

***The Intrinsic Significance of the Purification of the Returned Captives*****Monday 5/8****Related Verses****Ezra 10:10-11**

**10** And Ezra the priest stood up and said to them, You have acted unfaithfully and have married foreign women to increase the guilt of Israel.

**11** Now therefore make confession to Jehovah the God of your fathers, and do His will, and separate yourselves from the peoples of the land and from the foreign women.

**Neh. 13:30**

**30** Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work,

**Ezra 9:1-2**

**1** Now when these things had been completed, the officials approached me, saying, The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, doing according to their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

**2** For they have taken some of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands; indeed, the hand of the leaders and rulers has been foremost in this unfaithfulness.

**2 Tim. 2:19-22**

**19** However the firm foundation of God stands, having this seal, The Lord knows those who are His, and, Let everyone who names the name of the Lord depart from unrighteousness.

**20** But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

**21** If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

**22** But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

**Ezek. 34:26**

**26** And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

**Related Reading**

Ezra not only strengthened and enriched the recovery; he also purified it. Before he arrived, there was a mixture. Some of the Israelites had married heathen wives, and children were born of this mixture. This is a type that we should not apply literally but spiritually. The recovery is the holy seed. Anything we receive that is not holy is a mixture...The recovery is holy, but some of the things taken in are not so holy. Therefore, there is a mixture, and Ezras are needed to purify. Ezra was the one who purified the recovery. In the local churches we must be so pure, so simple, with no mixture. The problem is that many of us who have come back from Babylon have brought our background with us...In the Lord's recovery there is the need of purification to separate the holy seed from anything that is heathen. Do not bring into the local churches the things that you did in the denominations, no matter how good they are. That is the bringing in of heathen wives...We all must learn to give up the things of our background, regardless of how good they are. We must be so pure that the holy seed will never be mingled with anything heathen. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 375-376)

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When the recovery is holy, we will see the Lord's blessing. In some places the reason the blessing was frustrated was the mixture caused by the background. We have been condemned many times for not inviting others to speak in our meetings. We are not proud, but we are really careful...In the past we tried this, but it only caused trouble. So we have learned the lesson. This does not mean that we are narrow, but that the recovery is so pure, so single, and so holy. We do need the Ezras to do a purifying work. The Lord does not like any kind of mixture. In the Lord's creation all things are "according to their kind."...We need to be pure, strict, simple, and according to our kind. If we are the denominations, we should just be the denominations. If we are the free groups, we should just be the free groups. We should not say that we are anything else. If we are the local church,

we should just be the local church. We must be so simple, so single, so pure, and so genuine according to our kind. We must be absolute. The Lord never honors any kind of a mixture. It must be according to its kind.

In both Ezra and Nehemiah, there was the purification: one was after the building of the temple, and the other was after the building up of the city. In all the steps of the Lord's recovery, there is the need of purification.

Ezra was a priestly teacher and gave the people priestly teaching to help them be purified. He read the Word of God to the people, and they were inspired. They all agreed to sign a covenant that they would give up all the strange mixtures. In the local churches every bit of mixture must be excluded. We must be thoroughly purified from all mixture. Anything common and anything contradictory to the heavenly nature must be cast out. The Lord's recovery must be pure. After the building up of the house, we need purification, and after the building up of the city, we need to be purified again. This purification was not only realized and carried out by Ezra but also by Nehemiah. There were at least two purifications under Ezra and one under Nehemiah. We need the recovery of the wall, and we need the purification. This is the need today in all the local churches. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 376, 386)

Further Reading: Life-study of Ezra, msg. 4; Life-study of Nehemiah, msg. 4; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 3, 7-8

**Tuesday 5/9****Related Verses****2 Cor. 7:1**

**1** Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.

**Heb. 4:12**

**12** For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

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**16** For of His fullness we have all received, and grace upon grace.

