

WEEK 12 — OUTLINE

The Revival Revealed in the Minor Prophets

Scripture Reading: [Hab. 3:2a](#); [Hosea 6:2](#); [Joel 2:28-29](#); [Hag. 1:14a](#); [2:7a](#); [Mal. 3:1b](#); [4:2](#)

DAY 1 >>

- I. [Habakkuk 3:2a](#) speaks of revival—“O Jehovah, revive Your work / In the midst of the years”:**
- A. We may say that this matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets.
 - B. Among God’s elect there has always been an aspiration to be revived; although we may not realize it, such an aspiration has been within us through all the years of our Christian life (cf. [Psa. 80:17-19](#)).
 - C. In the eyes of God, one person among His elect represents the whole; God always considers His elect as a corporate Body.
 - D. This means that Habakkuk and we are one in the unit of God’s elect; thus, when Habakkuk prayed for revival, we also prayed; such a prayer is an everlasting prayer.
 - E. In order to practice the God-ordained and scriptural way to meet and to serve, we need to be revived; this is why the Lord leads us to practice morning revival:
 - 1. We believers should follow the sunrising to be revived and to have a new beginning every morning; every day we need a “sunrising,” and this sunrising is a revival ([Mal. 4:2](#); [Prov. 4:18](#); [Judg. 5:31](#); [Matt. 13:43](#)).
 - 2. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way.

<< DAY 2 >>

- II. On the one hand, Habakkuk prayed for revival; on the other hand, Hosea spoke of the desolation of the “two days” and the resurrection on the third day—“He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence” [Hosea](#)**

6:2):

- A. With the Lord one day is like a thousand years (2 Pet. 3:8); according to this principle, the two days in Hosea 6:2 may signify the first two periods of a thousand years each, counting from A.D. 70, when the Roman prince Titus destroyed Jerusalem and the temple, cruelly killed thousands of Jews, and scattered the Jews among the nations.
- B. From that time Israel, our representative, has been desolate; from that time the Jews have been without king, without prince, without sacrifice, and without the temple, fulfilling Hosea's prophecy in 3:4.
- C. For two thousand years God has left Israel in a dead condition, but after this two-thousand-year period the third thousand years will come.
- D. The third day may signify a third period of a thousand years, that is, the millennium, the age of restoration, which will be in the reality of Christ's resurrection (Rev. 20:6); at that time Israel will be raised up, that is, restored.
- E. This principle is the same in our Christian life:
 - 1. After the two days of desolation there is the third day; Christ was resurrected on the third day, and as the pneumatic Christ, the life-giving Spirit, in resurrection, He is the reality of the third day (1 Cor. 15:4, 45; John 11:25).
 - 2. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection; if we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us.
 - 3. Whenever we contact such a Christ, we are brought from the desolation of the two days to the resurrection of the third day.

<< DAY 3 >>

- F. The revival revealed in the Minor Prophets can be applied to the family, to the church, to the nations, to the entire human race, and even to the whole universe; in principle, everything and everyone on earth are in the desolation of the two days spoken of in Hosea 6:2:
 - 1. Since the fall of man, there has been in all of creation an aspiration for revival; concerning this, Romans 8:20-22 says, "The creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom

of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now.”

2. As a result of Adam’s fall, corruption, slavery, and death have come into the whole creation; today everything is decaying and is under the slavery of corruption; all the things that are under this slavery aspire to be revived (cf. 2 Cor. 4:16).
- G. The universal need for revival, for restoration, can be met only by Christ and in Christ; only Christ, who was resurrected on the third day, is the renewing power:
1. For the whole universe and for all mankind, Christ is the resurrection, the reality of the third day; the reality of the third day is the person of the resurrected Christ with the reality of revival.
 2. Christ, therefore, is the element of the revival for which all creation aspires; the corruption and desolation can be swallowed up only by the resurrected Christ.
- H. The way to experience revival is to contact Christ by repenting and confessing our sins, failures, and darkness, thereby entering into Him as the resurrection; by doing this, we are brought from the desolation of the two days to Christ as the reality of the third day; the third day is nothing other than the person of the resurrected Christ with the reality of revival.

« DAY 4 »

III. Joel 2:28 and 29 speak of the outpouring of the Spirit:

- A. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God.
- B. This Spirit includes Christ’s divinity and humanity, the effectiveness of His death, and the power of His resurrection; this Spirit is our portion, our inheritance.

