with the human virtues God had created. According to [Genesis 1](#), God created man in His image. The phrase “in His image” implies the human virtues. This means that the human virtues are actually the image of God for the expression of God. Therefore, the human virtues were created by God for man so that man may express Him.

In His incarnation the Man-Savior was born in such a way as to have the human virtues. He

was conceived of God to have the divine attributes, and He was born of mankind to have the human virtues. With Him the divine attributes filled the human virtues, and the human virtues contained the divine attributes. In the Man-Savior the divine attributes and human virtues are one; that is, the divine attributes and human virtues are mingled together as one.

RESCUING THE HUMAN VIRTUES FROM MAN'S FALL

The Man-Savior was born of the human essence with the human virtues in order to rescue these virtues from man's fall. Before the Lord Jesus was born, man had become fallen. Therefore, with the exception of the Lord Jesus, the virtues of every human being are fallen.

RESTORING AND RECOVERING THE HUMAN VIRTUES FROM THE DAMAGE OF MAN'S FALL

The Man-Savior was born of the human essence with the human virtues also to restore and recover man's virtues from the damage of man's fall. Because of the fall, our human virtues

have been damaged. For example, the virtue of love has been damaged. A brother may love his wife very much one day, and the next day he may be unhappy with her and even think of divorcing her. This is a strong sign that his human love has been damaged.

The Man-Savior's incarnation was not only to rescue our virtues from the fall; His incarnation was also to restore and recover our virtues from the damage of the fall. Something may be rescued without being restored, or may be restored without being recovered. Our human virtues need to be rescued, restored, and recovered.

UPLIFTING THE HUMAN VIRTUES TO THE HIGHEST STANDARD

Furthermore, the Man-Savior was incarnated in order to uplift the human virtues to the highest standard, to the standard that matches God's attributes for the expression of God. Because our virtues were damaged and deformed, they could not match God's attributes. But the uplifted human virtues can match God's attributes. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues

to such a standard that they can match God's attributes for His expression.

**PRODUCING
THE HIGHEST STANDARD
OF MORALITY
FOR THE SAVING POWER
OF THE MAN-SAVIOR'S
DYNAMIC SALVATION**

The Man-Savior's being conceived of the divine essence with the divine attributes and being born of the human essence with the human virtues produced the highest standard of morality. This morality is for the saving power of the Man-Savior's dynamic salvation. The result of the divine attributes filling the empty human virtues, strengthening, enriching, and sanctifying the human virtues, and expressing God in the human virtues is the highest standard of morality. The Lord Jesus refers to this morality in [Matthew 5:20](#): "For I say to you, that unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens." Here the Lord charges us to have a surpassing righteousness, which is not merely an objective righteousness, but a subjective righteousness, the indwelling Christ lived

out of us as our righteousness. Of course, the Man-Savior Himself had such a surpassing righteousness, and this righteousness is the highest standard of morality.

Paul in [Philippians 3:9](#) speaks of the highest standard of morality: “And be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith.” Paul was endeavoring to be found in Christ not with his own righteousness, a human righteousness, but having the righteousness of God. This indicates that we Christians need to live a righteousness that is actually God Himself. Paul aspired to be found in Christ having such a surpassing righteousness, a righteousness of the highest standard, that is, the righteousness of God.

How can we have the righteousness of God? We can only have this righteousness by having God live in us. If God does not live in us, we cannot live Him. If we do not live God, we cannot live the righteousness of God. To live the righteousness of God, we must have God Himself living in us. This is the surpassing righteousness, the righteousness of the highest standard. The Man-Savior’s incarnation was to produce this

highest standard of morality, and this morality is for the saving power of His dynamic salvation.

We need to see that the Man-Savior's way of saving us is not superficial. In order to save us, He, the very God, came into man, bringing God's attributes into man's virtues. While He was on earth, He lived the life of a God-man, with the divine attributes filling His human virtues. Eventually, He died on the cross and was resurrected. In His resurrection He became the life-giving Spirit ([1 Cor. 15:45](#)). Now as the life-giving Spirit He enters into us to bring God into our being and to fill our virtues with God's attributes. In this way we are being saved day by day. We are being saved in the way of the Lord's restoring, His transforming.

