

Monday 5/20

Related Verses

Gal. 3:14

14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Phil. 1:19

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Gen. 12:7

7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.

Gen. 13:15

15 For all the land that you see I will give to you and to your seed forever.

Gen. 17:8

8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

Gen. 26:3-4

3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.

4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,

Col. 1:12

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

1 Cor. 15:15

15 And also we are found to be false witnesses of God because we have testified concerning God that He raised Christ, whom He did not raise, if indeed the dead are not raised.

2 Cor. 3:17

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

Related Reading

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit...and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (see Col. 1:12 and footnote 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy. (Gal. 3:14, footnote 3)

The context of Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ.

If we read the book of Genesis, we will see that the focal point of God's promise to Abraham was that Abraham's seed would inherit the land. According to Galatians 3, Christ is this seed, the unique seed. Furthermore, as we have often pointed out, the good land is a full type of the all-inclusive Christ. On the one hand, the seed is Christ; on the other hand, the land is a type of Christ. The blessing of Abraham is altogether related to Christ. Christ is the focus of the promised blessing.

However, Galatians 3:14 does not say that in receiving the blessing of Abraham, we receive Christ. Instead, this verse tells us that we receive the Spirit. Surely, this indicates that the Spirit here is the blessing of Abraham.

What kind of Spirit could be the blessing that God promised to Abraham? What Spirit would be the all-inclusive blessing, which is Christ as the seed and as the land? It must be the Spirit, the all-inclusive life-giving Spirit. First Corinthians 15:45 says that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 declares that now the Lord is the Spirit. In 2 Corinthians 3:17 the King James Version says "that Spirit." This rendering is not accurate, for the Greek word uses the definite article. Hence, the proper rendering is the Spirit, referring to the Spirit who was "not yet" until Christ had been glorified.

At the time of the Lord's incarnation, the Holy Spirit began to have the element of humanity as well as divinity. From that time the Holy Spirit was compounded with the Lord's human living, crucifixion, and resurrection and became the Spirit, the all-inclusive Spirit compounded with divinity, humanity, and the Lord's human living, death, and resurrection. All that God has purposed and planned and all that He has accomplished through incarnation, human living, crucifixion, and resurrection are included in the Spirit. Hence, *the* Spirit is all-inclusive, the Triune God processed to be everything to us. This Spirit is the blessing of the gospel. (*Life-study of Galatians*, second edition, pp. 126-127)

Further Reading: *Life-study of Galatians*, msg. 15

Tuesday 5/21

Related Verses

Deut. 8:7

7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Psa. 36:8-9

8 They are saturated with the fatness of Your house, And You cause them to drink of the river of Your pleasures.

The All-inclusive Christ as the Good Land—a Land of Waterbrooks, of Springs and of Fountains, Flowing Forth in Valleys and in Mountains

9 For with You is the fountain of life; In Your light we see light.

Psa. 46:4

4 There is a river whose streams gladden the city of God, The holy place of the tabernacles of the Most High.

Deut. 11:11-12

11 But the land into which you are crossing over to possess is a land of mountains and valleys; by virtue of heaven's rain, it drinks in water.

12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.

Gen. 2:10

10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

Rev. 22:1

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

Related Reading

The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45...), as the inheritance allotted to God's people for their enjoyment...The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19). The waterbrooks, springs, and fountains signify Christ as the flowing Spirit (John 4:14; 7:37-39; Rev. 22:1), and the valleys and mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit (cf. 2 Cor. 6:8-10). (Deut. 8:7, footnote 1)

The redeeming God sitting on the throne dispenses Himself into all His redeemed...by means of the river proceeding out of the throne...This river is called "a river of water of life" [Rev. 22:1]. The river, typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one

river, flowing to the four corners of the holy city, like the one river in Genesis 2:10-14, which divided and became four branches. As indicated in John 7:38, this one river with its riches becomes many rivers in our experience.

The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply. It is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34). In Revelation 22:1, the water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem. Thus, this city is filled with the divine life that it may express God in His glory of life.