IV. The response of God’s elect is to be stirred up in their spirit by the Lord: “Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people” (Hag. 1:14a):

- A. For the recovery of the building of God’s house, God’s elect were stirred up by the Lord in their spirit in the order of God’s authority,

- beginning with Zerubbabel the governor (cf [Ezra 1:5](#)).
- B. In the Minor Prophets both the divine Spirit and the stirred-up human spirit of God's elect are mentioned.
 - C. In the New Testament the divine Spirit has been consummated and poured out ([Acts 2:17-21](#); [Joel 2:28-32](#)), and our human spirit responds to such a Spirit by being stirred up ([2 Tim. 1:6-7](#); cf. [Acts 17:16](#); [Rom. 8:16](#); [2 Cor. 2:13](#)).

« DAY 5 »

V. The Minor Prophets also reveal that Christ is our enjoyment; the enjoyment of God's Christ is actually the enjoyment of God Himself ([Psa. 43:4](#)):

- A. "I will shake all the nations, and the Desire of all the nations will come" ([Hag. 2:7a](#); cf. [Mal. 3:1b](#)):
 - 1. We may enjoy Christ as the Desire of God's elect and the One desired by mankind; whether we are hot or cold toward the Lord, we desire Christ; every day we desire Christ.
 - 2. Even though the nations do not know Christ, they still desire Christ; all people desire to have peace and a good life with virtues such as light, love, patience, humility, meekness, endurance, joy, and righteousness; since Christ is the reality of these things, for the nations to desire these things means that, unconsciously, they desire Christ.
 - 3. Christ is mankind's unique need; everyone, the believers and the unbelievers alike, desires Christ.
- B. We may enjoy Christ as the Angel of the covenant ([v. 1b](#)):
 - 1. For Him to be the Angel means that He is a serving one (cf. [Heb. 1:14](#)).
 - 2. As the Angel of the covenant, He enacted the new covenant at His table ([Luke 22:20](#)), and as its surety ([Heb. 7:22](#)), He makes everything in it a reality to us ([Jer. 31:31-34](#); [Heb. 8:8-12](#)).

« DAY 6 »

- C. [Malachi 4:2](#) tells us that we may enjoy Christ as the Sun of righteousness with healing in His wings:
 - 1. As the Sun of righteousness, Christ is our enjoyment for our growing in life, in the dispelling of the darkness.
 - 2. As the Sun of righteousness, Christ is our enjoyment for our healing in life, in the effacing of unrighteousness.

VI. When we have Christ, we not only have revival—we have restoration:

- A. The millennial kingdom will be a time of restoration (Matt. 19:28; Acts 3:21); this restoration will consummate in the new heaven and new earth with the New Jerusalem as the center.
- B. That will be the ultimate, the consummate, restoration accomplished by the resurrected Christ.

VII. The Lord desires to bring the churches into a new revival to end this age:

- A. We can enter into a new revival by arriving at the highest peak of the divine revelation through the ministry of the age—the revelation of the eternal economy of God: “I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history” (*Life-study of 1 & 2 Chronicles*, p. 15).
- B. We can enter into a new revival by living the life of a God-man: “We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age” (*Life-study of 1 & 2 Chronicles*, p. 28).
- C. We can enter into a new revival by shepherding people according to God: “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ’s wonderful shepherding, there will be a big revival in the recovery” (*The Vital Groups*, p. 40).

<< WEEK 12 — DAY 1 >>

Morning Nourishment

Hab. ...O Jehovah, revive Your work in the midst of the years; in
3:2 the midst of the years make it known...

Psa. Let Your hand be upon the man of Your right hand, upon
80:17-19 the son of man whom You have strengthened for
Yourself;...Revive us, and we will call upon Your name. O
Jehovah God of hosts, restore us; cause Your face to shine,
and we will be saved.

In his prayer for revival, Habakkuk represents all God's elect throughout the generations [Hab. 3:2]. Among God's elect there has always been an aspiration to be revived. Moreover, since the fall of man there has been in all creation an aspiration for revival (Rom. 8:19-23). Adam's fall brought corruption, slavery, and death into the whole creation (Rom. 5:12); everything is decaying and is under the slavery of corruption. All the things that are under this slavery aspire to be revived.

