

**Monday 9/25****Related Verses****Phil. 1:4-5**

4 Always in my every petition on behalf of you all, making my petition with joy,

5 For your fellowship unto the furtherance of the gospel from the first day until now,

**Phil 4:4**

4 Rejoice in the Lord always; again I will say, rejoice.

**Phil 2:17-18**

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

18 And in like manner you also rejoice, and you rejoice together with me.

**Phil 3:1a**

1a Finally, my brothers, rejoice in the Lord.

**Phil 4:1, 4**

1 So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.

4 Rejoice in the Lord always; again I will say, rejoice.

**2 Cor. 3:3**

3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

**Related Reading**

The saints in Philippi had fellowship unto the gospel, participating in the furtherance of the gospel through the apostle Paul's ministry. This participation included their financial contributions to the apostle (Phil. 4:10, 15-16), which issued in the furtherance of the gospel. This kind of fellowship, which kept them from being individualistic and diversely minded, implies that they were one with the apostle Paul and with one another. This gave them the ground for their experience and enjoyment of Christ, which is the main point of Philippians. The Christ-experiencing and -

enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate. Hence, there is the fellowship unto the furtherance of the gospel. The more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy. This kills our self, ambition, preference, and choice. (Phil. 1:5, footnote 1)

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The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul. To experience Christ is one thing, and to enjoy Christ is another...Sometimes we experience Christ not in the way of enjoyment but in the way of suffering. We may say, "I must take Christ as my life and live by Him. I have to experience Christ." But this is not the enjoyment of Christ. Like children who eat without enjoying their food, many times we experience Christ without enjoying Him. Instead of enjoying Christ, we suffer. Thus, we can have the experience of Christ without the enjoyment of Christ. The problem here is with our soul.

Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ. In Philippians 3:8 Paul says that for the sake of Christ he counted all things as refuse. This is not only a matter of experience but also a matter of enjoyment. *The excellency of the knowledge of Christ* (v. 8) also indicates enjoyment. Excellency is not mainly for experience but for enjoyment. In chapter 3 Paul seemed to be saying, "Formerly, I, Saul of Tarsus, enjoyed my status. I was a Hebrew of the Hebrews and a Pharisee. But now I count all things loss for Christ." The refuse, the dog food, mentioned in verse 8, indicates no enjoyment. No human being can have enjoyment from dog food...With the enjoyment of Christ there is a pleasant taste.

The reason for writing the Epistle to the Philippians was that, although they were for the Lord and cared for His servant and were very good in their spirit, they had a problem in their soul because they did not think the same thing. In their thinking they had

a problem. Hence, Paul wrote this Epistle to advise them and even to beg them to be one in soul.

I am somewhat concerned that you may not have very much enjoyment of Christ...As time has gone by, you may have lost this enjoyment. The reason for this is that there is a problem in the soul. Either the sisters are too much in the emotion, or the brothers are too much in the mind. But we all have a problem with our stubborn will...Many of those who have been in the Lord's recovery a long time are like children eating food without enjoying it...The young people may be very active in preaching the gospel on the campuses. They may pray, praise, and shout Hallelujah. But all this may become merely the carrying out of a duty...If you do not have much enjoyment of Christ, it indicates that you are not one in soul. Your thoughts and emotions differ from those of others. The reason Euodias and Syntyche were not one [cf. 4:2] was that they had a problem in the soul. They were not thinking the same thing. (*CWWL, 1978*, vol. 1, "The Experience of Christ," pp. 338-341)

Further Reading: *CWWL, 1978*, vol. 1, "The Experience of Christ," chs. 1-6

**Tuesday 9/26****Related Verses****Phil. 1:27**

27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel,

**Phil. 2:19-20**

19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.

20 For I have no one like-souled who will genuinely care for what concerns you;

*Being One in Soul to Enjoy Christ by Thinking the One Thing, by Being One with Christ in His Inward Parts, and by Allowing God to Operate in Us the Willing and the Working for His Good Pleasure*

**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.

**John 17:21**

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

**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.

**Phil. 1:21**

21 For to me, to live is Christ and to die is gain.

**Related Reading**

We need not only to stand firm in one spirit in order to experience Christ but also to strive together with one soul along with the faith of the gospel. To be of one soul for the gospel work is more difficult than to be in one spirit for the experience of Christ (see Phil. 2:20). To be of one soul requires that, after having been regenerated in our spirit, we go further and be transformed in our soul, especially in our mind, which is the main and leading part of our soul. (Phil. 1:27, footnote 1)

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To be one in soul means to be one in our affection, love, thought, and decisions. Such oneness is very practical. If we want to experience Christ, we need to be one in soul. If we are not one in our affections, thoughts, and decisions, we are not one in soul. As long as we are not one in soul, we are not in the fellowship unto the gospel.