According to Genesis 2:10, the one river [that went out of Eden] eventually became four branches reaching the four directions of the earth. There are many other references to this river in the Old Testament...In Ezekiel 47 the water that issued out from under the threshold of the house became "enough water to swim in, a river that could not be crossed" (v. 5). Verse 9 of the same chapter says that "everything shall live wherever the river comes."

This river is also mentioned in the New Testament. Speaking of the children of Israel and their wandering in the wilderness, 1 Corinthians 10:4 says, "All drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ." When the children of Israel murmured because of their thirst, God told Moses to strike the rock, and water would come out of it for the people to drink (Exo. 17:1-6). Moses did so, and the Lord "brought forth streams from the rock and made water run down like rivers" (Psa. 78:16). The water that came out of the smitten rock was a type of the life-giving Spirit. The Lord Jesus spoke of this Spirit in the Gospel of John. In John 4:10 the Lord indicated to the Samaritan woman that He was the Giver of living water, and in verse 14 He said, "...The water that I will give him will become in him a fountain of water springing up into eternal life." Moreover, in John 7:37 and 38...we see that the one river becomes many rivers. The rivers of living water are the many flows of the different aspects of life (cf. Rom. 15:30; 1 Thes. 1:6; 2

Thes. 2:13; Gal. 5:22-23), originating from the one unique river of water of life (Rev. 22:1), which is God's Spirit of life (Rom. 8:2). (*Life-study of Revelation*, 2nd edition, pp. 722-723)

Further Reading: *CWWL, 1961-1962*, vol. 4, "The All-inclusive Christ," ch. 4

Wednesday 5/22

Related Verses**2 Cor. 4:10-12**

10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

12 So then death operates in us, but life in you.

2 Cor. 1:9

9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 4:7-9, 13-14

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

8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

9 Persecuted but not abandoned; cast down but not destroyed;

13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you.

Phil. 4:13

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

Related Reading

In our experience [there] is a kind of suffering, persecution, or dealing that comes upon us for the sake of Jesus, for the sake of the Body of Christ, and for the

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sake of the new covenant ministry. This does not refer to sufferings and troubles that are common to all human beings in the old creation, such as illness or calamity, or to punishment, correction, or discipline suffered because of sins, mistakes, or failure to fulfill one's responsibility. This putting to death of Jesus consumes our natural man, our outward man, our flesh, so that our inward man may have the opportunity to develop and be renewed (v. 16). (2 Cor. 4:10, footnote 1)

The killing of the cross results in the manifestation of the resurrection life. This daily killing is for the release of the divine life in resurrection. (2 Cor. 4:10, footnote 2)

The title *Jesus* in 2 Corinthians 4:10-11 implies that the apostles lived a life like the one the Lord Jesus lived on earth. The Lord's life was a life under the killing of the cross for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry and His life was His ministry (John 6:14-15; 12:13, 19, 23-24). (2 Cor. 4:11, footnote 1)

When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. (2 Cor. 4:12, footnote 1)

Deuteronomy says that these waters are flowing forth from the valleys and the mountains...If all the land is a plain, there will be no flow of water.

In 2 Corinthians 6:8-10 Paul mentions many contrasting things, many mountains and valleys: "Through glory and dishonor, through evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and yet behold we live; as being disciplined and yet not being put to death; as made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things."

"Glory" is a mountain; "dishonor" is a valley..."As poor" is another valley; "yet enriching many" is not only a mountain but a great mountain...In these verses there are at least nine pairs, nine valleys and nine mountains. These are the places from which the water may flow.

The more you suffer, the more you will have flowing forth. The more you have been abased and the more evil reports are made about you, the more the water will flow.

All the valleys are the experiences of the cross, the experiences of the death of Christ, and all the mountains are the experiences of the Lord's resurrection...We must be one who always has some trouble, some valley, but also one who is always on the mountains, always in the experience of resurrection. Whenever there is a valley, there is a mountain. Whenever you experience the death of the cross, you will experience the resurrection. The living waters flow forth from all these experiences.