**17** For the law was given through Moses; grace and reality came through Jesus Christ.

**1 Thess. 5:23**

**23** And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

**2 Tim. 1:6-7**

**6** For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

**7** For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

**Eph 5:26**

**26** That He might sanctify her, cleansing her by the washing of the water in the word,

**Related Reading**

Though we have said that the spirit must be clean, the spirit itself is not actually filthy. Indeed, 2 Corinthians 7:1 says to "cleanse ourselves from all defilement of...spirit," but this defilement is not of the spirit itself but [that] effected by the soul and body...The spirit in our innermost part is pure and undefiled. However, surrounding the spirit are the soul and body, both of which have been mixed with the wicked elements of Satan and are thus filthy and corrupt. Therefore, when the spirit comes forth and passes through the soul and body, it becomes contaminated by this filthiness and corruption. Hence, when being manifested, the spirit bears certain filthiness, corruption, impurity, impropriety, and various other undesirable conditions.

Dealing with the spirit is not dealing with the spirit itself but with the passage of the spirit, that is, with the purpose of the heart, motive, aim, and intention. Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive pure, and our aim wholly for God. Is there any selfish purpose behind our action? Is there any self-inclination?

(CWWL, 1953, vol. 3, "The Experience of Life," pp. 450-452, 454)

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We must go one step further and deal with all the negative purposes of the heart, the undesirable intentions, the impure inclinations, the improper will, and the mixed emotions to the end that not only the spirit can come forth but that it may come forth in an upright, clean, and pure manner.

Dealing with the spirit emphasizes dealing with the impure intentions, motives, and other mixtures within us, whereas dealing with the conscience emphasizes dealing with the feeling of the conscience toward all the mixtures.

A brother is very dissatisfied with another brother and has many feelings of criticism and complaint. Although these feelings have not been expressed, yet within his conscience he realizes that this is not right; therefore, he confesses this as sin before God. This is his dealing with his own conscience. Nevertheless, he is not willing to abandon these dissatisfied feelings and deal with these mixtures. Therefore, whenever he is reminded of this brother or mentions the brother, his spirit still contains these mixtures and is still a dissatisfied spirit, full of criticism...Not until he receives mercy again and abandons the dissatisfaction hidden deep within him so that there is no more such mixture in his spirit, will he have once learned the lesson of dealing with the spirit.

We need to deal with the spirit in order to deal with the nature within. It is only when the nature is dealt with that the root of the matter is treated.

The practical way to deal with the spirit is similar to that of the various dealings mentioned before. First, we need to condemn the mixtures, and second, to remove them by the power of the Holy Spirit. For example, if we have a crooked spirit, we must first condemn this crookedness as sin. Second, we must purge out this crookedness from within us by the power of the Holy Spirit. Although the condemning and the removal are through the power of the Holy Spirit, yet they are of our own initiative. We must be willing to have such dealings and desire them; then we can draw from the power of the Holy Spirit. The Holy Spirit requires the cooperation of

our will; when He has this, He will supply us with the power for dealing. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 455-458)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 13; CWWN, vol. 34, "The Glorious Church," ch. 5

**Wednesday 5/10**

**Related Verses****Matt. 5:8**

**8** Blessed are the pure in heart, for they shall see God.

**2 Cor. 3:18**

**18** But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**Job 42:5**

**5** I had heard of You by the hearing of the ear, But now my eye has seen You;

**Rev. 22:4**

**4** And they will see His face, and His name will be on their foreheads.

**1 Tim. 1:5**

**5** But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

**Psa. 73:1**

**1** Surely God is good to Israel, To those who are pure in heart.

**1 John 3:1-3**

**1** Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

**2** Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

**3** And everyone who has this hope set on Him purifies himself, even as He is pure.

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During the past few decades, the problem among us has been that some have the ambition, but they do not have the capacity. If a man does not have the capacity to reach the goal of his ambition, he will be like a disgraced politician. Whether in the church or the work, the problem lies in this point. In addition to capacity, there must also be the proper heart. We should be pure in our heart and single for the Lord's recovery. Only then will we be a help to the recovery. This is like a person engaged in world government. If he has the ambition and the ability to do something for his nation and his people, and if his motive is pure, he can become a hero to the nation and a savior to his people. But if he has the ambition and the ability yet lacks a pure motive, he will become a problem. The same principle can be seen in the Lord's recovery.