**THE HIGHEST STANDARD
OF MORALITY CONSTITUTING
THE QUALIFICATION
AND THE BASIC FACTOR
FOR THE MAN-SAVIOR'S
DYNAMIC SALVATION**

The highest standard of morality constitutes the qualification for the Man-Savior's dynamic salvation. Only the Man-Savior has this qualification; no other person, including Confucius

and Plato, is so qualified. In the Gospel of Luke there are a number of cases illustrating that the Man-Savior's standard of morality qualifies Him for dynamic salvation. The best illustration is the parable of the good Samaritan, who signifies the Lord Jesus as the Man-Savior ([10:25-37](#)). This Samaritan lived the highest standard of morality, and He saves the fallen ones by His standard of morality.

The highest standard of morality also constitutes the basic factor for the Man-Savior's dynamic salvation. We see this in the case of Zaccheus ([19:1-10](#)). Because of the Man-Savior's dynamic salvation, Zaccheus became another person immediately after coming into contact with Him.

When the Man-Savior came to the house of Zaccheus, He came with the Spirit of power ([Luke 4:18](#)) and with the indestructible eternal life ([Heb. 7:16](#)) to impart into him at his believing in Him ([John 3:15](#)). The Spirit of power and the eternal life were both conveyed in the highest standard of His morality. When He, as such a dynamic Man-Savior, looked at Zaccheus and said to him, "Zaccheus, hurry and come down; for today I must stay in your house," Zaccheus responded.

We may compare Zaccheus to an electrical toy that responds as soon as electricity flows into it. What made Zaccheus respond as he did? It was the Spirit with the eternal life, as the divine electricity, that flowed into him from the Man-Savior. Without the Spirit, there would have been no way for Him as the eternal life to get into Zaccheus. His humanity in the highest standard of morality was the “wire” conveying the “electricity” of the Spirit with the eternal life. The Spirit with the eternal life as the divine electricity was within the Lord’s humanity of the highest standard. When He looked at Zaccheus and talked to him, the Spirit with His eternal life entered into him.

What we have been covering in this booklet is not merely a doctrine. We have been considering a living Person, the God-man with the highest standard of morality as His saving power. We should not be content with teachings—we need the Man-Savior with His dynamic salvation. I encourage you to bring to the Lord this matter of the Man-Savior’s highest standard of morality constituting His qualification and the basic factor for His dynamic salvation. If you bring this to the Lord in prayer, I believe that He as the Spirit

will speak more to you concerning His highest standard of morality.

This booklet is compiled from
Life-study of Luke
© 1986 Living Stream Ministry

Please feel free to share this eBooklet with others.

See more titles in this series at
www.lsm.org/booklets.

SEE LINKS TO PURCHASE
Life-study of Luke

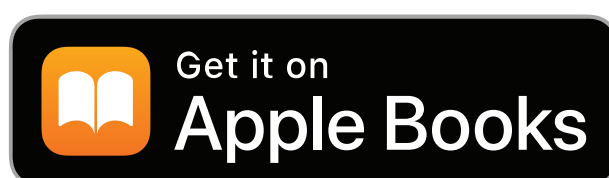
AUDIOBOOK • EBOOK • PRINT

Purchase *Life-study of Luke*

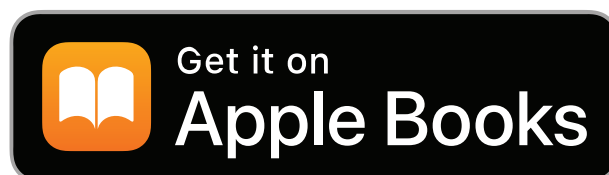
*Click on the badge for the format
you wish to purchase.*

Audiobook

available at



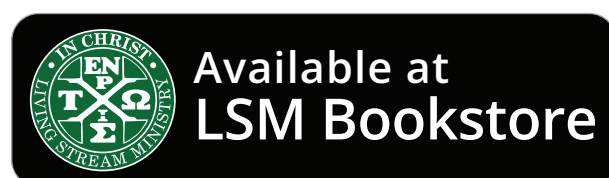
eBook



available at



Print



www.lsm.org/life-study-luke