The universal need for revival, for restoration, can be met only by Christ and in Christ. Only Christ, who was resurrected on the third day (1 Cor. 15:4), is the renewing power. For the whole universe and for all mankind, Christ is the reality of the third day (John 11:25). The reality of the third day is the person of the resurrected Christ with the reality of revival. Christ, therefore, is the element of the revival for which all creation aspires. The corruption and desolation can be swallowed up only by Christ's resurrection. The way to experience revival is to contact Christ by repenting and confessing our sins, failures, and darkness, thereby entering into Him as the resurrection. (Hab. 3:2, footnote 1)

Today's Reading

[As a conclusion] to the life-study of the Minor Prophets, I have the burden

to speak a word concerning the revival revealed in the Minor Prophets. We may say that this matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets.

[Habakkuk 3:2a](#) speaks of revival....Among God’s elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: “O Lord, revive us.” Although we may not realize it, such an aspiration has been within us through all the years of our Christian life.

We may think that Habakkuk’s prayer for revival was good for him but has nothing to do with us. However, regarding his prayer, we need to realize that with God there is no time element. In the eyes of God, one person among His elect represents the whole. God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God’s elect. Thus, when Habakkuk prayed for revival, we also prayed. We prayed for revival twenty-six hundred years ago. Such a prayer is an everlasting prayer.

I [have] charged the saints to put the God-ordained way into a living practice, but without a revival, how could we have anything living? If we endeavor to practice just the first step of the God-ordained way—to visit people for the gospel—without being revived, this will be a heavy burden that no one can bear. We all need to realize that we have been saved and kept on earth to do one thing—to go to disciple the nations, beginning from “Jerusalem” and spreading to “Judea,” to “Samaria,” and to the uttermost part of the earth ([Acts 1:8](#)). If we live for our education, a career, a good marriage, or a nice house, that is vanity of vanities. We are living here for the spreading of the Lord Jesus, not merely to our neighborhood but to the entire world. If we would do this, we need to be revived. This is why the Lord has led us to practice the morning revival.

This matter of morning revival is according to the natural law in God’s creation. God created the universe so that there is a sunrising every twenty-four hours. We believers should follow the sunrising to be revived every morning. Every day we need a “sunrising,” and this sunrising is a revival. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way. *Life-study of Malachi*, pp. 19-20)

Further Reading: Life-study of Malachi, msg. 4

<< WEEK 12 — DAY 2 >>

Morning Nourishment

Hosea 3:4 For the children of Israel will abide for many days without king and without prince and without sacrifice and without pillar and without ephod and teraphim.

6:1-2 Come and let us return to Jehovah; for He has torn us, but He will heal us, and He has stricken us, but He will bind us up. He will enliven us after two days; on the third day He will raise us up, and we will live in His presence.

In [Hosea 6:1](#) we have a word concerning Israel's coming and returning to Jehovah... [Verse 2](#) says, "He will enliven us after two days; / On the third day He will raise us up..." What are the "two days," and what is "the third day" in this verse? In the Bible there is a principle that "with the Lord one day is like a thousand years" ([2 Pet. 3:8](#)). According to this principle, the two days here might signify the first two periods of a thousand years each, counting from A.D. 70, when the Roman prince Titus destroyed Jerusalem and the temple, cruelly killed thousands of Jews, and scattered the Jews among the nations. From that time the Jews have been without king, without prince, without sacrifice, and without the temple, fulfilling Hosea's prophecy in [3:4](#). For two thousand years God has left Israel in a dead condition. After this two-thousand-year period, the third thousand years will come. The third day in [6:2](#) might signify the third period of a thousand years, that is, the millennium, the age of restoration, in the reality of Christ's resurrection ([Rev. 20:4, 6](#)). (*Life-study of Hosea*, pp. 33-34)

Today's Reading

In [Hosea 6:3](#) there is a word concerning knowing Jehovah and concerning Christ's going forth as the dawn and His coming as the rain. The first part of

the verse says, “Therefore let us know, let us pursue knowing Jehovah.” The remainder of the verse says that Christ’s going forth is as sure as the dawn. He will come to us as the rain, as the late rain which waters the earth (in the restoration of the millennium—[Matt. 19:28](#); [Rev. 20:4, 6](#)).

