

*Christ as the Feast of Tabernacles and as the Spirit Flowing out of the Believers as Rivers of Living Water***Monday 2/3****Related Verses****Lev. 23:39, 43**

39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.

43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.

John 7:2

2 Now the Jews' Feast of Tabernacles was near.

John 6:4

4 Now the Passover, the feast of the Jews, was near.

Deut. 16:13-15

13 You shall hold the Feast of Tabernacles for seven days after your ingathering from your threshing floor and your winepress.

14 And you and your son and daughter, and your male servant and female servant, and the Levite and the sojourner and the orphan and the widow who are within your gates shall rejoice in your feast.

15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.

Related Reading

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ. The Passover, the first feast of all the feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our spiritual life. The entire Christian life should be a feast...The Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps

us to enjoy the Lord. Eventually, our suffering becomes our feasting. This is why Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table. (CWWL, 1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 388)

In this Feast [of the Passover] the main enjoyments were the passover lamb with its blood for redeeming and its flesh for fighting and walking, and the unleavened bread, signifying a sinless living (Exo. 12:5-8)...The blood redeemed the children of Israel judicially, and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to walk out of Egypt organically. Christ today is the Lamb with His blood for redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt. At the same time, we also eat Christ as the unleavened bread, signifying that we are living a sinless life.

In the enjoyment of Christ we must eat His flesh and drink His blood so that we may have His eternal life (John 6:54) and eat Him as the heavenly bread so that we may live forever (v. 58) through His word, which is spirit and life to us (v. 63). In John 3 we see that Christ as the Bridegroom, who is above all things (vv. 29-31), speaks the words of God to spread God. Following the spreading of God, He gives the Spirit without measure (v. 34). Then He gives the eternal life (v. 36).

John in his Gospel refers to first the Feast of the Passover as the beginning of our enjoyment of Christ for the initiation of God's redemption judicially

Then he also refers to the Feast of Tabernacles, signifying the consummation of God's full salvation organically. After the full harvest of their crops from the good land, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). Actually, their coming

together was a real picture of blending. All the people of Israel were required to go to Jerusalem three times a year for this blending. The last time was in the fall after the harvest to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land. Everyone had a tent, and God had a tabernacle among these tents, so the Feast of Tabernacles was a remembrance of God's story. This points to what the Lord said when He established His table. He told us to eat the bread and drink the wine in remembrance of Him (Luke 22:19-20). The Lord's table is a remembrance just as the Feast of Tabernacles was a remembrance. (CWWL, 1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 388-389)

Further Reading: CWWL, 1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 6

Tuesday 2/4**Related Verses****Heb. 11:1, 8-10, 13 (9, 10)**

1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.

9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;

10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.

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

3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Related Reading

This is the city of the living God, the heavenly Jerusalem (12:22), the Jerusalem above (Gal. 4:26), the holy city, New Jerusalem (Rev. 21:2; 3:12), which God has prepared for His people (Heb. 11:16), and the tabernacle of God, in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (Heb. 13:14). (Heb. 11:10, footnote 1)

This Feast [of Tabernacles] is a reminder that today people are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Although the New Jerusalem will be solidly built with gold, pearls, and precious stones, it will be called a tabernacle. The New Jerusalem is the tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not settled yet. When they enter into the New Jerusalem in the new heaven and new earth, they will no longer be living in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced...The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us. We lived in tents, and He lived in a tabernacle. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth. That will be the real consummation of all the harvest of our experience of God.

The Feast of Tabernacles, which was the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), was for Israel's enjoyment of the rich produce of the good land at its harvest time for their satisfaction.

Christ is our good land with all its produce for our enjoyment and satisfaction...The Feast of Tabernacles was just a type of Christ as the reality. That feast did not satisfy them, so on the last day the Lord cried out that whoever is thirsty, unsatisfied, should come to Him to drink for their real satisfaction.

This indicates that the people who held the Feast of Tabernacles were not satisfied; the real satisfaction was to receive Christ and drink of Him so that they would be not only satisfied but also overflowing with rivers of living water. This overflow of the riches is the expressed riches, the fullness. Originally, all the riches were contained in God, but now they become our enjoyment to such an extent that they overflow to express the riches of our enjoyment of God.

The New Jerusalem is called the tabernacle [Rev. 21:3], indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction.