One thought flows from Philippians 1:27 through 2:8...When I read 1:27 years ago, I thought that conduct worthy of the gospel was behavior that was perfect before those to whom we preach the gospel. But this is not Paul's meaning here...Paul does not

speak here of loving our wives, submitting to our husbands, honoring our parents, or behaving in a kind, lovable manner. Rather, he tells us to stand firm in one spirit with one soul. If we are not in one spirit with one soul, then our conduct is not worthy of the gospel. No matter how many of us there may be in a locality or on a campus, in our preaching of the gospel everyone must be fully impressed that we are in one spirit and with one soul. Nothing is more convincing than this. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive. When we have such a subduing and convincing oneness, we will experience Christ and enjoy Him. We will enjoy Christ by being in one spirit with one soul. By preaching the gospel we express our oneness in spirit and in soul. When we preach the gospel in this way, we have the enjoyment of Christ. The more we preach like this, the more we enjoy Christ. We will be able to say, "We don't care mainly for how many souls are saved or for how many people are brought to the Lord. We are enjoying the Lord." We will be full of enjoyment, and the preaching of the gospel will be a feast. If we do not sense that we are feasting on Christ as we preach the gospel, something is wrong. We lack the oneness in spirit and in soul. But if we are in one spirit with one soul, the number of people saved through our preaching of the gospel will be secondary. The primary thing is that in the course of our preaching, we will be feasting on Christ and enjoying Him. We will have not only experience but also enjoyment.

If we would remain in the fellowship unto the gospel by the bountiful supply of the Spirit of Jesus Christ, we need to be in one spirit with one soul. In Philippians the special point regarding the experience of Christ is this matter of being with one soul. Being one in soul is not only for the experience of Christ but even the more for the enjoyment of Christ. Our experience of Christ should also be an enjoyment of Christ. For example, children may eat food under the threat of being disciplined if they do not eat, but they may not enjoy what they are eating. Likewise, if we

are merely in one spirit, we may experience Christ and yet not enjoy Him. To experience Christ with enjoyment we need to be in one spirit with one soul. (*CWWL*, 1978, vol. 1, "The Experience of Christ," pp. 334, 342-343, 347)

Further Reading: *CWWL*, 1980, vol. 2, "The Secret of Experiencing Christ," ch. 9

**Wednesday 9/27**

**Related Verses****Phil. 2:2, 5**

2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

5 Let this mind be in you, which was also in Christ Jesus,

**Phil. 3:8-9, 12-14**

8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

**1 Cor. 1:10**

10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

**Phil. 4:13**

13 I am able to do all things in Him who empowers me.

**Related Reading**

[The Philippians] were to obey Paul's word regarding thinking the one thing and being joined in soul [Phil. 2:12, 2]. The one thing that they were to think is the experience of Christ for the Body life. We may also say that it is the enjoyment of Christ for the Body life. Paul was imploring the Philippians to think this one thing.

This one thing is clearly revealed in Philippians 3, where Paul speaks of the excellency of the knowledge of Christ Jesus the Lord (v. 8). To experience Christ as our enjoyment for the church is excellent...Anything other than this one thing is refuse, food for dogs, not something for us Christians. As children of God, we should not feed on dog food. Rather, we should eat at the table. (*CWWL, 1978*, vol. 1, "The Experience of Christ," p. 355)

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Although the Philippians had been transformed from dogs into children of God, at a certain point they turned away to dog food. We can easily do the same thing today. The trash can, the place where the dog food, the refuse, is cast, is primarily in the mind in the case of the brothers and in the emotion in the case of the sisters. Therefore, to think the one thing and to be one in soul eliminates the trash can and all the dog food that is in it. We were reborn as children of God, not in our mind or in our emotion but in our spirit...When we get into our spirit, we find ourselves at the dining table where Christ is. The Lord Jesus Christ is our food, and the dining table is in our spirit.

