

Monday 5/16

Related Verses**Psa. 48:2**

2 Beautiful in elevation, The joy of the whole earth, Is Mount Zion, the sides of the north, The city of the great King.

Psa. 50:2

2 Out of Zion, the perfection of beauty, God shines forth.

Rev. 14:1, 4-5

1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

5 And in their mouth no lie was found; they are without blemish.

Psa. 74:2

2 Remember Your assembly, which You have purchased of old, Which You have redeemed as the tribe of Your inheritance, And Mount Zion, where You dwell.

Psa. 135:21

21 Blessed be Jehovah from Zion, Who dwells in Jerusalem. Hallelujah.

Psa. 53:6

6 Oh that the salvation of Israel might come forth from Zion! When God turns the captivity of His people, Jacob will exult, Israel will rejoice.

Psa. 9:11

11 Sing psalms to Jehovah, the Inhabitant of Zion; Declare His deeds among the peoples,

Psa. 132:13-14

13 For Jehovah has chosen Zion; He has desired it for His habitation.

14 This is My resting place forever; Here will I dwell, for I have desired it.

Related Reading

In the Old Testament there was the city of Jerusalem with Zion as the center. Jerusalem was built on a mountain range. Mount Zion was one of the mountains on which Jerusalem was built....The church life is today's

Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion....Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," p. 274)

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city....A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church....The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (Rev. 21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Jerusalem is large, while Zion is small. The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned....Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and

then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14)....As the Lord has done once before, so these overcomers have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising.

The overcomers of God...have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18). Are you willing to endure heartache to gain the heart of God?

Are you willing to let yourself be defeated so that the Lord can be the Victor? When your obedience is fulfilled, God will deal with all disobedience (2 Cor. 10:6). (CWWN, vol. 11, pp. 762-763)

Further Reading: *The Training and the Practice of the Vital Groups*, intro., ch. 1; CWWN, vol. 11, pp. 760-766

Corporate Reading of "The Orthodoxy of the Church"
Chapter 5 – Sections: The Church In Thyatira
(paragraphs (6-10))

Tuesday 5/17

Related Verses**Rev. 21:2-3**

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.

Col. 4:2

2 Persevere in prayer, watching in it with thanksgiving,

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,

Psa. 24:1-3; 7-8

1 The earth is Jehovah's, and its fullness, The habitable land and those who dwell in it.

2 For it is He who founded it upon the seas And established it upon the streams.

3 Who may ascend the mountain of Jehovah, And who may stand in His holy place?

7 Lift up your heads, O gates; And be lifted up, O long enduring doors; And the King of glory will come in.

8 Who is the King of glory? Jehovah strong and mighty! Jehovah mighty in battle!

Dan. 7:14

14 And to Him was given dominion, glory, and a kingdom, That all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; And His kingdom is one that will not be destroyed.

Related Reading

We need to endeavor to reach in the church life the highest peak, today's Zion, of the reality of the Body of Christ until we consummate in the New Jerusalem, including Zion.

We are God-men who are doing things and having our being not only according to God's heart but also according to the Spirit who has been processed and consummated through death and resurrection. We need to check whether or not we are doing everything in the Spirit and having our being according to such a Spirit.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living...will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 113, 138)

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth...the entire New Jerusalem will become Zion...Zion is the very spot where God is, that is, the Holy of Holies....The New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (Rev. 21:16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a

cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

What shall we do in the light of this revelation? There is no other way to reach this high peak except by praying....In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers....This is the intrinsic reality of the spiritual revelation in the holy Word of God....The Lord's recovery is to build up Zion. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

The earth is the Lord's, but today the earth is usurped; yet in this usurped earth there is [the church as] a spot, a mountain, which is the steppingstone, [the beachhead], for the Lord to return to take the whole earth.

Psalms 24:7 says, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in." As the mountain of Zion we must have our doors open that Christ may come in. According to an article which I believe to be accurate, this psalm was written at the occasion of David's returning the Ark to Zion. It was in that kind of situation, with that kind of background, that David wrote Psalm 24. Zion was there, and the gates and doors were there. Then David said, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in. / Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!" (vv. 7-8). This is Christ. The Ark was the type of Christ. The Ark coming in typified Christ coming in.

Even today...we still must say, "Lift up your heads, O gates; / And be lifted up, O long enduring doors." We all must be so open to the Lord....If the church, if Zion, is not absolutely open to Him, how can we expect the earth to be open to Him? So today we must respond and say, "Yes, open the doors; let us all open widely to Him. Come in, O come in, Lord! Before You come back to the earth, come in to the church, come in to fully possess this little mountain, the mountain of Zion." (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 46)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2, 5

Corporate Reading of "The Orthodoxy of the Church"
Chapter 5 – Sections: The Church In Thyatira
(paragraphs (6-10))

Wednesday 5/18

Related Verses

1 Sam. 1:11

11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Kings 9:3

3 And Jehovah said to him, I have heard your prayer and your supplication which you have made before Me; I have sanctified this house which you have built by putting My name there forever, and My eyes and My heart will be there continually.