The word Tabernacles in the title of the Feast of Tabernacles implies the thought of remembrance, that is, the Israelite keepers of the Feast of Tabernacles should remember that their forefathers dwelt in tents (tabernacles) in their wandering in the wilderness.

Similarly, even the New Jerusalem is called the tabernacle of God (vv. 2-3) for the remembrance of the overcomers, who dwelt also in tents, in the first stage of the New Jerusalem in the kingdom age.

The New Jerusalem will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers. This will be the real Feast of Tabernacles. (CWWL,

1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 389-391)

Further Reading: Watchman Nee, *The Life of the Altar and the Tent* (booklet)

Wednesday 2/5

Related Verses**Gen. 12:7-8**

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.

8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

Gen. 13:3-4, 18

3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.

18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

Heb. 11:9

9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;

Gal. 3:7

7 Know then that they who are of faith, these are sons of Abraham.

Related Reading

An altar means that we do not keep anything for ourselves. An altar means that we realize that we are here on earth for God. An altar means that our life is for God, that God is our life, and that the meaning of our life is God. So we put everything on the altar. We are not here making a name for ourselves; we are

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putting everything on the altar for the sake of His name.

After Abraham built an altar to the Lord at Moreh, he traveled through the land...[and] came to a place that was between Bethel and Ai...Here...Abraham built another altar (Gen. 12:8; 13:3-4). Bethel means “house of God,” and Ai means “a heap of ruins.” Bethel and Ai stand in contrast one to another...This contrast...means that in the eyes of the called ones only God’s house is worthwhile. Everything else is just a heap of ruins. The principle is the same with us today. On the one hand, we have Bethel, God’s house, the church life. Opposite to this is a heap of ruins. Everything that is contrary to the church life is a heap of ruins...With Abraham, the primary matter was to consecrate everything to God, to worship and serve God, and to have fellowship with God. Only then did Abraham pitch a tent for his living. Abraham’s dwelling in a tent indicated that he did not belong to the world but was a testimony to the people (Heb. 11:9). (*Life-study of Genesis*, pp. 556, 558-560)

Later, Abraham removed his tent to Hebron, which means fellowship (Gen. 13:18)...By Abraham’s pitching a tent God had a place on earth where He could communicate and fellowship with man. His tent brought God from heaven to earth.

Do not think that this matter of a tent is a small thing. Later, when Abraham’s descendants were called out of Egypt and entered into the wilderness, God commanded them to build a tent, and in front of the tent He commanded them to build an altar (Exo. 26:1; 27:1). There, in Exodus, we see an altar with a tent, a tabernacle. That tabernacle was God’s house on earth...Abraham’s tent was a prefigure of the tabernacle built by Abraham’s descendants in the wilderness as the dwelling place for God and for the priests. Here in Genesis we see a priest named Abraham who lived with God in his tent. At the side of this tent there was an altar.

Whenever we answer God’s calling and God reappears to us and we build an altar for God, telling Him that everything we are and have is for Him, we shall immediately erect a tent. Spontaneously, people will see that this is an expression, a declaration, that we do not belong to this world. By pitching a tent we declare that we belong to another country...We do not like this country, this earth, this world. We expect to come into another country. We are sojourning by faith as in a strange country (Heb. 11:9).

Hebrews 11:10 says that Abraham “waited for the city which has the foundations, whose Architect and Builder is God.” This city which has foundations is undoubtedly the New Jerusalem, which has solid foundations laid and built by God (Rev. 21:14, 19-20). While Abraham was living in a tent without any foundations, he was looking and waiting for a city with foundations. But I do not believe that Abraham knew that he was waiting for the New Jerusalem. Even many Christians do not know that what they are waiting for is the New Jerusalem. But we have to be clear that we are living in the tent of the church life today, waiting for its ultimate consummation, which will be the New Jerusalem—the city of God with foundations.

Abraham’s tent was a miniature of the New Jerusalem, which will be the ultimate tabernacle of God in the universe (vv. 2-3). (*Life-study of Genesis*, pp. 560-562)

Further Reading: *Life-study of Genesis*, msg. 41

Thursday 2/6

Related Verses

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.

Rev. 21:6

6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

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.

2 Cor. 3:17-18

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

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.