In Philippians 2 Paul was encouraging the Philippians to think the one thing and to be one in soul. The one thing is not merely the objective Christ but the subjective experience of Christ as our enjoyment for the church life. This one thing should occupy our mind all the time. We should constantly be thinking about how to experience Christ as our rich

enjoyment so that we may have the proper church life. The Body life is the issue of the experience and enjoyment of Christ. When we enjoy Christ, the church life spontaneously issues forth. Thus, the church life comes out of our experience of Christ.

In the church life we help all the saints to think one thing—the enjoyment of Christ for the church life. We all think of the experience of Christ for the Body life.

To think something other than the one thing is to rebel against God's economy. God's economy is that we think the one thing. Has a certain brother offended you? You should not think about that offense, for God's economy does not allow you to do so...This is a serious matter. Murmuring is also rebellious. God's economy does not allow us to murmur. To do so is to be disobedient.

We all have our disposition, and we all are accustomed to murmuring, reasoning, and complaining. But if we are enlightened concerning reasoning and murmuring, we will say, "Lord, forgive my rebellion. I don't want to be a rebel in Your economy. Rather, I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ."

Paul's word [in 2:2] about having the same love is a weighty word. It is a strong indication that the Philippians had a love that was on different levels. Our situation today is the same...For some, our love is too cold; for others, it is too hot. Our love should be moderate toward everyone.

Whether or not our love is proper depends on whether or not we enjoy Christ in our loving of others. (*CWWL, 1978*, vol. 1, "The Experience of Christ," pp. 356, 363, 344)

Further Reading: *CWWL, 1967*, vol. 1, pp. 142-146

<b>Thursday 9/28</b>
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**Related Verses****Phil. 1:8**

8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

**Col. 3:12**

12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

**Philem. 12, 20**

12 Him I have sent back to you -- him, that is, my very heart --

20 Yes, brother, may I have profit from you in the Lord; refresh my inward parts in Christ.

**2 Cor. 12:15**

15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

**Eph. 4:16**

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**1 Cor. 12:26-27**

26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

27 Now you are the Body of Christ, and members individually.

**Related Reading**

In longing after the saints, the apostle was one with Christ even in the bowels, the tender inward parts, of Christ. This indicates that for Paul to enjoy Christ meant that he was one with Christ's inward parts. (Phil. 1:8, footnote 1)

Since we are the members of the Body of Christ, we should have a feeling for the Body...We must take the feeling of the Head as our own

feeling...[According to Philippians 1:8], Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling...We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life.

We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (*CWWL, 1990, vol. 2, p. 94*)

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We who believe in the Lord Jesus are joined to Him and are one with Him; hence, His inward parts are our inward parts...After we are saved, the Lord Jesus enters into our being, and we have His inward parts. Hence, we no longer walk or conduct ourselves according to our inward parts but according to His inward parts.

Paul's longing after the saints was in the Lord, even in the inward parts of the Lord Jesus. Therefore, it was not his longing in himself alone; rather, it was his longing in the Lord, in his union with the Lord. (*CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," pp. 259-260*)

During his imprisonment, Paul begot Onesimus through the Spirit with the eternal life of God (John 3:3; 1:13). In Greek the name Onesimus means "profitable, useful, helpful"; it was a common name for slaves. He was Philemon's purchased bondsman, who, according to Roman law, had no human rights. He ran away from his master, committing a crime which could bring the death penalty. While he was in prison at Rome with the apostle, he was saved through him. Now the apostle sends him back with this Epistle to his master.

The word *useless* in Philemon 11 also means "not of service, profitless." This refers to Onesimus's running away from Philemon...Onesimus became of

service because he had been converted and was willing to return to Philemon.

Literally, the Greek word for *heart* [in verse 12] means "bowels"...It signifies inward affection, tenderheartedness, compassions. Paul's inward affection and compassions went with Onesimus to Philemon.

After begetting this child, Paul did not neglect him or leave him as an orphan in the care of others...He even referred to him as "my very heart." Mothers often feel this way toward their child...Do you have this kind of feeling concerning one whom you have brought to the Lord?...Paul considered Onesimus not only his child, but also his heart. For Paul to send his child to Philemon meant that he also sent his heart to him.