The water is "flowing forth in valleys and in mountains" [Deut. 8:7]. It does not say in the mountains and in the valleys but in the valleys and in the mountains. There are first the valleys and then the mountains...because the first place that you contact the flowing water is in the valleys. Then if you trace that stream up to its origin, you find that it springs from the mountains. The stream is in the valley, but the spring is in the mountains. If you would have something flowing out from within you to water others, you must be in the valleys. (*CWWL, 1961-1962*, vol. 4, "The All-inclusive Christ," pp. 227-228)

Further Reading: *Life-study of 2 Corinthians*, msgs. 10-11

Thursday 5/23

Related Verses

Jer. 2:13

13 For My people have committed two evils: They have forsaken Me, The fountain of living waters, To hew out for themselves cisterns, Broken cisterns, Which hold no water.

John 4:13-14

13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,

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.

Jer. 2:1-5, 7

1 And the word of Jehovah came to me, saying,
2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: I remember concerning you the kindness of your youth, The love of your bridal days, When you followed after Me in the wilderness, In a land that was not sown.
3 Israel was holiness to Jehovah, The firstfruits of His increase; All who ate of it were guilty; Evil came upon them, Declares Jehovah.
4 Hear the word of Jehovah, O house of Jacob and all the families of the house of Israel.
5 Thus says Jehovah: What iniquity did your fathers find in Me That they went far away from Me And walked after vanity And became vain?
7 And I brought you into the land of the fruited field, To eat its fruit and its goodness. But you came and defiled My land And made My inheritance an abomination.

Related Reading

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13.

This thought is developed in the writings of John. In John 1:1 and 14 we see that the Word, which was God, became flesh, full of grace and reality. Verse 16 goes on to say, "For of His fullness we have all received, and grace upon grace..."The Lord Jesus spoke to the Samaritan woman concerning living water (4:10, 14). In John 7:38 He said, "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water..."Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city. What we have in the writings of John is surely the growth of the seed sown in Jeremiah 2:13. (*Life-study of Jeremiah*, pp. 17-18)

This thought is strengthened by Paul's writings. For example, 1 Corinthians 12:13 says, "In one Spirit we were all baptized into one Body...and were all given to drink one Spirit." To be baptized in the Spirit is to get into the Spirit and to be lost in Him; to drink the Spirit is to take the Spirit in and to have our being saturated with Him. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating. "All ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ." The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression.

In Jeremiah 2:13 we see not only something positive—the fountain of living waters—but also something negative—the children of Israel's forsaking this fountain to hew out for themselves broken cisterns, which hold no water. This negative thing indicates that Israel, like Adam in Genesis 3, had become fallen. Adam fell by forsaking the tree of life and turning to another tree—the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God. This source is signified by the cisterns, which Israel labored to hew out for themselves.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (*Life-study of Jeremiah*, pp. 18-19)

Further Reading: *Life-study of Jeremiah*, msgs. 3, 12, 16-17, 40

Friday 5/24

Related Verses

Isa. 12:3-6

3 Therefore you will draw water with rejoicing From the springs of salvation,

4 And you will say in that day, Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples; Remind them that His name is exalted.

5 Sing psalms to Jehovah, for He has done something majestic! Let it be made known in all the earth!

6 Cry out and give a ringing shout, O inhabitant of Zion, For great in your midst is the Holy One of Israel.

John 7:37-39

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Prov. 11:25

25 The blessing soul will prosper, And he who waters will also be watered himself.

Col. 1:18

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Related Reading

[In considering] the springs of salvation in Isaiah 12...we need to know the difference between the words *fountain* and *springs*. Deuteronomy 8:7 speaks of the

good land as "a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains." The fountain is the source, the spring is the issue of the source, and the waterbrook, or the river, is the flow. The source of the Jordan River is in Mount Hermon...In its verbal form *spring* means to gush out or gush up. Exodus 15 speaks of the children of Israel arriving at Elim on their journey in the wilderness. At Elim there were twelve springs of water and seventy palm trees (v. 27).