Dan. 9:17-19

17 And now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake.

18 O my God, incline Your ear and hear; open Your eyes and see our desolations and the city that is called by Your name; for we are not presenting our supplications before You based upon any righteous doings that we have done, but based upon Your great compassion.

19 O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name.

Rom. 8:26-27

26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Phil. 4:6

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Related Reading

In 1 Samuel 1:1-20 we have a word regarding Samuel's origin. We should not consider that Samuel came out simply from his father, Elkanah. Actually, Samuel came out of God's economy. God had His eternal economy, but the carrying out of God's economy had come into question. God had ordained that Aaron's descendants would be the priests for the carrying out of His economy, but that priesthood became stale and waning. God's heart's desire was to gain someone to replace that priesthood.

In order to gain such a person, God brought together in marriage Elkanah and Hannah. Elkanah had two wives. According to God's sovereign arrangement, the second wife, Peninnah, had children, but Hannah had no children. Furthermore, "her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb" (v. 6). This forced Hannah to pray desperately not mainly for herself but for God. She promised God that if He gave her a male child, she would return the child to Him by the vow of a Nazarite. God was pleased with Hannah's prayer and her promise and He opened her womb. Hannah conceived, bore a child, and named him Samuel. From this we see that actually no human being was the origin of Samuel. God was the real origin, who motivated His people sovereignly and secretly. (*Life-study of 1 & 2 Samuel*, pp. 9-10)

In the midst of the chaos of the degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose. The line of life is a line to bring forth Christ for the enjoyment of God's people that on earth God may have His kingdom, which is the Body of Christ, the very organism of the Triune God.

We need to pray something that is an echo of what is on God's heart...Hannah's prayer was like this. God wanted a Samuel, yet He needed Hannah's cooperation to pray to Him, saying, "Lord, I need a son." This prayer was very human, yet it was a cooperation with the divine move for God's economy.

After such a prayer as Hannah prayed, it was easy for God to do something, because man's cooperation had become a base on which He could move. The moving God answered the prayer of Samuel's mother according

to His desire and intention for His move among His elect.

God's move in response to Hannah's prayer was in keeping with the principle that God needs man's cooperation with His move in His economy. This is the principle of incarnation.

God could motivate Hannah as a person who was one with Him in the line of life. As long as He can gain such a person, He has a way on earth. I hope that at least some of us will be today's Hannahs and say, "Lord, if You have anything on Your heart to accomplish for Your purpose, I am here. I am remaining in the line of life for the carrying out of Your economy."...God needs many Hannahs, persons who can bring forth some Samuels to turn the age.

The origin of Samuel was especially his God-seeking mother with her prayer (1 Sam. 1:9-18). Her prayer was an echo of the heart's desire of God. Her prayer was a human cooperation with the divine move for the carrying out of God's eternal economy.

God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire.

The Lord Jesus was a Nazarite, as were Peter and Paul. Actually, everyone who remains in the line of life is a Nazarite. If we would be today's Nazarites, we must take God as our Head and Husband, submitting to Him, and have no interest in worldly pleasures. (*Life-study of 1 & 2 Samuel*, pp. 10-12)

Further Reading: *Life-study of 1 & 2 Samuel*, msgs. 1-2; CWWN, vol. 56, pp. 411-413; CWWL, 1954, vol. 1, pp. 418-421

Corporate Reading of "The Orthodoxy of the Church"
Chapter 5 – Sections: The Church In Thyatira
(paragraphs 11-14)

Thursday 5/19

Related Verses

Psa. 24:9-10

9 Lift up your heads, O gates; And lift up, O long enduring doors; And the King of glory will come in.

10 Who is this King of glory? Jehovah of hosts-He is the King of glory!

Rev. 11:15, 17

15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

17 Saying, We thank You, Lord God the Almighty, He who is and who was, because You have taken Your great power and have reigned.

Rev. 12:10

10 And I heard a loud voice in heaven saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Dan. 2:44

44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

Related Reading

There are many points in the history of Israel that are similar to the history of the church....Soon after [Israel] entered into the land, they were ruled by judges. Their national life was on a very low level. We see them continually falling into sin and punishment by means of their enemies. When they cried to God, He would raise up a judge to deliver them, and then there would be a restoration. This happened again and again....When the power of the judges was great, their deliverance was great, but when the power was diminished, the people fell into the hands of their enemies again....From this we see a great principle that God's people cannot govern themselves; they cannot be independent of God and be independent of Satan at the same time....They either have to bow to the authority of God or be under Satan's power; there is no middle road. When they were not under the control of God, they wholly lost their position as God's people....But praise God, His people were not always under Satan's power; there was revival. (CWWN, vol. 46, p. 1177)

