

*Living in the Divine Dispensing of the Divine Trinity by the Law of the Spirit of Life in Romans 8***Monday 3/13****Related Verses****Rom. 7:24-25**

24 Wretched man that I am! Who will deliver me from the body of this death?

25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

Rom. 8:2, 9

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

2 Tim. 4:22

22 The Lord be with your spirit. Grace be with you.

Phil. 1:19

19 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,

Related Reading

In Romans 5 we are in Adam, in Romans 6 we are in Christ, in Romans 7 we are in the flesh, and in Romans 8 we are in the spirit. If we are in the flesh, we experience Adam, and if we are in the spirit, we experience Christ. The Adam in chapter 5 can be experienced only in the flesh in chapter 7, and the Christ in chapter 6 can be experienced only in the spirit in chapter 8...A newborn child certainly is in Adam. But with that little child you do not see the experience of being in Adam. However, the older we are, the more we have the experience of being in the flesh...What we have in Adam is experienced by being in the flesh.

In the same principle, the fact of being in Christ can be experienced only by being in the spirit. When we walk according to the spirit, we experience all the riches of Christ. The riches of Christ are far greater than those of Adam. But to experience them we must walk according to the spirit. (*Life-study of Romans*, p. 396)

Romans 8 is not trying to stir people up. Nor is it trying to bring some backsliders back to the Lord. This chapter is for those who are desperate to be freed. We can see this by the last part of chapter 7. Paul cries, "Wretched man that I am! Who will deliver me from the body of this death?" Paul is desperate; he is seeking to the uttermost. He has nothing else in his heart, except such a freedom...He found out that all the ways he tried did not work. To will to do good was present with him, but to do it was not. He was a desperate person. Romans 8 is for such a person. It is not for the one in chapter 1, nor for the one in chapter 2, but it is for the one at the end of chapter 7 and the beginning of chapter 8. After such a desperate cry the answer came: "There is now then no condemnation to those who are in Christ Jesus." It then gives the reason why there is now no condemnation in Christ Jesus: "For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." Why was there now no condemnation in Christ? Because the law of the Spirit of life had been installed into Paul.

Again I say, in chapter 8 of Romans there is no stirring up and no bringing back. All those who are qualified for this chapter must be the ones who are desperate. After being saved, after seeking the Lord, and after being defeated along the seeking way, they are desperate...You must be a desperate one. This chapter does not try to stir you up because you do not have a heart toward the Lord...This chapter gives you a clear view of what you have within you. Because you are so seeking, because you are so desperate, you need such a view. You do not need a "way"; you need a view. You need to see what has been done with you, what has been installed into you. You need to see what you have already. You do not need just a kind of instruction, but you need a view to see what you have.

We must have a clear view that...God today is this law within us. Such a God as a law does not work in us and for us by activities...Today He is the processed God as a law to you. Have you ever had a specific prayer to thank Him that He is now the law to you?...I am afraid we still pray in the old way, asking the Lord for His help in our weakness. We still ask the Lord to help us not to lose our temper...The "electricity" has been installed, so

there is no need to kneel down and pray to the "power plant" to do something for us...Do you really realize that God has been installed into you as the law of the Spirit of life?...He is working within us by a law, not by activity. What we need to do is to cooperate with Him. (*CWWL, 1980*, vol. 1, "Perfecting Training," pp. 361-362, 364)

Further Reading: *CWWL, 1980*, vol. 1, "Perfecting Training," chs. 29-40; *Life-study of Romans*, msgs. 13-16, 35-39, 62, 67

Tuesday 3/14**Related Verses****Rom. 8:9, 11**

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Zech. 12:1

1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

Eph. 2:22

22 In whom you also are being built together into a dwelling place of God in spirit.

Isa. 66:1-2

1 Thus says Jehovah, Heaven is my throne, And the earth the footstool for My feet. Where then is the house that you will build for Me, And where is the place of My rest?

2 For all these things My hand has made, And so all these things have come into being, declares Jehovah. But to this kind of man will I look, to him who is poor And of a contrite spirit, and who trembles at My word.

