

WEEK 2 — OUTLINE

A Complete View of God's Calling of Moses as the Standard Model of God's Servant

Scripture Reading: Exo. 3:2, 6, 8, 14-15; 4:3-4, 6-7, 9, 14b-16, 24-26

«DAY 1»

I. The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability; no other person in the Bible is as good as Moses in this aspect:

- A. The natural strength and ability have no divine element.
- B. The natural strength and ability act on their own, not according to God's will.
- C. The natural strength and ability seek their own glory and satisfy their own desire.
- D. The natural strength and ability become useful in resurrection for our service to the Lord.
- E. Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works (Acts 7:22).
- F. Moses did something for God's people according to his own will (vv. 23-26).
- G. Moses was put aside by God for forty years (Exo. 2:14-15; Acts 7:27-30):
 1. Moses, as a man who had been educated in the palace of Egypt, was forced by God to live as a shepherd in the wilderness; as the years went by, he lost everything—his confidence, his future, his interest, and his goal (Exo. 3:11; cf. 2:11-13).
 2. Everyone called by the Lord must pass through a period of time in which he loses his confidence, realizes his inability, and considers himself good only for death.
 3. Moses learned to serve God according to His leading and to trust in Him (Acts 7:34-36; Heb. 11:28):
 - a. Moses' natural ability was dealt with, so it became an ability in resurrection; the ability in resurrection corresponds with God's move.
 - b. Actually, God was wrought into Moses' ability; his ability eventually was full of God.

«DAY 2»

II. The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible; Moses was the first

complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants:

- A. The place of God's calling was the back of the wilderness (Exo. 3:1); to be at the back side means that we are discontented and dissatisfied with our present situation.
- B. When Moses came to the back of the wilderness, he came to the mountain of God, to Horeb (v. 1); many times the back side of our situation turns out to be the mountain of God.
- C. In Exodus 3:5 God said to Moses, "Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground"; holy ground in this verse refers to land untouched by man:
 1. This indicates that God's calling occurs in a place where there is no human interference and no human manipulation or opinion; if we would be called by God, we must be in a place reserved wholly for Him.

<<DAY 3>>

2. The fact that God called Moses from the midst of a thornbush indicates that the place of God's calling is within us.

III. A person who is called by God must see the vision of the burning thornbush (Acts 7:22-36; Exo. 3:2-6a):

- A. Everyone who is called by God must realize that he is a redeemed thornbush—a redeemed sinner who was under God's curse (Gen. 3:17-18) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection (Deut. 33:16; Mark 12:26):
 1. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel (Rom. 12:11; 2 Tim. 1:7; Col. 1:29; Isa. 4:4; Rev. 3:15-19).
 2. We have to be hot in our spirit, not in our natural life (Rom. 12:11); any hotness in our natural life is strange fire to God, and this brings in death (Lev. 10:1-11; 16:12).
 3. The fact that the thornbush burned without being consumed indicates that the God of glory, as the holy fire, should burn within us but that we should not be exhausted; if a servant of God is exhausted, it may mean that he is using his own energy to do something for God (cf. 1 Cor. 15:10, 58).
 4. The memory of this vision must have worked within Moses constantly to remind him not to use his natural strength or ability.
 5. Through the sign of the burning thornbush, God impressed Moses that he was a

vessel, a channel, through which God was to be manifested (2 Cor. 4:7; Phil. 1:20, 22-25).

6. Throughout the years we need to be learning one lesson: to work for God without using the natural life as the fuel but by letting God burn within us.
 7. The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones (Deut. 33:1, 16; Mark 12:26).
 8. May this record of the burning thornbush make such a deep impression upon us that we never forget it; this vision needs to be stamped upon our being.
- B. The church is a corporate thornbush burning with the God of resurrection (cf. Gen. 2:22; Eph. 2:6):**
1. God's ultimate goal is to obtain a dwelling place, to build up His habitation (John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22).
 2. The church is the Triune God burning within redeemed humanity; this is the divine economy (Luke 12:49-50; Acts 2:3-4).

