

International Training for Elders and Responsible Ones

Warsaw, Poland October 4-6, 2024

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

(Friday—Second Morning Session)

Message Two Living the Kingdom Life by Living a Hidden Life

RA Hymns: 784

Scripture Reading: Isa. 45:15; 37:31;

Matt. 6:2-4, 5-15, 16-18; 14:22-23; Psa. 42:7; S. S. 4:12

- Isa 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.
Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.
- Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.
Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,
Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.
Matt 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.
- Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
Matt 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.
Matt 6:8 Therefore do not be like them, for your Father knows the things that you have need of before you ask Him.
- Matt 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt 6:11 Give us today our daily bread.
Matt 6:12 And forgive us our debts, as we also have forgiven our debtors.
Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
- Matt 6:14 For if you forgive men their offenses, your heavenly Father will forgive you also;
Matt 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.
Matt 6:16 And when you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward in full.
- Matt 6:17 But you, when you fast, anoint your head and wash your face,
Matt 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.
- Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.
Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
- Psa 42:7 Deep calls unto deep / At the sound of Your water spouts; / All Your waves and Your billows / Pass over me.
- S. S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

I. We need to learn from the pattern of the Lord living a hidden life in His going

up to the mountain privately to pray—Matt. 14:23; cf. Luke 6:12:

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

A. The Lord did not remain in the issue of the miracle with the crowds (the miracle of feeding five thousand men, apart from women and children), but He went away from them privately to be with the Father on the mountain in prayer—Matt. 14:14-23:

Matt 14:14 And going forth, He saw a great crowd, and He was moved with compassion for them and healed their sick.

Matt 14:15 Now when evening fell, the disciples came to Him, saying, This place is deserted and the hour is already late. Send the crowds away that they may go into the villages and buy food for themselves.

Matt 14:16 But Jesus said to them, They do not need to go away. You give them something to eat.

Matt 14:17 And they said to Him, We do not have anything here except five loaves and two fish.

Matt 14:18 And He said, Bring them here to Me.

Matt 14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed them and broke the loaves and gave them to the disciples, and the disciples to the crowds.

Matt 14:20 And they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve handbaskets full.

Matt 14:21 And those who ate were about five thousand men, apart from women and children.

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

1. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father—vv. 22-23.

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

2. He needed to pray privately to His Father who was in the heavens so that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens; He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, so that He might be alone to contact the Father.

B. We should treasure three phrases—*to be with the Father, on the mountain, and in prayer*:

1. To pray with others is good, but often we need to pray by ourselves; when we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately.

2. Even the Lord Jesus told us that when we pray, we should shut our door privately and pray to the Father who sees in secret (6:6); then we have the sensation of how intimate He is to us and how close we are to Him.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain”; we have to get to a higher level, separated from the crowd and the earthly things, to be with the Father privately and secretly to have intimate fellowship with Him.

II. The principle of the kingdom people is that they live a hidden life, not performing their righteous deeds before men—deeds such as giving (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18):

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,
 Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.
 Matt 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.

Matt 6:8 Therefore do not be like them, for your Father knows the things that you have need of before you ask Him.

Matt 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
 Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
 Matt 6:11 Give us today our daily bread.
 Matt 6:12 And forgive us our debts, as we also have forgiven our debtors.
 Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Matt 6:14 For if you forgive men their offenses, your heavenly Father will forgive you also;
 Matt 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.
 Matt 6:16 And when you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward in full.

Matt 6:17 But you, when you fast, anoint your head and wash your face,
 Matt 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.