Isaiah 12 does not use the word *spring* in the singular but the word *springs* in plural. Verse 3 says, "Therefore you will draw water with rejoicing / From the springs of salvation." The term *the springs of salvation* implies that salvation is the source. The source of the springs of salvation is a fountain, and that fountain is salvation. The *source*, the *fountain*, and *salvation* are synonyms. Who is the source, the fountain, the salvation, in Isaiah 12? Verse 2 says, "God is now my salvation; / I will trust and not dread; / For Jah Jehovah is my strength and song, / And He has become my salvation." (*Life-study of Isaiah*, p. 277)

Out of the fountain of salvation come the springs. This salvation is Jah Jehovah. In the New Testament, Jah Jehovah is Jesus, the incarnated God. *Jesus* means the *salvation of Jehovah*. This salvation is the source of all the springs. In John 7:38 the Lord Jesus said that out of our innermost being would flow rivers of living water. Not just a river, but rivers flow out of us...The rivers, which are plural, refer to the one Spirit...Revelation speaks of the seven Spirits (1:4; 4:5; 5:6). God's one Spirit has been intensified sevenfold.

In John 4 the Lord Jesus showed the Samaritan woman that the very living water would become in her a spring of water welling up into eternal life (v. 14). In Revelation 21:6 the Lord says, "I will give to him who thirsts from the spring of the water of life freely." Both the Old and New Testaments show that the living water is God's practical salvation. This practical salvation is the processed Triune God Himself.

Along with drinking the Lord, we also need to breathe Him in. According to the spiritual reality,

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breathing is drinking. M. E. Barber said in one of her hymns, “Just to breathe the Name of Jesus / Is to drink of Life indeed” (*Hymns*, #73, stanza 2). To breathe the name of Jesus is to drink the water of life. By calling “O Lord Jesus” we breathe, and by breathing we drink.

Isaiah 12 speaks of drawing water (v. 3). No doubt, this is for drinking...Verse 4 says, “And in that day shall ye say, Praise the Lord, call upon His name” (KJV). Praising Jehovah and calling upon His name are put together as one. Whenever we call on the name of the Lord, that implies praising. When we say “O Lord Jesus,” that is not only calling but also praising. When we say, “O Lord Jesus, I love You,” this is praising and breathing...Now we want to consider the way to draw water from the springs of the divine salvation. First, we need to be those who are repenting to turn God’s anger and receive God’s consolation of forgiveness (v. 1). We also need to be those who are praising Jehovah, calling upon His name (v. 4a). Furthermore, in order to draw water from the springs of salvation, we should make God’s saving deeds known among the peoples and exalt His name among them (v. 4b). We also need to sing to Him for He has done something majestic, and we must let this be made known in all the earth (v. 5). (*Life-study of Isaiah*, pp. 278-280, 282)

Further Reading: *Life-study of Isaiah*, msgs. 11, 40

Saturday 5/25

Related Verses

Jer. 17:7-8

7 Blessed is the man who trusts in Jehovah And whose trust Jehovah is.

8 And he will be like a tree transplanted beside water, Which sends out its roots by a stream, And will not be afraid when heat comes; For its leaves remain flourishing, And it will not be anxious in the year of drought And will not cease to bear fruit.

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.

Jer. 17:5-6, 9-10, 13-14

5 Thus says Jehovah, Cursed is the man who trusts in man And makes flesh his arm And whose heart turns away from Jehovah.

6 And he will be like a shrub in the desert And will not see when good comes; But he will dwell in the parched places in the wilderness, A land of salt and uninhabited.

9 The heart is deceitful above all things, And it is incurable; Who can know it?

10 I, Jehovah, search the heart And test the inward parts, Even to give to each one according to his ways, According to the fruit of his deeds.

13 You are the hope of Israel, O Jehovah; All who forsake You will be put to shame. Those who turn away from Me will be written in the earth Because they forsook Jehovah, The fountain of living waters.

14 Heal me, O Jehovah, and I will be healed; Save me and I will be saved, For You are my praise.

Related Reading

According to God’s economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 2:13a). The tree grows beside the river by absorbing all the riches of the water into it. [Jeremiah 17:7-8] is a picture of God’s dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water.

