

Monday 12/9

Related Verses

Matt. 9:20-22

20 And behold, a woman who had been suffering from a hemorrhage for twelve years approached from behind and touched the fringe of His garment,

21 For she said within herself, If only I touch His garment, I will be healed.

22 And Jesus, turning and seeing her, said, Take courage, daughter; your faith has healed you. And the woman was healed from that hour.

Num. 15:38-40

38 Speak to the children of Israel and tell them to make for themselves fringes on the borders of their garments throughout their generations and to put on the fringe of each border a cord of blue.

39 And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them; so that you do not seek after your own heart and your own eyes, according to which you committed fornication.

40 And that you shall remember and do all My commandments and be holy to your God.

Matt. 14:36

36 And they begged Him that they might only touch the fringe of His garment. And as many as touched were completely healed.

Luke 8:45-48

45 And Jesus said, Who is the one who touched Me? And when all denied it, Peter said, Master, the crowds are pressing and crushing You.

46 But Jesus said, Someone touched Me, for I perceived that power had gone out from Me.

47 And when the woman saw that she had not escaped notice, she came trembling and fell down before Him and declared before all the people the reason why she had touched Him and how she had been instantly healed.

48 And He said to her, Daughter, your faith has healed you. Go in peace.

Heb. 12:2

2 Looking away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Related Reading

In Matthew 9:20-22 Christ is revealed as the One with heavenly-ruled deeds—the fringe of His garment.

According to Numbers 15:38-40, Israelite males had to wear a blue fringe on their garments, a ribbon in the color of blue. (Blue signifies heavenliness.) This meant that their lives, their walk, were restricted by a heavenly limitation. They were ruled, governed, and restricted by heavenly regulations...Garments signify virtue in human behavior. The Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection. In the human virtue of the Lord Jesus there was healing power. Therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed. Out of Christ's heavenly-ruled deeds comes the virtue that becomes the healing power (Matt. 14:36). (*The Conclusion of the New Testament*, pp. 2789-2790)

To touch the fringe of the Lord's garment was to touch the Lord Himself in His humanity, in which God was embodied (Col. 2:9). By such a touch His divine power was transfused into the touching one through the perfection of His humanity and became her healing. God, who dwells in unapproachable light (1 Tim. 6:16), became touchable in Christ through His humanity for her salvation and enjoyment.

As a pleasant person, Christ is...the One with healing power in the beauty of His human virtues. We who believe in Him, love Him, and read His word have been healed by His human virtue. The more we contact Him in prayer, the more we are healed...As we see Christ in His heavenly-ruled deeds and activities and contact Him, we are healed, transformed. This is our experience when we touch the fringe of the Lord's garment. This fringe is the totality of all the Lord's human virtues, and this totality issues in healing power. In this healing power there is a transforming element that changes our character.

This woman was healed through faith. Today the faith through which we are healed is the faith that is infused into us by Christ's attractiveness as we behold Him. (*The Conclusion of the New Testament*, p. 2790)

[The woman said], "If I touch even His garments, I will be healed. And immediately the fountain of her blood was dried up, and she knew in her body that she was cured of the affliction." [Mark 5:28-29]...Sickness is an oppression exercised over the sick by the devil. Hence, the Slave-Savior's healing was a saving service rendered to the suffering victim so that she might enjoy relief and release from the evil one's oppression (Acts 10:38).

Because a crowd was pressing upon the Slave-Savior, it was difficult for the genuine seekers to touch Him. Nevertheless, this woman found a way to touch Him, and when she did so, she was healed...The Lord had the inner sense that His virtue, His power, had gone out of Him and had been transfused into someone else. This was the reason He asked who it was that had touched His garments...The pressing crowd received nothing from the Savior, but the woman who touched Him was healed.

Her disease signifies the leaking out of life...From the time of man's fall, every descendant of Adam has been sick in this way. As fallen sinners, we all are afflicted with the leaking out of our life essence. Because of this affliction, every descendant of Adam, every fallen sinner, is dying day by day...If you consider today's society, you will realize that with every sinful person there is the illness of the leaking out of the life essence. (*Life-study of Mark*, 2nd ed., pp. 152-153)

Further Reading: *The Conclusion of the New Testament*, msgs. 269—270

Tuesday 12/10

Related Verses

Psa. 23:1-3

1 Jehovah is my Shepherd; I will lack nothing.

2 He makes me lie down in green pastures; He leads me beside waters of rest.

3 He restores my soul; He guides me on the paths of righteousness For His name's sake.

1 Tim. 1:4

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

John 21:15

15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

Rom. 12:2

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

John 7:38

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

Rom. 8:4

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.