Eph. 6:17-18

17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Living in the Divine Dispensing of the Divine Trinity by the Law of the Spirit of Life in Romans 8**Related Reading**

Romans 8 may be considered the focus of the Bible and the center of the universe. God's intention in the universe is to work Himself into His chosen people. He created the universe for this purpose. Romans 8, especially verses 1 through 17, is not composed with doctrinal teaching, exhortation, admonition, or instruction. Instead, the apostle Paul wrote this portion according to revelation and experience. (*CWWL, 1982, vol. 1, p. 83*)

Romans 8 indicates that after the Triune God formed His eternal purpose, He accomplished and achieved everything necessary to fulfill this purpose. First, He accomplished creation, bringing all things into being so that He could have a chosen people. Eventually, He accomplished incarnation so that He could enter into His created and chosen people. Then He passed through human living in order to experience the sufferings of human life. Afterward, He was crucified in order to accomplish an all-inclusive death, in which He took away our sins, terminated the old creation, and released the divine life. He entered into and passed through death, came out of death, and entered into resurrection.

In incarnation He became flesh, taking on a physical body for the accomplishment of redemption...After His redeeming death and life-imparting resurrection, Christ became the Spirit for giving life (1 Cor. 15:45b)...God took two forms—first, the form of the flesh for the accomplishment of redemption, and second, the form of the Spirit for life imparting.

After His resurrection Christ entered into ascension, where as a man, He was made the Lord of all, given the headship over all things, glorified, crowned, and enthroned. Moreover, He received the highest name and title. This is the processed God who has accomplished, obtained, and attained everything necessary for His purpose. As such a One, He is now in resurrection and ascension as the life-giving Spirit in order to reach us, enter into us, indwell us, and become one with us.

In Romans we see a completed God who has been fully processed. He has gone through all the procedures to accomplish everything that is needed for His economy,

including becoming a man and becoming the life-giving Spirit...Romans 8 presents to us a processed, completed God.

In Romans 8 the Triune God has become the Spirit. In verse 9 He is called the Spirit of God and the Spirit of Christ, and in verse 11 He is called the Spirit of the One who raised Jesus from the dead. Thus, the Spirit includes God the Father; Christ, who is God the Son; and God the Spirit. He is the triune Spirit of the Triune God.

The Triune God reaches us in the form of the Spirit. As the application and reaching of the Triune God, the Spirit is the ultimate consummation of the Triune God. In Romans 8 we have an applicable and reaching Triune God, who is consummated and processed as the Spirit. This One desires to indwell us, which means that He is waiting, expecting, and working to occupy and take full possession of our entire inner being.

We have a...law operating within us. It is the law of the Spirit of life, which is the riches of the indwelling Triune God.

The way to enjoy all these riches is simply to walk according to the spirit (v. 4).

We also need to mind the things of the Spirit and set our mind on the spirit (vv. 5-6). The things of the Spirit are the things concerning Christ. To set our mind on nothing other than the things of Christ is for our entire inner being to be fully occupied by Christ. (*CWWL, 1982, vol. 1, pp. 83-85*)

Further Reading: *CWWL, 1982, vol. 1, pp. 83-86, 267-273, 277-288; CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 5*

Wednesday 3/15

Related Verses**Rom. 8:10-11**

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rev. 21:6

6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

Rev. 22:1-2, 14, 17

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Related Reading

In Romans 8:2 law does not refer to the Mosaic law or to a particular commandment...Paul had a scientific understanding of the function of the law of the Spirit of life. Just as the law of gravity causes objects to fall back to earth, and just as the law of digestion regulates the digestion of the food we eat, so with the divine life dispensed into us there is a law. This means that the divine dispensing works spontaneously by law, by a principle that functions automatically. Through the working of this law, the essence, the element, and the riches of the divine life are being dispensed into our being.

We have such a marvelous law within us! Now it is important that we do not interrupt the working of this divine law. As this divine law operates within us, we will have the divine dispensing of the Divine Trinity. (*CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 352-353*)

We would expect [Paul] to say [in Romans 8:10] that the spirit is living. Instead, he says that the spirit is life, or zoe [Gk.]. When we call on the name of the Lord Jesus, this zoe gets into our spirit and causes our spirit to

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become zoe. Now not only the Triune God is life, but our spirit is also life.

If we see this, we shall have the boldness to declare to the whole universe and especially to Satan that our spirit is life. We shall proclaim that at least one part of our being, our spirit, is zoe. Oh, how we all need this revelation!

