

<b>Monday 7/1</b>
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**Related Verses**

**Col. 2:6-7**

**6** As therefore you have received the Christ, Jesus the Lord, walk in Him,

**7** Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

**Gal. 5:16**

**16** But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

**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.

**2 Tim. 4:22**

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

**Rom. 8:4, 6, 10-11, 13, 16**

**4** That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

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

**10** But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

**11** And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**13** For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

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

**Related Reading**

In Colossians 2:6 to walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2

Tim. 4:22; Rom. 8:16) to be our enjoyment. To walk according to this Spirit (Rom. 8:4; Gal. 5:16) is the central and crucial point in the New Testament. (Col. 2:6, footnote 2)

According to the context [of Galatians 5], the Spirit [v. 16] must be the Holy Spirit, who dwells in and mingles with our regenerated spirit. To walk by the Spirit is to have our walk regulated by the Holy Spirit from within our spirit,...in contrast to having our walk regulated by the law in the realm of our flesh.

The flesh is the uttermost expression of the fallen tripartite man (Gen. 6:3), and the Spirit is the ultimate realization of the processed Triune God (John 7:39). Because of Christ's redemption and the Spirit's work of regeneration, we who have received God's dispensing can walk by the Spirit, by the processed Triune God, instead of by the flesh, by our fallen being. Paul wrote this book not only to rescue the distracted Galatian believers from the law, on the negative side, but also, on the positive side, to bring them into the realization that the believers have the all-inclusive life-giving Spirit in their spirit that they may live, walk, and have their being in this Spirit. (Gal. 5:16, footnote 2)

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[The righteous requirement of the law is] not consciously kept by us through our outward endeavoring but spontaneously and unconsciously fulfilled in us by the inward working of the Spirit of life. The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

The Greek word [for walk] denotes the general walk in our living...The requirements that we must fulfill in order that the law of the Spirit of life (which has already been installed in us) may work are (1) to walk according to the spirit (v. 4); (2) to mind the things of the Spirit—to set the mind on the spirit (vv. 5-6); (3) to put to death by the Spirit the practices of the body (v. 13); (4) to be led by the Spirit as sons of God (v. 14); (5) to cry to the Father in the spirit of sonship (v. 15); (6) to witness that we are the children of God (v. 16); and (7) to groan for

the full sonship, the redemption of our body (v. 23). (Rom. 8:4, footnote 2)

Second Timothy strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit was given to us, a spirit by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord's life-imparting grace (1:6-10). In the conclusion it blesses us by emphasizing the Lord's being with our spirit that we may enjoy Him as grace in order to stand against the downward current of the church's decline and carry out God's economy through His indwelling Spirit (1:14) and equipping word (3:16-17). (2 Tim. 4:22, footnote 1)

In the grievous days of the worsening of the church's degradation, what is needed is the eternal grace of God, which was given to us in eternity (2 Tim. 1:9) and is to be appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ, the Son of God, who is the very embodiment of the divine life, dwelling and living in our spirit. We need to exercise our spirit to enjoy the riches of this Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as His testimony, bearing all the divine realities (truths) according to God's economy. (2 Tim. 4:22, footnote 2)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," ch. 1

<b>Tuesday 7/2</b>
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**Related Verses**

**1 Cor. 6:17**

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

**Rev. 22:17**

**17** And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

**John 4:24**

**24** God is Spirit, and those who worship Him must worship in spirit and truthfulness.

**John 3:6**

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

**Gal. 5:16, 24-25**

16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

25 If we live by the Spirit, let us also walk by the Spirit.

**Phil. 1:19-21**

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,

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

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

**Related Reading**

["Joined to the Lord"] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only *of* life but *in* life (the divine life). Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

["One spirit"] indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God (John 3:6), who is now in us (1 Cor. 6:19) and is one with our spirit (Rom. 8:16). (1 Cor. 6:17, footnote 2)

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In Revelation 2 and 3 it was the Spirit speaking to the churches; here [in 22:17], at the end of the book, it is the Spirit and the bride, the church, speaking together as one. This indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord,

who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy. (Rev. 22:17, footnote 1)

"Come!" [in Revelation 22:17]...expresses the desire for the Lord's coming. Whoever hears this response also should say, "Come!" thus expressing a joint desire for the Lord's coming. (Rev. 22:17, footnote 2)

