

# WEEK 3 — OUTLINE

## Living the Life of a God-man (1)

### Being Discipled to Live the Life of a God-man to Be Today's Overcomers for a New Revival

Scripture Reading: 1 Pet. 2:21; Matt. 14:19, 22-23; 24:45-51; John 10:30; 5:19, 30; 7:18; 14:30b

#### << DAY 1 >>

### **I. God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation:**

- A. A revival is the practice, the practicality, of the vision we have seen.
- B. If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back.

#### << DAY 2 >>

### **II. The disciples of Christ (Matt. 5:1; 28:19) were discipled through Christ's human living on the earth, as the model of a God-man, through His living God by denying Himself in humanity (John 5:19, 30); this revolutionized their concept concerning man (Phil. 3:10; 1:21a):**

- A. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man (1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 10:30; 5:19, 30; 7:6, 8, 18).
- B. The Spirit of life and reality who was breathed into the disciples would guide them into the reality of what they had observed of the Lord when they were with Him for three and a half years (16:13; 20:22):
  - 1. At the commencement of the first God-man's ministry, He was baptized to fulfill all righteousness, recognizing that according to His flesh (His humanity—1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial (Matt. 3:15-17).

#### << DAY 3 >>

- 2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish:
  - a. His looking up to heaven to bless the five loaves and the two fish (14:19) indicates His

realizing that the source of blessing was not Him, the sent One, but the Father, the sending One.

- b. He did not remain in the issue of the miracle with the crowds but went away from them to be with the Father on the mountain in prayer (vv. 22-23; Luke 6:12; cf. S.S. 1:1-4).
  3. He taught His disciples to pray to execute God's will for His economy, having faith in God without doubting (Matt. 21:21-22; Mark 11:22-24).
  4. He lived a life of contacting God (1:35; Luke 5:16; 6:12; 9:28; Heb. 7:25), living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32), and of contacting people, ministering God into them to bring them into the jubilee of God's New Testament economy (Luke 4:18-19; Heb. 8:2; cf. Gen. 14:18; Acts 6:4).
  5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything) (John 14:30b).
- C. We are also disciplined to live a God-man life by observing the intrinsic pattern of Christ's sent ones, His slaves, who are His duplication; ("I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me"—The Vital Groups, p. 18) (1 Cor. 4:17; Heb. 13:7; Phil. 3:17; 1 Tim. 4:12).
- D. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit (Rom. 8:2, 4, 6, 16; 1 Cor. 6:17; Rom. 10:12; Eph. 6:17-18; 1 Thes. 5:16-20; 2 Tim. 1:6).

## « DAY 4 »

### **III. Matthew 24:45-51 reveals that to live the life of a God-man we must be faithful to give God as food to the members of His household so that we may win Christ as our reward in the coming kingdom:**

- A. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time (1 Tim. 1:4; Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10; Phil. 1:25).
- B. To give them food refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life (Matt. 24:45; John 6:57, 63, 68; Acts 5:20):
  1. In order to enjoy the Lord as our spiritual food so that we can feed others, we must pray over and muse on His word, tasting and enjoying it through careful considering (Eph. 6:17-18; Psa. 119:15; Ezek. 3:1-4).

2. We must devote ourselves to prayer and the ministry of the word (Acts 6:4; 2 Cor. 3:6, 8; John 7:37-39; cf. Heb. 7:25; 8:2).

## « DAY 5 »

C. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing (Matt. 24:48; 2 Tim. 4:8, 10; cf. Acts 26:16):

1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God (Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8).
2. "Remember Lot's wife" is a solemn warning to the world-loving believers (Luke 17:31-32; cf. Rom. 1:21, 25).
3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare (Luke 21:34-36; cf. Matt. 2:3).

## « DAY 6 »

D. To beat our fellow slaves is to mistreat fellow believers (24:49; Acts 9:4):

1. We must not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them, even as God in Christ forgave us (Luke 6:37; Eph. 4:31-32).
2. We must not revile or criticize our brothers but consider them more excellent than ourselves (1 Cor. 6:10; Phil. 2:3, 29).
3. We must not lord it over our fellow believers but serve them as slaves to feed them with the resurrected Christ as the life-giving Spirit (1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8).

E. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things (Matt. 24:49; cf. Eph. 5:18):

1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business (2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20).
2. In order to live the life of a God-man, we must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart (2 Tim. 2:22).

**IV. "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 and 2 Chronicles, p. 28).**

## << WEEK 3 — DAY 1 >>

### Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

[All the co-workers and elders] have been called and assigned by the Lord to carry out God's economy, and God's economy is altogether centered on Christ, taking Christ as its reality. Without Christ, there is no economy of God. We may be very busy every day in the Lord's recovery in the church, and we may be very diligent and faithful, yet we do things which are not the contents, the reality, and the center of God's economy. (Living a Life according to the High Peak of God's Revelation, p. 30)

### Today's Reading

I pray to the Lord, "Lord, grant us in Your recovery to have a genuine, real revival." We do not want a revival, however, like the many revivals which went on in the past...What we have seen of the Lord is in God's central lane, the economy of God, with Christ as its centrality and universality, with Christ as its center, reality, and everything. This Christ is now the life-giving Spirit indwelling our regenerated spirit to be one with our spirit (1 Cor. 15:45b; 1 Cor. 6:17).

For such a revelation which is so high, deep, and profound, the Lord needs a model. He needs a corporate people to be raised up by His grace through this high peak of the divine revelation to live a life according to this revelation...Where is the model of living a crucified life that we may live Christ? Even among us, this is not too prevailing. Where is the model of living Christ and magnifying Christ by the bountiful supply of the Spirit of Jesus Christ? Where is this life? We have these revelations released as messages printed in books, but where is the model?

This is my strong burden I would fellowship with the elders. Every local church needs this. Do not invent many formalities. You yourself should practice calling on the Lord. You yourself should practice pray-reading the word as the Spirit. You need to practice the unceasing prayer. You need to practice never quenching the Spirit, but rather, fanning the Spirit all the time into flame. You need to practice not despising any prophesying. You elders should take the lead to practice this. First, you be the model. Then your practice in such an intimate way with the Lord will influence the saints in your church. Especially as elders, you can exercise much influence over the members of the church.

All the elders and co-workers should pursue this reality so that they will be made into a model by the Lord, a model living in the economy of God. Then they and their churches will become such a model. In my prayer, this is what I call the genuine revival.

Since we have seen such a high peak of the divine revelation, we need to put into practice what we have seen. Our practice will have a success, and that success will be a new revival—the highest revival, and probably the last revival before the Lord's coming back...We need a corporate model, a Body, a people who live the life of a God-man. From today our practice should be to live the life of a God-man by realizing the power of the resurrection of Christ to take His cross as He did, to be crucified, to be conformed to His death, every day to live another One's life (Phil. 3:10; 1:21; Gal. 2:20). Our life, our self, our flesh, our natural man, and our everything were already brought to the cross by Him. Now we are living Him, so we should remain in His crucifixion to be conformed to the mold of His death every moment in every part of our life. That will cause us to spontaneously live Him as the resurrection (John 11:25). This is the living of a God-man.

If we practice what we have heard, spontaneously a model will be built up. This model will be the greatest revival in the history of the church. I believe that this revival will bring the Lord back. (Living a Life according to the High Peak of God's Revelation, pp. 30-31, 33, 39-41)

Further Reading: Living a Life according to the High Peak of God's Revelation, chs. 3-5; The God-man Living, msgs. 1, 8

## « WEEK 3 — DAY 2 »

### Morning Nourishment

**Matt. 28:19** Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

**John 5:30** I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

The constituents of the vital groups are the disciples of Christ (Matt. 5:1)...The nations [in 28:19] are the Gentiles. To disciple the Gentiles is to constitute the Gentiles into the disciples of Christ.

The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke. That disciplined them....Christ used these three processes—His human living, His all-inclusive, all-terminating, life-releasing, and new-man-creating death, and His life-dispensing resurrection—to disciple His followers. (The Vital Groups, pp. 16, 18)

### Today's Reading

In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His disciples and they also became living [John 20:22]. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years. I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things discipling me.

The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity.

They were disciplined through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also disciplined through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years....They were also disciplined to know Christ as the life-giving Spirit (1 Cor. 15:45).

