

Message Three

“Know That I Am Jehovah”

Scripture Reading: Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28

Outline

Day 1

I. Elohim is the name of God in relation to creation; Jehovah is the name of God in relation to man—Gen. 1:1; 2:4; Isa. 1:2, 4:

- A. *The name God—Elohim—means “the strong and mighty One”; this name refers to God’s relationship with creation.*
- B. *God implies God’s power and His relationship with creatures; Jehovah God denotes God having a relationship with man:*
 - 1. God is the common name, and Jehovah is the name of intimacy and love.
 - 2. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.

Day 2

II. Jehovah means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:

- A. *The divine title I Am indicates that, as the self-existing One, God depends on nothing apart from Himself—Exo. 3:14:*
 - 1. The term self-existing refers to something that exists of or by itself without beginning.

2. God, the I Am, is self-existing, having no beginning.
- B. The term ever-existing refers to something that exists forever; God exists forever, eternally, without ending.*
- C. Jehovah is the only One who is—Heb. 11:6:*
1. This unique One who has being is the great “To Be”; the verb to be can be applied only to God and not to us.
 2. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be.
 3. God is the universal To Be, the genuine being; only God is I Am—only He has being.

Day 3

III. El Shaddai is God’s name for supply and promise; Jehovah is God’s name for existence and fulfillment— Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8:

- A. Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise regarding the good land—Heb. 11:13; cf. Gen. 15:13-16.*
- B. In Exodus 6:6-8 God came not to promise something to Moses but to fulfill the promise that He had made to Abraham, Isaac, and Jacob; thus, He came to Moses not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.*
- C. Because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken.*
- D. In the Lord’s recovery today, we are not in the stage of promise*

but in the stage of fulfillment; we are experiencing God not only as El Shaddai but also as Jehovah, the great I Am.

Day 4

IV. Jehovah—the self-existing and ever-existing One—is the Triune God; He is the unique God, yet He is triune—3:6, 14-16; Mal. 2:10; 1 Cor. 8:4, 6; 2 Cor. 13:14; Matt. 28:19:

- A. Jehovah is the God of three persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God—Exo. 3:14-16.*
- B. “The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah Elohim, the Triune God—the Father, the Son, and the Spirit—v. 15; Matt. 28:19:*
- 1. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and to live in fellowship with Him—Gen. 12:1; 15:6; chs. 17–18; 19:29; 21:1-13; 22:1-18.*
 - 2. 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.*
 - 3. 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—27:41; 28:1–35:10.*
- C. Jehovah—the God of Abraham, Isaac, and Jacob—is the God of resurrection, the resurrecting Triune God—Exo. 4:5; Matt. 22:31-32.*

V. The Gospel of John reveals that Jesus is the great I Am—8:24, 28, 58; 18:4-8:

- A. Jesus is not merely a man—He is I Am—8:24.*

B. The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah”—Matt. 1:21:

1. The name Jesus includes the name Jehovah, which means “I am who I am”—Exo. 3:14.
2. Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.

C. The fact that Jesus is the great I Am implies that He is the eternal One—John 8:58:

1. Jesus is Jehovah, the I Am; His name is I Am—vv. 24, 28.
2. The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God—18:4-8.
3. Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God—14:9-10, 16-18.

Day 5

D. As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need”—6:35; 8:12; 10:11; 11:25; 14:6:

1. The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am.
2. In Exodus 3:14 God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality—John 8:32.
3. The Lord Jesus is the reality because He is the I Am—14:6; 8:32, 36:
 - a. When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us—1:4; 8:12.

- b. The reality that sets us free is the I Am; the eternal To Be sets us free—vv. 32, 36, 58.

Day 6

VI. “Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is”—Heb. 11:6:

A. God requires us to believe that He is:

1. Only God is; nothing else is.
2. God is because He is real; all things created by Him are not real—Eccl. 1:2.
3. Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being—Isa. 40:1-18.

B. Faith is to believe that God is—Heb. 11:6:

1. Faith joins us to God, the only One who is—John 14:1.
2. To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him—Heb. 11:6.

