

Monday 4/28

Related VersesMatt. 14:23

23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Luke 6:12

12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

Matt. 14:14-22

14 And going forth, He saw a great crowd, and He was moved with compassion for them and healed their sick.

15 Now when evening fell, the disciples came to Him, saying, This place is deserted and the hour is already late. Send the crowds away that they may go into the villages and buy food for themselves.

16 But Jesus said to them, They do not need to go away. You give them something to eat.

17 And they said to Him, We do not have anything here except five loaves and two fish.

18 And He said, Bring them here to Me.

19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds.

20 And they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve handbaskets full.

21 And those who ate were about five thousand men, apart from women and children.

22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Related Reading

After performing the miracle [of feeding five thousand], the Lord went up to the mountain privately to pray.

The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to

Living in the Reality of the Kingdom of God—Week 2***Living the Kingdom Life by Living a Hidden Life***

enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: *to be with the Father, on the mountain, and in prayer*. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (CWWL, 1994–1997, vol. 3, "The God-man Living," pp. 564-565)

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain." We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

We need to consider why the Lord Jesus went to the mountain right after this miracle [14:23]. John 6:27 gives us the reason. [It] says that after performing the miracle, the Lord said, "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed." The Lord told the ones whom He fed not to seek the food that perishes but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: "Father, I pray to You under Your blessing. Through Your blessing, You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto

eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life."

In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He said that this bread is just His word. "The words which I have spoken to you are spirit and are life" (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain. (CWWL, 1994–1997, vol. 3, "The God-man Living," pp. 565-566)

Further Reading: CWWL, 1994–1997, vol. 3, "The God-man Living," ch. 14

Tuesday 4/29

Related VersesMatt. 6:1, 3-4, 5-15

1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

3 But you, when you give alms, do not let your left hand know what your right hand is doing,

4 So that your alms may be in secret; and your Father who sees in secret will repay you.

5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.

8 Therefore do not be like them, for your Father knows the things that you have need of before you ask Him.

9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

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Father and care for the Father's presence...The heavenly Father's seeing in secret must be an incentive to doing their righteous deeds in secret. In this verse the Lord also said that the Father will repay us. This may occur in this age (2 Cor. 9:10-11) or as a reward in the coming age (Luke 14:14).

The effect of doing our righteous deeds in secret is that the self and the flesh are killed. If people in society today are not allowed to make a show of their good deeds, they will not do them...For us as kingdom people, a basic principle concerning righteous deeds is never to make a show of ourselves. As much as possible, hide yourself, keep yourself covered, and do things in secret. We should be so hidden that, as the Lord Jesus said, our left hand does not know what our right hand is doing (Matt. 6:3).

Although the Lord spoke about the matter of reward (vv. 1, 5), the important thing here is not the reward but the growth in life. The saints who grow openly do not grow in a healthy way. We all need some secret growth in life, some secret experiences of Christ. We need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way. Perhaps not even the one closest to us will know or understand what we are doing. We need these secret experiences of the Lord because such experiences kill our self and our flesh. Although anger and lust are ugly, the thing that most frustrates us from growing in life is the self. The self is most visible in the fact that it enjoys doing things in a public way, in the presence of man. The self likes to do righteous deeds before man. We all must admit that, without exception, we have such a self. Those who always want to do things in such a way as to make a public show are full of self, full of the flesh. The self loves to be glorified, and the flesh loves to be gazed upon...Whenever we come to this portion of the Word, we must realize that it exposes our self and our flesh. (*Life-study of Matthew*, pp. 242-244)

Further Reading: *Life-study of Matthew*, msg. 21

11 Give us today our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

14 For if you forgive men their offenses, your heavenly Father will forgive you also;

15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.

Related Reading

Righteousness [in Matthew 6:1] denotes righteous deeds, such as giving alms (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18). No doubt these verses speak about the righteous deeds of the kingdom people. Actually, however, they expose the self and the flesh...Of course, the words self and flesh are not used in these verses. Nevertheless,...in these eighteen verses the Lord used three illustrations—the giving of alms, praying, and fasting—to reveal how we are filled with the self and the flesh.