<<DAY 4>>

IV. A person who is called by God must have a revelation of who God is:

- A. The One who called Moses was first the Angel of Jehovah (Exo. 3:2):**
1. The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22).
 2. According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15).
 3. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One.
- B. The name of the One who called Moses was I Am (vv. 14-15):**
1. The name I Am indicates that God, Christ, is the reality of every positive thing (John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17).
 2. We must know that the God who calls us is and that we are not (Heb. 11:6).
- C. The One who called Moses was the God of his father (Exo. 3:6):**
1. The God of your father denotes history with God.
 2. In the eyes of God, the Lord who calls you is the God of your spiritual father (1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22).
- D. The One who called Moses was the God of resurrection:**
1. We must know the God of Abraham, the God of Isaac, and the God of Jacob—the

resurrecting Triune God:

- a. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him (Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18).
 - b. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (25:5; 26:3-4, 12-33).
 - c. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life so that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29).
2. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection (Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58).

<<DAY 5>>

V. A person who is called by God must know the purpose of God's calling (Exo. 3:8):

- A. The purpose of God's calling, negatively, is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt (Rom. 1:16).
- B. The purpose of God's calling, positively, is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey (Col. 2:6; Gal. 3:14).

VI. A person who is called by God must know how to deal with Satan, the flesh, and the world (1 John 3:8; Gal. 5:17; 1 John 2:15):

- A. Anything that we rely on apart from God is a hiding place for the serpent (Exo. 4:3-4; Luke 10:19).
- B. Our flesh is a constitution of leprosy—sin, rottenness, and corruption (Exo. 4:6-7; Rom. 7:17-18, 24-25; Isa. 6:5).
- C. The world with its supply, entertainment, and amusement is filled with the blood of death (Exo. 4:9; 1 John 5:19; Gal. 6:14).

<<DAY 6>>

VII. A person who is called by God needs the experience of matching and cutting:

- A. A called one must have someone to match him in the principle of the Body

for his restriction, safeguard, and protection (Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12).

- B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission (Exo. 4:24-26).
- C. May every aspect of God's calling be our experience in the Lord's recovery today.

<< WEEK 2 – DAY 1 >>

Morning Nourishment

Acts 7:22 ...Moses was educated in all the wisdom of the Egyptians, and he was powerful in his words and works.

29-30 And Moses...became a sojourner in the land of Midian....And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.

We surely need to gain ability, but once we have the ability, we need to be dealt with. This was exactly what happened to Moses. The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability....Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in words and in works. He came out to work for God, to rescue God's people from the tyranny of Pharaoh....Moses did something for God's people according to his own will (Acts 7:23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will....God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30). (Basic Lessons on Service, pp. 156-157)

Today's Reading

In those forty years Moses learned to serve God according to His leading and to trust in Him (Acts 7:34-36; Heb. 11:28). Moses eventually became a person who did nothing according to his will. He always acted according to the Lord's leading. The Lord led him, and he followed. He had no faith in his ability. Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection. The ability in resurrection corresponds with God's move....After being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God.

Exodus 2 shows us a natural Moses, a Moses with his natural strength and ability. That was purely, solely, wholly, and absolutely Moses without God. Then after chapter three we can see another kind of Moses, a Moses that was fully dealt with by God. After chapter three, God was in Moses and whatever Moses did in his acts and move was full of God, having the divine element.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection. Some brothers speak in their natural eloquence, but other brothers speak with an eloquence dealt with by the cross. This is the eloquence in resurrection. Some who are short of experience may ask what the difference is between the natural eloquence and the eloquence in resurrection. It is hard to explain, but if you have the experience, it is easy to discern.