VII. Eventually, all will know that God is Jehovah—Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28:

A. “You will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people”—37:13.

B. “I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel”—39:7.

C. “Before Abraham came into being, I am”—John 8:58.

WEEK 3 – DAY 1

Morning Nourishment

Gen. 1:1 In the beginning God created the heavens and the earth.

Ezek. 39:28 And they will know that I am Jehovah their God because I brought them into captivity among the nations and have gathered them to their own land; and I will never again leave any of them there.

Why does Genesis 1 not mention Jehovah or Jehovah God, but only God? The name God—Elohim—means “the strong and mighty One.” The name God has to do with the creatures; it refers to His relationship with the creation. But Jehovah is a name that is related to man. Genesis 2 speaks of the relationship between God and man. Therefore, Jehovah God is mentioned right away... Every time the word Jehovah God is used, it denotes God having a relationship with man. Every time the word God is used, it implies His power and His relationship with the creation. (CWWN, vol. 9, p. 264)

Today’s Reading

“And those who went in, male and female of all flesh, went in as God had commanded him; and Jehovah shut the door behind him” (Gen. 7:16)... All those that went in the ark went in male and female, as God had commanded, and Jehovah shut Noah in the ark....It was God who commanded. A command has to do with God’s authority. Therefore, the name God is used here. But after man came, Jehovah rather than God shut him in. This is because shutting in has to do with God’s care. This shows a difference in usage between God and Jehovah.

“On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel” (1 Sam. 17:46). Here it says that Jehovah would “deliver you up into my hand, ” for the purpose that “all the earth will know that there is a God in Israel.” Does it say that “God will deliver you

up into my hand...and all the earth will know that there is a Jehovah?” No! The reason is that Jehovah is related to us; He cares for us and delivers the enemy into our hand. Moreover, God does not tell all the earth, those outside Israel, that He is Jehovah; He only shows them that He is God. Jehovah speaks of a relationship with those who are close to God, while God speaks of a relationship with ordinary men, in which He reveals His power to men.

“And when the captains of the chariots saw Jehoshaphat, they said, This is the king of Israel. And they surrounded him to fight, and Jehoshaphat cried out. And Jehovah helped him, and God diverted them from him” (2 Chron. 18:31). The One who helped Jehoshaphat was Jehovah, while the One who moved his enemy was God. Jehovah helped Jehoshaphat because he was close to God and intimate with God. God used the title God to Jehoshaphat’s enemy because they had no relationship with Him. This is another example.

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. Genesis 1 does not mention Jehovah, because it covers the creation. Even when chapter 1 mentions man, it is in relation to creation and power. Genesis 2 speaks of God’s intimacy with man and His relationship with man; therefore, it mentions Jehovah God. Why does it say Jehovah God in chapter 2, instead of just Jehovah? This proves that the Jehovah in chapter 2 is the God in chapter 1. Jehovah God is not only the One who is powerful, but is also the One who draws near to man. However, even though the name Jehovah is used from Genesis 2 until Exodus 3, the meaning of the name Jehovah is not explained until Exodus 3:14. (CWWN, vol. 9, pp. 264-265)

Further Reading: CWWN, vol. 9, pp. 263-274; The Central Line of the Divine Revelation, msg. 1; Crucial Truths in the Holy Scriptures, vol. 4, ch. 34; The Revelation and Vision of God, ch. 3; Ten Lines in the Bible, ch. 1

WEEK 3 – DAY 2

Morning Nourishment

Exo. 3:14 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.

Rev. 1:4 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

We come to the most wonderful title of God: “I AM WHO I AM” (Exo. 3:14-15).... His name is simply the verb to be. We are not qualified to say that we are. We are nothing; only He has being. Therefore, He calls Himself, “I AM WHO I AM.”...“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.