The Spirit and the bride, on one hand, desire that the Lord will come, and, on the other hand, yearn that the thirsty sinner also will come to take the water of life for his satisfaction. When we have a sincere desire for the Lord's coming, we also have an earnest concern for the sinner's salvation. (Rev. 22:17, footnote 3)

The thought of God marrying a corporate bride is not a human concept but the revelation of [the Bible], the divine book. Genesis 1 through Revelation 22 reveals that the "bachelor" God marries a city-lady composed of all His redeemed people. Thus, for eternity God has a wife; He is the married God. In type, a husband and wife are always one. Genesis 2:24 says, "They shall become one flesh." First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." The Lord and we are no longer two; we are truly one...A complete person is two halves. An unmarried brother is only a half. When he finds a sister who matches him and they are married, he becomes a whole. It takes two halves to make a whole melon. Without a counterpart we are like half a melon. The church as the bride of Christ is truly one with Christ. Christ is the first half, and we are the second half. This is the reason that the Hallelujah does not come until the end of Revelation. When the time has come for the marriage of the Lamb, the Hallelujah comes. The church life today

is a foretaste of that wedding day. We are happy because we are enjoying the foretaste of that wedding day. (*CWWL, 1973-1974*, vol. 1, "The Vision and Experience of the Corporate Christ," p. 470)

Further Reading: *CWWL, 1973-1974*, vol. 1, "The Vision and Experience of the Corporate Christ," ch. 2

**Wednesday 7/3****Related Verses****1 Cor. 15:45**

45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

**Rev. 21:2**

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**John 17:21**

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

**Eph. 4:4-6**

4 One Body and one Spirit, even as also you were called in one hope of your calling;  
5 One Lord, one faith, one baptism;  
6 One God and Father of all, who is over all and through all and in all.

**Rev. 19:7-9**

7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

**Rev. 21:9-10**

9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

**Related Reading**

There is a wonderful progression in the Bible...In Genesis 1:1 God was alone. Of course, God by Himself was rich, perfect, and complete, but He was a God without someone to match Him. God realized that it was not good for Him to remain alone, for He said that it was not good for the man whom He had made in His image to be alone (v. 26; 2:18). It was not good for God to remain as a “bachelor.” He desired to obtain a match, a counterpart.

One day God came into the man whom He had created. God was conceived in the womb of a virgin named Mary and was eventually born in the flesh (Matt. 1:18). When God was incarnated, He became God-plus. For this reason His name was not only God but Emmanuel, meaning “God with us” (v. 23)...Jesus is God with us, God-plus...In the four Gospels...we see that the revelation of God has progressed from the “bachelor” God to the incarnated God. (*CWWL, 1973-1974*, vol. 1, “The Vision and Experience of the Corporate Christ,” pp. 477-478)

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The third stage of the progressive revelation of God in the Bible is the redeeming God...The incarnated God went to the cross...By passing through crucifixion, He became the redeeming God...He conquered death, subdued death, and walked out of death. This was the resurrection of Christ, the incarnated God and the redeeming God.

The night after Christ resurrected from among the dead, He came to His disciples in a wonderful way...When He came and stood in their midst, He breathed into them and said, “Receive the Holy Spirit” (John 20:22). At that point He was no longer only the redeeming God; He became the indwelling God. In His resurrection He became the life-giving Spirit (1 Cor. 15:45b)...The Spirit as the indwelling God is the fourth stage of the revelation of God in the Bible.

In the fifth stage of the revelation of God, which is found in the last book of the Bible, God becomes the “married” God, meaning that He is incorporated with all His redeemed people. In Genesis 1 God is revealed as the “bachelor” God. In the four Gospels He is revealed as the incarnated God. At the end of the Gospels He is the redeeming God. In the Acts and the Epistles God becomes the indwelling God, the life-giving Spirit. Eventually, in Revelation He becomes the incorporated God.

Revelation 21:2 describes a city that is a bride. The holy city is a living city composed of all God's redeemed people...The names of the twelve tribes and the twelve apostles being on the city [vv. 12-14] signifies that all God's redeemed saints from both the Old Testament and New Testament times will be included in the city.

We do not need to wait until the end of Revelation to see the incorporated God. We can see the incorporated God as the Body of Christ in the Epistles. The Body is an incorporated entity [cf. 1 Cor. 12:12-13].