In resurrection something divine has been wrought into our strength and ability. Even some divine element has been wrought into our eloquence. When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him. If you have never been dealt with by the cross in your eloquence, that is the natural eloquence with nothing divine. But if your eloquence has been dealt with, that kind of eloquence is in resurrection and is full of the divine element...; the "dealt with" eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 157, 155-156)

There is no point in pretending or performing. We can only be what we are. If you are like Moses smiting the Egyptian, then that is where you are. And if you are like Moses at the age of eighty, then that is where you are. One day we all shall reach the point where we consider ourselves good only for death. Everyone called by the Lord must pass through a period of time in which he loses his confidence, realizes his inability, and considers himself good only for death. Eventually, we shall have the same realization about ourselves that Moses had at the age of eighty. (Life-study of Exodus, pp. 68-69)

Further Reading: Basic Lessons on Service, lsn. 20; The Experience of Life, ch. 11

<< WEEK 2 – DAY 2 >>

Morning Nourishment

Exo. 3:1 Now Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the mountain of God, to Horeb.

5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.

When by God's sovereignty Moses was set aside, he must have been very disappointed and he must have lost all hope....A man who had been educated in the royal palace was now forced to live as a shepherd in the wilderness. As the years went by, he lost everything—his confidence, his future, his interest, his goal. Eventually, Moses probably reached the point where he had no further thought that he was the one whom God would use to rescue the children of Israel from bondage in Egypt. Moses might have said to himself, "I must care for this flock. But not even this flock is mine; it belongs to my father-in-law. I have no empire, no kingdom. There is nothing left for me to do except to labor in support of my family. My immediate concern is to find fresh grass for the flock and water for them to drink." But one day...God appeared to him and called him. At the age of eighty, in the eyes of God Moses was fully prepared and qualified, and at the precise time He came to him. (Life-study of Exodus, pp. 51-52)

Today's Reading

The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible....In this account we find all the basic points concerning God's calling. Thus, if we would know the full significance of God's calling, we must pay close attention to God's calling of Moses in Exodus 3.

Moses was the first complete, qualified, and perfected servant of God in history....Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants. In principle, we all need to be called the way Moses was.

[According to Exodus 3:1] one day Moses led the flock to the back side of the desert. This indicates that we can be called only when we are at the back side of our situation, never when we are at the front. I believe that Moses led the flock to the back side of the desert because he was looking for the best pasture. He might have been dissatisfied with the familiar places, and he might have desired a new place. Thus, he went to the back side.

To be at the back side means that we are not content with our present situation. For years Moses fed the flock on the front side of the desert. But one day, discontented and dissatisfied, he decided to go to the back side to see what was there. If you are dissatisfied with your occupation or with your marriage, this dissatisfaction may turn you to the back side. Every one who has been called by God can testify that he was called at the back side.

Both [God and Moses] were traveling, and they eventually met at a certain spot. God traveled there from the heavens, and Moses traveled there from where he was living....According to our experience, we one day came to a certain place, and there we met God.

When Moses went to the back side of the desert, he "came to the mountain of God, to Horeb" [v. 1]. Many times the back side of our situation turns out to be the mountain of God. Moses, however, did not know that the mountain of God was at the back side of the desert. Nevertheless, as Moses was slowly making his journey with the flock to the mountain of God, God was already there waiting for him....In verse 5 God said to Moses, "Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground." The "holy ground" in this verse refers to land untouched by man. This indicates that God's calling occurs in a place where there is no human interference. God's calling always comes to one who is on virgin soil, soil touched only by God. This means that every genuine calling comes in a place where there is no human manipulation or opinion. If we would be called by God, we must be in a place reserved wholly for Him. (Life-study of Exodus, pp. 52-54)

Further Reading: Life-study of Exodus, msg. 5

<< WEEK 2 – DAY 3 >>

Morning Nourishment

Exo. 3:2-3 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed. And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

The thornbush represents Moses himself. The fact that God called from the midst of a thornbush indicates that the place of God's calling is within us.