Matt. 9:36

36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Related Reading

The Lord Jesus considered the people as sheep and Himself as the Shepherd [Matt. 9:36]. When Christ came to the Jews the first time, they were like lepers, paralytics, the demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. Therefore, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. As such a Shepherd, the Lord Jesus did miracles to take care of the needy ones [Matt. 11:5]...This is the compassion exercised by the Lord as their Shepherd to take care of them. As a minister of the Lord, we should learn how to be concerned for the needy ones. (*The Conclusion of the New Testament*, pp. 2790-2791)

[Psalm 23] tells us that Christ's shepherding of us is in five stages. The first stage is of the pastures and the waters of rest (v. 2). Pasture and waters are for our nourishment, including cherishing and enjoyment. The second stage is the stage of the paths of righteousness (v. 3). The paths of righteousness indicate our walk. After we enjoy Christ, are filled up with Christ, and are nourished by Christ, we walk on the paths of righteousness. [In] the third stage...Christ's shepherding leads us through the valley of the shadow of death [v. 4]. The fourth stage is the battlefield (v. 5), where we are fighting against the adversaries. At the battlefield a table, a feast, is spread for us. Finally, the last stage is to dwell in the house of God all the days of our life (v. 6).

The resurrected Christ shepherds us first in the initial stage...Because He is our Shepherd, we will lack nothing (Phil. 1:19b). Right after we were saved, we entered into this first stage of enjoyment. In John 21 the Lord Jesus asked Peter if he loved Him. When Peter said that he did love the Lord, the Lord charged him to feed His lambs (v. 15). We need to be like nursing mothers to cherish and feed the little ones under our care (1 Thes. 2:7).

He also leads us to waters of rest (Psa. 23:2b; 1 Cor. 12:13b). The green pastures are Christ...The Spirit is the restful waters. When we go to take care of the new ones, we must not only feed them with Christ but also help them to drink of the Spirit. We must help them to call on the name of the Lord and to pray. This is to help them to drink the Spirit by exercising their spirit.

Psalm 23:3 says, "He restores my soul; / He guides me on the paths of righteousness / For His name's sake." This is the second stage of revival and transformation...To restore our soul is to revive us. Restoring also includes renewing and transforming. This corresponds with the New Testament teaching in Romans 12:2 which says that we need to be transformed by the renewing of the mind, which is the leading part of our soul. Christ in His shepherding restores—revives and transforms—our soul.

When we drink of the life-giving Spirit as the living water, we will flow out, not just one river but many rivers (John 7:38). There is a river of the proper humanity, a river of kindness, a river of love, a river of patience, etc. We need many rivers.

He guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). Righteousness can be fulfilled only by those who walk according to their spirit. We have three parts—body, soul, and spirit (1 Thes. 5:23). We should not do things according to our body, because it is full of lusts. We should not do things according to our soul, because it is full of opinions. Instead, we should do things according to our spirit. When we walk according to the spirit, we fulfill the righteous requirement of the law. (*Life-study of the Psalms*, pp. 139-143)

Further Reading: *Life-study of the Psalms*, msgs. 11—12; *CWWL, 1994–1997*, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

Wednesday 12/11

Related Verses**Psa. 23:4-6**

4 Even though I walk Through the valley of the shadow of death, I do not fear evil, For You are with me; Your rod and Your staff, They comfort me.

5 You spread a table before me In the presence of my adversaries; You anoint my head with oil; My cup runs over.

6 Surely goodness and lovingkindness will follow me All the days of my life, And I will dwell in the house of Jehovah For the length of my days.

