# WEEK 4 — OUTLINE

## Living the Life of a God-man (2)

## Living in the Kingdom of God as the Realm of the Divine Species

Scripture Reading: John 3:3, 5-6; 1:12-13; 2 Pet. 1:4; 1 John 3:1; 2:6

‹‹ DAY 1 ››

### I. The kingdom of God is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things (John 3:3, 5; 18:36):

A. In John 3 the kingdom of God refers more to the species of God than to the reign of God.

B. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into His divine species (1:1, 12-14; 2 Pet. 1:4).

C. In order to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine life and the divine nature (John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4):

1. God created man, not after man's kind but in His image and according to His likeness to be God's kind, God's species (Gen. 1:26).
2. The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead, are more in God's kind than Adam was (John 1:12-13):

a. We, the believers in Christ and the children of God, have the reality of the divine life, and we are being transformed and conformed to the Lord's image in our entire being (2 Cor. 3:18; Rom. 12:2; 8:29).

b. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God (John 3:3, 5-6).

D. To be merely a good man is far away from God's good pleasure; we need to realize that, as believers in Christ, we are God-men in the divine species, children of God possessing the life and nature of God (Eph. 1:5; 1 John 3:1; John 3:15; 2 Pet. 1:4).

E. To realize that we are God-men, born of God and belonging to God's species, is the beginning of the God-man living (1 John 3:1; 2:6).

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### II. God's intention with Job was that a good man would become a God-man (Job 1:1, 8; 42:1-6):

A. Job was a good man, expressing himself in his perfection, uprightness, and integrity (27:5; 31:6; 32:1):

1. Job feared God positively and turned away from evil negatively (1:1):

a. God did not create man merely to fear Him and to 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).

b. To express God is higher than fearing God and turning away from evil.

2. Job did not have God within him; thus, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose (Job 42:5-6).

‹‹ DAY 3 ››

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

1. God ushered Job into another realm, the realm of God, that Job might gain God instead of his attainments in his perfection, righteousness, and integrity (42:5-6).

‹‹ DAY 4 ››

2. God's intention with Job was to consume him and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (31:6).

3. 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).

4. God's consuming was exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself, causing Job to become a God-man expressing God (Eph. 3:16-21).

## III. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man (Matt. 1:21, 23; Luke 1:35; Titus 2:13; 1 Tim. 2:5):

‹‹ DAY 5 ››

A. Initially, the Bible speaks of the God-man; today this God-man has been reproduced to become the God-men (John 12:24; Rom. 1:3-4; 8:29).

B. The God-men, the sons of God, are the duplication and continuation of Christ, the first God-man (John 12:24; Heb. 2:10; Rom. 8:29).

C. A God-man is one who has been born of God and partakes of God's life and nature, becoming one with God in His life and nature and thereby expressing Him (John 1:12-13; 3:15; 2 Pet. 1:4; 1 Cor. 6:17).

D. A God-man is constituted with God, having God as his life and his everything; a God-man is man yet God and is God yet man (Eph. 3:16-17a).

E. Christ's human living was man living God to express the attributes of God in the human virtues, which were filled, mingled, and saturated with the divine attributes (Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10).



F. As the reproduction and duplication 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 God so that God might be expressed in humanity (Gal. 2:20).
2. We must deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit (Matt. 16:24; Phil. 3:10; 1:10-21a).
3. The One who lives the life of a God-man is now the Spirit living in us and through us; we must reject self-cultivation and the building up of our natural man and allow nothing other than this One to fill us and occupy us so that we may live Him and express Him personally and corporately in the church, which is His Body (Eph. 3:16-19; 1:22-23).

# ‹‹ WEEK 4 — DAY 1 ››

## Morning Nourishment

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. The vegetable kingdom is a realm of the vegetable species, and the animal kingdom is a realm of the animal species. In the same way, the kingdom of God is a realm of the divine species. (Crystallization-study of the Gospel of John, p. 123)

## Today's Reading

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God....For something to be in the animal species, it must be born of an animal. Also, to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine nature and life.

That man was created in the image of God and after His likeness indicates that man was created in God's kind, in God's species. Genesis 1 says that each of the living things was created after its kind. But God created man, not after man's kind, but in God's image and after God's likeness to be God's kind.

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species.

Thus, in regeneration God begets gods. Man begets man. Goats beget goats. If goats do not beget goats, what do they beget? If God does not beget gods, what does He beget? If the children of God are not in God's kind, in God's species, in what kind are they? If they are not gods, what are they? We all who are born of God are gods. But for utterance, due to the theological misunderstanding, it is better to say that we are God-men in the divine species, that is, in the kingdom of God.