There are some parents who do not regard their children in the flesh as their own heart. They may say within themselves, "God has given me this child, and it is my duty to take care of him. In this matter I have no choice." Often Christians who bring others to the Lord have a similar attitude. In contrast to Paul, they lack a deep parental concern for the one saved through them. (*Life-study of Philemon, pp. 3, 6*)

Further Reading: *CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," chs. 4, 6*

**Friday 9/29**

### Related Verses

#### **Phil. 2:12-13**

**12** So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

**13** For it is God who operates in you both the willing and the working for His good pleasure.

#### **S. S. 4:4**

**4** Your neck is like the tower of David, Built for an armory: A thousand bucklers hang on it, All the shields of the mighty men.

#### **Matt. 16:24-25**

**24** Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

**25** For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

#### **Eph. 6:16-18**

**16** Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

**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,

### Related Reading

We can work out our own salvation because God works within us. God is mysterious, invisible, and abstract, but He is nonetheless within us. We need to be in fear and trembling lest we miss God, who is our daily salvation. If we miss Him, we miss this practical salvation. It may seem that it is impossible for us to work out our own salvation. If the Philippians had said this, Paul might have replied, "Don't you know that God is working in you? He is working in you both the willing and the working. You may say that you do not have the willingness. But God is working the willingness into you. He is also working in you for the working out of His good pleasure. He works in and you work out. Thus, there is no need for you to do the work by yourself." (*CWWL, 1978, vol. 1, "The Experience of Christ," p. 359*)

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Take the example of driving a car. When we drive a car, does the car move us, or do we move the car? We do not have the power to move the car. Thus, it is the car that moves us...Likewise, as we work out our salvation with fear and trembling, God is working in us both the willing and the working. Because He works in, we can work out. This is like driving a car

that is already running. If the car were not running, we could not drive it. In like manner, because God is working within us, we are able to work. Eventually, this is not something fearful; it is an enjoyment. The only reason to be fearful is that we may miss the mysterious, marvelous God within us. We need to care for the indwelling God. If we take care of Him, He will drive the car; that is, He will work in us so that we may work out our salvation. (*CWWL*, 1978, vol. 1, “The Experience of Christ,” p. 359)

The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man’s will under God. The Lord considers the submission of man’s will as the most beautiful thing in man. In Song of Songs 4:4 there are two aspects of a submissive will. First, “your neck is like the tower.” A tower describes a condition that is opposite to that of a hunchback...In the Bible, hunchbacks are bound by Satan to face the earth all the time (Luke 13:11, 16). The neck being like a tower means that the person is released; there is no bondage of Satan and no love for the world. A tower also means strength. The maiden’s will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan. Second, “your neck is like the tower of David” [S.S. 4:4]. This is not an ordinary tower, but the tower of David. In addition to the sense of strength and deliverance, we also see that the maiden’s will has been brought into complete submission to David. Her strength lies in her submission to Christ, and her deliverance also lies in her submission to Christ. We should all realize the importance of being taken captive by Christ.

What is the use of this tower? It is “built for an armory.” This means that spiritual warfare is fought for the purpose of claiming the will. The armory stored within the tower signifies the victory of Christ for the preservation of the believers’ will from the enemy’s usurpation. However, the weapons are not for attack, but for defense. Therefore, only bucklers and shields are mentioned...“Mighty men” denotes strength. In summary, this verse indicates that the

maiden is willing to submit completely to David’s will. She is as strong as a tower in carrying out David’s will. She is on guard vigilantly and does not allow the enemy to usurp her submissive will. (*CWWN*, vol. 23, “The Song of Songs,” pp. 61-62)

Further Reading: *CWWN*, vol. 23, “The Song of Songs,” sec. 3

**Saturday 9/30**

### Related Verses

#### **Gen. 6:14**

14 Make yourself an ark of gopher wood; you shall make rooms in the ark and shall cover it within and without with pitch.

#### **Matt. 24:37-39**

37 For just as the days of Noah were, so will the coming of the Son of Man be.

38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,

39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

#### **1 Pet. 3:20-21**

20 Who had formerly disobeyed when the long-suffering of God waited in the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water.