Related Reading

Resurrection was for the man Jesus to get out of His human shell and to release the divine life, and this resurrection is called glorification. Before Christ was thus glorified, the Spirit was not yet. When John said “the Spirit was not yet” [John 7:39], he meant that the Spirit was not yet to flow out of the believers as rivers of living water [v. 38]...Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (1 Cor. 15:45b; Rev. 21:6; 22:17c). God is a Spirit, and the second of the Triune God in the flesh became a life-giving Spirit. Prior to Christ’s resurrection God was a Spirit but not a life-giving Spirit. Before Christ’s death and resurrection God had no way to enter into man to be man’s life. Between man and God there were a number of negative things as obstacles. According to the typology seen in Genesis, the way to God as the tree of life was closed by the requirements of God’s glory, God’s holiness, and God’s righteousness (Gen. 3:24;

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see *Life-study of Genesis*, msg. 21). A fallen, sinful, unclean man was altogether unable to take the tree of life, to take God in as life, until Christ's death fulfilled these requirements. (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," pp. 130-131)

Hebrews 10 reveals that the death of Christ opened the way, a new and living way, so that we can go into the Holy of Holies to partake of God as the tree of life (vv. 19-20). In His death He fulfilled all the requirements of God's glory, holiness, and righteousness; then in resurrection He changed in form to be the life-giving Spirit. This was absolutely for the organic union between God and man—to bring God into man and to bring man into God in His resurrection. Today we can take the tree of life and drink the water of life so that the Triune God can flow out from our innermost being as rivers of living water.

The Spirit began to flow from Genesis 1:2. Right after God came to create, the Spirit began to move. That is the beginning of the very current of the Bible through its entire sixty-six books. This current is consummated in Revelation 22:17, which speaks of "the Spirit." Thus, the flow of the Spirit began in Genesis 1:2 and will consummate in Revelation 22:17. In between these two ends of the Bible is a long current...The history of God among man and within man is a current of the flow of the Spirit. The definition of the Spirit includes the entire history of God's move among man and within man. If we see this, we will understand the Bible intrinsically and get the real significance of the Bible.

Now the Spirit has become the life-giving Spirit. This life-giving Spirit is a wonderful One who came into being through two "becomings." The first becoming was God becoming a man (John 1:14). He became the last Adam and was called by the name Jesus. Then this man became the life-giving Spirit (1 Cor. 15:45b). These are two big events in human history and also in God's history. In the history of the entire universe, nothing could be bigger than God's incarnation. That was God becoming a man. Then

after thirty-three and a half years this man became something else. He was God, He became a man, and this man became a life-giving Spirit.

The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. So this Spirit today is the consummation of the Triune God. (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," pp. 131, 136-137, 139)

Further Reading: *CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," ch. 2

Friday 2/7**Related Verses****John 20:22**

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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.

John 14:19-20

19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 15:4-5

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Related Reading

The Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49...In Acts 2 the

Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. (John 20:22, footnote 1)

The Lord is the Word, and the Word is the eternal God (John 1:1). In the Gospel of John, the Word passed through a long process and eventually became the breath, the pneuma, that He might get into the believers [20:22]. For the accomplishment of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (v. 29), to declare God to man (v. 18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Originally, He was the eternal Word. Through His incarnation He then became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and to do everything for the completion of God's building.

In John 20:22 the Spirit as the breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself as life and everything into them. Thus, all that He had spoken in chapters 14 through 16 was fulfilled.

As falling into the ground to die and growing out of the ground transforms the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection, He "became a life-giving Spirit" (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the

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realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (v. 19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (v. 20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). It is as the Spirit that He came to meet with His brothers as the church to declare the Father's name to them and to praise Him in their midst (Heb. 2:11-12). It is as the Spirit that He can send His disciples with His commission, with Himself as life and everything to them, in the same way that the Father sent Him (John 20:21). Hence, the disciples are qualified to represent Him with His authority in the fellowship of His Body (v. 23) for the carrying out of His commission. (*Life-study of John*, 2nd ed. pp. 531-532, 535-536)

Further Reading: *CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," ch. 3

Saturday 2/8

Related Verses**Exo. 30:23-24**

23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

1 John 2:20

20 And you have an anointing from the Holy One, and all of you know.

1 Cor. 3:6, 9, 12-13

6 I planted, Apollos watered, but God caused the growth.

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

12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

Related Reading

If we do not know the Spirit thoroughly, we cannot have a proper, normal Christian life. The normal Christian life depends upon our knowing and experiencing the Spirit.

A further aspect of the Spirit in the New Testament...is the compound anointing Spirit typified by the compound ointment in Exodus 30:22-30. Oil is purely one element, but an ointment is a compound...Today in the New Testament the Spirit is the compounded Spirit to be the anointing ointment.