In John 8:58 the Lord Jesus said, “Truly, truly, I say to you, before Abraham came into being, I am.” As the great I Am, the Lord is the eternal, ever-existing God. In Exodus 3:14 the Lord told Moses to say to the children of Israel that I Am had sent him. The words “I Am” are not a complete sentence, but function here as a name, even a unique name. This name, as we have seen, is actually the verb to be. Only God qualifies to have this verb applied to His being, for only He is self-existent. You and I must realize that we are not self-existent. (Life-study of Exodus, p. 59)

Today’s Reading

The Lord Jesus is the I Am. His name is I Am, the eternal One. In John 8:58 the Lord said, “Truly, truly, I say to you, Before Abraham came into being, I am.” The Lord as the great I Am is the eternal, ever-existing God. Hence, He is before Abraham and greater than Abraham.

The words I Am are related to the verb to be. To be is to exist. In His creation God called things into being. Actually, God did not make anything but rather called

everything into being. In Romans 4:17 Paul speaks of God as the One who “calls the things not being as being.” For something to be called into being is for that thing to exist. At one time there was no light. This means that light did not exist. Then God said, “Let there be light, ” and light came to be; that is, it came into existence.

Do you know who God is? God is the unique I Am. He is the unique One who has being, the great “To Be.” We, on the contrary, are not. In ourselves, we do not have any being. This means that the verb to be can be applied only to God and not to us. We need to realize that we are nothing, that in ourselves we do not have any being. Do you know what it means to be nothing? It means that you are not, that the words I am and to be cannot be applied to you. Only God is the I Am. Only He has being. He is the To Be. God is the universal To Be, the genuine being. Apart from Him, nothing else has any being. Rather, everything is vanity; everything is nothing.

When the Pharisees asked the Lord who He was, He replied by saying, “I Am.” Here the Lord seemed to be saying, “I Am who I Am. I am the unique being; I am the To Be. But you scribes and Pharisees are nothing. You are nobody. I am the eternal One, the only One who is, the only One who is real.” Only the I Am is reality. Because He is the To Be, He is reality. Anything that does not have being cannot have any reality. Whatever does not have being is empty, vain. Because only God is the I Am, Solomon could say that all things are “vanity of vanities.” Only One is the I Am.

[I Am] denotes the Lord as the ever-existing God in relation to man. If any man does not believe that the Lord is this very God, that man will die in his sins. In John 8:28 the Lord went on to say, “When you lift up the Son of Man, then you will know that I am.” (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ” pp. 253-254)

Further Reading: Life-study of Exodus, msg. 5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 23-24, 56; CWWL, 1984, “Vital Factors for the Recovery of the Church Life, ” pp. 456-458; Life-study of Lamentations, msg. 4

WEEK 3 – DAY 3

Morning Nourishment

Exo. 6:7-8 And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians. And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

Just as El Shaddai is God's name for supply and promise, so Jehovah is His name for existence and fulfillment. As Jehovah, God is the existing God (Exo. 3:14; John 8:24, 28, 58) and the fulfilling God (Exo. 6:6-8). Abraham, Isaac, and Jacob died without enjoying the fulfillment of the promise (Heb. 11:13). In their experience God was the all-sufficient One, but He was not Jehovah. To them, He was the promising God, but He was not the fulfilling God. When God spoke to Moses in Exodus 6:1-8, He did not speak as El Shaddai, the promising God, but as Jehovah, the fulfilling God. Here God did not make a promise to Moses regarding the good land; rather, He came to fulfill the promise.... When God was making a covenant with Abraham in Genesis 15, He indicated in verses 13 and 14 that it would be four hundred years before the promise concerning the good land would be fulfilled. These years were completed when Moses was eighty years of age. This indicates that what was a promise to Abraham was to be a fulfillment to Moses and to the children of Israel. (Life-study of Exodus, p. 162)

Today's Reading

God's promise has not yet been fulfilled to Abraham himself, because Abraham has not been resurrected. If God were not the self-existing One and the ever-existing One, the promise made thousands of years ago could not be fulfilled. However, because God is and always will be, He cannot fail to fulfill His promise. In this universe there is One who is, and this One is the fulfilling God. Whatever He says will come to pass. Jehovah will fulfill His word.