Christ's resurrection was for the producing of the many sons of God as His multiplication and increase (Heb. 2:10; John 12:24).

If we open to the Spirit within us as we prayerfully consider this fellowship, we will be disciplined....A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (The Vital Groups, pp. 18-19)

Before [Christ] carried out any part of His ministry, the first thing He did was to be baptized to fulfill the righteousness according to the way of righteousness brought in by John (Matt. 3:15; 21:32)...No one was righteous, so they all had to repent. When they repented, John baptized them, indicating that they were good only for death and burial.

The Lord Jesus recognized that according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3) He was good for nothing but death and burial. Jesus needed to be baptized because He became flesh, and the flesh, in the eyes of God, is good for nothing but death and burial. To bury such a dead person by baptism is the way of righteousness, not the way of the law with its statutes and ordinances. (The God-man Living, pp. 35-36)

Further Reading: The God-man Living, msg. 4-6, 13; The Vital Groups, msg. 2-4

## << WEEK 3 – DAY 3 >>

### Morning Nourishment

**Matt. 11:29** Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

**14:19** And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds.

In the performing of the miracle of feeding five thousand people with five loaves and two fish, He trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One, the Father, should be the source of blessing. (The God-man Living, p. 123)

### Today's Reading

Here is a great lesson for us to learn....The Lord...looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender, but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones.

The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle which He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know He was going to pray. Otherwise, they would have followed Him. He went away from them privately to be with the Father in prayer.

The first God-man taught His disciples to pray for executing God's will according to His economy by faith (Matt. 21:21-22)...Thus, the praying one could have faith in God without doubting, but believing that he had received what he asked for, and he would have it (Mark 11:24). The praying one is now one with God, in union with God. He is mingled with God, so God becomes his faith. This is what it means to have faith in God, according to the Lord's word in Mark 11:22. The praying one is absolutely one with God, and God becomes his faith.

In John 14:30 the Lord said, "The ruler of the world is coming, and in Me he has nothing." This means that in the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here is a man of prayer...a man who is one with God, lives in the presence of God continuously, trusts in God in His suffering and persecution, and in whom Satan has nothing. (The God-man Living, pp. 123, 127, 144, 90)

As believers in Christ...we must...set our entire being on the mingled spirit. If we will do this, life and peace will be ours, and we will walk, have our being, and do things continually, not only every day but even every moment, in and according to this mingled spirit. (Living a Life according to the High Peak of God's Revelation, pp. 23-24)

Further Reading: The God-man Living, msgs. 10, 14, 16; The Divine and Mystical Realm, ch. 4

## << WEEK 3 – DAY 4 >>

### Morning Nourishment

**John 6:27** Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.

**Matt. 24:45-46** Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing.

John 6:27 gives us the reason [why the Lord went to the mountain after the miracle of feeding five thousand]....I believe the Lord Jesus went to the mountain to pray in this way: "Father, I pray to You under Your blessing. Through Your blessing You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life." (The God-man Living, p. 128)

### Today's Reading

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food which perishes, but that they should seek for the food which abides unto eternal life and recognize that He was not only the Son of Man but also the Son of God who was sent and sealed by the Father and who could give them eternal life. When the five thousand were being fed by Him, they recognized that He was the capable Son of Man, but they did not realize that He was actually the Son of God who was not only sent but also sealed by the Father. He was the One who could give them the very bread that is related to the eternal life. For this reason, He had another teaching in John 6. In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He told us that this bread is just His word. "The words which I have spoken to you are spirit and are life" (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain. (The God-man Living, pp. 128-129)

Matthew 24:45 through 51 is concerned with faithfulness and prudence. Verse 45 says, "Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?" Faithfulness is toward the Lord, whereas prudence is toward the believers. Watchfulness is for rapture into the Lord's presence, but faithfulness is for reigning in the kingdom (v. 47).

The household spoken of in verse 45 refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). To give them food is to minister the Word of God with Christ as the life supply to the believers in the church. We all must learn how to minister the life supply to the household of the Lord at the appointed time.