I encourage you young ones to have ambition. But we still have to look to the Lord to give us the capacity as well as a pure motive. Only when we have all three can we become useful in the hands of the Lord. Otherwise, sooner or later we will become a problem. May the Lord be merciful to us. (CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," pp. 249-250)

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To be pure in heart [Matt. 5:8] is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart.

It is impossible, of course, to see God with our physical eyes. However, we can see Him with our spirit and with a heart that is pure and single. If we have an open spirit and a pure heart, we shall see God. To see God is an experience and an enjoyment. When we see Him, He dispenses Himself into us, infusing Himself into our being. (The Conclusion of the New Testament, p. 1480)

[Job 42] reveals the final outcome, under God's consummation, of the progressive divine revelation in the narration of the story of Job.

"I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes" (vv. 5-6). This indicates that Job gained God in his personal experience...and that he abhorred himself. Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. I prefer not to use the phrase one with in describing our relationship with God because to be made a part of God, to be constituted with God in His life and nature, is more than being one with God. We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that he saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msg. 30; CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," ch. 4

<b>Thursday 5/11</b>
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**Related Verses****Acts 24:16**

16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

**2 Tim. 1:3**

3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

**Heb. 10:21-22**

21 And having a great Priest over the house of God,

22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

**2 Cor. 11:2-3**

2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

**Jer. 29:13-14**

13 And you will seek Me and find Me if you search for Me with all your heart;

14 And I will be found by you, declares Jehovah. And I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and bring you back to the place from where I sent you into exile.

**Related Reading**

The conscience is the leading part of our spirit. If our conscience is wrong, we can never have a proper spirit...In fact, if our conscience is wrong, our spirit is dead! Therefore, before we can properly exercise our spirit, we must first have a good conscience. Then, we also need a pure conscience.

When we deal with the wrong which we have done and apply the Lord's blood to cleanse our conscience, it becomes a conscience without offense. In other words, it becomes a good conscience without condemnation.

However, we may have a good conscience which does not condemn us in any matter, but it may not be pure. A pure conscience means that we are only seeking God and His will. Many times, we are seeking God, but we are also seeking something besides God!...Therefore, our heart is not pure, for it is not seeking God alone...When our heart is single, pure, and seeking only God, our conscience then becomes pure. But when our heart seeks something besides God, it will influence our

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conscience. At this time, we may have a good conscience, yet it is not pure. (The Stream, Book One, pp. 306-307)

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Our conscience must first be good; then second, it must be pure. Many times we meet a good brother who really loves the Lord. Although he is for God, we soon discover that he is also for the work of the gospel. This means he is pursuing something else besides God Himself...His conscience does not condemn him because his gospel work for the Lord is very good. But his difficulty is that his gospel work is a substitute for the Lord in his life. It is something of the Lord, yet it is not the Lord. This brother may have a good conscience, but he could never have a pure conscience.

Paul said, "I serve God with a pure conscience." It means that he was seeking after nothing else but God Himself. How important it is that we have such a pure conscience!

Only a pure and single heart, through many dealings, can influence the conscience to be pure and single...The heart includes the mind, the emotion, the will, and the conscience. A pure heart means that it is single to the Lord. Our mind has to be pure, our emotion has to be pure, our will has to be pure, and our conscience has to be pure. Every part of our being must be pure in order for us to have a pure heart.

If we are going to have a pure conscience, we must first have a pure heart. To be pure means to be single unto God. In other words, our mind considers nothing but the Lord, our emotion loves nothing but the Lord, and our will chooses nothing but the Lord. Then we will have a pure heart, seeking only the Lord. A pure conscience must first have a pure heart.

Let us check ourselves. Is our mind fully and wholly occupied with nothing but the Lord? Does our emotion simply, wholly, and fully love the Lord more than anything else? Is our will completely for God? If we are honest, we will immediately say, "No, I am not so pure." Our mind wanders, our emotion loves many other things, and our will is unstable. Only when these parts are pure will we have a pure heart, and when our heart is pure, our

conscience will then be pure. This pure conscience is very vital to the exercise of the spirit.