In [Hosea 6:11](#) we have Jehovah’s promise to Judah in the return of the apostate people. This promise is that there will be a harvest appointed for Judah, when Jehovah will turn the captivity of His people. This means that in the restoration all the Israelites, including the northern kingdom of Israel and the southern kingdom of Judah, will be very rich in all kinds of produce from the earth. The earth was created by God to produce a rich harvest, but due to the fall of man, the earth was cursed to grow thorns, and man has had to labor with sweat for food ([Gen. 3:17-19](#)). In the restoration time the earth will be restored to its original condition and will be rich, fertile, and productive. Thus, a harvest will be apportioned to Judah for their enjoyment. *Life-study of Hosea*, p. 34)

On the one hand, Habakkuk prayed for revival; on the other hand, Hosea spoke of the desolation of the “two days” and the resurrection on the “third day”: “He will enliven us after two days; / On the third day He will raise us up” ([6:2](#)). Since to God a thousand years are as one day ([2 Pet. 3:8](#)), these “two days” may refer to a period of two thousand years. For almost two thousand years, from the time Titus destroyed Jerusalem and the temple in A.D. 70, Israel, our representative, has been desolate. From that year Israel lost the priesthood, the sacrifices, the prophets, the king, and the temple. Eventually, there will be the “third day”—the thousand years of the millennial kingdom—when Israel will be raised up, that is, restored.

The principle is the same in our Christian life. At a certain time we became desolate. After the two days of desolation, there is the third day, which signifies the pneumatic Christ in resurrection. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection. If we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us. In 1984 I realized that the recovery was in a dormant condition, like the desolation of the two days in [Hosea 6:2](#). However, if we experience a real revival, we will be in the third day. *Life-study of Malachi*, pp. 20-21)

Further Reading: Life-study of Hosea, msg. 4

<< WEEK 12 — DAY 3 >>

Morning Nourishment

Rom. 8:22-23 For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

The revival revealed in the Minor Prophets can be applied to the family, to the church, to the nations, to the entire human race, and even to the whole universe. In principle, everything and everyone on earth are in the desolation of the two days spoken of in [Hosea 6:2](#).

Since the fall of man, there has been in all of creation an aspiration for revival. Concerning this, [Romans 8:20-22](#) says, “The creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now.” As a result of Adam’s fall, corruption, slavery, and death have come into the whole creation. Today everything is decaying and is under the slavery of corruption. All the things that are under this slavery aspire to be revived. (*Life-study of Malachi*, pp. 23-24)

Today’s Reading

Man’s fall brought in corruption, and with corruption there is slavery. Because of this corruption and slavery, there is the need everywhere for revival, for restoration. This need can be met only by Christ and in Christ. Christ was resurrected on the third day, and as the pneumatic Christ in resurrection, He is

the reality of the third day. Christ, therefore, is the element of the revival for which all of creation aspires. The corruption and desolation can be swallowed up only by Christ's resurrection.

Unbelievers as well as believers aspire to be revived, to have a new beginning. Everyone wants something new. Only Christ is the renewing factor. Only Christ, who rose up on the third day, is the renewing power. For the whole universe and for all of mankind, Christ is the reality of the third day.

When we received Christ, we received Him as the One who is Himself the resurrection ([John 11:25](#)). Immediately after receiving Him, we had a new beginning in our human life. That new beginning was a revival. However, eventually we again entered into a state of desolation and thus needed another revival. This cycle of desolation and revival, revival and desolation, has been repeated again and again.

The way to have the revival we need is to contact Christ, repenting and confessing our sins, failures, and darkness. By doing this we are brought from the desolation of the two days to the resurrection of the third day. Whenever we are in desolation we need such a revival. We need to come to the third day, and the third day is nothing other than the person of the resurrected Christ with the reality of revival. In addition, we have the outpouring of the Triune God as the consummated, all-inclusive, life-giving Spirit, and our spirit responds by being stirred up.

When our spirit is stirred up in response to the outpouring of the Spirit, we enjoy Christ not only as the resurrected One but also as the One desired by all of mankind. He is mankind's unique need. Everyone, the believers and the unbelievers alike, desires Christ.

The Christ we desire has enacted the new covenant and He, as its surety, is now executing it. Through this covenant God has been allotted to us as our legal portion in Christ, who is the Sun of righteousness with healing in His wings. Apart from Him, we have darkness and unrighteousness, but with Him everything is light and righteousness. *Life-study of Malachi*, pp. 24-25)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 2

<< WEEK 12 — DAY 4 >>

Morning Nourishment

Joel 2:28-29 ...I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions....In those days I will pour out My Spirit.