- A. Regarding each of the three illustrations, the Lord used the word *secret* (vv. 4, 6, 18); our Father is in secret, and He sees in secret; the kingdom people, as children of the heavenly Father, must live in and care for the Father's secret and hidden presence.
- Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.
- Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
- Matt 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.
- B. The kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men but must do all things in the spirit for the pleasing of their heavenly Father—5:3, 8.
- Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
 Matt 5:8 Blessed are the pure in heart, for they shall see God.
- C. The effect of doing our righteous deeds in secret is that the flesh and the self are killed; if people in society and even in degraded Christendom are not allowed to make a show of their good deeds, they will not do them; the self loves to be glorified, and the flesh loves to be gazed upon.
- D. The saints who grow openly do not grow in a healthy way; we all need some secret growth in life, some secret experiences of Christ; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way.
- E. We should pray much yet not let others know how much we pray; if we pray every day without telling others or letting them know about it, it means that we are healthy and that we are growing.
- F. The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him—6:6.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

- G. Anytime we exhibit ourselves in our righteous deeds, we are not healthy; such an exhibition greatly frustrates our growth in life.
- H. Our human life loves to make a display, a public show, but God's life is always hidden; a hypocrite is one who has an outward manifestation without having anything within.
- I. We can never practice living a hidden life in secret in our natural life; it is possible only in the divine life, the life that does not enjoy making a show; if we are serious about being the kingdom people, we must learn to live by the hidden life of our Father.
- J. The universe indicates that God is hidden, that God is secret; if we love others by the love of God, this love will always remain hidden.

III. "Surely You are a God who hides Himself, / O God of Israel, the Savior"—Isa. 45:15:

- A. Believers may know God as the almighty One, as the righteous One, as the One full of grace and compassion, but as the One who hides Himself, He is unknown to them.
- B. God does countless things in the midst of His people and countless things in their personal lives, yet He conceals Himself:
 - 1. God likes concealment, but we like display; God does not crave outward manifestations, but we cannot be content without them.
 - 2. God was obviously with Elijah on Mount Carmel, but when God withheld His manifest presence, Elijah could not bear it—1 Kings 19:9-18:
 - 1 Kings 19:9 And there he went into a cave and lodged there. And at that time the word of Jehovah came to him; and He said to him, What are you doing here, Elijah?
 - 1 Kings 19:10 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.
 - 1 Kings 19:11 And He said, Go out, and stand upon the mountain before Jehovah. And suddenly Jehovah passed by, and a great, strong wind rent the mountains and broke the rocks in pieces before Jehovah—Jehovah was not in the wind. And after the wind, an earthquake—Jehovah was not in the earthquake.
 - 1 Kings 19:12 And after the earthquake, a fire—Jehovah was not in the fire. And after the fire, a gentle, quiet voice.
 - 1 Kings 19:13 And when Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. And then a voice came to him and said, What are you doing here, Elijah?
 - 1 Kings 19:14 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.
 - 1 Kings 19:15 And Jehovah said to him, Go; return on your way to the wilderness of Damascus; and when you come there, anoint Hazael as king over Syria;
 - 1 Kings 19:16 And Jehu the son of Nimshi you shall anoint as king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.
 - 1 Kings 19:17 And him who escapes the sword of Hazael, Jehu will kill; and him who escapes the sword of Jehu, Elisha will kill.
 - 1 Kings 19:18 Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him.
 - a. God knew that Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself.
 - b. God was not in the great and strong wind, He was not in the earthquake, and He was not in the fire; instead, God spoke to Elijah in a "gentle, quiet voice"—v.

12.

1 Kings 19:12 And after the earthquake, a fire-Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

- c. The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly—cf. 1 John 2:27.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

- d. Elijah said to God that he was the only faithful one left, but God very gently answered Elijah by saying that He had reserved for Himself seven thousand men who had not bowed the knee to Baal—1 Kings 19:18; cf. Rom. 11:2-5.

1 Kings 19:18 Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him.

Rom 11:2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says in the passage concerning Elijah, how he pleads with God against Israel?

Rom 11:3 "Lord, they have killed Your prophets, they have torn down Your altars; and I am left alone, and they are seeking my life."

Rom 11:4 But what does the divine answer say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal."

Rom 11:5 In the same way then at the present time also there has come into being a remnant according to the selection of grace.