Man's flesh, seeking to glorify itself, always wants to do good deeds before men in order to gain men's praise. But the kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh to gain the praise of men but must do all things in the spirit to please their heavenly Father. (*Life-study of Matthew*, pp. 241-242)

To the kingdom people God is not only their God but also their Father...They have not only the created, natural human life but also the uncreated, spiritual divine life. Hence, the new law of the kingdom, decreed by the King on the mountain, is given to them with the intention that they should keep it not by their fallen human life but by the Father's eternal, divine life, not to gain man's glory but to receive the Father's reward.

[In Matthew 6:4, 6, 18] the Lord used the word secret...We must do our righteous deeds in secret, for our Father is in secret. In verse 4 the Lord said that our Father sees in secret. The kingdom people, as children of the heavenly Father, must live in the presence of the

Wednesday 4/30

Related Verses**Matt. 6:6, 18**

6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 17:1-9

1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.

2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

3 And behold, Moses and Elijah appeared to them, conversing with Him.

4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah.

5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

6 And when the disciples heard this, they fell on their face and were greatly frightened.

7 And Jesus came to them and touched them and said, Arise, and do not be afraid.

8 And when they lifted up their eyes, they saw no one except Jesus Himself alone.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no one until the Son of Man is raised from the dead.

Related Reading

Those saints who know only to make a show of the self and a display of the flesh will not grow in life. The genuine growth in life is to cut off the self...We should pray much yet not let others know how much we pray. This is healthy. If you pray every day without telling others or letting them know about it, it means that you are healthy and that you are growing. However, suppose

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you always tell others how much you pray. If you do this, you will not only lose your reward, but you will not grow in life or be healthy. We all must admit that we have the subtle self, the subtle flesh, within us...When we pray alone in our room, we often wish that others could hear us. Likewise, we do our righteous deeds with the intention that others could see them. Such desires and intentions are not healthy; they indicate that we are not growing in life... If your righteous deeds are in secret, you may be assured that you are growing in life and are healthy. But any time you exhibit yourself in your righteous deeds, you are not healthy. Such an exhibition greatly frustrates your growth in life. (*Life-study of Matthew*, pp. 244-245)

The universe indicates that God is hidden, that God is secret...We may have seen the things done by God, but none of us has ever seen Him, for He is always hidden, always secret. God's life is of such a secret and hidden nature. If we love others by our own life, this life will seek to make a display of itself before men. But if we love others by the love of God, this love will always remain hidden. Our human life loves to make a display, a public show, but God's life is always hidden. A hypocrite is one who has an outward manifestation without having anything within. Everything he has is merely an outward show; there is no reality inwardly. This is absolutely contrary to God's nature and to His hidden life. Although God has so much within Him, only a little is manifested. If we live by this divine life, we may pray much, but others will not know how much we have prayed. We may give a great deal to help others, but no one will know how much we give. We may fast often, but this also will not be known by others. We may have a great deal within us, but very little will be manifested. This is the nature of the kingdom people in the doing of their righteous deeds.

This is vastly different from the nature of the worldly people. When the worldly ones donate a hundred dollars, they advertise it, making it appear that they have given a much greater amount. But when we Christians give a hundred dollars, it is better that we only let others know that we have given a dime. We do more than what is visible to others. We can never practice this kind of giving in our natural life. It is possible only in the divine

life, the life that does not enjoy making a show. This is the crucial point in this portion of the Word.

If we are serious about being the kingdom people, we must learn to live by the hidden life of our Father. We must not live by our natural life, which is always making a display of itself. If we live by our Father's hidden life, we will do many things without making any public show of them. Rather, all that we do will be in secret, hidden from the eyes of others. The biographies of many saints reveal that they did certain things in secret, things that often were not made known until after they had died. This is the right way.