This should not merely be doctrine to us; it should become our experience in

a practical way. In the Lord's recovery today we are not in the stage of promise; we are in the stage of fulfillment. The stage of fulfillment includes the fulfillment of the promises made both in the Old Testament and in the New Testament. One New Testament promise is the Lord's word, "I will build My church" (Matt. 16:18). This word is being fulfilled among us today. This indicates that we are experiencing the Lord not only as El Shaddai but also as Jehovah.

Young people, my burden in this message is especially for you. I am grateful to the Lord for your faithfulness to His recovery. But I realize that there is a long journey ahead of you and that many trials and tests await you. I want to testify to you that the very God whom you are serving is not only El Shaddai but also Jehovah.... Because He is the One who is, He will fulfill all that He has promised. I may not be able to keep my word because I may cease to be. But because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken. When you encounter tests, trials, and difficulties, you should say, "Lord, You are. My problems will end, but You, Lord, will be forever."

When you have a need or are in difficulty, do not merely praise the Lord for His richness and sufficiency. You should also praise Him that He is the One who is. Do not simply thank Him that He is able and mighty, but declare boldly, "Lord, You are." When they are in need, many Christians pray to the Lord as the sufficient One. But have you ever heard of Christians praising the Lord for His eternal existence? The Lord is longing for some to proclaim, "Lord, You are!" We need to be those who praise the Lord in this way.

We should not simply thank the Lord for His richness, sufficiency, and ability. If we have received the revelation of the Lord as the I Am, we shall pray in a new way. When trouble comes, we shall go to the Lord and say, "Lord, here is a problem, but You are. You are the I Am, and I believe in You." (Life-study of Exodus, pp. 163-167)

Further Reading: Life-study of Exodus, msg. 14

WEEK 3 – DAY 4

Morning Nourishment

Exo. 3:15 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...

Gen. 35:10 And God said to him, ...Your name shall no longer be called Jacob, but Israel shall be your name...

God [is] 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. Chapter 17 shows us how God equipped Abraham to live a life by faith. Then chapter 18 reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham. (The History of God in His Union with Man, p. 134)

Today's Reading

The section of 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 section of 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." According to the context of this verse, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the firstborn Son of God (v. 29), that is, that we may be brought into the full sonship.

Romans 8:28 says that all things work together for our good, but we need to

see that it is actually the Spirit who works in all things. In the church in Shanghai many years ago, I gave an illustration of how the Spirit works in all things for our good. This illustration was concerning a sister who loved her long gowns much more than she loved God. One day she dressed herself with the best long gown, but right after she went out the door, a dog came by, splattered mud on her gown, and the gown was spoiled. The dog surely did not know the time that she was coming out with the best long gown, but the Spirit knew. The Spirit can direct anything in our environment and work in all persons, all matters, and all things to cause them to work together for good to us that we may be transformed and conformed to the image of the firstborn Son of God.

In the lives of Abraham, Isaac, and Jacob as a corporate person, we can see someone who was loved, chosen, called, and justified by God and made to enjoy all the riches of Christ. Also this one was destined to live a struggling life, a suffering life. Lastly, through all these sufferings this one was transformed by the Spirit and matured in the divine life.

Every day we are suffering ones and enjoying ones. On the one hand, we are enjoying Christ. On the other hand, we are experiencing sufferings. Christ is ministering all His riches to us, whereas the Spirit is always working in all things to discipline us. If we do not behave in the Spirit, the things we have can become instruments used by the Spirit to deal with us. If a brother has many suits and loves these suits more than he loves God, these suits can be used by the Spirit to trouble him. In a physical sense, it is more convenient for a brother to have a number of suits so that he can dress appropriately. But if he does not behave in the Spirit, these suits can become more instruments used by the Spirit to deal with him. Whatever we have can be used by the Spirit to trouble us. This works together for our good, the good of being conformed to the image of the firstborn Son of God. (The History of God in His Union with Man, pp. 134-136)

Further Reading: The History of God in His Union with Man, ch. 10; Life-study of John, msgs. 19-20, 42; Life-study of Matthew, msg. 5; The Conclusion of the New Testament, msg. 26

WEEK 3 – DAY 5

Morning Nourishment

Exo. 3:14 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.

