

***The God-man Living*****Monday 11/20****Related Verses****Eph. 4:20-21****20** But you did not so learn Christ,**21** If indeed you have heard Him and have been taught in Him as the reality is in Jesus,**1 Pet. 2:21-25****21** For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;**22** Who committed no sin, nor was guile found in His mouth;**23** Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;**24** Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.**25** For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.**Related Reading**

The New Testament strongly indicates that we should live Christ. In Philippians 1:21 Paul declares, "To me, to live is Christ." But here in Ephesians 4:20 we are told that we have learned Christ. Notice that Paul uses the past tense in speaking of our learning Christ. He also uses the past tense in the next verse...This matter of learning Christ as the reality is in Jesus is difficult to comprehend, and we need to consider it very carefully.

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather,...during the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life

that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (*Life-study of Ephesians*, pp. 392-393)

---

According to the New Testament, to be saved is to be put by God into Christ. First Corinthians 1:30 says, "But of Him you are in Christ Jesus." When God put us into Christ, He put us into the mold. Just as a sister shapes dough into the form of a mold, so God intends to form us into the mold of Christ. Hence, Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.

By means of baptism God has put us into Christ, who is the pattern. To be baptized is to be placed into Christ as the mold. Both Romans 6:3 and Galatians 3:27 speak of being baptized into Christ. To be baptized into Christ is to be buried into Him. The tomb of this baptism is the pattern, the mold. In God's eyes, we were put into this mold when we were baptized. Through being placed into the mold, we have put off the old man and have put on the new man. By being buried into Christ, we have been brought out of Adam and the old creation. By baptism we have been put into Christ, who is both our life and our pattern. This explains why Paul uses the past tense in speaking about learning Christ. We learned Christ when we were buried into Him in baptism. This means that to learn Christ is to be put into Christ as the mold. It is to be molded into the pattern set up by Him during His years on earth.

After Christ established the pattern, He was crucified, and then He entered into resurrection,

becoming in resurrection the life-giving Spirit (1 Cor. 15:45). It is as the Spirit that He comes into us to be our life. We have pointed out that at the time we believed in Christ and were baptized in Him, God put us into Him as the pattern, the mold. Therefore, Paul could tell the Ephesians that they "did...learn Christ." According to the light of the New Testament and according to our experience, to learn Christ is to be placed into Christ by God. On God's side, He has put us into Christ. On our side, we have learned Christ by being put into Him. (*Life-study of Ephesians*, pp. 393-394)

Further Reading: *Life-study of Ephesians*, msgs. 46, 49

**Tuesday 11/21****Related Verses****Matt. 11:29****29** Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.**Rom. 8:29****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;**Phil. 2:5-9, 12-13****5** Let this mind be in you, which was also in Christ Jesus,**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,

***The God-man Living***

**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.

**Related Reading**

After a person is saved, deep within him he desires to live a life in the pattern established by the Lord Jesus. However, many either ignore this desire or cultivate it in a mistaken way, thinking that by self-effort they can succeed in imitating Him. It is a mistake to think that we can imitate Christ by the exercise of our natural life. The believers in Christ should imitate Him, but they should not do so according to their natural life.

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels...In the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by *the reality is in Jesus*. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the reality is in Jesus. (*Life-study of Ephesians*, pp. 394-395)

---

When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth, the reality. This life of Jesus according to reality is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the

life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. We have learned Christ as the reality is in Jesus.

When the Lord Jesus was living on earth, He never walked in vanity. Rather, He always walked in reality, in truth, that is, in the shining of the divine light. This means that the Lord Jesus lived and walked in the expression of God. We have learned Christ according to this very reality that is in Jesus. (*Life-study of Ephesians*, p. 395)

After the Lord Jesus was baptized, the Spirit descended upon Him. Then the Lord went forth in His move to work, to minister...With Him there was no difference between life and work. His life was His work, and His work was His life. We may say that the Lord Jesus lived His work; He lived a ministry. The Lord lived a life of preaching, teaching, casting out demons, healing the sick, and cleansing the lepers. With Him there was just one thing—His life, which was His work, His move, and His ministry. Whatever the Lord did, whatever He spoke, and wherever He went were all part of His life.

As the Lord Jesus moved on earth, living a life of God, He preached the gospel to the miserable people, He taught the truth to those in darkness, He cast out demons from the possessed ones, He healed the sick, and He cleansed the leper. This is portrayed in chapter 1 of the Gospel of Mark. Then in Mark 2 and 3 we see that the Lord Jesus brought people into the forgiveness of sins and into joyfully feasting with Himself as their righteousness to cover them outwardly and as their life to fill them inwardly. Then He became their satisfaction and liberation. (*Life-study of Mark*, pp. 485-486)

Further Reading: *CWWL*, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 4; *Life-study of Mark*, msgs. 56-57

Wednesday 11/22
-----------------

**Related Verses****Lev. 1:3, 9**

**3** If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

**9** But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

**1 Pet. 1:18-19**

**18** Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, **19** But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

**Rom. 12:1-2**

**1** I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

**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.

**Related Reading**

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18...) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

---

***The God-man Living***

The burnt offering is not a light matter but a very weighty matter. The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God. What is there on this earth that can ascend to God? The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God.