- e. Elijah had reckoned the situation only with what he could see, but God is a God who hides Himself; He had secretly reserved for Himself seven thousand overcomers who had not bowed the knee to Baal; God's activity was so hidden that not even the prophet Elijah knew anything about it.

- C. The Scriptures reveal that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly—Matt. 17:1-9; John 20:14-17; Luke 24:13-37; John 20:24-29; Isa. 39:2-8:

Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.

Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

Matt 17:3 And behold, Moses and Elijah appeared to them, conversing with Him.

Matt 17:4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah.

Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Matt 17:6 And when the disciples heard this, they fell on their face and were greatly frightened.

Matt 17:7 And Jesus came to them and touched them and said, Arise, and do not be afraid.

Matt 17:8 And when they lifted up their eyes, they saw no one except Jesus Himself alone.

Matt 17:9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no one until the Son of Man is raised from the dead.

John 20:14 When she said these things, she turned backward and beheld Jesus standing there, yet she did not know that it was Jesus.

John 20:15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing that He was the gardener, said to Him, Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.

John 20:16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

Luke 24:13 And behold, two of them were going on the same day to a village named Emmaus, which was sixty stadia away from Jerusalem.

Luke 24:14 And they were talking to each other concerning all these things which had occurred.

Luke 24:15 And while they were talking and discussing, Jesus Himself drew near and went with them.

Luke 24:16 But their eyes were kept from recognizing Him.

Luke 24:17 And He said to them, What are these words which you are exchanging with one another while you are walking? And they stood still, looking sad.

Luke 24:18 And one of them, Cleopas by name, answered and said to Him, Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?

Luke 24:19 And He said to them, What things? And they said to Him, The things concerning Jesus the Nazarene, who was a Prophet powerful in work and word before God and all the people;

Luke 24:20 And how the chief priests and our rulers delivered Him up to the sentence of death and crucified Him.

Luke 24:21 But we were hoping that He was the One who was about to redeem Israel. Indeed, besides all these things, it is now going on the third day since these things took place.

Luke 24:22 But moreover some women from among us amazed us. Being at the tomb early

Luke 24:23 And not finding His body, they came saying that they had also seen a vision of angels, who said that He is living.

Luke 24:24 And some of those with us went to the tomb and found it even as the women also said, but they did not see Him.

Luke 24:25 And He said to them, O foolish and slow of heart to believe in all that the prophets have spoken!

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.

Luke 24:28 And they drew near to the village where they were going, and He acted as though He would go farther.

Luke 24:29 And they constrained Him, saying, Stay with us, because it is near evening and the day is already gone by. And He went in to stay with them.

Luke 24:30 And as He reclined at table with them, He took the loaf and blessed it, and having broken it, He began handing it to them.

Luke 24:31 And their eyes were opened, and they recognized Him; and He disappeared from them.

Luke 24:32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?

Luke 24:33 And they rose up that very hour and returned to Jerusalem, and they found the eleven and those with them assembled together,

Luke 24:34 Saying, The Lord really has been raised and has appeared to Simon.

Luke 24:35 And they related the things that occurred on the road, and how He was made known to them in the breaking of the bread.

Luke 24:36 And as they were speaking these things, He Himself stood in their midst and said to them, Peace to you.

Luke 24:37 But they were terrified and became frightened and thought they beheld a spirit.

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20:25 The other disciples therefore said to him, We have seen the Lord! But he said to them, Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe.

John 20:26 And after eight days, His disciples were again within, and Thomas was with them. Jesus came, though the doors were shut, and stood in the midst and said, Peace be to you.

John 20:27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put it into My side; and do not be unbelieving, but believing.

John 20:28 Thomas answered and said to Him, My Lord and my God!

