

<b>Monday 2/12</b>
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**Related Verses**

**1 Tim. 3:15**

**15** But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

**Col. 2:19**

**19** And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

**1 Tim. 1:3-5, 18-19**

**3** Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

**4** Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

**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;

**18** This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare,

**19** Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;

**Eph. 4:15**

**15** But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

**2 Tim. 4:3-4**

**3** For the time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears,

**4** And they will turn away their ear from the truth and will be turned aside to myths.

**Related Reading**

What Paul ministered to Timothy was entirely concerning how to conduct himself in the church in a time of degradation...Two points concerning how to conduct ourselves in the house of God [are], first,...we must respect the headship of Christ. Whatever we are, do, and say should be in a spirit that respects the

headship of Christ. Respecting the headship of Christ safeguards us from many kinds of mistakes in the church life...The main problem with Christianity today is that it disregards the headship of Christ...The second matter...is that the entire church is the pillar and base of the truth (1 Tim. 3:15). Not the leading ones only but every member in the church should practice to know the truth so that we can be a pillar to bear God's truth in this dark age. Respecting the headship of Christ and bearing the truth are two governing principles we must follow in order to know how to conduct ourselves in the church life. (*CWWL, 1978*, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 625)

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In order to properly conduct ourselves in the house of God, the church, we also need to take care of the healthy teaching. Second Timothy 4:3-4 says, "The time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears, and they will turn away their ear from the truth and will be turned aside to myths." The word *tolerate* is used to indicate enduring some kind of suffering. To some the healthy teaching becomes something that must be tolerated...Such ones may prefer to hear teachings that will tickle their itching ears. We need to conduct ourselves in the church not according to our itching ears but according to the healthy teaching.

Whether a teaching is boring or tickling does not mean anything; we need to consider only whether or not it is a healthy teaching...The teaching in the churches must be healthy. Heeding only healthy teaching is another governing principle for our conduct in the church life. Paul used the terms *healthy teaching*, *healthy words*, and *healthy speech* seven times in the Epistles to Timothy and Titus (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1, 8). He knew that when the church life is in degradation, people will be bored of the healthy teaching and will prefer to have their ears tickled...We need to conduct ourselves not according to our opinion or our likes or dislikes but according to the healthy teaching. We should receive and apply any teaching that is spiritually healthy, and we need to reject any teaching that is not healthy. The proper teaching is not a matter of our taste but a matter of what is healthy.

In 1 Timothy 1:3-4 Paul wrote, "Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith." We should not teach anything that is different from God's economy. The word *economy* is an anglicized Greek word, denoting a dispensation, a stewardship, or an administration to dispense something. According to the revelation of the New Testament, God has an economy to dispense Himself in Christ into His chosen people to produce the church, the Body of Christ. (*CWWL, 1978*, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 629-630, 625-626)

Further Reading: *CWWL, 1978*, vol. 2, "Crucial Principles for the Christian Life and the Church Life," ch. 8; *CWWL, 1963*, vol. 2, "The Living That Fulfills God's Eternal Purpose," ch. 2

<b>Tuesday 2/13</b>
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**Related Verses**

**1 Tim. 3:16**

**16** And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

**1 Tim. 6:11, 3, 5-6**

**11** But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

**3** If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

**5** Perpetual wranglings of men corrupted in mind and deprived of the truth, supposing godliness to be a means of gain.

**6** But godliness with contentment is great gain;

**2 Tim. 3:5**

**5** Having an outward form of godliness, though denying its power; from these also turn away.

**Titus 1:1**

1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness,

**Col. 1:15**

15 Who is the image of the invisible God, the Firstborn of all creation,

**Col. 3:10**

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

**Related Reading**

The word *godliness* is used nine times in [1 and 2 Timothy] (1 Tim. 2:2; 3:16; 4:7-8; 6:3, 5-6, 11; 2 Tim. 3:5). Also, the word *godly* occurs twice (1 Tim. 2:10; 2 Tim. 3:12), and the word *ungodliness* is used once (2:16)...Very few Christians know that the proper definition of the term *godliness* is God manifested in the flesh, or the manifestation of God in the flesh...First Timothy 3:15 says that the church is the house of the living God, the pillar and base of the truth. Verse 16 indicates that the church is God manifested in the flesh, or the manifestation of God in the flesh. Some may think that to say that the church is God manifested in the flesh is heretical. Most Bible scholars do not realize that 1 Timothy 3:16 reveals that the mystery of godliness is God manifested in the church; they think that this verse refers only to Christ. However, because *taken up in glory* is the last phrase in verse 16, it must refer not only to Christ's ascension but also to the church's rapture, for Christ's ascension preceded His being preached among the nations. This proves that God's being manifested in the flesh refers not only to Christ but also to the church, His Body. (*CWWL, 1978*, vol. 3, "Crucial Elements of God's Economy," pp. 130-131)