These God-men, who are children born of God, not only constitute the house of God (1 Tim. 3:15; 1 Pet. 4:17; John 14:2) but also are the constituents with which the Body of Christ is built up, and the Body of Christ will consummate the New Jerusalem as the eternal kingdom of God and of Christ (1 Cor. 6:9; Eph. 5:5; 2 Pet. 1:11; Rev. 11:15). (Crystallization-study of the Gospel of John, pp. 123-124)

We must not forget that we are God-men belonging to God's species. 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.

God loves you. God has a good pleasure to make you the same as He is. He is God, so you must be God also. A God-man living is God living. This kind of teaching is much higher than the teaching concerning how to be holy or victorious. In my early days as a believer, I saw many books on how to live the Christian life, but these books did not really reveal the way. How can you be holy? You can be holy by living a God-man life. How can you be victorious? It is only by living a God-man life. Never forget that you are a God-man, born of God and belonging to God's species. (The God-man Living, p. 9)

Further Reading: Crystallization-study of the Gospel of John, msg. 12; The God-man Living, ch. 1

# ‹‹ WEEK 4 — DAY 2 ››

## Morning Nourishment

Job 1:1 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.

8 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil.

In the book of Job, thirty-five chapters, 3—37, are a record of the words spoken by Job, his three friends, and Elihu. All of these five persons are God-fearing and God-seeking people, but the words spoken by them in the book of Job are very much according to their concepts concerning God's will for man, their understanding of the meaning of human life, and their realization concerning the perfection of human virtues, all of which contradict God's purpose in man, that is, that man should be filled with God to express God rather than all other things, including man's perfection of human virtues. Hence, God stripped Job of his uprightness and integrity that he might seek God Himself instead of anything else. Yet their words, which are against God's will in man, are written by them under the inspiration of the Spirit of God to serve the purpose of God to expose the mistake of Job, his three friends, and Elihu in knowing God that man may be enlightened to realize that, according to God's good pleasure of His heart's desire, man should be the expression of God only, rather than the expression of man's perfection of his uprightness and integrity. (Crystallization-study of the Epistle of James, pp. 87-88)

## Today's Reading

In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively. However, even with the positive matter of fearing God, there is not anything that is actually positive. 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. To fear God and turn away from evil is not adequate, and actually this is not positive. The most positive thing is to express God. To express God is higher than fearing God and turning away from evil.

Job's sons would hold feasts in each one's house, each on his own day, and they would invite their sisters to eat and drink with them (Job 1:4). Job would send word and sanctify them, and he would rise early in the morning and offer burnt offerings for them, saying, "Perhaps my children have sinned and have cursed God in their heart" (v. 5). Because feasting, an excess in eating, can be worldly, Job sanctified his children after their days of feasting....He surely was a godly father.

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. Because of His loving concern for Job, God held a council in the heavens to talk about Job.

Job had been laboring under God's blessing for many years, and he had accumulated many things. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a great many servants. He had a dear wife and seven sons and three daughters. Moreover, Job was very successful in being perfect and upright and in holding to his integrity. His possessions, success, and attainment made him a contented and satisfied person. Although Job was full of possessions and full of his attainment, he did not have God within him. As God looked upon Job, He might have said, " Job, what shall I do with you? You are full of your possessions and your attainment, but you are not full of Me. You have Me in name, but you do not have Me within you." Thus, for God's dealing with Job, Satan was needed. Satan was the unique one in the universe who could and who would fulfill God's intention of stripping Job of his possessions and his ethical attainment. (Life-study of Job, pp. 9-12)

Further Reading: Life-study of Job, msgs. 2-4

# ‹‹ WEEK 4 — DAY 3 ››

## Morning Nourishment

Job 31:6 Let Him weigh me in a righteous balance, and let God know my integrity.

42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

In God's appearing to Job (Job 38:1-3; 40:1-14), His intention was to show Job that he was nothing and that God is unlimited, unsearchable, and untraceable. God's appearing also implied that He wanted to help Job to know that he was in the wrong realm, the realm of building up himself as a man in the old creation in his perfection, uprightness, and integrity. Job glorified himself in these things, but God considered them frustrations to be stripped away so that Job might receive God in His nature, life, element, and essence and thus be metabolically transformed to be a God-man, a man in the new creation who expresses God and dispenses Him to others. (Job 38:1, footnote 1)

## Today's Reading

God's dealing with Job in all the disasters and His stripping him of all that he was, were to take away his contentment in his godly attainments and obtainments and to remove all the barriers and coverings so that he could be emptied for some further seeking after God and could realize that what he was short of in his human life was God Himself. At the end of the book of Job, God came in to reveal Himself to Job, indicating that He Himself was what Job should pursue, gain, and express. In all God's dealings with Job, God's intention was to reduce Job to nothing, yet to maintain his existence (Job 2:6) so that He might have time to impart Himself into Job. (Job 38:1, footnote 1)