When you are tempted to lose your temper, do not suppress your anger. Instead, simply declare, "My spirit is zoe!" Likewise, if your wife or husband gives you a difficult time, do not argue, but tell the one troubling you that your spirit is zoe. Saying this enables us to resist Satan's temptations. Praise the Lord, our spirit is zoe!

Consider verse 6: "For the mind set on the flesh is death, but the mind set on the spirit is life and peace." Here we see that our mind can also be zoe. When we set our mind on the spirit, our mind, which represents our soul, becomes zoe...This is the dispensing of the divine life into our soul.

In our daily living, we need to practice turning our mind to the spirit. Are you about to gossip? Turn your mind to the spirit. Are you tempted to lose your temper? Turn your mind to the spirit. Drop the ethical and religious teachings and come back to God's living Word, which reveals that the life of the Triune God is dispensed into our spirit to make our spirit life and also reveals that the mind set on the spirit is life.

Verse 11 reveals even more of God's dispensing...This verse reveals that zoe can be imparted through the Spirit into our mortal bodies. Therefore, not only are both our spirit and our mind zoe, but even our body can be full of zoe.

We all need to see the vision of the dispensing of the life of the Triune God into the three parts of our being...We need to say to the Lord, "Lord, I thank You. Since You came into me, my spirit has become life. Now if I set my mind on my spirit, my mind also will be life. O Lord, how I praise You! Through Your indwelling Spirit, Your zoe life can be dispensed even into my mortal body. Lord, I worship You for this."

Our God is the Triune God who has passed through incarnation, crucifixion, resurrection, and ascension.

Now He is the all-inclusive Spirit to be the divine zoe for our participation, experience, and enjoyment. First, He dispenses Himself into our spirit, the center of our being. From the center, He spreads into our mind and saturates it with zoe. Then He expands into our mortal body and thereby makes our whole being zoe. In this way, we become men of zoe. (*Life-study of Romans*, pp. 649-653)

Further Reading: *CWWL*, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 21-24; *CWWL*, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 1, 3-7

Thursday 3/16

Related Verses

Rom. 8:2, 4

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Col. 4:2

2 Persevere in prayer, watching in it with thanksgiving,

Psa. 27:1

1 Jehovah is my light and my salvation; Whom shall I fear? Jehovah is the strength of my life; Whom shall I dread?

Psa. 119:15

15 I will muse upon Your precepts And regard Your ways.

Isa. 37:31

31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Matt. 6:6

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.

Related Reading

We may enjoy the wonderful law of the Spirit of life, the very law who is the Triune God who has been processed and dispensed into us and who now dwells in

us...The way to cooperate with this law is to walk in the spirit and simply be in spirit.

To be in the spirit is to have the divine electricity turned on. By staying in the spirit we keep the switch on...This is the way to cooperate with the processed Triune God who is the law operating in us. (*Life-study of Romans*, p. 701)

Prayer is to absorb God; prayer causes man to obtain God. God is reality; hence, He is contactable and obtainable...Prayer is to contact God and obtain Him.

Our enjoyment of God's salvation depends on our absorbing God...[Psalm 27:1] does not say that God shines on us but that He is our light, nor does it say that God saves us but that He is our salvation. There are two different statements here. By shining on us and saving us, God is accomplishing something for us. But by being our light and our salvation, God Himself is what we need...Without God we have neither light nor salvation.

David received revelation from his experience to see that God was his light and his salvation. Based on this he said, "One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah" (v. 4). David was eager to contact and absorb God daily and hourly. David contacted and absorbed God by beholding Him. When he contacted God, he was enlightened within, and when he absorbed God, he received salvation within. David obtained God as his light and salvation by beholding God.

While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unrepresentable, and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints...No matter what our inner condition is, we should bring it to God. There is a hymn that says, "Just as I am" (*Hymns*, #1048)...We should come to God just as we are without trying to improve or change our condition. Our attitude when we come to God should be to come just as we are.

To pray is to come to God just as we are. The closer we are to our true condition, the better. We do not need to wait for anything, change anything, or prepare

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anything. Even if we are weak, confused, sad, and speechless, we can still come to God.

A believer needs to learn to spend a considerable amount of time in God's presence daily. It is preferable to spend half an hour to one hour, although we should not make rules, because rule-making is futile...We have to spend time daily in God's presence.