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If the head is something, the body must be the same thing. Christ, the Head, is the manifestation of God in the flesh; therefore, the church, His Body, also must be the manifestation of God in the flesh. First Corinthians 14:24-25 says that when the church is meeting properly, if an unbeliever enters, he will say, "Indeed God is among you." Whenever the church comes together

properly, God's presence is there—God is manifested in the flesh.

Godliness is a mystery because it is real and living yet invisible. When unbelievers come into a church meeting, they may consider it to be quite mysterious, not understanding why a group of people are singing, shouting, and giving testimonies concerning their personal experiences...Many unbelievers do not understand this mystery, but often when people come into a meeting, they realize that God is there. The church is God manifested in the flesh, the mystery of godliness.

In brief, God's economy is God coming into us, and godliness is God going out of us...This traffic may be likened to an electrical current in a circuit, which is electricity constantly coming and going. We have a divine current among us and within us; it is the Triune God coming in and going out. God coming in is God's economy, and God going out is godliness.

Paul charged Timothy to remain in Ephesus with the sole purpose of charging certain ones not to teach different things (1 Tim. 1:3). We should always teach God's coming in and God's going out and nothing else...We need to teach God's economy.

A newly saved young sister may ask another sister concerning the proper length of hair for a sister. The sister should answer her, "We are not saved in order to have a certain length of hair. Hair is not our Savior. We have been saved for Christ, and Christ today is the life-giving Spirit. He is now dispensing Himself into our being..."Regardless of the question that is raised, we should give only one answer—God's economy. The Bible teaches God's economy, which is God's stewardship, the dispensing of God into us. God's economy, which issues in godliness, should be the unique topic of our fellowship. (*CWWL, 1978*, vol. 3, "Crucial Elements of God's Economy," pp. 131-133)

Further Reading: *CWWL, 1978*, vol. 3, "Crucial Elements of God's Economy," ch. 5; *CWWL, 1963*, vol. 2, "God's Intention concerning Christ and the Church," ch. 4

**Wednesday 2/14**

**Related Verses****1 Tim. 2:2**

2 On behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity.

**1 John 3:2**

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.

**1 John 2:28**

28 And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.

**John 4:14**

14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water gushing up into eternal life.

**John 7:29**

29 I know Him, because I am from Him, and He sent Me.

**Heb. 1:3**

3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

**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.

**2 Cor. 13:14**

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**Related Reading**

First Timothy 2:2 says that we need to lead a quiet and tranquil life in all godliness. The kind of pictures we hang in our bedroom may indicate whether or not we care for godliness in our private life. The pictures we choose may manifest God to others, or they may manifest something else. We can apply the same principle to hundreds of things in our daily life...This is not merely an outward matter. If we kneel down to pray in our bedroom while a certain kind of picture is hanging on the wall, we may immediately have a sense to rise up and throw it away...Because the Triune God has been dispensed into us in His economy, we may have a sense from within that He is not happy as long as that picture is hanging on our wall. This is godliness, not a doctrine. (*CWWL, 1978*, vol. 3, “Crucial Elements of God’s Economy,” pp. 133-134)

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If we go to a bar, the next morning we will have difficulty praying because the Triune God who has been dispensed into us does not agree with our going to a bar. This is not an outward regulation but an inward reality. As children of God, regardless of our age or status, we all have the reality of the Triune God within us. This is godliness.

If a brother tries to speak the word of God while wearing a showy tie, he may lose the anointing of the Spirit within, and the saints who are listening to him may be distracted by the tie. Wearing such a tie, therefore, cannot be godliness, God manifested in the flesh. These are not insignificant matters. My burden is not to give regulations concerning the kind of ties we should wear or concerning anything else. Rather, we need to see that whatever we do, whatever we are, and whatever we wear should give others an impression of godliness.

