

Monday 8/25**Related Verses****2 Cor. 13:14**

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 Cor. 12:9

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

John 1:17

17 For the law was given through Moses; grace and reality came through Jesus Christ.

1 Cor. 15:10

10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1 Cor. 5:7

7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

1 Cor. 10:3-4

3 And all ate the same spiritual food,
4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Related Reading

The all-inclusive type of Christ [is] the good land...Christ as the grace of God is the very good land for us to enter into, to enjoy, to experience, to partake of, and to possess...In 1 Corinthians Paul likened the Corinthians to the children of Israel. They had left Egypt by experiencing Christ as the Passover (5:7), and they were wandering in the wilderness, experiencing Christ as

the heavenly manna and as the spiritual rock that flowed out the living water (10:3-4). But there is no reference in 1 Corinthians to the good land of Canaan...The record of entering into the good land...is in 2 Corinthians. Although the term the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment.

In this book Christ is the grace...According to the proper sequence [in 2 Corinthians 13:14], the love of God should be first. Here the grace of the Lord is mentioned first because 2 Corinthians is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). The grace of the Lord is the central thought, the subject, of this book. In 12:9 the Lord told Paul that His grace was sufficient for him. (*CWWL*, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 198)

[In 2 Corinthians 13:14 we see that] with the Divine Trinity are the source, the course, and the flow. The source, the fountain, of this circulation is the love of the Father. The course, the outflow,...is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city...A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the

Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (*CWWL*, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 383-384)

Further Reading: *The Conclusion of the New Testament*, msg. 313; *CWWL*, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13

Tuesday 8/26**Related Verses****Num. 6:24-26**

24 Jehovah bless you and keep you;
25 Jehovah make His face shine upon you and be gracious to you;
26 Jehovah lift up His countenance upon you and give you peace.

Psa. 36:8-9

8 They are saturated with the fatness of Your house, And You cause them to drink of the river of Your pleasures.
9 For with You is the fountain of life; In Your light we see light.

Eph. 2:7

7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

1 Pet. 1:2

2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

2 Pet. 1:2

2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

Eph. 1:6-8

6 To the praise of the glory of His grace, with which He graced us in the Beloved;

7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

8 Which He caused to abound to us in all wisdom and prudence,

Related Reading

The blessing in 2 Corinthians 13:14 is actually the same as that in Numbers 6:23-26. The grace of the Lord is the Lord Himself as life to us for our enjoyment, the love of God is God Himself as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation.

The blessing here is not a matter of an excellent job, a nice house, a high education, and a good family life...Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. (*Life-study of Numbers*, pp. 82-83)

In the blessing in Numbers 6, "Jehovah bless you and keep you" (v. 24) is ascribed to the Father; "Jehovah make His face shine upon you and be gracious to you" (v. 25) is ascribed to the Son; and "Jehovah lift up His countenance upon you and give you peace" (v. 26) is ascribed to the Holy Spirit. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us. As a result, we are kept, we receive grace, and we have peace.

Most of the Epistles of Paul open with a word concerning grace and peace. Grace is of the Son and peace is of the Spirit. Grace is somewhat objective. Peace is subjective; it is the result, the issue, of our enjoyment

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of grace...We receive grace in the Son and we enjoy peace in the Spirit.

In the beginning was the Word, and the Word became flesh and tabernacled among us, full of grace (John 1:1, 14). Of His fullness we have all received grace upon grace (John 1:16). Whereas the law was given through Moses, grace came through Jesus Christ (John 1:17). This grace is actually a person, Christ Himself. When we receive grace, the result is that we have peace. This peace is the pneumatic Christ, the Christ who is the life-giving Spirit becoming the Spirit of peace within us.

The blessing in Numbers 6...is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing.