21 Which water, as the antitype, also now saves you, that is, baptism, not a putting away of the filth of the flesh but the appeal of a good conscience unto God, through the resurrection of Jesus Christ,

#### **1 Thes. 5:3**

3 When they say, Peace and security, then sudden destruction comes upon them, just as birth pangs to a woman with child; and they shall by no means escape.

#### **Luke 21:36**

36 But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

#### **Rev. 3:10**

10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

### Related Reading

[Noah] worked with God and for God. What he worked on and entered into was just God’s salvation, the ark (Gen. 7:7)...Many Christians only know a historical and distant Christ. But according to the picture that we see with Noah, we should have a present and practical Christ whom we can enter into, not just a historical Christ or a Christ of distance. And we should work together with God on Christ. Christ is our ark, and in the local churches we are building up this ark. It may sound strange to us to hear that we should build up Christ. But look at Noah. He was building up the ark, and as today’s Noahs, we also should build up Christ. (*CWWL*, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” pp. 179-180)

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Today we are saved, but we still need to work on Christ. Noah also was saved before he began working on the ark...Since he was already saved, why did he need to build the ark? He needed further salvation from the corrupted world.

Paul told us in Philippians 2:12 that we need to be obedient and to work out our own salvation with fear and trembling. Although we have been saved, we still need to work out our salvation. God’s salvation is not so short or so brief or so simple. God’s salvation has a long span...Today we are in the passage of God’s salvation. We have entered into this passage. Now we are going through this passage, and our going through is our working...The more [Noah] built the ark, the more he passed through God’s salvation. Eventually, he entered into what he worked out (Gen. 7:7)...The very Christ whom we are building up will become our future salvation. One day under God’s sovereignty we will enter into the very Christ whom we have built up.

**Lord's Day 10/1**

If you work together with the Lord in your daily experience, you surely build up something of Christ, and eventually you get into what you have built up, and you dwell in this Christ as your enjoyment. Then you abide in Christ. Many Christians realize that John 15 speaks of abiding in Christ, but not many know what it means to abide in Christ...If you do not build up Christ, you have no Christ to abide in. Doctrinally this may sound strange, but experientially it is right. You have Christ, but do you abide in Christ?...Just to believe in Christ is sufficient for you to have Him, but to abide in Christ needs some building up. You have to build up Christ for you to abide in Him. What does it mean to build up Christ?...You have to love Him. You have to talk to Him by calling on His name. You have to live by Him.

If you spend from Monday through Saturday loving the Lord, fellowshiping with Him, living by Him, and walking together with Him, surely on the Lord's Day you would have the deep sensation that you are in Christ...But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshiping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you. You have Him in doctrine, but you do not have Him in experience. Although you might desire to abide in Him, it seems that you do not know where He is. This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him day after day and hour after hour, you build Him up in your experience. You build up a Christ in your experience for you to enter into as your salvation. (*CWWL, 1983*, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 180-181)

Further Reading: *CWWL, 1983*, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 2-3

**Related Verses****Phil. 2:6-13**

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

13 For it is God who operates in you both the willing and the working for His good pleasure.

**Further Reading:**

Further Reading: *CWWN, 1980*, vol. 2, "The Secret of Experiencing Christ," ch. 9

**Hymns, #750**

1 God's intention is to have us  
All conformed to His dear Son;  
Thus a work of transformation  
By the Spirit must be done.

**Chorus**

Lord, transform us to Thine image  
In emotion, mind, and will;  
Saturate us with Thy Spirit,  
All our being wholly fill.

2 God hath us regenerated  
In our spirit with His life;  
But He must transform us further-  
In our soul by His own life.

3 Spreading outward from our spirit  
Doth the Lord transform our soul,  
By the inward parts renewing,  
Till within His full control.

4 By the power of His Spirit  
In His pattern He transforms;  
From His glory to His glory  
To His image He conforms.

5 He transforms, all sanctifying,  
Till like Him we are matured;  
He transforms, our soul possessing,  
Till His stature is secured.

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

Scripture: Rom. 7:1-25

Assigned Reading: *Life-study of Romans*, msgs. 44-45

**Level 2—Romans Topical Study**

Crucial Point: Grafting

Scripture: Rom. 11:16-32

Assigned Reading: *Life-study of Romans*, msgs. 63-65; *The Experience of God's Organic Salvation Equaling Reigning in Christ's Life*, ch. 4

Supplemental Reading: None

Hymn: 152

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