Our prayer should be in secret...The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him [Matt. 6:6]. (*Life-study of Matthew*, pp. 245-246, 248)

Further Reading: *Life-study of Matthew*, msg. 21

Thursday 5/1

Related Verses**Isa. 45:15**

15 Surely You are a God who hides Himself, O God of Israel, the Savior.

1 Kings 19:12

12 And after the earthquake, a fire - Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

John 20:14-17, 24-29

14 When she said these things, she turned backward and beheld Jesus standing there, yet she did not know that it was Jesus.

15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing that He was the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.

16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).

17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him, We have seen the Lord! But he said to them, Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe.

26 And after eight days, His disciples were again within, and Thomas was with them. Jesus came, though the doors were shut, and stood in the midst and said, Peace be to you.

27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put it into My side; and do not be unbelieving, but believing.

28 Thomas answered and said to Him, My Lord and my God!

29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

Related Reading

[God's children] know Him as the almighty One, as the righteous One, as One full of grace and compassion, but as the One who hides Himself, He is unknown to them.

[Isaiah's statement in Isaiah 45:15] is most emphatic. He is not talking empty words, the fruit of his own imagination; his utterance is based on an accumulation of facts. He has looked at those facts, he has studied those facts, and then he has come to his conclusion: "You are a God who hides Himself, / O God." What he has seen of God's doings, what he has observed happen to Israel under the hand of God, what he has beheld of the experiences of God's people—all these observations have forced the prophet to acknowledge that God is a God who hides Himself. Why did Isaiah come to this conclusion?...It was because God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself. He was ceaselessly working, yet He was always hidden. Very much was being done by Him, yet the Israelites were utterly ignorant as to who the doer was. Then one day Isaiah exclaimed, "Surely You are a God who hides Himself, / O God." (*CWWL*, 1956, vol. 2, "A God Who Hides Himself," p. 3)

Our personalities are diametrically opposed to God's personality. He likes concealment; we like display. He does not crave outward manifestations; we cannot be content without them.

"Elijah was a man of like feeling with us" (James 5:17), and he did not stand this test. On Mount Carmel God was obviously with him, but when God withheld His manifest presence, Elijah could not bear it. He became depressed and crept into a cave. When God asked him, "What are you doing here?" he answered, "I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life" (1 Kings 19:9-10). God knew Elijah's difficulty; He knew Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself. So God gave him a demonstration. There arose "a great, strong wind" (v. 11). Elijah thought, The Lord is in this. But "Jehovah was not in the wind" (v. 11). The wind was followed by an earthquake. Elijah thought, Surely the Lord is in this. But "Jehovah was not in the earthquake" (v. 11). Then came a fire, and Elijah thought, The Lord is a consuming fire; He will be in this. But "Jehovah was not in the fire" (v. 12). After the fire came a gentle, quiet voice—and the Lord was in that (v. 12). Elijah said to Him, "I alone am left" (v. 14), but the Lord very gently answered, "There are seven thousand persons who have not bowed down to Baal. Elijah, I hide Myself; you did not know that I had preserved those seven thousand souls" (cf. v. 18). Elijah had reckoned only with what he could see, but God is a God who hides Himself...He had preserved for Himself seven thousand persons who had not bowed the knee to Baal, but so hidden was His activity that not even the prophet Elijah knew anything about it.

If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation. He likes to work secretly rather than openly. He created the universe and then hid Himself in it, until we do not know where to find Him. He took up His abode in a man, but...even His disciples, during their three and a half years in His company, did not arrive at a true knowledge of Him. All this tells us that He was

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continually hiding Himself. He would manifest Himself for a moment and then would conceal Himself again. (CWWL, 1956, vol. 2, "A God Who Hides Himself," pp. 3-4, 6-7)

Further Reading: *A God Who Hides Himself* (booklet)

Friday 5/2

Related Verses

Psa. 42:7

7 Deep calls unto deep At the sound of Your water spouts; All Your waves and Your billows Pass over me.

Isa. 37:31

31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Acts 6:7

7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

Acts 12:24

24 But the word of God grew and multiplied.

Acts 19:20

20 Thus, the word of the Lord grew mightily and prevailed.

Matt. 13:20-21

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.