We should lead a life in all godliness [in] our conversations. The words out of our mouth should give others the impression of God being manifested in the flesh. We should not allow loose talk and gossip to come into the church life. We must exercise our spirit to reject such talk, which does not bear any impression of God being manifested in our flesh.

Even in the small things, we need to lead a life in all godliness. When deciding whether or not to buy a certain pair of shoes, we should not consider the style first. Rather, we need to consider whether God could be manifested in this pair of shoes.

We need to lead a life in all godliness, not only in certain things, such as coming to the meetings, singing, praising, and testifying, but everywhere and in everything. A famous Christian minister in the late 1800s once purchased and moved into a new house. Once he had arranged everything and decorated the house, he invited his father to come to see his new house. After his father had looked in every room, he said that everything was nice but that he did not see anything indicating that the house’s owner was a child of God. What we display in our home should strongly impress others with godliness. Godliness is not merely an outward matter. The word *manifested* in 1 Timothy 3:16 indicates that godliness is an inward life with an outward expression. In order for God to be manifested in the flesh, godliness needs to be expressed in our whole living. Whatever we say, express, do, and wear should give an impression of God being manifested in us. If we practice to lead a life in all godliness, we will not go to certain places or attend certain events. Godliness would not allow us to touch unclean things; rather, godliness will separate us from all ungodly things. (*CWWL, 1978*, vol. 3, “Crucial Elements of God’s Economy,” pp. 134-135)

Further Reading: *Life-study of 1 Timothy*, msg. 8; *Life-study of Titus*, msg. 1; *CWWL, 1977*, vol. 2, “The Two Great Mysteries in God’s Economy,” ch. 5

**Thursday 2/15**

**Related Verses**

**1 Tim. 4:7-8**

7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.

8 For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

**Eph. 1:9**

9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

**Eph. 2:22**

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

**Eph. 3:3-4, 9**

3 That by revelation the mystery was made known to me, as I have written previously in brief,

4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

**Eph. 5:32**

32 This mystery is great, but I speak with regard to Christ and the church.

**1 Cor. 6:17**

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

**2 Tim. 4:22**

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

**Related Reading**

The way to conduct ourselves in the church life is to exercise ourselves unto godliness. We should not do anything that is not a proper testimony of godliness to others. We do not need to consider whether or not something is legal or right but whether it is an expression of godliness, God manifested in the flesh.

Some brothers may go to bars to drink beer. They may tell the other saints that they have been liberated from all bondage and that in the church life there should be no legalities...All the saints should reply, “No, in the church life we do not accept this kind of speaking.” We must be discerning and strong, not to cause division but to keep the church in the right lane to manifest our God. Our living should be godly, not loose. We should all bring this matter to the Lord. (*CWWL, 1978*, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” p. 628)

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God’s economy is His household administration, His plan, to dispense Himself into us. His dispensing produces a life of godliness. Actually, godliness is the issue of the divine dispensing.

Such a godly life issuing from God's dispensing depends upon the exercise of our spirit...A godly life comes out of God's dispensing, but God is not dispensing Himself into lifeless vessels...In the [pharmacy], drugs are dispensed into lifeless bottles, and because they are lifeless, their cooperation is not required. God, however, is dispensing Himself into us, the living vessels, who already have our own taste, choice, preference, feeling, thinking, mentality, will, etc. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into us. Our spirit is not only the receiving organ, the retaining organ, but also the opening for God's dispensing. When our spirit opens wide, our whole being opens. Then God has a way to impart Himself into us. God's dispensing depends upon our coordination, and our coordination is the exercise of our spirit.

This is why we have to pray. Just as walking exercises our feet and legs, only prayer exercises our spirit. When we pray, we should not be concerned so much for material things and for our personal affairs as the goal. We should pray in the spirit in order to touch God, to contact God, and to worship God. This kind of prayer exercises our spirit and opens our spirit, and in our spirit we meet God. Then the divine dispensing immediately flows into our spirit. Today our Christian life is a life of godliness, which comes out of God's dispensing of Himself into us. This depends upon our spirit being fully exercised. (*CWWL, 1979*, vol. 1, "Basic Lessons on Life," p. 599)

If you rise up in the morning without saying anything, you may pray in a routine way without really touching the Lord. This is because there is no exercise of your spirit. We have to build up a habit of saying, "O Lord." When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit.

