

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2013**

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**GENERAL SUBJECT:  
THE TRIUNE GOD TO BE LIFE TO THE TRIPARTITE MAN**

Message Sixteen

**Having the Ministry of Life by Having the Complete Experience of a Called One**

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

- I. “Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life”—2 Cor. 3:5-6; cf. 1 Tim. 1:16:**
- A. The living God Himself is the sufficiency, competency, and qualification of our ministry for God’s New Testament economy, which is to dispense Christ as life into God’s chosen people for the building up of the Body of Christ—1 John 5:16a.
  - B. The Spirit, the ultimate expression of the Triune God, who became a life-giving Spirit (1 Cor. 15:45b), imparts the divine life, even God Himself, into the believers, making them ministers of a new covenant, the covenant of life; hence, their ministry is one constituted with the Triune God of life by His life-giving Spirit.
- II. Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God’s servant, and God’s calling of him is the standard for the calling of all His servants—cf. Exo. 2:11-15; Acts 7:22-30, 34-36; Heb. 11:28.**
- III. A person who is called by God to minister life must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2:**
- A. The thorns in Genesis 3 indicate that fallen man is under a curse; sin brought in the curse, and the curse brought in the excluding flame of fire—vv. 17-18, 24.
  - B. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4:
    - 1. Through redemption, the curse has been taken away, and the fire has become one with the thorn.
    - 2. The redeeming Christ has taken away the curse, and the Spirit as the fire has been given to us—Gal. 3:13-14; Luke 12:49; Acts 2:3-4.
  - C. This indicates that everyone who is called of God must realize that he is just a thornbush (a sinner under God’s curse—Gen. 3:17-18, 24) with a fire burning within him and that this fire is the Triune God Himself in His holiness, the God of resurrection—Deut. 33:1, 16; Mark 12:26.
  - D. The record of the burning thornbush is to be a continuing memorial and testimony to God’s called ones—Deut. 33:1, 16; Mark 12:26:
    - 1. Because of God’s redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7.

2. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Exo. 3:2; Rom. 12:11; 2 Tim. 1:7; Col. 1:29.
  3. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—2 Cor. 4:7; Phil. 1:20, 25-26.
- E. The church is a corporate thornbush burning with the God of resurrection—cf. Gen. 2:22; Eph. 2:6:
1. God’s ultimate goal is to obtain a dwelling place, to build up His habitation—John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.
  2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49; Acts 2:3-4.
  3. The children of Israel, typifying today’s church, were a corporate thornbush, who were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up.
  4. Do not say that the church is poor, low, or dead; the more you say this, the more you put yourself under a curse, but if you praise the Lord for the church life and speak well concerning it, you will put yourself under God’s blessing:
    - a. “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel”—Num. 23:21.
    - b. “How fair are your tents, O Jacob, / Your tabernacles, O Israel!”—24:5.
    - c. “Blessed is everyone who blesses you, / And cursed is everyone who curses you”—v. 9b.
  5. In spite of all the division, sin, confusion, abuse of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God, because the divine and spiritual essence that makes the assembled believers the church of God was actually there—1 Cor. 1:2.
  6. Being a corporate thornbush as God’s dwelling place today is a matter altogether in resurrection:
    - a. The church is “Christly,” “resurrectionly,” and heavenly—cf. Gen. 2:22; Eph. 1:19-23; 2:6.
    - b. Resurrection is the life pulse and lifeline of the divine economy—1 Cor. 15:12; Acts 13:33; 1 Cor. 15:45b; 1 Pet. 1:3.
    - c. Our labor for the Lord in His resurrection life with His resurrection power will never be in vain, but will result in the fulfilling of God’s eternal purpose through the preaching of Christ to sinners, the ministering of life to the saints, and the building up of the church with the experiences of the processed Triune God as gold, silver, and precious stones—1 Cor. 15:58; 3:12.

**IV. A person who is called by God to minister life must have a revelation of who God is:**

- A. The name of the One who called Moses is I Am—Exo. 3:14-15:
1. The name I Am indicates that God, Christ, is the reality of every positive thing—John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.
  2. We must know that the God who calls us is and that we are not—Heb. 11:6.
- B. The One who called Moses was the God of his father—Exo. 3:6:
1. *The God of your father* denotes history with God.
  2. In the eyes of God, the Lord who calls us is the God of our spiritual father—1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22.

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

**V. A person who is called by God to minister life must know the purpose of God's calling—Exo. 3:8:**

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

**VI. A person who is called by God to minister life must know how to deal with Satan, the flesh, and the world; this is the principle of God's work—1 John 3:8; Gal. 5:17; 1 John 2:15; cf. 2 Cor. 2:11; Rom. 7:18; Gal. 6:14:**

- A. Anything that we rely on apart from God is a hiding place for the serpent—Exo. 4:2-4; Luke 10:19; 2 Cor. 2:11.
- B. Our flesh is a constitution of leprosy—sin, rottenness, corruption, and uncleanness—Exo. 4:6-7; Rom. 7:17-18, 24-25; Isa. 6:5.
- C. The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.

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

- A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12.
- B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission—Exo. 4:24-26.
- C. May every aspect of God's calling be our experience in the Lord's recovery today.