In the New Testament sense, seeing God equals gaining God. To gain God is to receive God in His element, in His life, and in His nature that we may be constituted with God. All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18; cf. 1 John 3:2), because in seeing God we receive His element into us and our old element is discharged. This metabolic process is transformation (Rom. 12:2). To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority. (Job 42:5, footnote 1)

The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves (Matt. 16:24; Luke 9:23; 14:26). (Job 42:6, footnote 1)

Job was right in saying that his sufferings were not a matter of God's judgment. Job felt that, according to his conscience, he had not done anything that required God to judge him or to punish him. Nevertheless, he was suffering and he wanted to investigate his situation with God. Job's three friends, however, insisted that Job's sufferings were a proof that he had done something wrong and was being judged by God. Thus, God came in to condemn the three friends and to vindicate Job to a certain extent.

Nevertheless, Job was devoid of the divine revelation, not knowing that God's purpose in dealing with His people is that He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him, rather than all things, until their enjoyment reaches the fullest extent (Phil. 3:7-14; 2 Cor. 4:16-17), as the divine revelation ultimately unveils in the New Testament, that His people may ultimately become the New Jerusalem (Rev. 21:2—22:5). (Job 42:7, footnote 1)

Even today, after God deals with us by stripping us and consuming us, and after His purpose is accomplished, God gives us His physical blessings. However, God's purpose in dealing with His people is not to give physical blessings to them but to give Himself to them as their eternal portion, which ultimately consummates in the New Jerusalem. The all-embracing aggregate, the totality, of the divine blessing given by God to His people is the all-inclusive life-giving Spirit as the consummation of the processed Triune God (Gal. 3:14). (Job 42:10, footnote 1)

Further Reading: Life-study of Job, msgs. 24, 30

# ‹‹ WEEK 4 — DAY 4 ››

## Morning Nourishment

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

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

God's intention with Job was to consume this "perfect and upright" person and to strip his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (Job 1:1)....God's intention was also to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes....God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life (Gen. 2:9). (Life-study of Job, p. 29)

## Today's Reading

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.

I am happy that we are now studying the book of Job. However, I am somewhat concerned that we may come to this book merely to gain more knowledge. We may condemn the tree of the knowledge of good and evil, but we may add to the growth of the tree of knowledge by picking up mere knowledge from our study of Job.

We need to see that the entire Bible is a book on God's eternal economy. 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. What, then, about the stripping and the consuming? 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. God must tear us down. Then God can have a base, a way, to build us up again.

Many Christians think that fallen man needs help so that he can be made whole. However, 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.

The book of Job shows us that God, through Satan as an ugly tool, was tearing Job down by two ways: stripping and consuming. 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. This is what we should receive in our study of Job. (Life-study of Job, pp. 29, 34-35)

The vast majority of today's Christians neglect the crucial point in the Bible that in Christ God has become man in order to make man God in life and in nature but not in the Godhead and that God desires to mingle Himself with man to be one entity.

What is revealed in 2 Samuel 7 is expounded by Paul in Romans 1:3-4, where he tells us that Christ, a descendant of David, has been designated the Son of God. These verses say, "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord." Christ is a descendant of David, yet He has been designated to be the Son of God. This is the mystery of God becoming man to make man God in life and in nature but not in the Godhead. The two, God and man, are thus built together, constituted into each other. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man. (Life-study of 1 & 2 Samuel, pp. 204-205)

Further Reading: Life-study of Job, msgs. 31, 33

# ‹‹ WEEK 4 — DAY 5 ››

## Morning Nourishment

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is a God-man. (The God-men, p. 10)

## Today's Reading

Our God was merely God up to two thousand years ago. Then He became a man. Of course, He did not drop His divinity. He was still God. Thus, the man Jesus was a God-man. He went through human living, death, and resurrection and entered into ascension. After His ascension He is still the God-man, and through His death and resurrection, many God-men were reproduced.

The New Jerusalem is the aggregate, the totality, of many God-men. Among these many God-men, the sons of God, is the Father. Christ is the firstborn Son and we are His many "twins." The New Jerusalem is God the Father with many "God the sons."...I believe that in the New Jerusalem, God the Father will look at "God the sons," and He will be very happy. We will be there as the many God-men. In the New Jerusalem, the Father will be the unique One, and all the others will be the sons. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 37)

A man of God [2 Tim. 3:17] is a God-man, one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God's breathing out of Himself. God's breathing produces God-men. (Teacher's Training, pp. 14-15)

Christ's entering into glory is the proof of God's accomplished redemption (Luke 24:26; Rom. 4:25). The person in glory in the heavens is both God and man; He is man yet God, and God yet man. The resurrection of Christ from the dead signaled the accomplishment of God's eternal plan by issuing in a person who is God mingled with man and man joined with God. This is the result that God intended to obtain in eternity past, and it is the issue of His work in time. Hence, God's heart is full of joy.