In a hard situation...we should force ourselves to say, "O Lord Jesus!"...The Olympic athletes...force themselves to exercise. If we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit.

Let us suppose that a problem comes into your family life...If you do not exercise your spirit at that time, your entire soul with your mind, will, and emotion will

become prevailing. Then the soul will overcome and subdue you, conquering your spirit. This can even cause you to lose your temper in a bad way. Therefore, whenever you are in a hard situation, you have to force yourself to exercise your spirit. To force yourself to exercise, or to use, your spirit makes you a different person.

To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life. (*CWWL, 1993*, vol. 2, "The Spirit with Our Spirit," pp. 181-182)

Further Reading: *CWWL, 1979*, vol. 1, "Basic Lessons on Life," lns. 17-18; *CWWL, 1978*, vol. 3, "Truth Messages," ch. 1; *CWWL, 1978*, vol. 3, "The Healthy Word," ch. 5

**Friday 2/16**

**Related Verses**

**Rom. 8:6**

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

**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.

**Mal. 2:15**

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

**Matt. 16:25**

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

**1 Thes. 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.

**Rom. 8:16**

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

**Rom. 9:1**

1 I speak the truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit,

**Related Reading**

The mind is the great part of the soul, and the soul is in between our outward flesh and our inward spirit...We must learn to set our mind on the spirit. Our mind is very "talkative"...If we do not control our mind, we can wander in our imagination all over the globe within a short time...This is why we must direct our mind to the spirit. When we do this, we will sing to the Lord, praise the Lord, or speak forth the Lord.

It is easy for a husband and a wife to commit sins because when they are with each other, they do not set their mind on the spirit. Before other people, they will be restricted in what they say. But when they are together, they may feel free to gossip about others or speak negatively about the church...We have to learn to fan our spirit into flame and to control our mind. Do not let the mind be set on the flesh, but direct it to be set on the spirit. This habit has to be built up in us. To set our mind on the flesh is death. To set our mind on the spirit is life and peace. (*CWWL, 1993*, vol. 2, "The Spirit with Our Spirit," pp. 185-186)

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In Hebrews 4:12 the word *discern* is used. It says that the word of God can divide our soul from our spirit and is able to discern the thoughts and intentions of the heart. Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because behind our thoughts there is an evil intention. To discern the thoughts and intents of the heart equals the dividing of the soul from the spirit...The enemy's strategy is always to mix our spirit up with our soul...Whenever such mixing is there, the spirit loses and the soul wins.

Before a brother begins to talk to his wife about another brother, he has to consider, "Is this of my spirit or of my soul?" If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul. We, the ones who are seeking after Christ, must learn to fan our spirit

into flame, to set our mind on the spirit, and also to discern our spirit from our soul.

We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Then we will remain in the spirit all the time. This is to exercise, to use, to employ, our spirit.

Of course, it is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit. This is why we have to discern.

If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly...I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit.

The battle in the Christian life is always there. Even within us there is a battle between the spirit and the flesh and even more between the spirit and the soul...We should...always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," pp. 186-187)

Further Reading: *CWWL*, 1964, vol. 1, "Exercising Our Spirit to Practice the Body Life," ch. 3; *The Conclusion of the New Testament*, msg. 363

**Saturday 2/17**

**Related Verses**

**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. 2:20-21**

20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

**Eph. 4:12-16**

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

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. 14:4, 12**

4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.

**Related Reading**

Refusing the profane and old-womanish myths, we should exercise unto godliness. Such exercise is like gymnastics. The words *unto godliness* mean "with a view to godliness." Godliness is Christ lived out of us to be the manifestation of God. Today this very Christ is the Spirit dwelling in our spirit (2 Cor. 3:17; Rom. 8:9-10; 2 Tim. 4:22). Hence, to exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

In 1 Timothy 4:7 Paul uses a Greek term referring to gymnastic exercise with respect to exercise unto godliness. We know from 3:16 that the mystery of godliness, God manifest in the flesh, is great. By our spirit with the indwelling Spirit, we must exercise ourselves unto this goal, unto the expression of God.