John 8:12 ...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

His being the I Am means “I am whatever you need” and “I am everything.” We have a signed check with the space for the amount left blank, and we may fill in whatever we need. After the name “I Am” we can fill in the amount. The heavenly bank will cash this check. The Lord is whatever we need. If we need salvation, light, life, power, wisdom, holiness, or righteousness, Jesus Christ Himself is all these things to us. He is Jehovah God, the great I Am. (The History of God in His Union with Man, p. 11)

Today’s Reading

I am! I am that I am! Brothers and sisters, do you see the preciousness in this name?...God’s Word is most amazing. What He says is most amazing, and what He has not said is also most amazing. What God has fully said is amazing, and what He has not fully said is also amazing....[In Exodus 3:14] God does not say fully what He is. He merely says that He is.... This implies that there is something not yet said. The “I am” has sent Moses. On that day Moses received God’s revelation.

If God adds the word power to the words I am, then He is not love. If He adds love to the first words, then He is only love and not power, wisdom, righteousness, sanctification, redemption, comfort, protection, a high tower, and shelter. God only says that He is, without saying what He is. This allows those who believe in Him to add in other terms; actually, they are not terms, they are spiritual realities! We can add in whatever we want by faith. If we have the need and faith, we can add whatever we need to the words God is and receive God’s answer to our need.

If we need comfort, God is our comfort. If we need a shelter, God is our shelter. If we need a high tower, God is our high tower. If we need victory, God is our victory. If we need holiness, God is our holiness. If we need a way, God is our way (John 14:6). If we need light, God is our light. If we need the bread of life, God is our bread of life. Whatever you need can be added to His name. We should not have any doubt. We can add whatever we want to His name.

This is like a checkbook with signatures on all the checks.... If you tear out one check and write one thousand on it, you will have one thousand.... Since someone has signed them, all you have to do is write what you need on one of them. Many people do not know God, and many people do not know Jehovah. I feel that the length, the breath, the height, and the depth of this name are sufficient to include everything.

After seeing this, it is no wonder that those who know God say that the name of Jehovah is a strong tower, and the righteous runs into it and is safe (Prov. 18:10). After we understand the meaning of this name, we will proclaim with David that “those who know Your name put their trust in You” (Psa. 9:10). Because the Old Testament saints knew God’s name as Jehovah, they were able to pray, “For the sake of Your name, O Jehovah, / Pardon my iniquity, for it is great” (25:11); “O God, save me by Your name” (54:1); “O Jehovah Lord, deal with me, / For Your name’s sake” (109:21). They also proclaimed, “Through Your name we trample those who rise up against us” (44:5); “He guides me on the paths of righteousness / For His name’s sake” (23:3); “I lift up my hands in Your name” (63:4). This is why they could praise, saying, “As Your name is, O God, / So is Your praise” (48:10); “in Your name they exult all day long” (89:16); “sing to God, sing psalms to His name / ... Jah is His name” (68:4).

God’s name reveals God Himself. God’s name is the foundation of our faith. If we can enter the reality of God’s name in the power of the Holy Spirit, extraordinary things can be accomplished through God’s name. (CWWN, vol. 9, pp. 266-267)

Further Reading: The History of God in His Union with Man, ch. 1; CWWN, vol. 9, pp. 263-267

WEEK 3 — DAY 6

Morning Nourishment

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

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. The verb to be should not be applied absolutely to anyone or anything except to Him. He is the only self-existent being. In the universe all things are nothing. Only Jehovah is “He who was, who is, and who will be.” In the past, He was; in the present, He is; and in the future, He will be.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not.

If we would be called by God, we must know that the calling One is first the sent One of God and second, 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. We all need to know God in such a way. (Life-study of Exodus, p. 57)

Today's Reading

When you say, ...“It's no more I, but Christ, ”you believe that God is... .It implies that you realize that you are not, but He is.