The watering is for the tree’s absorbing, and the absorbing is the receiving of God’s dispensing [cf. 1 Cor. 3:6]. The tree grows with God as the Supplier and the supply. The supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God’s measure. Eventually, the plants and God, God and the plants, are one, having the same element, essence, constitution, and appearance.

Jeremiah 17:7 and 8...refer to God’s economy carried out by His dispensing. God is the living water to be dispensed into our being in order to become our very constituent. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence. (*Life-study of Jeremiah*, pp. 111-112)

We may not say anything when we come to God, but our whole being, including our heart, should face God. While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unpresentable, and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints. We should lay our inner condition before God and even tell Him that we are short in every matter. No matter what our inner condition is, we should bring it to God. There is a hymn that says, “Just as I am” (*Hymns*, #1048). This means that we should come to God just as we are without trying to improve or change our condition.

To pray is to come to God just as we are. The closer we are to our true condition, the better...Even if we are weak, confused, sad, and speechless, we can still come to God.

God is everything to us...Our condition does not bother Him. He is concerned only about our seeing and contacting Him. As long as we come to Him, He has a way because He is the way. If we are weak, He is power. If we are not presentable, He is presentable. If we are unable to rise up, He is rising up. If we lack leading, He is the leading. If we do not have words, He is the Word...We do not have to wait or improve ourselves. The more we come to God according to our condition, the better.

Instead of caring about our condition, we enter into God’s presence to contact God by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him. This is a sweet lesson. If we would learn this lesson, we will enjoy God’s riches and taste His sweetness. If we would spend a little time to enter into God’s presence and absorb Him every day, we will receive light and power; we will be peaceful, bright, strong, and empowered. (*CWWL*, 1956, vol. 3, “The Meaning and Purpose of Prayer,” pp. 225-226, 236)

[The] flowing Triune God is “into eternal life.”...The eternal life is the destination of the flowing Triune God...The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New

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Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

Further Reading: CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” chs. 1, 2, 4; CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14

Lord's Day 5/19

Related Verses

Ezek. 47:1-12

1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

2 Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.

3 When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.

4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.

5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.

6 And He said to me, Son of man, have you seen this? Then He led me and brought me back along the bank of the river.

7 And when I returned, there were very many trees on the bank of the river, on one side and on the other.

8 Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed.

9 And every living creature which swarms in every place where the river goes shall live, and there will be very many fish, when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes.

10 And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the Great Sea, very many.

11 But its swamps and its marshes will not be healed; they shall be left for salt.

12 And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.

Hymn: #251

1 Rivers of living water,
Rivers that flow from the throne,
Rivers o'erflowing with blessing,
Coming from Jesus alone.
Rivers of living water,
Rivers of life so free,
Flowing from Thee, my Savior,
Send now the rivers through me.

2 Whoso is thirsty come hither,
Here is abundant supply;
Water transparent as crystal,
Come without money and buy.

3 Cleanse me, oh, cleanse me, my Savior,
Make me a channel today;
Empty me, fill me and use me,
Teach me to trust and obey.

4 Then, and then only, Lord Jesus,
Through me the rivers can flow;
Thus and thus only will others
Learn Thy great fulness to know.

5 Now I surrender to Jesus,
Here I lay all at His feet;
Anything, anywhere only,
Just for His service made meet!

Further Reading:

Further Reading: *Life-study of 2 Corinthians*, msgs. 10-11

Churchwide Truth Pursuit of Hebrews (Week 14)

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 5:7-10

Assigned Reading: *Life-study of Hebrews*, msgs. 24-25

Level 2—Hebrews Topical Study

Crucial Point: Partners of Christ

Scripture: Heb. 3:13-15

Assigned Reading: *Life-study of Hebrews*, msg. 16

Supplemental Reading: None

Questions:

1. What is the significance of being partners of Christ?
2. When did we become partners of Christ?
3. What is the enterprise of the partners of Christ?
4. In Heb. 3:14, what must we do as partners of Christ?