

Serving God in Our Spirit in the Gospel of His Son

<p>I. For all the requirements related to the believers revealed in the New Testament, especially that of announcing the gospel of God, we need to receive the divine supply of the Body through the dispensing of the processed Triune God.</p>			
<p>II. We need to see that our service to God in the gospel is our worship to God; in the New Testament, serving God is actually the same as worshipping God:</p>	<p>A. Paul says that the believers in Thessalonica “turned to God from the idols to serve a living and true God”:</p>	<p>1. God must be living to us and in us in every aspect of our daily life; the fact that God controls, directs, corrects, and adjusts us, even in such small things as our thoughts and motives, is a proof that He is living.</p> <p>2. We live under the control, direction, and correction of a living God to be a pattern of the glad tidings that we spread.</p>	
<p>B. As believers in Christ, we must live a life in our spirit, which bears the testimony that the God whom we worship and serve is living in the details of our life; the reason we do not do or say certain things should be that God is living in us.</p>			
<p>III. Paul says that he was “separated unto the gospel of God” (Rom 1:1), and he declares, “God is my witness, whom I serve in my spirit in the gospel of His Son”:</p>	<p>A. The Greek word for serve in Romans 1:9 means “serve in worship,” as used in Matthew 4:10, 2 Timothy 1:3, Philippians 3:3, and Luke 2:37; Paul considered his preaching of the gospel as a worship and service to God, not merely a work.</p>		
	<p>B. When we come to serve God, or worship God, we need a blood-purified conscience; our defiled conscience needs to be purified so that we may serve God in a living way. Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?</p>		
	<p>C. To serve God in the gospel is to serve Him in the all-inclusive Christ, because the gospel is simply Christ Himself.</p>		
	<p>D. In order to preach the gospel of God’s Son, we must be in our regenerated spirit; in the book of Romans Paul stresses that whatever we are, whatever we have, and whatever we do toward God must be in our spirit.</p>		
	<p>E. Paul served God in his regenerated spirit by the indwelling Christ, the lifegiving Spirit, not in his soul by the power and ability of the soul; this is the first important item in his preaching of the gospel.</p>		
	<p>F. The gospel of God, unto which Paul was separated, is the subject of the book of Romans; the book of Romans may be regarded as the fifth gospel:</p>	<p>1. The first four Gospels are concerning the incarnated Christ, Christ in the flesh, living among His disciples; the gospel in Romans is concerning the resurrected Christ as the Spirit living within His disciples.</p> <p>2. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.</p> <p>3. The central message of the book of Romans is that God desires to transform sinners in the flesh into sons of God in the spirit in order to constitute the Body of Christ expressed as the local churches</p> <p>4. All of us need to function as priests of the gospel of God according to the revelation of the book of Romans; we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit to learn how to minister the gospel.</p>	
	<p>A. To contact God the Spirit with the spirit is to drink of the living water, and to drink of the living water is to render real worship to God.</p>		
<p>IV. “God is Spirit, and those who worship Him must worship in spirit and truthfulness”:</p>	<p>B. God so loved the world that He gave His only begotten Son for sinners to believe into Him and drink of Him as the flowing Triune God in order for them to become the totality of eternal life, the New Jerusalem.</p>		
	<p>C. According to typology, God should be worshipped in the place chosen by Him for His habitation and with the offerings; the place chosen by God for His habitation typifies the human spirit, and the offerings typify Christ.</p>		
	<p>D. The divine reality is Christ as the reality of all the offerings of the Old Testament for the worship of God and as the fountain of living water, the life-giving Spirit, partaken of and drunk by His believers to become the reality within them.</p>		
	<p>E. By enjoying Christ as the divine reality of the offerings in our spirit, He becomes our genuineness and sincerity (truthfulness) for the true worship of God.</p>		