Hag. 1:14 ...Jehovah stirred up the spirit of Zerubbabel...and the spirit of Joshua...the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God.

Joel 2:28 and 29 speak of the outpouring of the Spirit. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God. This all-inclusive Spirit includes Christ's divinity and humanity, the effectiveness of His death, and the power of His resurrection. This Spirit is our portion, our inheritance. (*Life-study of Malachi*, p. 21)

Today's Reading

[In [Haggai 1:14](#)] we see the response of God's elect, who were stirred up by the Lord in the order of God's authority. When they responded by being stirred up in their spirit by the Lord, we all were included.

In the Minor Prophets there are both the divine Spirit, the consummated Spirit of God, and the human spirit, the stirred-up spirit of God's elect. The divine Spirit has been poured out, and our human spirit (the key to experiencing and enjoying Christ) responds to such a Spirit by being stirred up.

We may feel that our spirit was stirred up early in our Christian life but that it is no longer stirred up. However, this is not true. Unconsciously, the spirit of every regenerated believer is stirred up. If we go to a place of worldly

entertainment, our spirit will be stirred up to tell us to leave that place. Whenever we grieve the Spirit (Eph. 4:30), we have no peace. This is the stirring up of our spirit. When we read the Bible, we feel calm and peaceful. Even in this calmness, our spirit is under the stirring up by the Spirit. Every day we cannot avoid the stirring up of our spirit. The Bible reveals that once the consummated, compound, life-giving Spirit comes into us, He will never leave. As He dwells in us, He is often a “troublemaker,” stirring us up either negatively or positively. If we take care of this negative or positive stirring up, we will be revived, and we will be strengthened and encouraged to carry out the God-ordained way....The Minor Prophets also reveal that God’s Christ is our enjoyment. The enjoyment of God’s Christ is actually the enjoyment of God Himself....We may enjoy Christ as the Desire of God’s elect (Mal. 3:1b; cf. Hag. 2:7a). Whether we are hot or cold toward the Lord, we desire Christ. Can you say that you have no desire for Christ? Every day we desire Christ....We may enjoy Christ also as the Angel of the covenant (Mal. 3:1b). For Him to be the Angel means that He is a serving one. In His coming back, Christ will be the Angel of the covenant. He enacted the new covenant with His blood at His table (Matt. 26:26-29; Luke 22:20). In the new covenant, God is imparted into us as life and as our life supply, and we have the forgiveness of sins (Jer. 31:31-34)....Christ not only enacted the new covenant through His death, but in resurrection He executes the new covenant as its surety (Heb. 7:22), making it real to us. In particular, He assures us that our sins have been forgiven and that we have Him as our life and life supply signified by the bread at the Lord’s table. Day by day we may enjoy Him as the surety of the new covenant....As the Angel of the covenant, Christ dispenses the riches of the covenanted Triune God into His elect. According to Acts 26:18b, we have received not only the forgiveness of sins but also “an inheritance among those who have been sanctified.” This inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people. The Triune God is embodied in the all-inclusive Christ, who is “the allotted portion of the saints” as their inheritance (Col. 1:12). (*Life-study of Malachi*, pp. 21-23)

Further Reading: Life-study of Malachi, msg. 4

<< WEEK 12 — DAY 5 >>

Morning Nourishment

Mal. But unto you who fear My name will the Sun of righteousness
4:2 arise with healing in His wings, and you will go forth and leap
about like well-fed calves.

Rev. And I saw, and behold, the Lamb standing on Mount Zion, and
14:1 with Him a hundred and forty-four thousand, having His name
and the name of His Father written on their foreheads.

Malachi 4:2 tells us that we may enjoy Christ as the Sun of righteousness with healing in His wings....As the Sun of righteousness, Christ is our enjoyment for growing in life, in the dispelling of the darkness. Just as the shining of the sunlight enables plants to grow, Christ's shining as the Sun of righteousness is for our growth in life....As the Sun of righteousness, Christ is our enjoyment also for healing in life, in the effacing of unrighteousness. Before we enjoy this healing in life, unrighteousness prevails, but through this healing unrighteousness is effaced and is replaced by righteousness.