In the church life we enjoy God as He is revealed in every stage. Our God was and still is the God of creation, the incarnated God, the redeeming God, and the indwelling God. He is ultimately and consummately the incorporated God, and we are in His incorporation, which is the church life today as the foretaste of the New Jerusalem. Here in the incorporated God we enjoy the all-inclusive God in every stage. In the church life we sense the flow of the river of water of life, and we experience the foretaste of the New Jerusalem, the ultimate incorporation of God and man. (*CWWL, 1973-1974*, vol. 1, “The Vision and Experience of the Corporate Christ,” pp. 479-481, 483-484)

Further Reading: *CWWL, 1994-1997*, vol. 4, “The Divine and Mystical Realm,” ch. 1

**Thursday 7/4**

**Related Verses**

**1 Cor. 12:12**

12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

**Col. 2:6-7**

6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

**Acts 9:4-5, 15**

4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;

**John 14:23**

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**Col. 2:19**

19 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.

**Eph. 4:15-16**

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.

**Related Reading**

[“The Christ” in 1 Corinthians 12:12 refers] to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ. (1 Cor. 12:12, footnote 2)

[In Colossians 2:6] the One in whom we need to walk is the incorporated God. To receive Christ is to receive the Body-Christ, because Christ today is a corporate Body (1 Cor. 12:12). We need to receive this Christ. (*CWWL, 1973-1974*, vol. 1, “The Vision and Experience of the Corporate Christ,” p. 496)

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Regrettably,...many Christians today would say that they care only for Christ and not for the church...We can gain much more of the riches of Christ when we care for both Christ and the church. Thus, we need to pray, “Lord Jesus, I care for You, and I care also for Your Body, because I know that You are the Head and that the church is the Body. I cannot have the Head without the Body.” We should pray, “Lord Jesus, I know that today You are no longer only the individual Christ but also the corporate Christ, the Head with the Body. You are the Body-Christ. Therefore, Lord Jesus, I receive You as well as Your Body. I receive the Body-Christ, and I desire to walk in this Christ.”

It makes a great difference in our Christian life to walk in the corporate Christ. Most Christians today have been robbed of the riches of Christ. Most are spiritually poor and weak simply because they care only for Christ and not for the church.

Many of us in the Lord's recovery can testify that since the day we came into the church and began to care for the church, there has been a great difference in our spiritual life. We have the inner sense that we are rich. Everyone in the church is a spiritual billionaire; we are all rich.

We have been baptized into the Body, [so now] we need to see what the Body is. First Corinthians 12:12...does not end, as we might expect, by saying, “So also is the church.” It ends with the words *so also is the Christ*. “The Christ” at the end of this verse is the Body-Christ, Christ as the Body. First Corinthians 12:12 clearly reveals the fact that Christ is a Body with many members. This is the Body-Christ, the incorporated God.

Because we are in the Body and are part of the Body, we are enjoying the Body-Christ. Some believers may feel that there is no need to go to a meeting in order to

enjoy Christ. If they stay by themselves, they may enjoy a small portion of the individual Christ, but they will never enjoy the riches of the Body-Christ. In the meetings of the church every member of the Body has a portion of Christ. For this reason, we each need to open our mouth to release the riches of Christ within us. If we do not come to the meetings and open up our mouth to release the riches of Christ, we will have only our individual portion of Christ. We all need to share our portion of Christ and enjoy the portion of others.

This mutual sharing of Christ by all the members in the Body can be compared to the circulation of blood in our physical body...The more a member sends out blood to the rest of the body, the more blood comes into that member. The more we open up our mouth to release Christ, the more Christ comes into us. Therefore, we all need to release our portion of Christ in the meetings. (*CWWL, 1973-1974*, vol. 1, “The Vision and Experience of the Corporate Christ,” pp. 496-497, 490-491)

Further Reading: *CWWL, 1973-1974*, vol. 1, “The Vision and Experience of the Corporate Christ,” chs. 3-4

**Friday 7/5**

**Related Verses**

**Exo. 33:14-15**

**14** And He said, My presence shall go with you, and I will give you rest.

**15** And he said to Him, If Your presence does not go with us, do not bring us up from here.

**Exo. 13:21**

**21** And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.

**Exo. 33:12-13, 16-17**

**12** And Moses said to Jehovah, See, You say to me, Bring up this people; but You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have also found favor in My sight.