Before God spoke to Moses, He showed him the sign of a burning thornbush [Exo. 3:2]....This indicates that everyone who is called of God must realize that he is just a thornbush with a fire burning within him and that this fire is God Himself. Although God desires to burn within us and upon us, He will not burn us; that is, He will not use us as fuel. According to Genesis 3, thorns signify the curse that came because of sin. This indicates that, as God's called one, Moses was a sinner under God's curse. Moses was a thornbush. (Life-study of Exodus, pp. 54, 69-70)

Today's Reading

The fact that the thornbush burned without being consumed indicates that the glory of God's holiness should burn within us but that we should not be exhausted. If a servant of God is exhausted, it may mean that he is using his own energy to do something for God. God does not want to use our natural life as fuel. He will burn only with Himself as fuel. We are simply to be a thornbush with the divine fire burning within it....Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested. It is not easy to learn that we are simply a bush for the manifestation of God. Throughout the years I have been learning one lesson: to work for God without using the natural life as the fuel but letting God burn within me.

The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones. It bears witness to the fact that we can be nothing other than thornbushes.

May this record of the thornbush make such a deep impression upon us that we never forget it. In ourselves, we are nothing; we are mere thornbushes. But God still treasures us and desires to manifest Himself as a flame of fire from within us. We should treasure His burning by never putting any trust in what we are according to the natural man.

We all should be called ones like Moses. Sooner or later, we all shall behold the very sight Moses saw in chapter three of Exodus, the vision of a bush that burns without being consumed. This vision needs to be stamped upon our being. Then whenever we touch the work of God or the service of the church, we shall be reminded that we are nothing more than a thorn-bush. The day is coming when we all shall realize this. (Life-study of Exodus, pp. 70-72)

We have seen some capable ones who were hot in serving the Lord in the church. Gradually, the more they served, the more they brought in death to others and mainly death to themselves. They killed themselves in their spirit by their serving, so eventually they disappeared in the service. Their priesthood was lost. This is altogether the real significance of the death because of offering strange fire [Num. 26:61].

We all need to serve, to function, and to use our one talent, our gift. But we must be careful not to serve in a natural way, with our natural hotness. Of course, the Lord does want us to be hot in the spirit, not cold or lukewarm. But we have to be hot in our spirit, not in our natural life. In Romans 12:11 Paul tells us to be "burning in spirit, serving the Lord." Any hotness in our natural life is strange fire to God, and this brings in death. (Basic Lessons on Service, pp. 117-118)

Further Reading: Basic Lessons on Service, lsn. 14; Life-study of Exodus, msg. 6; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 1

<< WEEK 2 – DAY 4 >>

Morning Nourishment

Exo. 3:14-15 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you. And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

The One who called Moses was firstly the Angel of Jehovah (Exo. 3:2)...According to the Bible, an angel is a messenger, that is, one who is sent...For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One. Only the One who has been sent can send out the sent ones. For example, the apostles, the sent ones in the New Testament, were sent out by the Lord Jesus, God's sent One [John 20:21]...The title the Angel of Jehovah mainly refers to Christ, the Son of God, sent to save God's people from their situation of suffering (see Judg. 6:12, 22; 13:3-5, 16-22)...In Exodus 3 the Lord came [as the Angel of Jehovah] to call Moses for the delivery of the children of Israel from bondage. (Life-study of Exodus, pp. 55-57)

Today's Reading

The second title revealed in Exodus 3 is Jehovah, which means "He who was, who is, and who will be." This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being.

If we would be called by God, we must know that the calling One is firstly the sent One of God and secondly, Jehovah, the One who was, who is, and who will be. We must know that the God who calls us is and that we are not [Heb. 11:6].

[God] calls Himself, "I AM WHO I AM" [Exo. 3:14]... "I Am" denotes the One who is self-existing, the One whose being depends on nothing apart from Himself. This One is also the ever-existing One, that is, He exists eternally, having neither beginning nor ending.

As I Am, God is everything we need. To the words "I Am" we can add whatever we may need...In the New Testament the Lord uses many things to describe Himself: "I am the true vine" (John 15:1), "I am the bread of life" (John 6:35), "I am the light" (John 8:12). As I Am, God is everything...God is the reality of every positive thing. This implies that God must be you, even the reality of your very being...This great I Am, the all-inclusive One, is the One who has come to call us.