<p>V. “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh” (Phil. 3:3):</p>	<p>A. The flesh refers to all that we are and have in our natural being; anything natural, whether it is good or evil, is the flesh.</p>
	<p>B. As believers in Christ, we should not trust in anything that we have by our natural birth, for everything of our natural birth is part of the flesh.</p>
	<p>C. Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.</p>
	<p>D. We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh; we need to be enlightened by the Lord to see that we still live too much by the flesh and that we boast in our deeds and qualifications.</p>
	<p>E. One day, when the light shines on us concerning this, we will want to prostrate ourselves before the Lord and confess how unclean our nature is; then we will condemn everything we do by our fallen nature; we will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.</p>
	<p>F. Formerly, we boasted in our deeds and qualifications, but the time will come when we will condemn the flesh with its qualifications; then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.</p>
	<p>G. Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit.</p>
<p>VI. In order to serve God in the gospel of His Son, we need to see that we are men in the flesh, worthy of nothing but death and burial; this is to follow the Lord’s pattern to fulfill all righteousness and enter into the ministry of the age :</p>	<p>A. The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who was a man “in the flesh”; even though He was only “in the likeness of the flesh of sin”, “without sin”, yet He was “in the flesh,” which has nothing good but is worthy only of death and burial.</p>
	<p>B. Based on this fact, at the beginning of His ministry for God, He was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God.</p>
	<p>C. As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God’s New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God’s righteousness.</p>
	<p>D. This shows that we should not bring anything of our natural life, anything of our flesh, into God’s ministry in the service of His gospel.</p>
	<p>E. We all should declare in our life and work, “I am a person in the flesh, worthy of nothing but death and burial, so I want to have myself terminated, crucified, and buried”.</p>
<p>VII. Our work and labor for the Lord in the gospel are not by our natural life and natural ability but by the Lord’s resurrection life and power; resurrection is the eternal principle in our service to God :</p>	<p>A. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ</p>
	<p>B. Resurrection means that everything is of God and not of us, that God alone is able and that we are not able, and that everything is done by God and not by ourselves.</p>
	<p>C. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord.</p>
	<p>D. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness.</p>
	<p>E. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves.</p>
	<p>F. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the reality of the Body of Christ as the goal of the gospel of God.</p>

Experience (Business life model)

- ① **By our daily life we prove that God is living. ...Our present living is a testimony that the God whom we serve is living. He is living in us, and He controls us, direct us, and deal with us. He will not let us go. Rather, in many matters He corrects us and adjusts us. The fact that God controls us and direct us, even in such small things as our thoughts and motives, is a proof that He is living. We live under the control, direction, and correction of a living God. As believers in Christ we must live a life which bears the testimony that the God is living.**

Some people are nervous, so they are always unconfident and uncertain about their work. Other person is a self-paced person and does not notice the change. However, as a Christian, regardless of what personality you have, you can experience being managed, led and coordinated by the Lord; you can and must testify that the Lord is alive within you. Therefore, it is exactly the same in business life as well as at church meetings when you utilize your spirit, open your heart to the Lord and call upon His name. Call upon the Lord's name within during your office meetings. And by doing your work with the Lord with your mind set on the spirit, the Lord will tell you when to "make decision now", "ascertain the situation more", "avoid expressing your opinion too much", "become bold" for the adjustments and corrections you need. If you follow this, you can testify that the Lord lives inside you. In your daily life, especially business life, you need to live a life to testify that Christ is living in you, Amen!

- ② **Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications. ... We need the Lord's light to shine on us concerning our nature, our deeds, and our confidence in the flesh. If we are enlightened by the Lord, we shall confess that although we have been regenerated to become children of God with the divine life and nature, we still live too much in the flesh. One day, when the light shines on you concerning this, you will want to prostrate yourself before the Lord and confess how unclean your nature is. Then you will condemn everything you do by your fallen nature. Your will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.**

No matter how high an education you received, how excellent degree or qualification you gained, never depend on them. Also, no matter how much you have experienced the Lord's guidance after you got saved, never boast about them. If you boast about them, you will come to rely on them. In this regard, you need the Lord's light to shine upon you deeply. You must not rely on the educational

background you gained or your status in the company. You should not rely on the spiritual experiences in the past. You should constantly open to the Lord, enjoy the Lord, drop your prejudice, and listen to the Lord's voice in the present. Under the guidance of Joshua, the people of Israel listened to the voice of the Lord and got victory at Jericho, but immediately after that they were defeated in Ai. They had depended on the previous experience of victory in Jericho, and did not listen to the Lord's voice, or relied on the Lord, but attacked Ai with superstitious natural power.