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar...The Hebrew words translated “satisfying fragrance” [in Leviticus 1:9] literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). The word *burn* in verse 9 [*smoke* in AMP] indicates that the offering was not burned quickly but slowly. As a result of this slow burning, there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The burnt offering denotes Christ's being absolute for God's satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth.

In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union.

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering. (*Life-study of Leviticus*, pp. 71, 39-40, 27-28)

Further Reading: *Life-study of Leviticus*, msgs. 3-5, 8-9

**Thursday 11/23**

**Related Verses****Psa. 20:3**

3 May He remember all your meal offerings And accept your burnt offering.

**Lev. 6:11**

11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

**Lev. 1:16**

16 And he shall take away its crop with its feathers and cast it beside the altar toward the east, in the place of the ashes.

**1 Cor. 1:28-30**

28 And the lowborn things of the world and the despised things God has chosen, things which are not, that He might bring to nought the things which are,  
29 So that no flesh may boast before God.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

**Job 42:5-6**

5 I had heard of You by the hearing of the ear, But now my eye has seen You;  
6 Therefore I abhor myself, and I repent In dust and ashes.

**Related Reading**

For God to accept the burnt offering is for Him to turn it to ashes...The Hebrew word translated “accept” in Psalm 20:3 actually means “turn to ashes.”

Ordinarily people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him.

For the burnt offering to be turned to ashes means that God is satisfied and that we therefore may be at peace. If we understand this, we shall realize that in our Christian life there should be a lot of ashes.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection. (*Life-study of Leviticus*, pp. 57-58)

---

[In Leviticus 6:11] once again we see that the ashes were not thrown away. This indicates that we should treasure the result of our offering of the burnt offering to God. We should never throw it away.

The God-man Living

Friday 11/24

---

Verse 11...signifies the stateliness in handling the ashes (the result) of the burnt offering. In God's eyes, the result of our burnt offering is highly regarded. It is fine, pure, and clean. Thus, in carrying the ashes outside the camp, the priest wore stately garments and carried the ashes in a stately way. This teaches us to have a high regard for the result of our burnt offering.

To become a full-timer is to offer ourselves to God as a burnt offering. Concerning this, there should be and must be a result. We should regard this result and not despise it or consider it insignificant. The result of our being a burnt offering will be something that carries out God's New Testament economy. What we do as full-timers is not merely to preach the gospel to save sinners, to establish local churches, to teach the Bible, or to help people to grow in life and in truth. What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem. Have you ever realized that the ashes, the result of the burnt offering, will be the coming New Jerusalem? I realize this, and I believe it. I believe that I will be there and that what I am doing will be part of that city. The New Jerusalem is our destiny and our destination.

How can the ashes of the burnt offering become the New Jerusalem? Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes. But Christ's death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (*Life-study of Leviticus*, pp. 58, 211)

Further Reading: *Life-study of Leviticus*, msgs. 6-7, 23

Related Verses**Luke 6:12**

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

**John 8:29**

29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

**Psa. 16:7-8**

7 I will bless Jehovah, who counsels me; Indeed in the nights my inward parts instruct me.

8 I have set Jehovah before me continually; Because He is at my right hand, I shall not be shaken.

**Isa. 50:4**

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

**Jude 20-21**

20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,  
21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

Related Reading

Throughout His life, the Lord took satisfaction in God. He had no hope toward the world and did not expect to receive anything from it...He said that no one knows the Son except the Father, that He did not receive glory from men, that He did not come to do His own will but the will of the One who sent Him, and that He always did the will of the One who sent Him. Our Lord had God's will as His satisfaction all His life. He was satisfied only with God. This is why He was not disappointed no matter how people, events, and things in this world changed. Those who take their satisfaction in God will never be disappointed. (*CWWN*, vol. 17, pp. 183-184)

The Lord lived as a man of prayer...His being a man of prayer was not...as merely a Christ-seeker praying desperately to gain Christ in His excellency (Phil. 3:12-14, 8).

We may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word *spiritual*. Instead, I have used the words *divine and mystical*. *Divine* is on God's side. *Mystical* is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit." In our daily life, do we trust in God when trouble comes? Maybe we do to a small extent, but not absolutely.

In John 14:30 the Lord said, "The ruler of the world is coming, and in Me he has nothing." This means that in the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here was a man of prayer who said

that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who was one with God, lived in the presence of God continuously, trusted in God in His suffering and persecution, and in whom Satan had nothing. (*CWWL, 1994-1997*, vol. 3, "The God-man Living," pp. 529-530)

When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, "Neither do I condemn you," to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to "sin no more" (John 8:3-11, 24, 34-36). Christ is the divine, great I Am, who can set people free from sin. (*CWWL, 1994-1997*, vol. 5, "The Vital Groups," pp. 149-150)

Further Reading: *CWWL, 1994-1997*, vol. 3, "The God-man Living," ch. 10; *CWWL, 1994-1997*, vol. 5, "The Vital Groups," chs. 7-10

**Saturday 11/25**

### Related Verses

#### **1 John 4:16-17**

**16** And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

**17** In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

#### **Gal. 6:2**

**2** Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

#### **1 Cor. 13:1, 4-8a**

**1** If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.

**4** Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

**5** It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

**6** It does not rejoice because of unrighteousness, but rejoices with the truth;

**7** It covers all things, believes all things, hopes all things, endures all things.

**8a** Love never falls away.

### Related Reading

[In 1 John 4:16] to abide in love is to live a life that loves others habitually with the love which is God Himself so that He may be expressed in us. To abide in God is to live a life which is God Himself as our inward content and outward expression so that we may be absolutely one with Him. God abides in us to be our life inwardly and our living outwardly. Thus, He may be one with us in a practical way.