**13** Now therefore if I have found favor in Your sight, please let me know now Your ways, that I may know You, so that I may continue to find favor in Your sight. Consider also that this nation is Your people.

**16** For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?

**17** And Jehovah said to Moses, I will do this thing also that you have spoken; for you have found favor in My sight, and I know you by name.

**Psa. 119:105**

**105** Your word is a lamp to my feet And a light to my path.

**Jer. 23:29**

**29** Is not My word thus - like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?

**Related Reading**

In Exodus 33:12-17 Moses bargained with God for His presence to go with him and the people. God's presence is His way, the “map” that shows His people the way they should take (cf. John 14:6...; Heb. 11:8...). (Exo. 33:14, footnote 1)

In typology the cloud signifies the Spirit (1 Cor. 10:1-2 and footnote 4 of v. 1...), and the fire, for enlightening, signifies the Word of God (Psa. 119:105). Hence, the instant, living leading from God comes through either the Spirit or the Word. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1). Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night. In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day. (Exo. 13:21, footnote 1)

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The first governing principle is the presence of the Lord in the pillar of cloud and the pillar of fire...In these pillars, the presence of the Lord is the first governing principle. This factor relates to the gathering and to the activity or movement of the Lord's people. When, how, and where the Lord's people should move and act depend on the presence of the Lord revealed to them in the pillar of cloud and in the pillar of fire. In other words,

if we would go on to possess the land, we must do so by the presence of the Lord. If the presence of the Lord goes with us, we can enter and enjoy the land. You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord’s presence must go with them; otherwise, he would not go.

“My presence shall go with you.” This is quite a peculiar word. *The presence* shall go. It does not mean that He will go. *He will go* is one thing, and *His presence shall go* is another. Do you realize the difference?

Let me illustrate with a story. One time four or five of us who were serving the Lord together were going to a certain place. We all traveled together. One brother at that time, however, was not happy with us, yet he had no choice but to go. We all traveled on the same train: all but this one brother sat in car number one, and he sat by himself in car number two. He went with us, but his presence did not go with us. He left with us, he traveled with us, and he arrived with us, but his presence was not with us.

Many times the Lord will go with you, but His presence will not. Many times the Lord will truly help you, but be assured, He is not happy with you. You will receive His help, but you will lose His presence. He will bring you to your destination and He will bless you, but throughout the whole trip you will not sense His presence. *He will go with you, but His presence will not.* (*The All-inclusive Christ*, pp. 120-121)

The Angel of Jehovah is Christ as God’s sent One. The fact that God’s sent One went before the camp of Israel indicates that Christ was the One who was leading the people. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one. Christ and the leading Spirit cannot be separated (John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6). (Exo. 14:19, footnote 1)

Further Reading: *The All-inclusive Christ*, chs. 10-11; *Life-study of Exodus*, msg. 28

**Saturday 7/6**

**Related Verses**

**Exo. 31:3**

3 And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship,

**Col. 4:2**

2 Persevere in prayer, watching in it with thanksgiving,

**1 Pet. 2:5, 9**

5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

**Mark 6:30-32, 45-46**

30 And the apostles gathered together to Jesus and reported to Him all that they did and all that they taught.

31 And He said to them, Come by yourselves privately to a deserted place and rest a while. For there were many coming and going, and they did not even have opportunity to eat.

32 And they went away in the boat to a deserted place privately.

45 And immediately He compelled His disciples to step into the boat and go before to the other side, toward Bethsaida, while He sent the crowd away.

46 And after He said farewell to them, He went away to the mountain to pray.

**Related Reading**

The record in Exodus stresses strongly the infilling of the Spirit of God...The tabernacle was designed by God Himself. Yet...the tabernacle was not built by Him directly. It was built by His people who were filled with Him, that is, with His Spirit.

The Spirit of God is God Himself...The Spirit of God...is God reaching us. When He reaches us, the very reaching God is the Spirit. (*CWWL*, 1983, vol. 1, “Practical Talks to the Elders,” pp. 71-72)

God cannot build His dwelling place by Himself; He can do it only through willing and empty vessels. Whether the church is living and fresh and enriched depends on this one thing: that we are being filled continuously with the Triune God. For this, dear brothers, we need first the willingness and second the emptiness.