If we would contact God, wait on Him, linger in His presence, behold Him, and absorb Him daily, He will cause our condition to change. We do not need to ask Him for many things, such as power, strength, victory, zeal, or the ability to rise up. We only need to touch Him every day, and after some time He will become our everything...If we need light, He will be our light. If we need power, He will be our power...He is whatever we need.

When we pray, we should behold His glorious face and linger in His presence to worship, praise, give thanks to Him, and muse upon Him. We should think of His works and His person and not look at our condition or our environment. By looking to God, waiting on Him, and musing upon Him, we can absorb Him into us. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 222-227)

Further Reading: CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," chs. 1-4; *Life-study of Colossians*, msg. 44, 52-53, 56-57

Friday 3/17

Related Verses**Psa. 27:4, 8**

4 One thing I have asked from Jehovah; That do I seek:
To dwell in the house of Jehovah All the days of my life,
To behold the beauty of Jehovah, And to inquire in His temple.

8 When You say, Seek My face, To You my heart says,
Your face, O Jehovah, will I seek.

John 15:7

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

1 Cor. 3:9

9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Thes. 5:17

17 Unceasingly pray,

Psa. 62:7-8

7 On God my salvation and my glory depend; The rock of my strength, my refuge, is in God.

8 Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge to us. Selah

Related Reading

The first meaning of prayer is to absorb God, and the second meaning is to express God. These meanings are related. To express God means to let Him speak, that is, to let God be expressed. Prayer is not our speaking or expressing ourselves.

In Genesis 18 Abraham prayed for Lot and also for Sodom (vv. 23-33). However, the end of that chapter says, "Jehovah went away as soon as He had finished speaking with Abraham" (v. 33). Although it was Abraham who prayed, it was Jehovah who spoke. It was Jehovah who finished speaking and who expressed His intention.

Real prayer is our coming to God and letting God speak and express Himself instead of speaking our own words and expressing ourselves. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 227-228)

God speaks within us, and to pray is to repeat what He has spoken back to Him. This is the principle of Psalm 27:8...Therefore, the words we utter in prayer are an expression of the speaking within us...Prayer is not our asking for something through speaking; it is our expressing what God has spoken within us. Hence, our prayer becomes God's expression.

For example, we hear that the church needs to pray for a certain special meeting or for the revival of the church. Just as we begin to pray, we sense a word from the Lord telling us something concerning our inner condition and our situation. We should stop praying and forget about the revival of the church or the special

meeting and follow the inner sense...If we sense the Lord's rebuke, saying, "You are full of the flesh," we should say, "Lord, I am full of the flesh."

There are times when we let God speak, and we pray forth our inner sense. However, only a portion of our prayer is according to the inner expression, because we add many of our own cries. This is our being tempted to beseech God for something...Sometimes instead of touching the inner sense, we ask God to do things according to what we think. Such prayers are vain.

[In Psalm 27:4] David did not say "cry out" or "beseech" but "inquire." To inquire is to ask God. Abraham's prayer in Genesis 18 is a good example of inquiring. When God told Abraham that He would judge the sinful city of Sodom, Abraham said, "Will You indeed destroy the righteous with the wicked? Suppose there are fifty righteous within the city; will You indeed destroy...it?" (vv. 23-24). We would have said, "God, You must save Sodom. There are fifty righteous men in that city; hence, You must save them." Abraham did not pray in this way; rather, he inquired about what God would do if there were fifty righteous men in the city, and what He would do if forty-five were righteous, and God told Abraham what He would do. When Abraham inquired about ten righteous men, God said, "I will not destroy it, because of the ten" (vv. 28-32). By this, Abraham understood God's intention.

The best and most valuable prayer is not one in which we speak but one in which God speaks...To cry out is to tell God the things of man, but to beseech is to beg for the things of God. The best prayer is to inquire. To inquire is to let God speak so that the words spoken are God's speaking within man, God's expressions.

In conclusion, to pray means to absorb God and to express Him. Every prayer should touch God and let Him pass through us and be expressed. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 228-230)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 10; CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

Living in the Divine Dispensing of the Divine Trinity by the Law of the Spirit of Life in Romans 8**Saturday 3/18****Related Verses****Rom. 8:6**

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Mal. 2:15

15 But did He not make them one? And the remnant of the Spirit was His. And why the one? He sought the seed of God. Take heed then to your spirit, and let no one be treacherous to the wife of his youth.