2 Tim. 4:22

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

2 Cor. 12:7-10

7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

8 Concerning this I entreated the Lord three times that it might depart from me.

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Christ as the One with the Heavenly-ruled Deeds, Our Shepherd, Our Rest, and the Sower

10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

Gen. 14:18-20

18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

19 And he blessed him and said, Blessed be Abram of God the Most High, Possessor of heaven and earth;

20 And blessed be God the Most High, Who has delivered your enemies into your hand. And Abram gave him a tenth of all.

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

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death (Psa. 23:4). Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us (2 Tim. 4:22). This means that we experience His presence. For Him to be with us is for us to enjoy His presence. His presence is a comfort, a rescue, and a sustaining power to us when we are walking in the valley of the shadow of death. (*Life-study of the Psalms*, p. 144)

We human beings cannot avoid having troubles as we live on this earth...Some saints may have children who are crippled. This brings these saints into the valley. A brother may be an elder in a locality, and the Lord may suddenly bring in another elder, with whom it is difficult for this brother to coordinate. This other elder then becomes the valley of the shadow of death to the first elder. He cannot quarrel with this other elder, or he will offend his spirit. He has to keep the one accord with him. Also, his spirit will not allow him to withdraw. He has to stay in the valley to suffer. These are examples of the valley of the shadow of death.

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley...We do not fear evil,

because He is with us. Second Timothy 4:22 says that the Lord is with our spirit. The Lord is not merely within us in a general way, but He is in our spirit in a particular way. If we have had the proper experience in the valley, we can testify that it was a place for us to enjoy the Lord's presence in such a close way.

The fourth stage [is] the deeper and higher enjoyment of the resurrected Christ (Psa. 23:5). The Lord spreads a table—a feast—before us in the presence of our adversaries (1 Cor. 10:21). The Lord's table is a feast. Every Lord's Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us. We Christians have to fight. Otherwise, we will be defeated. There may be adversaries in our business, in our home, and even in the church. On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory. If we are defeated during the week, it will be difficult for us to enjoy the Lord's table that much. We need to fight the battle in the Lord all week long before we come to the Lord's table. Then we will be able to have a rich enjoyment of the Lord as our feast at His table.

Psalm 23:6 speaks of the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah. Surely goodness and lovingkindness will follow us (the grace of Christ and the love of God will be with us—2 Cor. 13:14) all the days of our life (in the present age). *Goodness* refers to the grace of Christ, *lovingkindness* refers to the love of the Father, and *follow* refers to the fellowship of the Spirit. Second Corinthians 13:14 reveals the move of the Triune God for us to enjoy all His riches. The grace of the Son, the love of the Father, and the fellowship of the Spirit are with us.

Eventually, this enjoyment will usher us into the house of God. We will dwell in the house of Jehovah (the church and the New Jerusalem—1 Tim. 3:15-16; Rev. 21:2-3, 22) for the length of our days (in the present age and in the coming age and in eternity). (*Life-study of the Psalms*, pp. 144-147)

Further Reading: *CWWL, 1969*, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 5; *CWWL, 1994-1997*, vol. 5, "The Vital Groups," chs. 4, 6, 9

Thursday 12/12

Related Verses**Matt. 11:28-30**

28 Come to Me all who toil and are burdened, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

30 For My yoke is easy and My burden is light.

Heb. 4:9-10, 12

9 So then there remains a Sabbath rest for the people of God.

10 For he who has entered into His rest has himself also rested from his works, as God did from His own.

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.

John 5:39-40

39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

40 Yet you are not willing to come to Me that you may have life.

Isa. 30:15a

15a For thus says the Lord Jehovah, the Holy One of Israel, In returning and rest you will be saved;

Related Reading

Christ is rest. If we take Christ as our wisdom, we may become very busy. For this reason, taking Christ as our wisdom needs to be balanced by taking Him as our rest.

The Lord Jesus sounded out a call to come to Him for rest from being burdened to toil. The toil mentioned in Matthew 11:28 refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. Thus, the Lord calls the toiling ones to come to Him for rest. Rest refers not only to being set free from the toil and burden under the law and religion

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or under any work and responsibility but also to perfect peace and full satisfaction. (*The Conclusion of the New Testament*, p. 2792)

In Matthew 11:29 the Lord Jesus gives us the way to rest...The Lord's yoke, His way of living, is a rest, but our yoke is a burden. Therefore, we should not take our yoke. Rather, we should take the Lord's yoke, His way of living.