What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him!...Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all! (*Life-study of Numbers*, pp. 79-80, 83)

Psalms 36:8-9 reveals the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (v. 9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5)...The Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. (Psa. 36:8, footnote 1)

Further Reading: *Life-study of Numbers*, msg. 11

Wednesday 8/27

Related Verses**Zech. 12:10**

10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

2 Tim. 4:22

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

Heb. 12:28

28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

2 Cor. 1:12, 15

12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

15 And in this confidence I intended to come to you previously that you might have double grace,

Heb. 4:16

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

John 1:51

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Eph. 2:22

22 In whom you also are being built together into a dwelling place of God in spirit.

Related Reading

The everyday experience of the believers must be grace. If it is not grace, it is not the believers' experience; if it is not grace, it is not the Christian living...Grace is God's embodiment—Christ. Hence, the grace

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experienced by the believers is Christ, the embodiment of God.

The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed Triune God as grace...A total living means that twenty-four hours a day, whether I am awake or asleep, I take the Triune God as my life and my person. I follow His move; I move with Him. Two spirits become one spirit, two lives live together, and two natures are mingled together. This is the total living of experiencing the Triune God as grace. (*CWWL, 1991-1992*, vol. 2, "The Law and Grace of God in His Economy," pp. 321, 328)

A total living is not the living concerning right and wrong, good and evil, or anything else, but the living of a living person. The living of this living person is the mingled living of the processed Triune God with the tripartite transformed man. Thus, God becomes our grace, and we live in this grace. This is the grace referred to in the New Testament. Our experience of the grace in God's economy is the mutual living of the processed Triune God and us joined together, taking Him as our life and person. He initiates, and we follow; He and we move together to live out a certain condition, which is called an organism, to express God Himself. Here, there is no concept of right and wrong or good and evil. The law is a photo of God for the old covenant, whereas grace is God Himself. We do not care for the photo; we care for the living person.

In the New Testament age the Spirit of grace dispenses the Triune God into the believers as grace. Since the Spirit of grace dispenses the Triune God into us to be our grace, our Christian life is essentially a life of having God as our grace.

At the end of the New Testament age, the Spirit of grace will cause the whole house of Israel to repent and receive the Triune God as grace [cf. Zech. 12:10].

The compound, life-giving Spirit and the believers' regenerated spirit become one mingled spirit (Rom. 8:4b-6), not only united but also mingled.

Both essentially and economically, that is, both in their living and in their moving, the believers' living and

work by the Spirit is the experience and enjoyment of the pneumatic Christ, the embodiment of the Triune God, as grace.

The Triune God passed through a process from His being merely God without humanity to His entering into humanity and being mingled with humanity as one. Then He passed through human living and an all-inclusive death and entered into the all-producing resurrection, producing the firstborn Son of God, the many sons of God, and the life-giving Spirit. This One who was in resurrection also entered into ascension and became the all-inclusive life-giving Spirit, who is typified by the holy anointing oil in Exodus 30:22-25. The holy anointing oil is the fragrant olive oil compounded with four kinds of spices. It is not merely oil but an ointment with various elements. This is a type of the compound Spirit, in whom are the Father and the Son with His all-inclusive death, His human living, His resurrection, and His ascension. Now the compound Spirit is moving within us daily as the anointing that we may enjoy the processed Triune God as grace. This is the life that we Christians should have today. (*CWWL, 1991-1992*, vol. 2, "The Law and Grace of God in His Economy," pp. 328-330)

Further Reading: *CWWL, 1991-1992*, vol. 2, "The Law and Grace of God in His Economy," chs. 2-4

Thursday 8/28

Related Verses**2 Cor. 1:21-22**

21 But the One who firmly attaches us with you unto Christ and has anointed us is God,

22 He who has also sealed us and given the Spirit in our hearts as a pledge.

Rom. 10:12-13

12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

13 For "whoever calls upon the name of the Lord shall be saved."

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.

1 John 2:20, 27

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

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Eph. 1:13

13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Related Reading

Paul's mentioning of the Spirit in 2 Corinthians is more experiential [than in 1 Corinthians]...He says that the Spirit is the anointing Spirit and the sealing Spirit. This Spirit is also in our hearts as a pledge, a foretaste (2 Cor. 1:21-22).