When we have such a Christ, we not only have revival—we have restoration. The millennial kingdom will be a time of restoration. This restoration will consummate in the new heaven and new earth with the New Jerusalem as the center. That will be the ultimate, the consummate, restoration accomplished by the resurrected Christ. *Life-study of Malachi*, pp. 23, 25)

Today's Reading

It is a great miracle and a deep mystery that God has a way to be joined to man and mingled with man. God became man that man may become God. Such an economy is incomprehensible to both angels and man. This economy is of God's desire, and it will reach, attain, the high peak of God's goal. Ultimately

the holy city, Jerusalem, will be the aggregate of all the visions and revelations throughout the Scriptures. The Triune God and the tripartite man will become a loving couple in eternity as man yet still God. Divinity and humanity will become a mutual abode, and the glory of God will be expressed in humanity radiantly in splendor to the uttermost.

I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history.

In God's view *mankind* is a negative term referring to fallen man. As believers in Christ and children of God, we are not mankind—we are God-man kind. To realize this is to be changed, even revolutionized. When we realize that we are God-men, we will say, "Lord, You are the first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God's divine life to express Him....Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues." This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel.

According to this gospel we were fallen, yet Christ died for us. If we believe in Him and receive Him, we will have the eternal life to be the sons of God....At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead. It is a great blessing to hear this truth.

After hearing that God wants a group of God-men, how can you be content to be anything else?...Do you want to be a typical Chinese or a typical American? Do you want to be merely a Christian or a believer in Christ? We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age. (*Life-study of 1 & 2 Chronicles*, pp. 15, 27-28)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 4

<< WEEK 12 — DAY 6 >>

Morning Nourishment

John ...Jesus said..., Simon,...do you love Me...? He said to Him, **21:15-17** Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon,...do you love Me?...Shepherd My sheep. He said to him the third time, Simon,...do you love Me?...Feed My sheep.

The Lord's shepherding was firstly in His earthly ministry ([Matt. 9:36](#)). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God ([Matt. 10:1-6](#)).

The Lord's shepherding is secondly in His heavenly ministry ([1 Pet. 5:4](#)) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens ([John 21:15-17](#)). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock. (*Crystallization-study of the Gospel of John*, pp. 130-131)

Today's Reading

We have to follow the steps of the processed Triune God in His seeking and gaining fallen people. [Luke 15](#) records that the Pharisees and scribes criticized the Lord...(v. 2). Then the Lord told three wonderful parables, which unveil the saving love of the Triune God toward sinners....The Son as the shepherd would

leave the ninety-nine to seek the one lost sheep (Luke 15:3-7)...The second parable...of a woman seeking a lost coin (vv. 8-10)...signifies the Spirit seeking a lost sinner. The Son's finding took place outside the sinner and was completed at the cross through His redemptive death. The Spirit's seeking is inward and is carried out by His working within the repenting sinner.

Because of the Son's step of seeking the sinner by dying on the cross and the Spirit's step of sanctifying by searching and cleansing the sinner's inward parts, the sinner comes to his senses. This is shown by the prodigal son's coming to himself and desiring to return to his father (vv. 17-18)...The sinner is awakened by the Spirit's seeking to cause him to return to the Father.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding.

John 21...reveals the apostolic ministry in cooperation with Christ's heavenly ministry. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people. Without shepherding, our work for the Lord cannot be effective. We must learn all the truths so that we may have something to speak and go to contact people to shepherd them.

Shepherding is something divine. In order to be a shepherd, we must be a witness of Christ, a member of Christ, and a brother of Christ, sharing His sonship. Then we will participate in the oracle of the sonship to become a prophet. As a prophet for God's oracle, we will speak for the Lord. Meanwhile, we need to shepherd people. This is the way to be fruitful, to have the multiplication and the increase. If this kind of fellowship is received by us, I believe there will be a big revival on the earth, not by a few spiritual giants but by the many members of Christ's Body being shepherds who follow the steps of the processed Triune God in seeking and gaining fallen people. (*The Vital Groups*, pp. 39-40)

Further Reading: The Vital Groups, msg. 4; *Crystallization-study of the Gospel of John*, msg. 13

<< **WEEK 12 — HYMN**

What Miracle! What Mystery!

- 1 What miracle! What mystery!
That God and man should blended be!
God became man to make man God,
Untraceable economy!
From His good pleasure, heart's desire,
His highest goal attained will be.

- 2 Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.

- 3 No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.

- 4 Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!