

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2015**

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**GENERAL SUBJECT:  
LIVING IN THE REALITY OF THE KINGDOM OF GOD**

Message Thirteen

**Living in the Reality of God's Kingdom  
by Living a God-man Life to Be a Faithful and Prudent Slave**

Scripture Reading: Matt. 14:19, 22-23; 24:45-51

- I. God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation—Acts 26:16, 19:**
- A. A revival is the practice, the practicality, of the vision we have seen.
  - B. If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back.
- II. The disciples of Christ (Matt. 5:1; 28:19) were discipled through Christ's human living on the earth, as the model of a God-man, through His living God by denying Himself in His humanity (John 5:19, 30); this revolutionized their concept concerning man (Phil. 3:10; 1:21a):**
- A. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man—1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 10:30; 5:19, 30; 7:6, 8, 18.
  - B. The Spirit of life and reality who was breathed into the disciples would guide them into the reality of what they had observed of the Lord when they were with Him for three and a half years—16:13; 20:22:
    - 1. At the commencement of the first God-man's ministry, He was baptized to fulfill all righteousness, recognizing that according to His flesh (His humanity—1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial—Matt. 3:15-17.
    - 2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish:
      - a. His *looking up to heaven* to bless the five loaves and the two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One.
      - b. He did not remain in the issue of the miracle with the crowds but went away from them to be with the Father on the mountain in prayer—vv. 22-23; Luke 6:12; cf. S. S. 1:1-4.
    - 3. He taught His disciples to pray to execute God's will for His economy, having faith in God without doubting—Matt. 21:21-22; Mark 11:22-24.
    - 4. He lived a life of contacting God (1:35; Luke 5:16; 6:12; 9:28; Heb. 7:25), living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32), and of contacting people, ministering God into them to bring them into the jubilee of God's New Testament economy (Luke 4:18-19; Heb. 8:2; cf. Gen. 14:18; Acts 6:4).

5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b.
- C. We are also discipled to live a God-man life by observing the intrinsic pattern of Christ's sent ones, His slaves, who are His duplication; ("I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things discipling me"—*The Vital Groups*, p. 18)—1 Cor. 4:17; Heb. 13:7; Phil. 3:17; 1 Tim. 4:12.
- D. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit—Rom. 8:2, 4, 6, 16; 1 Cor. 6:17; Rom. 10:12; Eph. 6:17-18; 1 Thes. 5:16-20; 2 Tim. 1:6.

**III. "Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions"—Matt. 24:45-47:**

- A. God's economy in faith is His household economy, His household administration, which is to dispense Himself in Christ into His chosen people so that He may have a house to express Himself, which house is the church, the Body of Christ—1 Tim. 1:4; 3:15; Eph. 2:19.
- B. The faithful and prudent slave is a steward in God's house, a household administrator, dispensing Christ as food to His believers—1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10:
  1. Faithfulness is shown toward the Lord (1 Cor. 4:2; 7:25), whereas prudence is exercised toward the believers (cf. Col. 1:28; 2 Chron. 1:10; Phil. 4:5).
  2. In the manifestation of the kingdom of the heavens, the Lord will set the faithful slave over all His possessions; this will be a reward to His slave—Matt. 25:21, 23.
- C. *Give them food* refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—24:45; John 6:57, 63, 68:
  1. In order to enjoy the Lord as our spiritual food so that we can feed others, we need to receive His word by means of all prayer and with much reconsideration—Eph. 6:17-18; cf. Lev. 11:2-3; Ezek. 3:1-4.
  2. We need to continue steadfastly in prayer and in the ministry of the word—Acts 6:4; cf. Heb. 7:25; 8:2.
  3. We need to prophesy to build up the church—speaking what we see with living words of this life under the instant and fresh inspiration, anointing, and enlightenment of the Holy Spirit through the exercise of our spirit—1 Cor. 14:4b; Acts 5:20; 4:20; 22:15.
  4. We need to pray ourselves into God to receive the life-giving Spirit as our supply, our spiritual food, to feed ourselves and those under our care—Luke 11:1-13.
  5. We need to be a life-giving "asker," a channel of the life-giving Spirit—1 John 5:16.
  6. We need to be "sons of fresh oil" as a channel of supply to the churches—Zech. 4:6, 12-14; Judg. 9:9; Phil. 1:23-25; Rev. 3:18; Matt. 25:9.
  7. We need to be one with the Lord to cherish others in His humanity and nourish them in His divinity—Rev. 1:13; Eph. 5:29.
  8. We need to feed the Lord's lambs and shepherd His sheep in cooperation with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20.

**IV. “But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth”—Matt. 24:48-51:**

- A. To say in our heart that our Master delays is to love the present evil age and not to love the Lord’s appearing—2 Tim. 4:8, 10:
1. As long as we have today, we should love the Lord and His appearing, awaiting His coming and taking His coming as a warning, an encouragement, and an incentive—v. 8; Phil. 3:20; Rev. 22:12.
  2. We need to watch and be ready for His coming—Matt. 25:13; 24:44.
  3. We need to beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-21; 2 Cor. 6:10; Eph. 3:8.
  4. We need to remember Lot’s wife, not loving and treasuring the evil world that God is going to judge and utterly destroy—Luke 17:28-32.
  5. We need to be watchful and beseeching so that the day of the Lord’s coming would not come upon us suddenly as a snare—21:34-36; cf. Matt. 2:3.
  6. “Come, Lord Jesus!”—this should be the longing, cry, and constant prayer of those who love the Lord and His appearing—Rev. 22:20; Titus 2:12-13.
- B. To beat our fellow slaves is to mistreat fellow believers—cf. Acts 9:4:
1. We should not judge and condemn our fellow believers but be kind to them, tender-hearted, forgiving them, even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.
  2. We should not revile or criticize our brothers but consider them more excellent than ourselves—1 Cor. 6:10; Phil. 2:3, 29.
  3. We should not lord it over our fellow believers but serve them as a servant, even as a slave, to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.
- C. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—Matt. 24:49; cf. Eph. 5:18:
1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.
  2. We need to flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.
- D. The faithful and prudent slave will be rewarded with the authority to rule in the manifestation of the kingdom, whereas the evil slave will be cut off from the glorious Christ, from the glory of His kingdom, and from His glorious presence in His kingdom—Matt. 24:47, 51:
1. To be cut off from the manifestation of the kingdom is to be cast into the outer darkness, where there is the weeping and the gnashing of teeth:
    - a. The outer darkness is the darkness outside the bright glory in the manifestation of the kingdom—16:28; 25:30.
    - b. Weeping indicates regret, and gnashing of teeth indicates self-blame.
  2. To reign with Christ over the nations in the millennial kingdom will be a prize to His faithful and prudent slaves—Rev. 2:26; Luke 19:17-19.