Matthew 24:46 and 47 say, "Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions." To be blessed here is to be rewarded with ruling authority in the manifestation of the kingdom. The faithful slave of the Lord will be set over all His possessions as a reward in the manifestation of the kingdom of the heavens. (Life-study of Matthew, pp. 741-742)

Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment. (Psa. 119:15, footnote 1)

Further Reading: Life-study of Matthew, msg. 63

## « WEEK 3 — DAY 5 »

### Morning Nourishment

**Matt. 24:48-50** But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know.

[In Matthew 24:48] the evil slave is a believer, because he is appointed by the Lord (v. 45), he calls the Lord “my master,” and he believes that the Lord is coming. Verse 49 says that the evil slave beats his fellow slaves and eats and drinks with the drunken. To beat the fellow slaves is to mistreat the fellow believers, and to eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. (Life-study of Matthew, p. 742)

### Today’s Reading

Matthew 24:50 and 51 say, “The master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth.” The problem with the evil slave is not that he does not know that the Lord is coming but that he does not expect Him. He does not like to live the kind of life that is prepared for the Lord’s coming. Therefore, when the Lord comes back, He will cut him asunder and appoint his portion with the hypocrites. To cut him asunder means to cut him off. This signifies a separation from the Lord in His coming glory. This corresponds to being cast out into the outer darkness in the conclusion of the parable of the talents (25:14-30), which is a completion to this section. The Lord will not cut the evil slave in pieces; rather, He will cut him off from the glory in which He Himself will be. This is equal to being cast out into outer darkness.

Whoever is cast into outer darkness will be cut off from the Lord, from His presence, from His fellowship, and from the glorious sphere in which the Lord will be. This is not to perish eternally but to be chastened dispensationally. Who can say that the evil slave is not a genuine believer? If he were not a brother, how could his work have been assigned by the Lord? The Lord would not assign duties to a false believer. Certainly the evil slave is a saved one. In Matthew, the book of the kingdom, the issue is not salvation. The issue is the kingdom: whether we shall receive a reward to enter into the kingdom, or whether we shall lose the reward, miss the enjoyment of the kingdom, and suffer punishment and discipline where there will be weeping and gnashing of teeth. (Life-study of Matthew, pp. 742-743)

The greatest problem today with the Christians is that most of them do not use their gift. I would say that over ninety percent of the genuine Christians today neglect their gift. Of course, this is absolutely due to Catholicism and Protestantism. Because of these two big organizations with their hierarchy and clergy-laity system, most of the believers’ gifts and functions have been annulled. They do not use their gifts, and they do not realize that this is a serious mistake that will cause a great loss to them. I feel that we need such a lesson to warn all the saints among us and to stir up their heart to use their gifts.

We need to see that all the members of the Body of Christ are gifted (Rom. 12:6a). In the parables in Matthew 24 and 25, the Lord indicated that every one of His believers has a gift. He did not give the ground for any of His believers to be excused from functioning. All believers are gifted persons.

Matthew 25 tells us that some have five talents, some have two talents, and others have one talent. At the very least, we are the one-talented ones. A saint cannot say that he has not received a talent...We have to convince every saint among us that they cannot say that they do not have any gift and cannot do anything. This is a lie. According to the biblical truth, every believer has a gift. You may have the smallest gift, but you still have a gift. Everyone is talented; everyone is gifted. (CWWL, 1979, vol. 2, p. 100)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” lsn. 13

## << WEEK 3 – DAY 6 >>

### Morning Nourishment

Matt. 24:48-49 ...That evil slave...begins to beat his fellow slaves and eats and drinks with the drunken.

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

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

Matthew 24 speaks of the evil slave who “says in his heart, My master delays, and begins to beat his fellow slaves” (vv. 48-49a). When we mistreat a fellow believer by criticizing, opposing, or despising him, in the eyes of the Lord, that is to beat him. We have to say a strong word here. We can easily fall into this danger without any kind of realization. We can fall into criticizing the brothers and sisters. Sometimes we may oppose or despise some of the saints. Perhaps we would even fight against them. This is to beat the Lord’s slaves, who are our fellow slaves. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” p. 101)

### Today’s Reading

Matthew 24:49b says that this evil slave “eats and drinks with the drunken.” The Lord’s word in Matthew 24 is a parable. Since it is a parable, it must be interpreted. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. They are drunk with their worldly enjoyment. This is the danger of not using our gift. Once we become a person who keeps company with worldly people, we would not be faithful to the Lord in using the gift He gives us, so we fall into danger.

