

Week Five

God's Intention with Job— a Good Man Becoming a God-man

Hymns: 538

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6; John 1:14;
Rom. 1:3-4; 8:29

Outline

§Day 1 & Day 2

- I. Job was a good man, expressing himself in his perfection, uprightness, and integrity—Job 27:5; 31:6; 32:1:**
 - A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.**
 - B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:**
 1. With respect to Job, integrity is the total expression of what he was.
 2. In character Job was perfect and upright, and in his ethics he had a high standard of integrity.
 - C. Job feared God positively and turned away from evil negatively—1:1:**
 1. God did not create man merely to fear Him and not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God—Gen. 1:26.
 2. To express God is higher than fearing God and turning away from evil.
 3. What Job had attained in his perfection, uprightness, and integrity was altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus, He was lovingly concerned for Job—Job 1:6-8; 2:1-3.
 - D. Only God knew that Job had a need—he did not have God within him; therefore, God wanted Job to gain Him in order to express**

Him for the fulfillment of His purpose—42:5-6.

II. God's intention was that Job would become a God-man, expressing God in His attributes—22:24-25; 38:1-3:

- A. God ushered Job into another realm, the realm of God, so that Job might gain God instead of his attainments in his perfection, righteousness, and integrity—42:5-6.**
- B. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ—1 Tim. 6:11; 2 Tim. 3:17.**
- C. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God—Eph. 3:16-21.**
- D. God does not want us, the believers in Christ, to be a good man; He wants us to be a God-man—John 1:12-13; Rom. 8:16:**
 - 1. God created us in His own image for the purpose of expressing God and with His dominion to represent Him—Gen. 1:26-28.**
 - 2. If we are merely a good man, we cannot express God or represent Him.**
 - 3. It is not a good man but a God-man who expresses God and represents God—2 Cor. 3:18.**
 - 4. God-men who express God are God's representative and have God's authority over all things—Gen. 1:27-28.**

§Day 3

III. The incarnation of Christ, the embodiment and expression of the Triune God, produced a God-man—Luke 1:31-32a; John 1:1, 14, 18, 51:

- A. The Gospel of Luke is a revelation of the God-man who lived a human life filled with the divine life as the content—1:35; 2:7-16, 34-35, 40, 49, 52.**
- B. In Christ, God and man have become one entity, the**

God-man—1:35; John 1:14; Matt. 1:18, 20-23:

1. Because the Lord Jesus was conceived of the divine essence and born of the human essence, He was born a God-man; hence, for His being as the God-man, He had two essences—the divine essence and the human essence—v. 18.
2. The conception of the Holy Spirit in a human virgin constituted a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and the perfect man—Luke 1:35.
3. As a perfect man and the complete God, the God-man has the human nature with its virtues to contain God and express Him with the divine attributes.

§Day 4

C. As the God-man, the Lord Jesus lived on earth not by His human life but by the divine life—John 5:18-19, 30; 6:57a:

1. When the Lord Jesus was on earth, although He was a man, He lived by God—v. 57a; 5:19, 30; 6:38; 8:28; 7:16-18:
 - a. The Lord Jesus lived God and expressed God in everything; whatever He did was God's doing from within Him and through Him—14:10.
 - b. The Lord Jesus lived as a God-man by the life of God, not by the life of man—6:57a.
 - c. His human living was not lived out by the human life but by the divine life—1:4; 11:25; 14:6.
2. Because the Lord Jesus always lived by rejecting His human life—by always putting Himself under the cross—His human living did not express humanity but divinity in the divine attributes becoming human virtues—Matt. 16:21, 24.
3. All His days on the earth, He denied Himself and took up the cross so that He might live God to express God in His divine attributes becoming human virtues; this was the life of the first God-man as a prototype—Luke 1:31-32a; 7:11-16; 10:25-37; 13:10-16; Rom. 8:3, 29.

§Day 5

IV. Initially, the Bible speaks of the God-man; through His resurrection this God-man was reproduced as the many God-men—Rom. 1:3-4; 8:29; Heb. 2:10:

- A. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men, His reproduction—1 Pet. 2:21.**
- B. God became man to have a mass reproduction of Himself and thereby to produce a new kind; this new kind is God-man kind—Rom. 8:3, 29; Heb. 2:10.**
- C. The Lord Jesus, the God-man, was a grain of wheat falling into the ground in order to produce many grains as His reproduction—John 12:24:**
 - 1. The first grain—the first God-man—was the prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the reproduction of the first God-man.
 - 2. The many grains, as the many God-men, are the reproduction of God; such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him—1 John 2:6; 3:2; 4:17b.
- D. The first step of the reproduction of the God-man is that we must be reborn of the pneumatic Christ in our spirit with His divine life and nature—John 3:3, 6.**
- E. For the reproduction of the God-man, we need to be transformed by the pneumatic Christ in our soul with His divine attributes to uplift, strengthen, enrich, and fill our human virtues for His expression in our humanity—2 Cor. 3:17-18; Rom. 12:2.**
- F. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—John 1:12-13:**
 - 1. As children of God, born of God with the divine life, we are God-men, divine persons; we are the same as the One of whom we are born—1 John 3:1; 5:1.
 - 2. Since we have been born of God, we may say that we are God in life and in nature but not in the Godhead—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.

3. To think of ourselves as God-men and to know and realize who we are revolutionizes us in our daily experience—1 John 2:20; 3:1-2; 5:13, 20.
4. We are not merely Christians or believers in Christ; we are God-men, God-man kind, the reproduction of God—John 12:24; Rom. 8:16, 29; Heb. 2:10-11.

§Day 6

- V. Christ's God-man living constituted Him to be a prototype so that He might be reproduced in us and live again in us, the God-men—John 14:19; Gal. 2:20:**
- A. As the reproduction of the God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10.**
 - B. Christ's human living was man living God to express the attributes of God in the human virtues; His human virtues were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10.**
 - C. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life that He lived—1 John 2:6:**
 1. The Lord's God-man living set up a model for our God-man living—being crucified to live so that God might be expressed in humanity—Gal. 2:20.
 2. We need to deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.
 3. We must reject self-cultivation and condemn the building up of the natural man; we need to realize that the Christian virtues are related essentially to the divine life, to the divine nature, and to God Himself—Gal. 5:22-23.
 4. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.
 - D. The Christ in Philippians 1:21a is the God-man in Philippians 2:5-8; therefore, to live Christ is to live the God-man by the bountiful supply of the Spirit of Jesus Christ—1:19.**
 - E. When we open ourselves to the Lord, love Him, and desire to be**

joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.

WEEK 5 — DAY 1

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Job 2:3 ...Have you considered My servant Job?...He still holds fast his integrity...

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Job 1:1 says, “There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.” Being perfect is related to our inner man, and being upright is related to our outer man. Furthermore, to be upright means that we are not crooked or biased. In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively. However,...God did not create man merely to fear Him without doing anything wrong. The Bible tells us that God created man in His own image and after His likeness that man may express Him (Gen. 1:26). This is the most positive thing among all positive things....The most positive thing is to express God. To express God is higher than fearing God and turning away from evil. (Life-study of Job, p. 9)

Today's Reading

Another word used in relation to Job the man is integrity. In Job 2:3 Jehovah tells Satan that Job “still holds fast his integrity.” In verse 9 Job’s wife asks him, “Do you still hold fast your integrity?” In 27:5 Job says to his friends, “Until I die, I will not put away my integrity from me.” Finally, in 31:6 Job declares, “Let God know my integrity.”... Integrity is the totality of being perfect and being upright; it is the totality of perfection plus uprightness. With respect to Job, integrity is the total expression of what he is. In character he is perfect and upright, and in his ethics he has a high

standard of integrity.

It was not easy for God to gain a person like Job who feared God and turned away from evil. Yet what Job had attained was altogether vanity. It did not fulfill God's purpose, and it did not satisfy God's desire. Thus, God was lovingly concerned for Job. Ethically speaking, Job was very good. According to human eyes, there was no problem with Job. God even boasted to Satan regarding how good Job was (v. 8; 2:3). Only God knew that Job had a need, that he was short of God.

Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ, not a man of the high standard of ethics in Job's natural perfection, natural uprightness, and natural integrity, which Job attempted to maintain and hold (Job 2:3, 9a). Such a person, constituted with God according to His economy, would never be entangled by any troubles and problems so that he would curse his birth and prefer to die rather than to live.

In His economy God's intention is to dispense Himself into us to be our life and our nature that we may be the same as He is in life and nature in order to express Him....God's stripping and God's consuming are to tear us down. We are fallen and natural men. As such men, we need to be torn down.... Then God can have a base, a way, to build us up again.

In His economy God's intention is not to make fallen man whole. Rather, God's intention is to tear us down and rebuild us with Himself as our life and our nature that we may be persons who are absolutely one with Him.