This is the history of Israel, and it is the history of the church. Looking back, we can see that when the church reached a very low state, God would prepare a man of

His choice, put His Spirit upon him, and commission him, and then the church would be revived. But after a period of time the church would go down again; there has been rising and falling, declension and restoration, again and again. If I was living in the period at the end of the time of the judges, what would be in my heart, what would I long after, and what would I even expect? I would know the history of the past years, and now that things were at a low ebb again, what would be my hope and what would I pray for? Would I not ask for another judge to be raised up to revive the nation again? I am a member of the church, and I have seen its history of being revived and falling again and again. I have read of the revival under Luther and of the deadness that followed, of the revival through Wesley and of the backsliding that followed, of the great tide of life brought in by Darby and the other Brethren and of the deterioration that followed. All these years the church has just been repeating the history of Israel under the judges. But what should I hope for now? Should it not be for something quite new?

At this point we come to the first book of Samuel. The history of the judges should not continue forever; this is not God's thought. God's thought is toward the kingdom and not toward having more judges. God wants to bring in a kingdom and a King. He used the judges on the way, but His thought was upon David, and His purpose was a King. So we see the importance of 1 Samuel. It comes in between the road and the goal. It comes in the middle and depicts a period of transition. For the most part, this was not a time of great revival nor of great backsliding. The same is true with us today....The time of the judges has passed. It had its limitations, whereas the kingdom will last forever. God's thought is not that the church should remain in a cycle of backsliding and revival. God is not going to give us many revivalists; He is going to bring in His King.

The first book of Samuel stands for a ministry, a ministry that brings in the King. We do not have a judge, but one who was both a priest and prophet. It is very easy for us to fix our eyes on revivalists; they were used by God in the past on the way, as it were, but they have no part in the real purpose of God, in the bringing in of the King. God wants Samuels. (CWWN, vol. 46, pp. 1177-1178)

Further Reading: *Truth Lessons—Level One*, vol. 1, Isn. 10; *Life-study of the Psalms*, msg. 11

Corporate Reading of “The Orthodoxy of the Church”
Chapter 5 – Sections: The Church In Thyatira
(paragraphs 15-18)

Friday 5/20

Related Verses

Rev. 12:5, 10-11

5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

10 And I heard a loud voice in heaven saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Rev. 3:5-6, 12-13, 21-22

5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

6 He who has an ear, let him hear what the Spirit says to the churches.

12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

13 He who has an ear, let him hear what the Spirit says to the churches.

21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

22 He who has an ear, let him hear what the Spirit says to the churches.

Related Reading

Peninnah had children; Hannah had none....These two women represent two fundamentally different principles;

they represent two fundamentally different ministries. Hannah's ministry was just to bring in the King, not to have many children. Peninnah's ministry was to have many children, that is, a ministry with much result. Peninnah and her children are God's people, but none of them has anything to do with God's King. (CWWN, vol. 46, p. 1179)

Hannah wept, fasted, prayed, and cried unto the Lord for a son who would be absolutely given to the Lord for His service. This son was the one who brought in the King....If you are still in the realm of the judges, you can be blessed and have results, but God's eyes are not on you. If these were not the last days, we would hope that Peninnah might have many more children. But if I am right, these are the last days, and God's eyes are on those who can be the means of bringing in the King. Let us ask ourselves, "What is our ministry? Have we any part in this special ministry, this Hannah ministry?" Some have no other thought but revival....But there is the more important ministry of bringing in the King.

Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings. Those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting....A price has to be paid because all such ministry comes through testing and suffering; it has to be wrought into us. Others can eat and drink and look at their children, but here was one who fasted and wept. It is not a matter of how many we can save but a matter of God getting His company of overcomers. God wants to get a people who will be able to pray and bring in the kingdom.

Hannah's prayer was the means for the birth of Samuel. Our prayers should result in the bringing forth of overcomers. What have we done in this respect?

From the birth of Samuel we see a line of prophets who could also be priests to bring in the King. Hannah bore a son—a prophet. God had done quite much with Hannah; He led her through all sorts of difficulties. As a result, He was able to find one who could put eating and drinking and all else aside. She came to the point where she could not go on without a son; she came to a point where she had to have a son. The son in 1 Samuel 1 is the man-child of Revelation 12, the one who brings in the King and the kingdom. (CWWN, vol. 46, pp. 1179-1180)

When God changes His attitude toward a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. This is what God wants to do today.

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move. If there is not a man-child and a rapture, God cannot make a dispensational move.