Related Reading

Only a call from the depths can provoke a response from the depths [Psa. 42:7]. Nothing shallow can ever touch the depths, nor can anything superficial touch the inward parts. Only the deep will respond to the deep...Others can respond deep within to only what issues from deep within us...If nothing comes from the depths, the help we receive is just superficial. We have to see the importance of the depths. Anything that is not from the depths will never reach the depths of others. If

we have never received help or benefit in our depths, we will never have anything issuing from our depths. If we want to render spiritual help to others, something must issue from our depths. If we do not dig deep, we can never gain others. Unless our utterance is from the depths, we will not touch the depths in others, even though we gain their emotions and thoughts and make them cry or be happy or excited for a while. Only deep calls unto deep. (CWWN, vol. 37, p. 37)

One principle in preaching and receiving the word is found in the Lord's parable of the sower. While the sower sowed, some seeds fell beside the way, some on the rocky place, some into the thorns, and some into the good earth. This shows us four different ways for man to receive the word. The Lord Jesus tells us that among these different conditions, one is the rocky place. There is a little earth on the surface, but underneath there are rocks. When the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out, it withers because of the lack of root.

What is a root? It is growth that occurs beneath the soil. What are the leaves? They are growth that occurs above the soil. In other words, roots are the hidden life, whereas leaves are the manifest life. The trouble with many Christians is that, while there is much apparent life, there is very little secret life. In other words, there is the lack of a hidden life...If all your spiritual life is exposed, you do not have any root... If all your spiritual life is exposed, you do not have any root...If all your experiences are manifested, then all your growth is upward; there is no downward growth. If this is the case, you are a person who has only leaves without root, and you are on shallow ground.

In our Christian life it is necessary that we learn the meaning of the Body of Christ; we must learn to have a life of the Body. On the other hand, we must learn that the life given to each member of His Body by the Lord is distinctly individual. The measure that has been given to you personally by Him needs to be guarded; otherwise, it will lose its specific character and will be of no particular use to God. If that which has been specially committed to you is exposed, it will wither.

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The discourse of the Lord Jesus on the Mount was most remarkable. On the one hand, He said, “You are the light of the world. It is impossible for a city situated upon a mountain to be hidden” (Matt. 5:14). It is open. On the other hand, He said, “When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret;...when you pray, enter into your private room, and shut your door and pray to your Father who is in secret” (6:3-4, 6). On the one hand, if you are a Christian, you must come right out into the open and make a public profession; on the other hand, there are Christian virtues that you should preserve from the public gaze. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation...May God work in us so that we can take root downward. (*CWWN*, vol. 37, pp. 37-39)

Further Reading: Watchman Nee, *Deep Calls unto Deep* (booklet); *CWWN*, vol. 38, ch. 66

Saturday 5/3***Related Verses*****2 Cor. 12:3-4**

3 And I know such a man (whether in the body or outside the body, I do not know; God knows),

4 That he was caught away into Paradise and heard unspeakable words, which it is not allowed for a man to speak.

Isa. 39:2-8

2 And Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.

3 Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon.

4 And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.

5 Then Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:

6 The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to Babylon; nothing will be left, says Jehovah.

7 And they will take away some of your sons who will issue from you, whom you will beget, and they will become eunuchs in the palace of the king of Babylon.

8 And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is good. He said moreover, Indeed there will be peace and truth in my days.

Related Reading

Many of us cannot stand the test of visions and revelations; as soon as we have a little experience, we blow the trumpet, and everyone knows about it...What depth there was in Paul! It would be a wonder if we could hide away something we received from God for seven years. But for fourteen years Paul never divulged his experience; for fourteen years God's church knew nothing of it; for fourteen years not one of the apostles had heard of it. Paul's roots were deep beneath the soil.