God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man. (Life-study of Job, pp. 9-10, 17, 10-11, 29, 34-35)

Further Reading: Life-study of Job, msg. 5, 23; CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," ch. 5

WEEK 5 — DAY 2

Morning Nourishment

1 Tim. 6:11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

The God-men not only have two lives, but they also have two natures, humanity and divinity.... Religion always cultivates man's natural capacity in order to build up the self. Education does the same thing; it merely builds up the human being.... The Bible does not build up the natural man; rather, it builds up a God-man. We are born of God, and we are children of God.

My burden in the Lord's ministry is not to build you up to be a nice man, a good man, or a gentle man, but to be a God-man. I have given thousands of messages on how to be a Christman, a God-man. In the Lord's recovery our teaching is not to raise up good men... [but] to raise up God-men.

We need to know by seeing that we have God's life and possess God's nature. There is such a fact that the divine life is mingled with our human life. Therefore, we must learn how to live not by our human life but by God's life mingling with our human life to make us divine. (CWWL, 1994-1997, vol. 2, "The God-men," p. 439)

Today's Reading

I was taught that I should be very virtuous. Eventually, I discovered that I could not love, I could not be humble, and I could not be patient, kind, holy, or righteous. I became very disappointed and struggled for a long time. One day I saw that... only God can be holy. There is no possibility for a piece of black iron to be gold. I saw that what God wanted was to enter into me to be my contents, to be my holiness, to be my "gold." When I saw and realized this, I became greatly excited. I wanted to tell everyone that I had God in me,

that God was my contents. God is my life, my holiness, my love, my slowness, and my everything. I am a vessel, a container, to contain God and to be filled with God.

Do not try in yourself to love others. The more you try to love others, the more you will eventually hate others. If you try to be humble, you will be proud. You may even have the inward attitude—"Don't you know that I am so humble?" This is pride. You are proud of your humility.

In the garden of Eden there were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). Evil always goes with good. Hatred goes with love. Pride goes with humility....God wants life. God does not want you to be a good man, but God wants you to be a God-man....You can never be an expression of God if you are merely a good man. God made man in His own image for the purpose of expressing God. When we become a God-man who is filled with God, we express God. A God-man is an expression of God.

Such a God-man, expressing God, is God's representative. He represents God, and he has God's authority over all things. God created man in His own image to express Him, and God gave His dominion to man that man may reign for Him (Gen. 1:26). It is not a good man but a God-man who expresses God and represents God. God's image is for us to express God, and God's dominion is for us to represent God. We have God Himself in our spirit, and we can be filled with God and full of God to express Him and represent Him as a God-man. This is the dispensing of God Himself into us according to the divine economy. I must testify that my only burden and my unique interest is God's economy. God wants to dispense Himself into us to make us God-men, not good men. A Christian is not merely a good man but a God-man. We were made in God's image with a spirit to receive God into us as our life, our life supply, and our everything to be our very contents for us to be God-men. (CWWL, 1984, vol. 3, "The Divine Economy," pp. 10-12)

Further Reading: CWWL, 1994-1997, vol. 2, "The God-men," ch. 1; CWWL, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," ch. 3

WEEK 5 — DAY 3

Morning Nourishment

Luke 1:35 And the angel...said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

We use attributes in relation to God and virtues in relation to man. The Lord Jesus possesses both the divine nature with its divine attributes and the human nature with its human virtues.... Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes. Because He was born of a human virgin with the human essence, He possesses the human virtues. Therefore, while He was on earth, He lived a life that was both human and divine. He lived a human life, but in that life the divine attributes were expressed. (The Conclusion of the New Testament, p. 655)

Today's Reading

In the Lord Jesus man and God, God and man, are mingled to form a composition full of the divine attributes and the human virtues.

In His incarnation Christ, the very God,...was conceived of God to have the divine attributes, and He was born of mankind to have the human virtues.... In Christ the divine attributes and the human virtues are one; that is,... mingled together as one....Therefore,... He lived a life on earth with the attributes of God expressed in the virtues of man.

Today the Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes. The Christ who is being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues. While He was on earth, He lived a life that was a composition of these two.

From the time of His resurrection He has been seeking to live in the believers the kind of life He lived on earth. This means that within us today Christ is still living a life that is a composition of the divine nature with its divine attributes and the human nature with its human virtues. If we see this, we shall say with Paul, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). (The Conclusion of the New Testament, pp. 655-656)

In the Man-Savior’s God-man living, man’s virtues became a shell, an image, to express God’s attributes so that God may be expressed in man’s living. From this we see that our human virtues—our love, brightness, holiness, and righteousness—are just a shell, the image created by God [Gen. 1:26]. If we see this, we shall have the answer to the question... concerning why it was necessary for the Lord Jesus to live on earth for thirty-three and a half years before He died to accomplish redemption. If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living....The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God’s attributes. Therefore, God was expressed in His living.