Today God is waiting for the man-child. Only the rapture can precipitate the events in Revelation 12:10. (CWWN, vol. 34, "The Glorious Church," pp. 153, 156)

Further Reading: *The Vision of the Universal Woman and the Man-child*, chs. 3, 5, 7, 9; *CWWL, 1991-1992*, vol. 4, "The Overcomers," chs. 1-2, 6

Saturday 5/21

Related Verses

1 Sam. 1:10-11, 15, 20

10 And she was bitter in soul and prayed to Jehovah and wept much.

11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

Exo. 15:23, 25-26

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters

became sweet. There He made for them a statute and an ordinance, and there He tested them.

26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

1 Pet. 2:21-24

21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

22 Who committed no sin, nor was guile found in His mouth;

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Related Reading

We are told in Exodus 15:22 that the children of Israel "went three days in the wilderness." Since three is the number of resurrection, this signifies that they walked in resurrection, that is, in newness of life. It is significant that the journey from the Red Sea to Marah was exactly three days....The fact that they traveled for three days is a portrait of walking in resurrection. (*Life-study of Exodus*, pp. 347-348)

[In Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he "cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet" (vv. 22-25): The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of "the tree of life"; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.]

Last year my wife and I came to a real Marah, a very bitter situation. But because we were walking in the realm of resurrection, we could experience the cross of the Lord Jesus and live a crucified life. We richly enjoyed the healing tree cast into the bitter situation. This tree caused the bitter waters to become sweet....Yes, my wife and I suffered from the bitterness in our situation. However, eventually we enjoyed sweetness because the healing tree with the crucified life had been applied to our circumstances. This is the way to experience and enjoy Christ's death in the realm of resurrection.

When I have been in bitter circumstances, often the Lord has pointed me to the cross of Christ. I realized that I needed to take the cross and live a crucified life. This saved me from my bitter situation, and my bitter circumstances were healed. However, at the same time the Lord has often shown me that there is bitterness within me. I saw that there was bitterness in myself as well as in my circumstances. I also saw that there is bitterness in my whole being, in my spirit, soul, and body, and that I needed to apply the cross of Christ to every aspect of my being. Spiritually, psychologically, and physically I needed the application of the cross of Christ. Time and time again I have experienced the Lord's healing in this way. As my situation was healed, I was healed inwardly. Both in my circumstances and in my being, bitterness was changed into sweetness. (*Life-study of Exodus*, pp. 351-352)

[Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom. When we come to "bitter waters," we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1) and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).]

Further Reading: *Life-study of Exodus*, msg. 30; *CWWL, 1969*, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

Hymns, #1273

1 Christ has called us once to Him,
But He calls us once again.
To His call we say Amen!
Overcome!
For the church has fallen low,
Thinking everything they know,
But the life is missing; so,
Overcome!

Overcome! Overcome!
Overcome the degradation of the church!
All your working lay aside,
All the teachings that divide;
Eat the Lord whate'er betide—
Overcome!

2 Eating is man's destiny
And the Lord's recovery;
This defeats the enemy—
Overcome!
Come enjoy the tree of life,
Leave the doctrines, leave the strife!
Overcome by eating Christ—
Overcome!

3 Teachings ne'er transform the soul,
Teachings never reach God's goal,
Eating Christ will do it all—
Overcome!
We must overcome to eat,
By ourselves and when we meet,
Eat Him as the feast complete—
Overcome!

4 Eating gives the manchild birth,
Eating brings the Lord to earth;
Eat Him now midst all the dearth—
Overcome!
Be the manchild Christ requires,
Thus the church that He desires,
Then the Bride that He admires—
Overcome!

Lord's Day 5/22**Related Verses****Psa. 62:1-12**

1 My soul waits in silence for God alone; My salvation is from Him.
2 He alone is my rock and my salvation, My high retreat; I will not be greatly shaken.
3 How long will you assail a man So that you may slay him, all of you, Like a leaning wall or a tottering fence?
4 They only make plans to thrust him down from his dignity; They take delight in lies; With their mouth they bless, But inwardly they curse. Selah
5 My soul, wait in silence for God alone, For my expectation is from Him.
6 He alone is my rock and my salvation, My high retreat; I will not be shaken.
7 On God my salvation and my glory depend; The rock of my strength, my refuge, is in God.
8 Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge to us. Selah
9 Men of low degree are but a vapor; Men of high degree, a lie. In the balances they go up; Together they are less than a vapor.
10 Do not trust in oppression, And do not vainly hope in robbery; If wealth increases, Do not set your heart on it.
11 Once has God spoken; Twice have I heard this, That strength belongs to God.
12 To You also, O Lord, belongs lovingkindness; For You repay every man according to his work.

Further Reading:

CWWL 191914-1997, vol. 1, "The Practical Points Concerning Blending," chs. 2, 5
Life-Study of 1 & 2 Samuel, msgs. 1-2
Life-Study of Psalms, msg. 11
CWWL 1991-1992 vol. 4, "The Overcomers," chs. 1-2, 6