John 20:29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

- Isa 39:2 And Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.
- Isa 39:3 Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon.
- Isa 39:4 And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.
- Isa 39:5 Then Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:
- Isa 39:6 The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to Babylon; nothing will be left, says Jehovah.
- Isa 39:7 And they will take away some of your sons who will issue from you, whom you will beget, and they will become eunuchs in the palace of the king of Babylon.
- Isa 39:8 And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is good. He said moreover, Indeed there will be peace and truth in my days.
1. “Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory”; it is a wonder and a mystery that the believers love One whom they have not seen—1 Pet. 1:8.
 2. Since the resurrection of the Lord, the chief discipline for His followers has come along the line of knowing Him as a God who hides Himself.
 3. Everything of God’s economy with Christ as its centrality and universality is not in the seen realm but in the unseen atmosphere and realm of faith—2 Cor. 4:13, 16-18; 5:7; Heb. 11:1; Eph. 3:17a; 1 Tim. 1:4b.
 - 2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
 - 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
 - 2 Cor 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
 - 2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.
 - 2 Cor 5:7 (For we walk by faith, not by appearance)-
 - Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.
 - Eph 3:17a That Christ may make His home in your hearts through faith, ...
 - 1 Tim 1:4b ...which produce questionings rather than God's economy, which is in faith.

IV. Psalm 42:7 says, “Deep calls unto deep”:

- A. Others can respond deep withinto only what issues from deep within us; anything that is not from the depths will never reach the depths of others.
- B. The kingdom life is a life in the depths, a life that can “take root downward and bear fruit upward”—Isa. 37:31; cf. Acts 6:7; 12:24; 19:20.
 - Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.
 - Acts 6:7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.
 - Acts 12:24 But the word of God grew and multiplied.
 - Acts 19:20 Thus, the word of the Lord grew mightily and prevailed.
- C. Because we have been planted in Christ as the reality of the good land, we need to take time to absorb Him (especially in our times with Him in the morning):
 1. Roots are the hidden life, whereas leaves are the manifest life; the trouble with many Christians is that, while there is much apparent life, there is very little secret life; in other words, there is the lack of a hidden life.

2. If all your experiences are manifested, then all your growth is upward; there is no downward growth; if this is the case, you are a person who has only leaves without root, and you are on shallow ground.
 3. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation; may God work in us so that we can take root downward—Matt. 13:20-21; Luke 8:13.
 - Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
 - Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
 - Luke 8:13 And those on the rock are those who, when they hear, receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back.
- D. We need deep experiences of Christ like that of the apostle Paul—2 Cor. 12:1-4:
- 2 Cor 12:1 To boast is necessary, though indeed not expedient; yet I will come to visions and revelations of the Lord.
 - 2 Cor 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.
 - 2 Cor 12:3 And I know such a man (whether in the body or outside the body, I do not know; God knows),
 - 2 Cor 12:4 That he was caught away into Paradise and heard unspeakable words, which it is not allowed for a man to speak.
1. Paul was caught away to the third heaven and caught away into Paradise, but he did not divulge this experience until fourteen years later; Paul’s roots were deep beneath the soil.
 2. If we want to have Paul’s work, then we need to have Paul’s “root”; if we want to have Paul’s outward conduct, then we need to have Paul’s inner life; if we want to have Paul’s manifest power, then we need to have Paul’s secret experience.
 3. To be without root is to be without any hidden treasure; it is to be without any hidden life or hidden experiences; it is essential that some of our experiences remain covered; to uncover everything is to lose everything—cf. Isa. 39:2-8.
 - Isa 39:2 And Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.
 - Isa 39:3 Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon.
 - Isa 39:4 And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.
 - Isa 39:5 Then Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:
 - Isa 39:6 The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to Babylon; nothing will be left, says Jehovah.
 - Isa 39:7 And they will take away some of your sons who will issue from you, whom you will beget, and they will become eunuchs in the palace of the king of Babylon.
 - Isa 39:8 And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is good. He said moreover, Indeed there will be peace and truth in my days.
 4. If our life has no depth, our superficial work will only affect other lives superficially; only “deep calls unto deep.”
- E. A pure and beautiful spiritual life is derived from inward, hidden, and uninterrupted fellowship with God; hence, “He will bud like the lily/ And will send forth his roots like the trees of Lebanon” (Hosea 14:5); this kind of life is capable of bearing much fruit (vv. 5-7).