The Lord’s God-man living...constituted a prototype to His believers....This prototype is for the “mass production,” the reproduction, of the God-man in the believers. In a factory, a great deal of time may be spent to produce a prototype,... [which is] then used for mass production. In a similar way, the Man-Savior’s God-man living constituted Him a prototype so that He may now be reproduced in us. (Life-study of Luke, pp. 525-526)

Further Reading: The Conclusion of the New Testament, msgs. 61-62; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 3-5; CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 1, 9-10, 13

WEEK 5 — DAY 4

Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

God desired to become a man, and one day He became a man, living on earth as a God-man. Yet when He lived on earth as the God-man, He did not live by His human life but by His divine life. He was divine. He wanted to become human, and He was human. Yet He lived a human life not by His humanity but by His divinity. He was a human being who came with divinity. He lived on this earth not only as God but also as man. He lived as a God-man, yet not by the life of man but by the life of God. So His human living was not lived out by the human life but by the divine life. Yet within the divine life there was the element of humanity, and within the human life there was the element of divinity. The divine attributes became the human virtues. (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," pp. 52-53)

Today's Reading

[The incarnation of God] produced a God-man, who lived on the earth not by His human life but by His divine life. All the days when He was on earth, He put Himself on the cross. He remained on the cross to die that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues. This was the life of the first God-man as a prototype. Today we are His reproduction, His many copies, so we should live the same kind of life.

Intrinsically speaking, to follow Jesus is to be a xerox copy of that first

God-man. To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, so that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues.... So the practical way to live a life according to the high peak of the divine revelation is that you must be a God-man. As a God-man, you need to live a life not by yourself but by another One, not by your human life but by His divine life, not to express yourself but to express His divinity in His divine attributes, which all become your human virtues.

Christ lived a life of humanity, not by His human life but by His divine life.... He died to live. He was dying every day during His whole life of thirty-three and a half years. He died to Himself that He might live to the Father (John 5:19, 30; 8:28). Christ was under the cross all the time on the earth, expressing not Himself but the Father. One day Philip asked Him, "Lord, show us the Father..." (John 14:8). The Lord responded, "Have I been so long a time with you, and you have not known Me...? He who has seen Me has seen the Father..." (v. 9). The disciples saw the Lord Jesus, but when they saw Him, they saw the Father. This shows that He was the expression of the Father.

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," pp. 53-55)

Further Reading: CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," ch. 3

WEEK 5 — DAY 5

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Our second birth caused us to enter into the kingdom of God to become the species of God. The animals and plants have their particular species. We are born of God, so we are gods belonging to the species of God. We should always remember that we are God-men belonging to the species of God.

As God-men born of God and belonging to God's species, we cannot speak to our spouse in a loose way. A husband must be a God-man, living as a God-man. To be merely a good man is far away from God's good pleasure. We need to see that we are God-men, born of God and belonging to God's species. This is the beginning of the God-man living. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 448)

Today's Reading

The Lord Jesus, the God-man, said that He was a grain of wheat falling into the ground to die in order to become many grains (John 12:24). These many grains are actually many gods as the reproduction of God. The first grain—the first God-man—was a prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the mass reproduction. This is the reproduction of God. When some hear that God has been reproduced, they may be shocked.... Nevertheless, this is what is revealed in John 12:24.

God's real hobby is to have His reproduction in many nations around the globe. Such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him. God is in this reproduction, and His reproduction has His life, His nature, and His

constitution.

Although we are God's reproduction, this reproduction—God's hobby—is not so complete or perfect, because many of us who have God's life do not live by His life. Some do live by God's life, but they do not live by His life continually. Perhaps in the morning they live by God's life, but later in the day they may lose their temper and live like a scorpion.... In the evening they may become even worse, living like the devil, Satan.... One day the Lord Jesus turned to Peter, someone who loved Him, and said to him, "Get behind Me, Satan!" (Matt. 16:23a). Because Peter had become Satan, he needed to bear his cross so that Satan could be put on the cross.

In our daily living we may be God at one time, a scorpion at another time, and Satan at yet another time. Because this is our actual situation, we surely need to be transformed.