In Matthew 25:25 the slothful slave said to his master, “I was afraid and went off and hid your talent in the earth; behold, you have what is yours.” To be afraid is negative. We should, rather, be positive and aggressive in using the Lord’s gift. To go off and hide the Lord’s talent in the earth is too passive. We should be active in the Lord’s work. If we hide our gift, we do not need to do anything. To be passive and not active for the Lord’s service means that we are hiding our gift and not using it.

Merely to keep the Lord’s gift and not lose it is not sufficient; we must gain a profit by using it....To hide our gift in the earth is not to use it. The earth refers to the worldly things. As long as we do not use our gift, we are hiding it.

We have to point out these three dangers: mistreating fellow believers, keeping company with worldly people, and not using our gift to do the Lord’s service. We have to point out that many are hiding their gift, not using their gift, because they do not serve.

Ephesians 4:11 speaks of the apostles, prophets, evangelists, and shepherds and teachers. The gifted persons mentioned here are those who have been endowed with a special gift. But verse 7 says, “To each one of us grace was given according to the measure of the gift of Christ.” Each one includes every member of the Body of Christ, each of whom has received a general gift. This shows that everyone is a gifted person and is responsible to use his gift...before the Lord...for the building up of the Body of Christ.

Because we have been regenerated by the Lord, we are gifted. The Lord has given us at least one talent, at least one spiritual gift. If we do not use this gift faithfully, we cannot be in the place that the apostle Paul will be at the Lord’s return. A saved person will not suffer eternally in the lake of fire. To say this is an insult to the Lord’s redemption and salvation. But a saved believer may suffer some dispensational chastisement in outer darkness. He may be cut off from the Lord’s presence in the manifestation of His kingdom. By that time the Lord’s presence will be His glory. Thus, the defeated believers will have no share of the Lord’s glory in the millennial kingdom.

We need to preach the gospel to the saved ones. This may help some of the brothers and sisters and stir them up to have a real hunger to serve the Lord. We all need to serve the Lord. (CWWL, 1979, vol. 2, pp. 101-102, 100-101, 104)

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

## << WEEK 3 — HYMN

### Hymns, #1195

1

Life is mysterious, life is God Himself,  
Whose whole intention focuses on man.  
God made him to take in the tree of life,  
To have a man of life for His own plan.

2

But man was tempted and seduced to sin,  
By taking knowledge from the other source.  
This man then fell as knowledge entered in  
And dominated him with all its force.

3

This knowledge has developed in the man  
Into the human culture on the earth.  
So man, created to fulfill God's plan,  
Became a failure full of Satan's dearth.

4

Then God came in the Person of the Son;  
Lived He on earth, Christ Jesus was His name—  
A living model so that everyone  
Could live by life, God's fullness to obtain.

5

This God-man, Christ, went to the cross and died,  
By death He ended knowledge, the old man.  
Things negative forever crucified,  
Death He subdued, a new life He began!

6

From death He resurrected and became  
The living Spirit to give life to us.  
When we believe and call upon His name;  
This living Spirit comes to dwell in us.

7

By this the very Triune God is now  
The living Spirit mingling deep within.  
Our spirit joins in oneness; this is how  
We are one spirit evermore with Him.

8

'Tis by this Spirit that we walk and act,  
We have our being, think, and see all things;  
We're now within this Spirit! What a fact!  
This Spirit to us all God's fullness brings!

9

So now we have to set our mind on Him;  
Each day, each hour, our mind on Him must be;  
That by this Spirit we'd be saved within  
By life and reign in life eternally.

10

'Tis by this Spirit that we shall be freed  
From Sin whose law inside us death would bring.  
Our mortal bodies will have life indeed;  
Thus sanctified we'll be in everything.

11

This Spirit shall transform our natural life,  
Save us from self, build us in one new man,  
Till we're conformed to be like Jesus Christ,  
Thus finishing our God's eternal plan.

12

Life is our God and life is Christ our Lord.  
Life is the Spirit. Life's the only way—  
Till we're transfigured and redeemed to God.  
We're waiting, looking forward to that day!