The third thing that we need is the instant, constant prayer. We must pray...We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God...We have to realize this. Then we will see our need of God and will pray constantly and instantly.

Elders in the church are not a special class; they do not have a special rank...Elders are just normal believers; they simply set a pattern for the rest of the believers to follow.

Thus, when the Bible tells us that all believers should pray unceasingly (1 Thes. 5:17), the elders should set an example. All that the New Testament charges the believers to do, the elders should do...Since you are taking the lead, you should carry out all that is commanded by God; all believers may not be able to do this, but you should.

If you are short of willingness, short of emptiness, short of prayer, I cannot help you. Nor can you be of help to others...We should pray, “Lord, by Your mercy I am willing. In Your grace I am empty. I am open to You with utter emptiness. I do not want to hold on to anything of my past experiences. I want to be fresh.” All the time, unceasingly, pray to be filled with Him. Then you will experience wisdom, understanding, and knowledge coming to you like a tide. You will be under the flooding of divine wisdom, divine understanding, and divine knowledge. You will know how to contact the saints with the divine nature, how to supply them with Christ, how to build them up with the redemption of Christ and with God’s judgment. You will also have an inner ability to build up the saints in transformation and in the church life; not just to build them in character but to build them up as a dwelling place for God.

The crucial lack is this continuous prayer on the part of all the elders, whatever the locality. You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church. The Christian life is a life of prayer. (*CWWL*, 1983, vol. 1, "Practical Talks to the Elders," pp. 74-75, 77)

Concerning persevering in prayer, I wish to say...that we need to be willing to make a deal with the Lord, even to make a vow to Him, that we will be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living person of Christ becomes our experience and enjoyment. (*Life-study of Colossians*, second edition, pp. 573-574)

Further Reading: *CWWL*, 1983, vol. 1, "Practical Talks to the Elders," ch. 7; *Life-study of Colossians*, msg. 65

**Lord's Day 7/7**

### Related Verses

#### **Eph. 6:18**

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

#### **Eph. 4:23**

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

#### **Rom. 15:16**

16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

#### **Titus 3:5**

5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

#### **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.

#### **Rev. 21:11**

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

#### **Rev. 22:17**

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

#### **Further Reading:**

Further Reading: *Life-study of Colossians*, msg. 46

### **Churchwide Truth Pursuit of Hebrews (Week 20)**

#### **Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 7:11-19

Assigned Reading: *Life-study of Hebrews*, msg. 35-36

#### **Level 2—Hebrews Topical Study**

Crucial Point: Solid Food and the Word of Righteousness

Scripture: Heb. 5:11-6:9

Assigned Reading: *Life-study of Hebrews*, msg. 29, 58-60

Supplemental Reading: *Everyone Speaking the Word of God*, ch. 4

Questions:

1. What is the difference between milk and solid food?
2. What is the word of righteousness and why is it for the full-grown and not the infant?
3. In Heb. 5:14, what does it mean to have our "faculties exercised for discriminating between both good and evil?"
4. Based on Heb. 5:11-14, what are a couple of possible reasons that we are inexperienced in the word of righteousness?

#### **Hymn: #1195**

5 This God-man, Christ, went to the cross and died,  
By death He ended knowledge, the old man.  
Things negative forever crucified,  
Death He subdued, a new life He began!

6 From death He resurrected and became  
The living Spirit to give life to us.  
When we believe and call upon His name;  
This living Spirit comes to dwell in us.

7 By this the very Triune God is now  
The living Spirit mingling deep within.  
Our spirit joins in oneness; this is how  
We are one spirit evermore with Him.

8 'Tis by this Spirit that we walk and act,  
We have our being, think, and see all things;  
We're now within this Spirit! What a fact!  
This Spirit to us all God's fullness brings!

9 So now we have to set our mind on Him;  
Each day, each hour, our mind on Him must be;  
That by this Spirit we'd be saved within  
By life and reign in life eternally.

10 'Tis by this Spirit that we shall be freed  
From Sin whose law inside us death would bring.  
Our mortal bodies will have life indeed;  
Thus sanctified we'll be in everything.

11 This Spirit shall transform our natural life,  
Save us from self, build us in one new man,  
Till we're conformed to be like Jesus Christ,  
Thus finishing our God's eternal plan.