The Lord's yoke is to take the will of the Father...The Lord Jesus lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Therefore, He asks us to learn from Him. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God's will (11:29a; 1 Pet. 2:21).

The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest, not anything merely outward in nature. The hardest thing is to rest in our souls. People lose sleep because their soul is bothered. Yet by taking the Lord's yoke and learning from Him, we share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (*The Conclusion of the New Testament*, p. 2793)

God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked!...The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. The Greek word rendered "easy" means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In Matthew 11:29 the Lord told us to learn from Him. He is meek and lowly in heart. To be meek, or gentle, means not to resist any opposition, and to be lowly means not to esteem oneself highly. Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself.

Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls.

If we are opposed as we minister, and we resist, we will not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we will have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we will have rest in our souls. (*Life-study of Matthew*, 2nd ed., pp. 372-373)

Further Reading: *Life-study of Matthew*, msgs. 29, 31, 36

Friday 12/13**Related Verses****Matt. 13:3**

3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

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 Cor. 3:7, 9

7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Pet. 1:23

23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

1 John 3:9

9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

2 Pet. 1:3-4

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

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

The Gospel of Matthew begins with the Son of David (1:1) and ends with the Triune God (28:19). In between...we have the Sower (13:3). The Lord Jesus clearly considered Himself a Sower...In teaching the truth and in preaching the gospel, He was a Sower, and His life was a life of sowing. As the Sower, the Lord Jesus was the Distributor of the divine life.

The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God. Christ has sown Himself as the seed of life into us (vv. 4a, 8). Christ is the seed signified by the word (v. 19), and we, the chosen ones of God, are the soil...Therefore, Christ as the word is the seed of life sown into us as the soil. (*The Conclusion of the New Testament*, p. 2801)

Christ came to earth not only to be with us but also to be sown into our being. Through incarnation He became the seed of life, and in His ministry He sowed this seed into others. This means that He sowed Himself as the embodiment of the Triune God into His believers. As the Sower, Christ has sown Himself as the seed of life into our hearts so that He may live in us, grow in us, and be expressed from within us.

Just as the seed of life is planted into the earth, is mingled with the element of the earth, and grows together with the earth to produce the plant, Christ has sown Himself as the seed of life into us as the earth and both He and we grow together. He as the life seed has a certain kind of element, and we as the growing earth also have a certain kind of element, and the two mingle together and grow together to be one plant. This is the Body of Christ constituted with the divine life mingled

with humanity. The Body of Christ in reality is a plant growing out of Christ as the life seed into the human heart as the growing earth.

We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings. This vision is the very heart of the Lord's recovery, for it is related to the desire of the Lord's heart...He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression. Christ, the embodiment and expression of the Triune God, has sown Himself into our being. (*The Conclusion of the New Testament*, pp. 2801-2802)

Christ is the seed, and we are the soil with the nutrients for the growth of the seed. Christ in resurrection, Christ as the life-giving Spirit, has sown Himself into us not simply to stay in us but to grow in us. The growth of Christ in us equals the building.

The Christ who has sown Himself into us is now doing a particular work in us—the work of making His home in our inner being, in our hearts (Eph. 3:17). This is building, and it is carried out through the mingling of divinity with humanity. Such a building is mentioned in John 14:23: “If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him.” This abode is not only for the Triune God but is also for us. Hence, it is a mutual abode.

Christ...builds the church not merely by saving sinners and making them believers and members of Himself but by building Himself into them.

God is working Himself in Christ into us to make a house...This house will be both God's house and our house, a mutual abode. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up to be one entity, and this entity will be the New Jerusalem...Our need [today] is for God to carry out His building work within us. (*Life-study of 1 & 2 Samuel*, pp. 191-193)

Further Reading: *Life-study of 1 & 2 Samuel*, msgs. 29—30

Saturday 12/14

Related Verses

Eph. 3:16-17

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

2 Pet. 1:5-11

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Related Reading

The Bible tells us that God is working in us and that Christ is living in us. However, the Bible uses a very striking term—build—to denote God's work in us...Christ's making His home in our hearts involves building. If we would make a home, we must first build a house. To make a home implies being settled in a particular place. However, if we would be settled, we must have a house. The words *that Christ may make His home* [Eph. 3:17] are a strong indication that He is doing a work of building in us. Christ is building a home in our inner being.