Since the ministry began in the United States in 1962, I have actually ministered only one matter—God becoming a man that man may become God in life and in nature. However, it was not until February 1994 that I received such a clear view with a heavy burden to tell God's people that we all are God in life and in nature but not in the Godhead. To know who we are and to realize who we are revolutionizes us. Suppose a certain brother who has been living like a scorpion realizes that, as a child of God, he is God in life and in nature. Immediately this brother will be radically changed. The atmosphere and everything related to him will also be changed. If all of today's Christians realized that they were God in life and in nature, the whole world would be different. During the past ten months, I have often checked with myself: "Is a God-man like this? You have spoken that the believers have become God in life and in nature, yet what are you now? Are you God or are you something else?" My answer has been to repent and ask for the Lord's forgiveness because at least some of the things I did were not in Him or according to Him. This realization has revolutionized me. (Life-study of 1 & 2 Chronicles, pp. 11-12)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4,13; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-3

WEEK 5 — DAY 6

Morning Nourishment

John 3:6 ...That which is born of the Spirit is spirit.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

In Luke we see how Christ was incarnated and lived the life of a God-man. In Philipians we see how Christ is lived out from us in order to have many duplicates of Himself. All Christians should be duplicates of the unique God-man.

How can we be such duplicates, such reproductions? First, we need to be reborn of the pneumatic Christ in our spirit, and then we need to be gradually transformed by the pneumatic Christ in our soul. Then spontaneously we shall live Christ, the God-man, by the bountiful supply of His Spirit, taking His mind and shining the word of life as luminaries reflecting His brightness. We shall also be found in Christ with Him as our surpassing righteousness, in the power of His resurrection, and conformed to His death. Then we shall express Him in all the human virtues created by God for man. With the divine attributes of the God-man these virtues are strengthened, enriched, and filled. (Life-study of Luke, p. 543)

Today's Reading

The Spirit as the extract of Christ contains the element of the highest standard of morality. As the Spirit moves within us, the element of the highest human virtues also moves in us. The Lord does not rescue us from our temper by doing something miraculously.... Instead, He rescues us by moving in us and mingling Himself with us as the One who indwells us. If we turn to Him as the One in our spirit and call on His name, He will move in us with all His elements. In this way He saves us. (Life-study of Luke, p. 533)

The God whom we preach has become the life-giving Spirit through

incarnation, death, and resurrection. Today He is both God and man. When He came to be a man and lived on earth, He did not forsake His divinity....Therefore, some Bible expositors call Him the "God-man."...The Spirit who has entered into us possesses not only divinity but also humanity. Before we were saved, not only were we void of divinity, even our humanity was fallen. However, from the time we were saved, not only do we possess divinity, but we also have received the highest humanity for us to live a transcendent life. We do not merely adhere to outward regulations; rather, we have an element added to us, and that element is the excellent humanity of the Lord Jesus Christ.... Because of His divinity we can live out all the glory of divinity, and because of His humanity we can live out all the virtues of humanity. Therefore, the glory of God and the virtues of man flow out spontaneously from one who is truly saved and who lives by the Spirit within him.

Our Lord is both God and man. Of all the biographies of the world, there is none like that of the Lord Jesus recorded in the four Gospels of the New Testament. When we read these Gospels, not only do we marvel at His divinity, but even more we are moved and attracted by His human virtues. His behavior, His attitude, and the way He treated others were too wonderful; His humanity is unsurpassed. We praise Him! Such a God-man is pleased to indwell us. He passed through incarnation, death, and resurrection to become the life-giving Spirit. Now He is waiting for us to call on Him and believe into Him. Once we call on His name and receive Him as our Savior, He enters into us, and thereby we have an organic union with Him. When we open ourselves to Him, love Him, and desire to be joined with Him as one, we are filled and possessed by Him every day. In this way what we live out are the glory of divinity and the virtues of humanity. What a glorious, wonderful, and sweet life this is! (CWWL, 1983, vol. 3, "The Wonderful Being of Christ," p. 151)

Further Reading: Life-study of Luke, msgs. 62-63; CWWL, 1983, vol. 3, "The Wonderful Being of Christ," ch. 1

<< **WEEK 5 — HYMN** >>

Hymns, #538 It is God's intent and pleasure

Experience of Christ — As the Indwelling One

1 It is God's intent and pleasure

To have Christ revealed in me,
Nothing outward as religion,
But His Christ within to be.

(Chorus)

*It is God's intent and pleasure
That His Christ be wrought in me;
Nothing outwardly performing,
But His Christ my all to be.*

2 It is God's intent and pleasure

That His Christ may live in me;
Nothing as an outward practise,
But Christ working inwardly.

3 It is God's intent and pleasure

That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.

4 It is God's intent and pleasure

That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.

5 It is God's intent and pleasure

That His Christ my hope may be;

**It is not objective glory,
But 'tis Christ subjectively.
6 It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.**