The phrase "the God of your father" [Exo. 3:6] denotes history with God. When God comes to call you, He should not be a stranger to you...When we were saved, we gained another genealogy, a spiritual lineage. For this reason Paul told the Corinthians that he begot them through the gospel (1 Cor. 4:15)...In the eyes of God, the Lord who calls you is the God of your spiritual father...When God appeared to Moses and called him, He was not a stranger, for He had been with Moses' family for generations. The God of Moses' father was the God of Abraham, the God of Isaac, and the God of Jacob. (Life-study of Exodus, pp. 57, 59-60, 58)

[In] Abraham, we see God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him...Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification...Isaac represents God the Son, the second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33)...[In] the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, "All things work together for good to those who love God"...We [also] see that the Spirit transforms man and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (Gen. 27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29). (The History of God in His Union with Man, pp. 134-135)

Further Reading: Life-study of Exodus, msg. 5; The History of God in His Union with Man, ch. 10

<< WEEK 2 – DAY 5 >>

Morning Nourishment

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

4:3-4 ...And he threw it on the ground, and it became a serpent....And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand.

Both on the negative side and on the positive side, God's purpose in calling Moses was very great. Negatively, God called him to deliver the children of Israel out of the tyranny of the Egyptians [Exo. 3:8]...[Positively], the purpose of God's calling was not only to bring the children of Israel out of Egypt, the land of bondage, but to bring them into Canaan, a land "flowing with milk and honey" (3:8, 10, 17).

In typology, bringing the children of Israel into the good land signifies bringing people into Christ, the all-inclusive person typified by the land of Canaan. Christ today is a good land flowing with milk and honey....Both milk and honey are products of a combination of the vegetable life and the animal life.

Milk and honey signify the riches of Christ, riches that come from the two aspects of the life of Christ. Although Christ is one person, He has the redeeming life, typified by the animal life, and the generating life, typified by the vegetable life. On the one hand, Christ is the Lamb of God to redeem us; on the other hand, He is a loaf of barley to supply us....These lives were combined for the enjoyment of God's redeemed people....I can testify that I daily enjoy Christ as a spacious land flowing with milk and honey. (Life-study of Exodus, pp. 61-63)

Today's Reading

After we see the vision of the burning thornbush and after we come to know who God is and what God is, we still need the three signs. The first sign is that of the rod becoming the serpent. The subtle serpent who poisoned Adam and Eve in Genesis 3 is exposed in Exodus 4. This sign helps us to know the devil. It indicates that anything we rely upon apart from God is a hiding place for the serpent. Through the years I have learned that whenever I trust in something, the serpent is hidden in that thing. We have pointed out that the rod which Moses had used for many years was a hiding place for the usurping serpent. However, Moses did not realize this until, at the word of the Lord, he cast the rod to the ground. Then the hidden serpent was exposed.

The second sign is that of the hand that became leprous. This sign is for knowing the flesh of sin. We are not only leprous, but we are leprosy. This means that we are sin, not just sinful. When Christ died on the cross, He not only bore our sins (1 Pet. 2:24), but He was made sin for us (2 Cor. 5:21). Because we were sin, Christ was made sin for us. Every called one must have the subjective knowledge that his flesh is a flesh of sin and that nothing good dwells in it. Our flesh is a constitution of sin, rottenness, and corruption.

Furthermore, the called one must realize that the world is filled with death. This is revealed in the third sign, the sign of the water becoming blood. To the people of the world, enjoyment comes from the supply and entertainment of the world, signified by the Nile that watered the land of Egypt. However, in the eyes of God's called one, the world is not filled with living water but filled with the blood of death. What the world has to offer is not water to quench our thirst; it is death that poisons us and kills us.