In order to experience Christ's death in Romans 6, we must enter into the experience of the Spirit in Romans 8. We can experience Christ's death only in the Spirit...The death of Christ is in the Spirit...The reality of resurrection is the Spirit.

The compound ointment spoken of in Exodus 30...[is a] type [that] reveals that the compound anointing Spirit is compounded with the unique God, as the base, as the divinity of Christ, typified by the one hin of olive oil (v. 24b). (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," pp. 145, 147)

The compound anointing Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices (Exo. 30:23-24a). The middle unit of five hundred shekels was split into two units of two hundred fifty shekels each. This signifies that the second of the Divine Trinity was split, crucified, on the cross.

The compound anointing Spirit is also compounded with Christ's humanity, typified by the four kinds of spices.

The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon (v. 23a).

Christ's resurrection and its repelling power, typified by calamus and cassia (vv. 23b-24a), are also elements of the compound anointing Spirit. Calamus is a reed shooting up into the air out of a marsh or a muddy place. Thus, it signifies the rising up of the Lord Jesus from the place of death. Cassia in ancient times was used as a repellent to drive away insects and snakes. Thus, it signifies the repelling power of Christ's resurrection.

All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God (vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27).

In the New Testament we see the compound anointing Spirit operating as the Holy Spirit to seal the believers of Christ (Eph. 1:13; 4:30b; 2 Cor. 1:22a). To seal means to anoint...The Spirit is a living seal that saturates us with the divine element. We have to pray, "Lord, don't just seal me once, but saturate me all the time. I need Your sealing; I need Your saturating." When we live by the Spirit, we have the sense that something within us is saturating us, and that saturating is the continuous sealing. This sealing dispenses the divine element of the processed Triune God into the believers and saturates them with it. It also transforms the believers into the inheritance of God (Eph. 1:11).

The Lord Spirit is a compound title (2 Cor. 3:18) referring to the pneumatic Christ...*The pneumatic Christ* refers to Christ as the Spirit. Christ and the Spirit are not separately two; They are one. The Lord Spirit is the pneumatic Christ.

The Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image, from one degree of glory to a higher

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degree of glory...Such transformation takes place by the renewing of the mind..., and this is for the growth and the building up of the Body of Christ. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 147-148, 137)

Further Reading: CWWL, 1990, vol. 1, “The Spirit,” ch. 2; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 4

Lord’s Day 2/9**Related Verses****Eph. 4:16**

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 John 5:6

6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

John 16:13

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

1 Cor. 2:10

10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

1 Cor. 6:17

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

1 Pet. 2:11

11 Beloved, I entreat you as strangers and sojourners to abstain from fleshly lusts, which war against the soul,

Gal. 3:7

7 Know then that they who are of faith, these are sons of Abraham.

Further Reading:

Further Reading: *Crystallization-study of the Gospel of John*, ch. 6

Hymn: #1193

1 Life is God the Father in Christ Jesus
As the Spirit flowing into us.
How enjoyable, this Person wonderful!
He’s our life so rich and bountiful.

2 We experienced regeneration
When we opened to this living One.
We were born again; another life came in.
Now it floods us till we’re full of Him.

3 He within us is the living Spirit
In our spirit, flowing out of it
Into all our heart, transforming every part
By the life which He Himself imparts.

4 Now He must have our cooperation.
We must set our mind upon the Son.
We must turn away from all that leads astray,
Till our mind is set on Him each day.

5 Lord, our human spirit now contains You.
Still Your purpose in us You would do;
If our wandering mind would leave old thoughts
behind,
Then Your life and peace in it we’ll find.

6 Lord, we would our every thought be captured
By the rich enjoyment in Your Word.
In it we’re supplied, our mind there will abide,
Till our thoughts are wholly sanctified.

7 Let’s keep practicing the application
Of this life by minding just the Son.
Praise Him for the way to live by Him today!
Lord, on You our minds will ever stay.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 1
Assigned Reading: *Life-study of Genesis*, msg(s). 1-2

Level 2—Topical Study

Crucial Point: In the Beginning God Created the Heavens and the Earth

Scripture: Gen. 1:1

Assigned Reading: *Life-study of Genesis*, msg(s). 1

Supplemental Reading: *Collected Works of Watchman Nee*, Set 1, Vol. 3, “The Christian”, msg. 1;

Questions: See the church website at

churchinnyc.org/bible-study