Even if your spirit was regenerated, there is much possibility that you will still live according to your natural life. Under the light of the Lord, it is necessary for you to recognize that not only sins need to be dealt with, but also your nature, not relying on the Lord, and all of your nature and deeds are to be condemned by God. Pray as follows, "Lord Jesus, anything that does not depend on you is flesh. When I see the glory of your light, it enables me to know that my flesh is worth nothing even if it is good. Please shine your light deeply to every corner of my heart. Many times, I became proud unconsciously and found myself dependent on the flesh. Oh Lord, your mercy be on me, may the manifestation of the glorious Christ be in me, shine the light upon me and draw me to you. That's because I no longer trust in the flesh, for I love the Lord, trust the Lord, and yearn for the Lord. Amen."

- ③ **Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is. ... If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves, they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation.**

You should not think even a little that "you are marvelous because you can speak English or Chinese" and "You are a great person because you perform excellently in the company". Such idea indicates that you don't recognize the resurrection. The Lord died, resurrected, and became the life-giving spirit. To recognize the resurrection, you need to constantly return to the spirit, utilize the spirit and touch the life-giving spirit. And by doing work in the spirit, you need to become a business person who testify for the resurrection.

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1. 主よ、うるわしさのゆえ
わがころをひらく、
いま、宗教よりとかれて
ただながうちに住む、
主の栄光を見上げつつ
かがやきにみたされ、
わがうちに浸透ませ
なれとわが霊はいち。
 2. 主よ、すみわたるそらに
ひとの子、御座に見る
ほのおもて焼き尽くせ
主のみ、かがやくまで
なれの栄光を見るとき
自己愛、恥じて失せぬ
なが名のあまさ、知って
あいと 賛美ささげる。
1. 主耶穌，你美麗奪了我心，
我全心向你完全敞開；
釋放我，脫離宗教的義務，
只讓我永遠享你同在。
當我在此注視你的榮耀，
我的心充滿了你榮耀；
浸透我，主，我今懇切求禱，
以你靈與我靈永相調。
 2. 光照者—我的天何等明亮，
我看見人子在寶座上；
聖別者，以神的火焰燒我，
直等我因你灼灼發亮！
主，當我初次 看見你榮耀，
自愛與誇耀同歸羞慚；
今我心湧出愛戴與頌讚，
品嚐你名裡一切肥甘。

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1. Jesus Lord, I'm captured by Thy beauty,
All my heart to Thee I open wide;
Now set free from all religious duty,
Only let me in Thyself abide.
As I'm gazing here upon Thy glory,
Fill my heart with radiancy divine;
Saturate me, Lord, I now implore Thee,
Mingle now Thy Spirit, Lord, with mine.
2. Shining One — how clear the sky above me!
Son of Man, I see Thee on the throne!
Holy One, the flames of God consume me,
Till my being glows with Thee alone.
Lord, when first I saw Thee in Thy splendor,
All self-love and glory sank in shame;
Now my heart its love and praises render,
Tasting all the sweetness of Thy name.

516 試練の中での慰め — 主に信頼する

1. 主に信らいするは 何とあまいこと，
やくそくのうえに われ安そくする。
(復)イエス，イエス，信頼する，その都度たしか；
イエス，イエス，とうといイエス，主は生けるかみ。
 2. イエスにしん頼して，とうとい血を信じる；
いやし，きよめる血，単純にしんじる。
 3. イエスにしん頼する，つみ，自己を解く；
歡喜，安そく，いのち，めぐみを受ける。
1. 信靠耶穌何其甘甜，抓祂话语作把握，安息在祂应许上面，
只知主曾如此说。
(副)耶穌、耶穌，何等可靠，我曾试祂多少次；耶穌、耶穌，
我的至宝，祂是活神不误事。
 2. 信靠耶穌，何其甘甜，信祂宝血能洗净；信心简单，血有效
验，疾病医治，罪洗清。
 3. 信靠耶穌，真是甘甜，救我远离罪与己；从祂接受无限恩
典：生命、喜乐和安息。

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1. 'Tis so sweet to trust in Jesus,
Just to take Him at His word;
Just to rest upon His promise;
Just to know, Thus saith the Lord.
Jesus, Jesus, how I trust Him,
How I've proved Him o'er and o'er,
Jesus, Jesus, Precious Jesus!
O for grace to trust Him more.
2. O how sweet to trust in Jesus,
Just to trust His cleansing blood;
Just in simple faith to plunge me,
'Neath the healing, cleansing flood.
3. Yes, 'tis sweet to trust in Jesus,
Just from sin and self to cease;
Just from Jesus simply taking
Life, and rest, and joy, and peace.