As God's called ones, we must know the devil, the flesh, and the world. Paul had this threefold knowledge. Regarding Satan, Paul said, "We are not ignorant of his schemes" (2 Cor. 2:11). Regarding the flesh, he said, "For I know that in me, that is, in my flesh, nothing good dwells" (Rom. 7:18). And regarding the world, he said, "The world has been crucified to me and I to the world" (Gal. 6:14). Again we see that what Moses experienced in type, Paul experienced in reality. (Life-study of Exodus, pp. 117-118)

Further Reading: Life-study of Exodus, msg. 8, 10

<< WEEK 2 – DAY 6 >>

Morning Nourishment

Exo. 4:15-16 And you shall speak to him [Aaron] and put the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you shall do. And he shall speak for you to the people, and he shall be as a mouth for you, and you shall be as God to him.

Moses...needed the male help and the female help. The male help is that of matching. This kind of help balances us, restricts us, and humbles us. Through his brother's matching Moses learned to let others do what he was able to do...Whatever Aaron did, Moses was able to do also, but he was restricted from doing so. In the church life the Lord will often raise up an environment that forces us to allow others to do what we can do. This should be a principle of our functioning in the church. If a brother is able to do a certain thing, let him do it, even if you can do it better. This will humble you. However, I have seen many, especially sisters, who insisted that they alone be allowed to do a particular thing. According to our natural makeup, we do not want others to interfere with what we are doing. Nevertheless, we all must learn to let others do the very thing we are able to do. (Life-study of Exodus, p. 118)

Today's Reading

I do not believe that Aaron was more capable than Moses. Nevertheless, God sovereignly arranged a situation that allowed Aaron to do what Moses was able to do. In the church life we should not do everything ourselves. Instead, we should let others do what we can do. This does not mean, however, that we should be idle. On the contrary, it means that in a matching relationship we are restricted, balanced, and humbled.

This restriction is a safeguard and protection. Nothing is a greater protection in our spiritual life than the brothers' matching. The more we are matched with others, the more we are protected.

In Exodus 4:24-26 we see that Zipporah was used by God to cause Moses to be a "bridegroom of blood." The matching is objective, but the cutting is very subjective. In the Bible the male represents objective truth, whereas the female represents subjective experience. Thus, Aaron's matching was outward and objective, but Zipporah's cutting was inward and subjective.

If we would be used of the Lord in His recovery, we must bear a sign of having been cut. This does not mean that we should talk about the cutting we have experienced. On the contrary, it means that we should silently bear this sign. Let others say we have been cut. In Exodus 4 it was Zipporah, not Moses, who said that he was a "bridegroom of blood."

Both in the church life and in married life we need to be such a "bridegroom of blood." If a brother is to be truly God's called one, he needs to be cut in a subjective way. We learn a great deal through the cutting. Sometimes my wife cuts me by restricting my eating. This cutting keeps me healthy and prevents me from indulging myself...Thus, the cutting keeps us from living according to the natural life.

Only those who are willing to be cut can be useful to God. Every useful one is a "bridegroom of blood." Daily and even hourly we need to experience the circumcision of the natural life. It is not sufficient merely to see that we are sinful. Our natural life must also be circumcised, either by those in our family or by the brothers and sisters in the church.

We need to see the vision of the burning thornbush: the Triune God burning within and upon His redeemed ones. This is the focal point of the divine revelation in the Scriptures. Then we need to know who God is and what God is. Furthermore, we must know the devil, the flesh, and the world. Following this, we need the matching and the cutting. If we are willing for the subjective experience of the circumcision of our natural life, then we shall live by the resurrection life, we shall become useful in the hand of the Lord for the fulfillment of His eternal purpose, and we shall be prepared to carry out God's commission. May every aspect of God's calling be our experience in the Lord's recovery today. (Life-study of Exodus, pp. 118-120)

Further Reading: Life-study of Exodus, msgs. 9-10

« WEEK 2 — HYMN

Hymns, #913

1

Serve and work within the Body,
This the Lord doth signify;
For His purpose is the Body,
And with it we must comply.
Serve and work within the Body,
Never independently;
As the members of the Body,
Functioning relatedly.

2

As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually.

3

Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony.

4

Thus we must be built together,
In position minister;
For the basis of our service
Is the body character.

5

In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die.

6

'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear.

7

To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow.

8

Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move.