A person who sets up a factory to mass-produce a certain product must first produce a prototype. After he has successfully produced a prototype, he can begin to mass-produce the prototype....The resurrected and glorified Christ, who is God yet man, is the prototype of God's redemptive work. He is the issue of God's redemptive work. God can now work to mass-produce Christ as the prototype. (Redemption in God's Plan, p. 102)

As the Son of Man, Christ has all the virtues of humanity (Psa. 45:2a). The Lord Jesus possesses both the divine nature with its divine attributes and the human nature with its human virtues. In Him we see all the attributes of God and all the human virtues, for His constitution is a composition of the divine nature with its divine attributes and the human nature with its human virtues. Moreover, in Christ the divine attributes strengthen and enrich the human virtues. With Him the divine attributes fill the human virtues, and the human virtues contain the divine attributes. The divine attribute is the inward reality, and the human virtue is the outward appearance. Therefore, the virtues of the man Jesus are filled, mingled, and saturated with the attributes of God. (The Conclusion of the New Testament, p. 2773)

Further Reading: Life-study of Mark, msgs. 52-63; Life-study of Luke, msg. 61

# ‹‹ WEEK 4 — DAY 6 ››

## Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

Many Christians know that one day God was incarnated to be a man by the name of Jesus. They know this just in black and white, but sorry to say, they do not know the intrinsic fact of this incarnation. This incarnation 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. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 25)

## Today's Reading

First Peter 2:21...tells us that Christ in His human living left us a model, an example, for us to copy. Christ Jesus, while He was on this earth, set up a copy for spiritual xeroxing. He was the model, the copy, for xeroxing, to produce millions of copies. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 15)

The way for the God-men to be the overcomers is first to love Christ and follow Him (John 21:15-17, 19b). The God-men as the overcomers must also pursue Christ and gain Him (Phil. 3:12-15), and they must be conformed to the death of Christ by the power of His resurrection (v. 10). In everything we need to be conformed to Christ's death. In everything we should be crucified. It should be "no longer I," because the "I" has been crossed out (Gal. 2:20a). In ourselves it is impossible for us to be conformed to Christ's death. However, we do have the resurrected Christ living within us. We should rely on the power of His resurrection that we may be conformed to His death in everything. Many times I realized that I was not conformed to the Lord's death in my attitude toward my wife. After speaking just one short sentence in an unpleasant tone, I realized that I was not conformed to the death of Christ. I have repented for such sins nearly every day for many years.

The overcomers also need to live Christ and magnify Him by the bountiful supply of His all-inclusive Spirit (Phil. 1:19-21). Today the Spirit is not only the Spirit of God but also the Spirit of Jesus Christ, who has the bountiful supply for us to live Christ and magnify Christ. (The God-men, pp. 44-45)

In their reading of the Proverbs and even of the entire Bible, many Christians receive only teachings, admonitions, exhortations, proverbs, and precepts to cultivate their self and to build up the natural man, who has been fully condemned by God. We must learn to come to the Word of God as those who are approaching God, not to receive proverbs and teachings but to receive nourishment and enlightenment, so that we may know that, according to God, we should always be conformed to the death of Christ by the power of His resurrection (Phil. 3:10), which is the consummated Spirit, who is the reality of the resurrection of Christ.

We must reject self-cultivation and condemn the building up of the natural man. We need to turn the Bible from a book that teaches us to cultivate the self and to build up the natural man to a book that is full of life, spirit, spiritual nourishment, and spiritual enlightenment. This will tear down our self, break our natural man, and supply us with the consummated Spirit of the Triune God. Then we will live a life not by our natural man, by our old man, and by our self but by the Lord Jesus, who is our life and person living in our spirit. (Life-study of Proverbs, pp. 28-29)

Further Reading: Life-study of Proverbs, msgs. 6, 8; Life-study of Mark, msgs. 66-67

# ‹‹ WEEK 4 — HYMN

## Hymns, #403

1

Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.
Live Thyself, Lord Jesus, through me,
In all things Thy will be done;
I but a transparent vessel
To make visible the Son.

2

Consecrated is Thy temple,
Purged from every stain and sin;
May Thy flame of glory now be
Manifested from within.
Let the earth in solemn wonder
See my body willingly
Offered as Thy slave obedient,
Energized alone by Thee.

3

Every moment, every member,
Girded, waiting Thy command;
Underneath the yoke to labor
Or be laid aside as planned.
When restricted in pursuing,
No disquiet will beset;
Underneath Thy faithful dealing
Not a murmur or regret.

4

Ever tender, quiet, restful,
Inclinations put away,
That Thou may for me choose freely
As Thy finger points the way.
Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.