If our conscience is not pure, our spirit can never be strong...We are seeking something other than the Lord, although it may not be sinful. Deeply within our conscience, there is a very fine condemnation. It is not very rough or coarse, but a certain kind of condemnation, so tender and fine, always telling us that we are not fully for the Lord. Such condemnation weakens our spirit. (The Stream, Book One, pp. 307-308)

Further Reading: The Stream, Book One, pp. 306-308; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 7

**Friday 5/12****Related Verses****2 Cor. 6:4, 6**

4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,

6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,

**1 Tim. 3:9**

9 Holding the mystery of the faith in a pure conscience.

**Titus 1:15**

15 All things are pure to the pure; yet to those who are defiled and unbelieving nothing is pure, but both their mind and their conscience are defiled.

**Col. 1:23-26**

23 If indeed you continue in the faith, grounded and steadfast and not being moved away from the hope of the gospel, which you heard, which was proclaimed in all creation under heaven, of which I Paul became a minister.

24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

25 Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,

26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;

**Related Reading**

A problem among God's children is the mixture of the soul with the spirit. Whenever their spirit is released, their soul is released as well. It is hard to find a person whose spirit is pure...The first qualification in the work is a purity of the spirit, not a measure of power. Many people hope to have great power, yet they pay no attention to purity in the spirit...On the one hand, they build with power. On the other hand, they destroy with their impurity. They demonstrate God's power, yet at the same time their spirit is a mixed spirit. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 223)

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The problem of mixture is the biggest problem among workers. We often touch life in the brothers, but also touch death. We touch God in the brothers, but also touch their self. We touch a spirit of meekness, but also touch a stubborn self. We find the Holy Spirit in them, but also find the flesh in them...If God intends for us to serve Him in the ministry of the word and if we have to speak for God, we have to ask for grace. We have to say, "God, work in me. Break my outer man, tear it down, and separate it from the inner man." If we have not experienced this deliverance, we will express our outer man subconsciously every time we open our mouth...We are the kind of person we are; we cannot pretend. If we want to be used by God, our spirit must be released, and this spirit must be pure...If our outer man is not destroyed, we will carry our own cargo with us when we serve as ministers of the word. The Lord's name will suffer loss, not on account of our lack of life, but on account of our mixture. The Lord's name will suffer, and the church will suffer as well. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 226)

Impureness in the church life and in the Lord's work is the basic killer. It kills everything, including you if you are impure...Only the Lord knows how fearful and trembling I have been for many years lest I be impure in making a decision concerning certain things.

The prerequisite...in responsibility, in the eldership, in the leadership, is pureness. The coordination needs

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pureness...In the church life, things are always happening. If you are not pure in your motive, you will be entangled either by this trouble or by the next one. It is unavoidable. By the same token, if you are pure, no trouble will entangle you.

Many times our seeming patience comes from impurity. We wait and do not take action because we are afraid of offending others. I do not mean that we should be rude or careless. But pureness is a basic factor. It kills all the germs.

Do you know where misunderstanding comes from? Often its source is impureness. A husband and wife who truly love each other without impureness may quarrel and have disagreements, yet without misunderstanding. Once some impureness comes in, however, there is one misunderstanding after another. They may try to be careful, patient, and wise, but the misunderstandings will continue because of the impureness.

To offend others comes from the flesh. Fear of offending others is also of the flesh. In the world, say, in a corporation, people are very careful not to offend one another, because the world is filled with impurity. If this is true of the church also, we are no more the church. In the church there should be nothing but pureness in every avenue, every corner.

Pureness is a basic condition of our service. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 21-24)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," ch. 7; CWWL, 1983, vol. 1, "Practical Talks to the Elders," chs. 2-3

**Saturday 5/13**

**Related Verses****2 Cor. 5:21**

21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

**Rev. 1:20**

20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

**Rev. 22:1**

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 Cor. 3:16-18**

16 But whenever their heart turns to the Lord, the veil is taken away.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**2 Cor. 4:5-7**

5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

**Related Reading**

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God. Immediately, without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God,

God expressed. (Life-study of 2 Corinthians, pp. 242-243)

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The street of the holy city is pure gold [Rev. 21:21]...Gold signifies the nature of God. After we enter into the New Jerusalem, we must walk on the divine nature as our way.