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

Hosea 14:6 His shoots will go forth; / And his splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon.

Hosea 14:7 Those who sit under his shade will return; / They will revive like grain / And will bud like the vine; / His renown will be like the wine of Lebanon.

- F. In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord; Song of Songs 4:12 says, “A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed”:
1. At this point in her spiritual progress, the Lord’s loving seeker has become a garden for Christ’s private satisfaction.
 2. She is not an open garden but an enclosed garden; all that she has is for her Beloved’s delight and for no one else.
 3. If today’s believers would close up a little more and seal up tighter, their work would become more prevailing.
 4. May the Lord grant us grace and do a deeper work in us through the cross so that we may strike deep roots and live a hidden life in the depths to fulfill God’s requirements and satisfy His heart.

Excerpts from the Ministry:

TRAINING HIS DISCIPLES TO LEARN FROM HIM IN THE MIRACLE OF FEEDING FIVE THOUSAND PEOPLE

Taking the Five Loaves and Two Fish, Looking Up to Heaven, and Blessing Them

In the performing of the miracle of feeding five thousand people with five loaves and two fish, He trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and twofish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. *Looking up to heaven* indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One, the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern that the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and twofish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones. This is a big lesson that I want to stress.

A co-worker who is invited to speak somewhere may think that since he has been speaking for the Lord for many years, he knowshow to speak. All of us need to drop this kind of attitude and realize that we are not the source. No blessing is of us. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender’s blessing upon our doing by trusting in Him, not in ourselves. Even when we take our meals, we should learn of the Lord to look up to the Father as the source. When we bless our food, we should bless it by looking up to the source of blessing.

Being One with the Father

His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30). This is a very important principle. Whenever I speak for the Lord, I must have the sensation that I am one with the Lord, trusting in Him. What I know and what I can do mean nothing. Being one with the Lord and trusting in Him mean everything in our ministry. We should never go to minister the word by remaining in ourselves and by trusting in what we can do. If we trust in what we can do, we are finished. The blessing comes only by our being one with the Lord and trusting in Him.

Not Doing Anything from Himself

The Lord did not do anything from Himself (5:19). This was also a pattern to the disciples. He was the One through whom the entire universe was created, but He would not do anything from Himself. This is the denying of the self, which He taught so much. He said that anyone who follows Him must take up his cross and deny himself (Matt. 16:24). He lived a life of denying Himself.

The learned professors in the universities do many things in order to attract people's attention, displaying what they know and can do. But we are not today's professors; we are today's God-men, the duplication of Jesus. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him. This is to practice the teaching of denying the self by doing things with the Lord.

Not Seeking His Own Will

The Lord did not seek His own will but the will of Him who sent Him (John 5:30b). First, He denied Himself; second, He rejected His idea, His intention, and His purpose. He would only seek the will of the One who sent Him. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal. When we go to perform God's work, do we go by seeking our purpose or God's purpose? Brother Watchman Nee was always concerned that when he sent a brother out for the Lord's work, that brother would take the chance to perform his own purpose.

One day I was preparing to go from Shanghai to Hangchow. Then Brother Nee asked me, "Witness, for what purpose are you going to Hangchow?" I responded that I was going to visit the brothers there. He said that this was a wrong answer. Instead, I should say that I am going to perform the Lord's purpose. If you merely go to visit the brothers, you can do many things for yourself. You may take your visit to them as a chance for you to accomplish your purpose instead of seeking the Lord's will. It is not easy to have a pure heart, without having our purpose, our goal, and our idea. We should just go seeking the idea, purpose, goal, and intention of the sending Lord. This requires much learning on our part.