Nothing can make the unique God happy except one thing. That is faith. Faith is to believe that God is. Then I would check with you, “If only God is, where are you?” The first stanza of Hymns, #483 says, “Buried with Christ, and raised with

Him too; / What is there left for me to do? / Simply to cease from struggling and strife, / Simply to walk in newness of life. / Glory be to God!" Where are you? You are in the tomb. Today who are you? You need to say, "It is no more I, but Christ." I would like again to refer to what Darby said: "O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here." This is faith. We care for nothing but His interest. We should always say, "Not I, not me, not my, not mine; but He, Him, His. He is the first and the last and everything in between." "Christ, only Christ" (see Hymns, #591—stanza 5).

Only faith can make God happy, and faith is to believe that God is. It is not I, but Christ. To believe that God is, is the only way, the unique way, to make God happy, to please God. I would like to ask the sisters, "When you are combing your hair, who is combing it?" While you are combing your hair, you should say, "No longer I, but Christ." But with many sisters it is not Christ, but them. If Christ were doing the combing, He would not comb your hair according to your way. You have to remember this. When you comb your hair, you should be able to say, 'Praise the Lord. It is no more I, but Christ.'" You and I have to do everything in this way.

When brothers come to visit me, quite often I pray, "Lord, the brothers are coming to see me. I am not the one that can meet their need. Lord, You are the One." This is faith—believing that I should be out and believing that He should be in. I must deny myself in everything and trust in Him in everything. To deny yourself and to trust in Him is faith. This is to believe that God is.

Even at the end of a ministry meeting, we may say, "Saints, now it is your turn to share." But we have to say, "It is not our turn, but Christ's turn." If we live in this way, the riches of Christ will come out of our mouth. Quite often before coming to a meeting, I pray to the Lord, "Lord, I should not be the speaker, but You. I have been crucified, but You live in me. You should be the speaker." This makes a big difference—to deny the self, to trust in the Lord, that is, to believe that God is. (Crystallization-study of the Epistle to the Romans, pp. 76-78)

Further Reading: Life-study of Exodus, msg. 5; Crystallization-study of the Epistle to the Romans, msg. 7

WEEK 3 — HYMN

Gracious Lord, Thy name I AM is Praise of the Lord — His Name

78

1. Gra - cious Lord, Thy name "I AM" is, Pre - cious name, how rich and full 'tis, All - in -
clu - sive, faith - ful too 'tis— All we need, Thou art!

2. Thou the Son, the Father in Thee,
As the Spirit now indwell me,
That the riches of Thyself we
May experience.
3. Thou the Temple for God's dwelling,
Thou the Father's life e'er telling;
We in Thee with joy excelling
Face to face see Him.
4. Thou the Lamb and Thou the Bridegroom,
For the bride Thou sufferedst sin's doom,
Wounded, crucified in our room;
Thus we find our rest.
5. Thou art wisdom and the way, Lord,
Thou our lives dost plan each day, Lord,
Grace to us Thou dost convey, Lord,
In Thy path to walk.
6. Pure and holy, righteous Thou art,
One with God, well-pleasing His heart,
Thou within to us dost impart
Harmony with God.
7. Thou art life and Thou art light, Lord,
Death hast swallowed, banished night, Lord,
Thou hast quickened, given sight, Lord;
We are now set free.
8. Thou art resurrection power,
Thou the conqu'ror in hell's hour;
Thou dost us with might empower
Over all to reign.
9. Living water, food supply, Lord,
Thou Thyself art, and didst die, Lord,
All our want to satisfy, Lord;
Now we feast on Thee.
10. Thou the Shepherd and Physician,
Thou hast healed our sick condition;
Comfort, guide, protect—Thy mission;
Thou dost care for us.
11. Priest and King Thou art fore'er, Lord;
Into God we're brought, and there, Lord,
Thine authority we share, Lord;
What an honored place!
12. Thou our Hope and our Redemption,
Thou wilt change our old creation,
Make of Thee a duplication,
Thus Thyself express.
13. Thou our Joy, our Peace, our Glory;
Truth, and Grace, the Rock, the Life-tree,
Building, Mountain, Sun, and Shield—we
Ne'er can tell it all.
14. What Thou art—eternal, boundless,
Full and perfect, rich, exhaustless—
Meets our need to utter fullness
And from us o'erflows.