The pure gold of the unique street in the New Jerusalem is "like transparent glass," signifying without any opaqueness. The golden street is crystal clear, without any opaqueness. This indicates that if we take God's nature as our unique way, we will be pure, without any mixture, and transparent without opaqueness. (The Conclusion of the New Testament, pp. 2733-2734)

The city itself is pure gold without any mixture (Rev. 21:18b). This indicates that the church must be one hundred percent of God; it must be absolutely of the divine nature. Today among Christians, however, the church is a mixture with some part of the divine nature and some part of the fallen human nature. If we want to have the real church life, the church herself must be pure gold, that is, altogether of the divine nature. Here we need the work of the cross to purify us and to purge us.

About thirty years ago, I heard a short word saying that being pure is different from being clean. When I first heard that word, I could not understand it, and I was very surprised. I thought that to be cleansed was good enough. However, the speaker said that we still need to be purified, just as pure gold is purified to contain no mixture and to be transparent. Since that time the Lord has gradually shown me the difference between being clean and being pure. A dear brother may be nice, gentle, and clean but still have a mixture. He is not transparent but opaque. He is nice and clean, but you cannot see through him...To be clean is one thing, but to be pure and transparent is another. Sometimes you may meet a saint in the Lord, whom you sense is not only clean but also transparent, like clear glass. I had a history with Brother Watchman Nee for over thirty years. Within all those years, every time I met him, I had the sense that he was a transparent man. When I sat before him, I could see through him. Every time he stood on the platform to give a message, the audience could sense that he was

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transparent...We should be clear that simply to be clean is not enough. We need to be purified by the death of the Lord on the cross. (CWWL, 1963, vol. 2, "The Central Thought of God," pp. 434-435)

Further Reading: CWWL, 1963, vol. 2, "The Central Thought of God," ch. 13; The Conclusion of the New Testament, msg. 262

**Lord's Day 5/14****Related Verses****Rev. 1:10-20**

**10** I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

**11** Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

**12** And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

**13** And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

**14** And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;

**15** And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

**16** And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.

**17** And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last

**18** And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

**19** Write therefore the things which you have seen and the things which are and the things which are about to take place after these things.

**20** The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

**Further Reading:**

Further Reading: *The Experience of Life*, ch. 13

**Hymns, #744**

**1** In dealings with the Lord as life  
We need a proper heart,  
That of His riches, in His grace,  
We fully may take part.

**2** We need a heart in all things pure,  
With mind both sound and clear,  
To understand His mind and heart  
In trembling and in fear.

**3** We need a fervent, loving heart,  
A heart on fire with love,  
With an emotion filled with zeal  
For Him, all else above.

**4** We need a true, obedient heart,  
With a submissive will,  
A will made pliable, yet strong,  
God's purpose to fulfill.

**5** We need a heart condemning not,  
In all things right with God;  
A heart which has a conscience purged  
And covered with the blood.

**6** Lord, grant us such a heart as this,  
Forever fixed on Thee,  
That of Thyself we may partake  
And Thy true fulness be.

**Churchwide Truth Pursuit of Romans****Level 1—Romans Sequential Study**

Scripture: Rom. 8:3-6

Assigned Reading: *Life-study of Romans*, msg. 15

**Level 2—Romans Topical Study**

Crucial Point: Reconciliation and the Ministry of Reconciliation

Scripture: Rom. 5:10-11

Assigned Reading: *Truth Lessons, Level One, Vol. 4*, lesson 40; *Life-study of 2 Corinthians*, msgs. 14, 37

Supplemental Reading: *Christ and the Cross*, ch. 14

Hymn: 299

For study questions and additional materials, please visit the church website at [churchinnyc.org/bible-study](http://churchinnyc.org/bible-study)