At times certain brothers may ask me how I feel about their accepting the invitation to a certain place. My basic consideration is, "Are you going just to fulfill the Lord's purpose, the Lord's aim, the Lord's goal, the Lord's idea, the Lord's intention, that is, the Lord's will, or would you take the chance to accomplish your intention, your will?" To seek our intention is absolutely impure. We need to be purified by the cross. We should pray, "Lord, save me from going out to accomplish something according to my intention and idea." The Lord Jesus never sought His own idea, His own purpose, His own concept, or His own intention. He purely sought only the Father's will.

Not Seeking His Own Glory

The first God-man did not seek His own glory but the glory of the Father who sent Him (7:18). I was with Brother Nee for about twenty years. What bothered him the most about the co-workers was that it was hard to see one who was not ambitious. To be ambitious is to seek your own glory. In the service we render to the Lord in the church life, there is always our ambition. A brother may have the ambition to be an elder. In order to become an elder, he feels that he must first become a deacon. To him being a deacon is a step toward being uplifted to the eldership. We should not think that we are

absolutely not ambitious in this way. We are all fallen descendants of Adam and sick of the same disease, the same sin. The rebellion that occurred among us seven years ago was altogether due to ambition. Through the years I have seen a number of co-workers among us spoiled by ambition. By the Lord's mercy I have learned the secret of dealing with my self and my intention, and this has helped me to deal with my self-glorification.

In John 7:18 the Lord told the Pharisees, "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him." The Pharisees were seeking their own glory. According to the context of this verse, the Lord indicated to them that if they were not seeking their own glory, they would know that He was sent by His Father.

We need to see that our self, our purpose, and our ambition are three big destroying "worms" in our work. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up. We should not have our own purpose; instead, we should have only the Lord's will. We all have to learn of these three things: no self, no purpose, and no ambition. We should only know to labor, to work for Him, by denying our self, rejecting our purpose, and giving up our ambition. Self, purpose, and ambition are like three snakes or scorpions in us. We must learn to hate them.

Going Up to the Mountain Privately to Pray

After performing the miracle, the Lord went up to the mountain privately to pray (Matt. 14:23; cf. Luke 6:12).

Not Remaining in the Issue of the Miracle with the Crowds

The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word *privately* is very meaningful. This means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: *to be with the Father, on the mountain, and in prayer*. We should learn from the Lord's pattern hereby exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer.

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain." We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

Asking the Father to Bless All Those Who Participated in the Enjoyment of the Issue of the Miracle

We need to consider why the Lord Jesus went to the mountain right after this miracle. John 6:27 gives us the reason. This verse says that after performing the miracle, the Lord said, "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed." The Lord told the ones whom He fed not to seek the food that perishes but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: "Father, I pray to You under Your blessing. Through Your blessing, You

fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.” I believe that the Lord prayed to bless them further in this way.

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food that perishes but that they should seek for the food that abides unto eternal life and recognize that He was not only the Son of Man but also the Son of God who was sent and sealed by the Father and who could give them eternal life. When the five thousand were being fed by Him, they recognized that He was the capable Son of Man, but they did not realize that He was actually the Son of God who was not only sent but also sealed by the Father. He was the One who could give them the very bread that is related to the eternal life. For this reason He had another teaching in John 6. In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He said that this bread is just His word. “The words which I have spoken to you are spirit and are life” (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain.

Receiving Some Instruction from the Father

His going up to the mountain privately to pray also indicated that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle.

In this crystallization-study of Matthew 14, we can see how much we need revelation from the Lord to see the intrinsic significance of His word. To see the miracle of feeding five thousand with five loaves and twofish is easy, but to know the deeper lessons that we have to learn from the Performer of this big miracle requires revelation. These lessons are intrinsic, deeper, and of life. To know the great miracle the Lord performed does not give us any life. We can only admire the Lord’s outward doing. But to see all the detailed points concerning the lessons of life in order to learn from the Lord in His way of performing the miracle imparts life to us. We need to learn these living lessons from the Lord so that we can enter into the God-man living. (*The Collected Works of Witness Lee, 1994–1997*, vol. 3, “The God-man Living,” pp. 561-566)