To say that we abide in God when we abide in love means that the very love in which we abide is God Himself. This indicates that the love that we have toward others should be God Himself. If we abide in the love which is God Himself, we then abide in God, and God abides in us.

In 1 John 4:17 John continues, "In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world." In our abiding in the love which is God Himself (v. 16), the love of God is perfected in us, that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment. (*Life-study of 1 John*, p. 310)

---

As in 1 John 3:3 and 7, *He* [in 4:17] refers to Christ. He lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is now.

As in 4:1, *world* [in verse 17] does not refer to the universe or the earth, but to human society on the earth, to the people, who are the components of the satanic world system. (*Life-study of 1 John*, p. 311)

Some expositors say that the law of Christ in Galatians 6:2 refers to the Lord's commandment that

we love one another. According to them, the law of Christ is the law of love. This is correct. However, we must go on to see that the law of Christ is the higher and better law of life which works through love (Rom. 8:2; John 13:34). The law of love, which is the law of Christ, is the law of life. Love is the expression, but life is the substance. Real love is that which issues from the divine life. The love described by Paul in 1 Corinthians 13 is the expression of the divine life. Furthermore, the fact that love is a fruit of the Spirit indicates that the substance of love must be the Spirit (Gal. 5:22). In fact, all spiritual virtues must have the Spirit with the divine life as their substance. The law of Christ, which is the law of love, must be substantiated by the divine life. This is the reason we say that the law of Christ in 6:2 denotes the law of life. Expressed by the law of love, the law of life will cause us to bear one another's burdens. In this way we fulfill the law of Christ.

In Galatians 6:3 Paul says, "For if anyone thinks he is something when he is nothing, he deceives himself."...Those who think of themselves as something will not bear the burdens of others. Only those who do not regard themselves as anything will bear others' burdens.

From experience [Paul] realized that it is when we consider ourselves as nothing that we spontaneously, even unconsciously, bear the burdens of others. We do not place a high estimate on what we do...Walking by the Spirit, we are led of the Spirit to do certain things. The result is that we bear someone's burden without even realizing it. (*Life-study of Galatians*, pp. 255-257)

Further Reading: *Life-study of 1 John*, msg. 35; *Life-study of Galatians*, msg. 29; *CWWL, 1994-1997*, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

*The God-man Living*

<b>Lord's Day 11/26</b>
-------------------------

*Related Verses***Eph. 4:22-24, 29-32**

22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

23 And that you be renewed in the spirit of your mind

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.

32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

**Eph. 5:1-2**

1 Be therefore imitators of God, as beloved children;

2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

**Further Reading:**

Further Reading: *Life-study of Ephesians*msg. 46

**Hymns, #280**

1 Lord, may Thy blood now cleanse me,

Wash all my sins away,

That with Thy Holy Spirit

Thou may anoint, I pray.

My service, I confess, Lord,

Is failure—full and weak;

The filling of Thy Spirit

To live for Thee I seek.

Oh, from myself deliver,

From all its misery;

I'd henceforth be forever

Completely filled with Thee.

2 Oh, Lord, how dry my heart is,

It yearns and pants for Thee;

The filling of Thy Spirit

Is now my fervent plea.

Within the smitten Rock, Lord,

I would entirely hide;

Pour thru Thy living water,

Till I am satisfied.

3 How cold my heart has been, Lord,

How slow obeying Thee;

So fill me with Thy Spirit,

I'll ne'er rebellious be.

I lie upon Thy altar

And dare not move away;

Oh, may Thy flame descending

Consume my all, I pray.

4 Oh, may Thy Cross within me

Deepen its work and burn

In me enlarge Thy measure,

And me to ashes turn.

Oh, may Thy Spirit fill me

Each day more than before,

And may Thy living water

On me and thru me pour.

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

Scripture: Rom. 13:8-14

Assigned Reading: *Life-study of Romans*, msgs. 60-61

**Level 2—Romans Topical Study**

Crucial Point: Living to the Lord and Giving Our Own Account at the Judgment Seat

Scripture: Rom. 14:6-23

Assigned Reading: *Conclusion of the New Testament: The Believers*, vol. 2, msgs. 151, 184; *CWWL*, 1972, vol. 1, "Preparing for the Lord's Return," ch. 7

Supplemental Reading: *Conclusion of the New Testament: The Church, the Kingdom, and the New Jerusalem*, msg. 222

Hymn: 1159

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