Rom. 8:16, 28-29

16 The Spirit Himself witnesses with our spirit that we are children of God.

28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom. 12:2

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Cor. 2:13

13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Related Reading

Satan dwells in the members of our body, but God is in our spirit. This brings us to Romans 8:6. This verse contains a real secret. In this verse there are three things: the mind, the flesh, and the spirit.

Now our experience depends on whom or what we would set ourselves, that is, our mind. If we set our mind on the flesh, that is, on Satan, the issue is death. Adam

did this when he partook of the fruit of the tree of knowledge, with the same result of death. However, if we set our mind on God as life, the result is life and peace. As Christians, there is no need for us to try to overcome the flesh, and there is no need to try to defeat the law of sin; we cannot do that. What we need to do is simply stand with the Spirit and rely upon Him. What we need is the deliverance in the spirit. We must stand with the spirit, set our mind on the spirit, and rely upon the Lord. Then we will be delivered. (*CWWL, 1964*, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," pp. 232-233)

[The secret in Romans 8:6] is the secret that we all must learn. After being a Christian for many years, I believe that no other teachings are so necessary as this teaching. Of course, the teachings concerning the Lord Himself, who the Lord is, what the Lord is, and what the Lord has done for us are very necessary. Subjectively speaking, however, the teaching of Romans 8:6 is the most necessary.

We must learn how to set our mind on the spirit. In other words, we must learn to trust in God and depend on the Lord...This can be illustrated by the use of electric appliances. All we have to know is how to plug them in. There is no trouble unless we do not plug them in; in that case, no one can help us.

Although we must study the Bible with its narratives and instructions, the real secret is in Romans 8:6. We may be very knowledgeable of the Scriptures, but if we do not apply Romans 8:6, whatever we know and do will accomplish little.

Day and night for many years I have been studying the Bible. I have not found another verse as important as Romans 8:6 as far as our spiritual experience is concerned.

Now we must pray, "Lord, help me to choose You. Help me to rely on You, depend on You, and drop my effort and striving. Help me to never do anything by myself to overcome evil or temptation. Rather, help me always to rely on You, stand with You, and trust in You. Lord, I would never do anything to try to correct myself

or deliver myself. Lord, help me always to trust myself upon You, trust in You, and depend on You."

Such an experience of depending on the Lord is sweet and very available. Its availability may be compared to the electricity in homes. In our homes electricity is so available. Likewise, we should "plug" into the Lord right away, because He is so available. Just as electricity is installed in a house, even in the innermost and hidden chambers of the house, the Lord has been installed in our innermost part. Although this divine electricity is so available, there is one thing that is needed: We need to learn the secret and pray that the Lord would give us the willingness to apply it. We must always be willing to apply it and "plug ourselves in." Although we may listen to hundreds of messages, they may all miss what the real secret of our Christian life is. We have to practice to set our mind on the spirit and to live in this reality all the time. (*CWWL, 1964*, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," pp. 233-235)

Further Reading: *CWWL, 1964*, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 11

Living in the Divine Dispensing of the Divine Trinity by the Law of the Spirit of Life in Romans 8**Lord's Day 3/19****Related Verses****Phil. 4:4-13****4** Rejoice in the Lord always; again I will say, rejoice.**5** Let your forbearance be known to all men. The Lord is near.**6** In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;**7** And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.**8** Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.**9** The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.**10** But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.**11** Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.**12** I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.**13** I am able to do all things in Him who empowers me.**Further Reading:**Further Reading: *The Meaning and Purpose of Prayer*, chs. 1-4**Hymns, #593**

- 1** All I have in Adam is but sin and death,
I in Christ inherit life and righteousness;
When in flesh abiding, Adam I express,
But when in the spirit Christ is manifest.
- 2** When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.
- 3** In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.
- 4** Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.
- 5** Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.
- 6** Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.
- 7** In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.

Level 1—Romans Sequential Study

Scripture: Rom. 1:1-17 (repeat)

Assigned Reading: *Life-study of Romans*, msg. 2**Level 2—Romans Topical Study**

Crucial Point: Jesus Christ—the Seed of David

Scripture: Rom. 1:3

Assigned Reading: *Crystallization-study of the Humanity of Christ*, chs. 4-6Supplemental Reading: *Crystallization-study of the Epistle to the Romans*, ch. 2

Hymn: 62

For study questions and additional materials, please visit the church website at churchinnyc.org/bible-study