It is of crucial importance that we exercise unto godliness. Inwardly, we need nourishment, and outwardly, we should have godliness. From within we should be nourished with Christ, and then we should have a living that is the expression of God. (*Life-study of 1 Timothy*, second edition, pp. 73-74)

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If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit.

Paul wrote 2 Timothy 1:6-7 according to his experience. He reminded Timothy to fan into flame the gift of God within him. Then he said that God has not given us a spirit of cowardice. Instead, God has given us a spirit in the center of our being surrounded by the three parts of the soul—the will, the emotion, and the mind. The spirit given to us by God is of power, of love, and of sobermindedness. Power belongs to our will. Love belongs to our emotion. Sobermindedness belongs to our mind. God has given us a spirit of these three things. Our will should be strong, full of power; our emotion should be loving, full of love; and our mind should be sober, full of sobermindedness.

According to the divine revelation, God does not give us a spirit of cowardice but a spirit of power. That means our spirit is connected to our will, which is powerful. So whenever we exercise our spirit, we have to realize that our will is involved. Our spirit is surrounded not only by the powerful will but also by the loving emotion and by the sober mind. That means that our mind should not be cloudy or foggy but very clear, very sober.

Paul had the revelation of this and also the experience...Verses 6 and 7...show us that we saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit...to uplift us and help us.

We have to exercise such a God-given spirit...Without God creating two legs for you, how could you run?...In like manner, if God did not give us a spirit, we would not have the capital to run the Christian race.

But today we have a great account, a great deposit in the bank. We have a God-given spirit. As long as we have the God-given spirit, we have power, love, and sobermindedness with a clear sky.

We should always believe and declare and claim that we are strong. We are full of love. We can love our enemies. We are well able to love everyone. We are very clear. Our sky is crystal clear. We have to believe because we have this capital. This is our capacity. We should claim and declare, "I am strong! I am loving! I am clear!" We are blessed if we say this. This is the way to exercise our spirit. This is to fan our spirit into flame. Then we will pray. The more we pray, the more we are fanning, and the more burning there will be within us. (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," pp. 183-185)

Further Reading: *CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; *CWWL*, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 10

**Lord's Day 2/18**

**Related Verses**

**1 Tim. 1:1-2, 4-6, 11-17**

**1** Paul, an apostle of Christ Jesus according to the command of God our Savior and of Christ Jesus our hope,

**2** To Timothy, genuine child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

**4** Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

**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;

**6** From which things some, having misaimed, have turned aside to vain talking,

**11** According to the gospel of the glory of the blessed God, with which I was entrusted.

**12** I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,

**13** Who formerly was a blasphemer and a persecutor and an insulting person; but I was shown mercy because, being ignorant, I acted in unbelief.

**14** And the grace of our Lord superabounded with faith and love in Christ Jesus.

**15** Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.

**16** But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

**17** Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen.

**Further Reading:**

Further Reading: *CWWL*, 1978, vol. 3, "Crucial Elements of God's Economy," ch. 5

**Hymn: #501**

**1** O glorious Christ, Savior mine,  
Thou art truly radiance divine;

God infinite, in eternity,  
Yet man in time, finite to be.

Oh! Christ, expression of God, the Great,  
Inexhaustible, rich, and sweet!

God mingled with humanity  
Lives in me my all to be.

**2** The fulness of God dwells in Thee;

Thou dost manifest God's glory;

In flesh Thou hast redemption wrought;  
As Spirit, oneness with me sought.

**3** All things of the Father are Thine;

All Thou art in Spirit is mine;

The Spirit makes Thee real to me,  
That Thou experienced might be.

**4** The Spirit of life causes Thee

By Thy Word to transfer to me.

Thy Spirit touched, Thy word received,  
Thy life in me is thus conceived.

**5** In spirit while gazing on Thee,

As a glass reflecting Thy glory,

Like to Thyself transformed I'll be,

That Thou might be expressed thru me.

**6** In no other way could we be

Sanctified and share Thy vict'ry;

Thus only spiritual we'll be

And touch the life of glory.

**7** Thy Spirit will me saturate

Every part will God permeate,

Deliv'ring me from the old man,

With all saints building for His plan.

**Churchwide Truth Pursuit**

*The All-inclusive Christ*, chs. 15-16