[In] John 14:23...the Lord Jesus said, “If anyone loves Me,...My Father will love him, and We will come

to him and make an abode with him.” The words *make an abode* in this verse equal *make His home* in Ephesians 3:17. The Triune God has come into us to do a building work with Himself as the element and also with something from us as the material. The word concerning building in these verses implies that God's building Himself in Christ into us has very much to do with what we are. (*Life-study of 1 & 2 Samuel*, pp. 196-197)

[In] the parable of the sower in Matthew 13, the seed [divinity] is sown into the soil [humanity] to grow with the nutrients in the soil. This seed...grows with itself and the nutrients in the soil...The produce is a composition of elements from both the seed and the soil. Here we see an important spiritual principle. In order to grow, the seed must be sown into good soil.

We have within us certain nutrients created by God as a preparation for His coming into us to grow in us. God has created the human spirit with the human nutrients.

The seed that has been sown into us is Christ as the embodiment of the Triune God. The rate at which the seed grows within us depends on the nutrients afforded by us. The more nutrients we supply, the faster the seed will grow and the more it will flourish.

According to the Bible, growth equals building. The Lord Jesus declared, “I will build My church” (Matt. 16:18). This building takes place by the growth of the divine seed within us.

The Triune God, the source of life, has sown Himself in Christ as a seed into our being. Once this seed comes into us, it meets something within us—our spiritual nutrients—and it begins to grow...Matthew 13 indicates that only the good soil (vv. 8, 23) affords the adequate nutrients for the growth of the divine seed.

Since God's building Himself in Christ into us depends not only on Himself as the element but also on the nutrients supplied by us, we need to be strengthened into our inner man...If we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied. Then Christ will make His home in our inner being.

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[In Ephesians 3] Paul prayed that the Father would strengthen us with power through His Spirit into our inner man. This power, referred to in Ephesians 1:19-22, is the power that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ's feet, and gave Christ to be Head over all things to the church. Such power operates in us (3:20), and with it God strengthens us for His building. The Spirit through whom God strengthens us is the consummation of the processed Triune God. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients. Through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being. (*Life-study of 1 & 2 Samuel*, pp. 197-198)

Further Reading: *CWWL, 1994–1997*, vol. 3, “The God-man Living,” ch. 13

Lord's Day 12/15**Related Verses****Matt. 13:18-23**

18 You therefore hear the parable of the one who sowed.

19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.

20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;

21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.

22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.

23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

Hymn: #1299

1 Man's Creator has a purpose
For our being here on earth.
In His image we're created,
To express His rule on earth.
But man fell to Satan's tempting;
Thus God's goal was hid from view.
Still our God will have His kingdom,
For His Son will see it through.

2 Jesus Christ will get His kingdom
Notwithstanding Satan's plans;
He's obtaining something real by
Growing in the hearts of man.
Nothing like religion teaches:
“You must wait until you die”—
For the kingdom Christ is building,
Is on earth before our eyes.

3 His Son, Jesus, is our Savior.
Once in human form He came.
Now as Spirit He can enter
As the breath of life to man.
As a seed within our spirit
Christ takes root and starts to grow,
Spreading in our inmost being
Till His life we come to know.

4 Time is short, oh, brothers, hear it,
Christ is longing for His Bride.
We can hasten His returning
Simply by the growth in life.
No more struggling, no more striving,
Simply turn to Christ within.
See the seed begin to blossom.
Growing fully into Him.

5 Jesus Christ will get His kingdom
Just by growth—the normal way.
Not an instant transformation;
Growth goes on from day to day.
This life-seed is all-inclusive—
Everything we'll ever need;
Yes, our God's eternal purpose
Is within this precious seed.

Further Reading:

Further Reading: *Christ and the Church Revealed and Typified in the Psalms, Chapter 5*

Churchwide Truth Pursuit of Hebrews**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: None
Assigned Reading: None

Level 2—Hebrews Topical Study

Crucial Point: None
Scripture: None
Assigned Reading: None
Supplemental Reading: None
Questions: None