This matter of root is a matter of extreme importance. If you want to have Paul's work, then you need to have Paul's "root"; if you want to have Paul's outward conduct, then you need to have Paul's inner life; if you want to have Paul's manifest power, then you need to have Paul's secret experience. The trouble with Christians today is that they cannot keep any spiritual thing or any special experience undisclosed. As soon as they have a little experience, they have to tell it abroad...They do not have any root. May God show us Paul's experience, and may He lead us into having depth! (*CWWN*, vol. 37, pp. 39-40)

In Isaiah 39 we are told that when the news of Hezekiah's sickness and recovery reached the Babylonian court, messengers were dispatched with letters and a present for Hezekiah. Hezekiah had been a recipient of the grace of God, but he was unable to stand the test of grace. God's Word says, "Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures" (v. 2). Hezekiah could not overcome the temptation to display everything.

Then should we not bear testimony? Yes, we should. Paul did so, and multitudes of God's children from generation to generation have done so too. But bearing testimony is one thing; delighting in exhibiting one's experience is quite another. What is our object in testifying?

We may speak of the great things the Lord has done for us, but we must not publish these things abroad as items of news; this only exposes ourselves as being without any root. To be without root is to be without any treasure; it is to be without any hidden life or hidden experiences. It is essential that some of our experiences remain covered; to uncover everything is to lose everything.

Whatever secrets we have with the Lord must be preserved...Only if He moves within us to reveal something, dare we reveal it. If He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ. One law of the members of the Body of Christ is fellowship. Once we suppress this law, the flow stops. We must be positive, not negative, and minister life to others. But if we are engrossed all day with ourselves and with our own things, this talkativeness and exposure opens us to assault from the enemy. I trust we will learn what the Body of Christ is and what the flow of life among the members is; but I trust we will also learn the need for safeguarding the hidden part we have before the Lord, the experiences that are not known to others. No root should be exposed.

As we extend ourselves deeper and take root downward, we will discover that "deep calls unto deep." When we can bring forth riches from the depths of our inner life, we will find that other lives will be deeply affected. The minute our inner being is touched, others will receive help and be enlightened. They will know that there is something beyond their knowledge...If our life has no depth, our superficial work will only affect other lives superficially. We repeat yet again—only "deep calls unto deep." (*CWWN*, vol. 37, pp. 40-44)

Further Reading: *Life-study of Colossians*, msgs. 44, 51—53

Lord's Day 5/4**Related Verses****Matt. 5:3, 8**

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

8 Blessed are the pure in heart, for they shall see God.

2 Cor. 4:13, 16-18

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

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

Hosea 14:5-7

5 I will be like the dew to Israel; He will bud like the lily And will send forth his roots like the trees of Lebanon.

6 His shoots will go forth; And his splendor will be like that of the olive tree, And his fragrance, like that of the trees of Lebanon.

7 Those who sit under his shade will return; They will revive like grain And will bud like the vine; His renown will be like the wine of Lebanon.

Further Reading:

Further Reading: *The God-man Living*, ch. 14

Hymn: #553

1 In the secret of His presence
How my soul delights to hide!
Oh, how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place I go.

2 When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring;
And my Savior rests beside me,
As we hold communion sweet;
If I tried, I could not utter
What He says when thus we meet.

3 Only this I know: I tell Him
All my doubts and griefs and fears;
Oh, how patiently He listens!
And my drooping soul He cheers;
Do you think He ne'er reproves me?
What a false friend He would be,
If He never, never told me
Of the sins which He must see.

4 Would you like to know that sweetness
Of the secret of the Lord?
Go and hide beneath His shadow;
This shall then be your reward;
And whene'er you leave the silence
Of that happy meeting-place,
By the Spirit bear the image
Of the Master in your face.

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

Scripture Reading and Copying: Gen. 11:10-32

Assigned Reading: *Life-study of Genesis*, msg(s). 23-24

Level 2—Topical Study

Crucial Point: Eve as Adam's Helper and Counterpart

Scripture: Gen. 2:18-25

Assigned Reading: *The Glorious Church*, ch. 2

Supplemental Reading: *The Glorious Church*, ch. 3; *The Central Thought of God*, chs. 3-4; *The Central Thought of God*, ch. 4; *Truth Lessons, Level Three, Vol. 1*, ch. 2; *Revelation in Genesis: Seeing God's Desire and Purpose in Creation*, ch. 7

Questions: See the church website at

churchinnyc.org/bible-study