Since we have been attached by God to Christ, the anointed One, we are spontaneously anointed with Him by God...God has anointed Him with the oil of exultant joy above His partners (Psa. 45:7; Heb. 1:9). The ointment with which Christ and we are anointed is God Himself...The more we are anointed by God, the more of the element of God's divine nature we receive...God imparts all His divine ingredients and constituents into us by His anointing. (*CWWL, 1969*, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 384-385)

In one sense, all of us who have been regenerated have been attached to Christ. But in our experience, how much we have been attached to Christ depends on the amount of anointing we have received...If we are living and doing things under the anointing, this anointing teaches us in everything (1 John 2:27). When we walk according to this anointing, we have the sense that at that time we are attached to Christ.

If you do not take care of the inner anointing when you go to the department store, and you shop merely according to your likes and dislikes, at that time you are far away from Christ...Instead, you should say, "O Lord, deliver me from the satanic system in this department

store. If You say no, I say no. If You say yes, I say yes." When you walk in this spirit of prayer, you are behaving and acting according to the inner anointing. At that time you are attached to the anointed One.

Today God is doing a work to attach us to Christ, the anointed One, by anointing us continually with Himself...The anointing Spirit day by day anoints us with the ingredients and the constituents of God, the divine elements of God Himself. Day by day if we will simply walk and behave according to this anointing, God will be added into us, imparted into us, more and more.

We need to go on from being anointed to being sealed. The Spirit is also the sealing Spirit. The sealing forms the divine elements into an impression to express God's image. I am encouraged when I see that God is being formed within many of you (Gal. 4:19). When people contact you, they will have the sense that with you there is the image of God and something of God formed within you.

I can illustrate this by the following story. Once in Shanghai a certain sister came to visit us, and none of us had ever seen her. When we went to the pier to meet her, we were wondering how we would recognize her. As we were watching the persons in the boat, we realized who the sister was. There was a certain kind of image or impression with her, testifying that she must be a child of God.

"God has not only anointed us but also sealed us. He has not only imparted His elements into us but has also impressed us with His own image with the form of the living Spirit. This is the deeper experience of the indwelling Spirit. It is not the outward manifestation of the Spirit but the inward impression and sealing of the Spirit.

In 2 Corinthians 1:22 Paul said that God has "given the Spirit in our hearts as a pledge." The pledge is the foretaste. The Spirit is a foretaste, a guarantee, a sample, of the full taste. He is sweet to our spiritual taste. God gives His Spirit to us as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 385-386)

Further Reading: *CWWL, 1969*, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," ch. 8

Friday 8/29

Related Verses

2 Cor. 3:3, 6

3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Psa. 45:1

1 My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer.

John 7:38

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

John 6:63

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

John 16:13-15

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.

14 He will glorify Me, for He will receive of Mine and will declare it to you.

15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

1 John 5:16

16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

Related Reading

The Spirit is the writing Spirit, and we are the letters of Christ [2 Cor. 3:3]. The Spirit is the ink for writing

Christ into us. As the divine ink, the Spirit is the Spirit of the living God. There should be something living within us all the time as evidence that Christ is being written into every part of our inner being. If we are under the Spirit's writing, we have the deep sensation of being living within. Christ is being written into us with the spiritual ink, the Spirit of the living God. This makes us a letter of Christ. All of us should be such a living letter of Christ, that others may read and know Christ in our being. We are under the writing of the Spirit of the living God, and He is engraving Christ into us. (*CWWL, 1969*, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," p. 387)

In 2 Corinthians 3:6 Paul said that the letter kills but the Spirit gives life. This means that the Spirit inwardly imparts life into us day by day. We need to always return to our spirit because it is in our spirit that we sense and experience the imparting of life. This revives us and makes us living. If we pay attention to the letter of the Bible, we will be killed. We do not need the regulating of the letter, because we have the regulating of the Spirit within us.

Those in Judaism became stuck to the written code of the Old Testament according to the letter. But Paul came and told them something different from this written code. Their eyes were veiled with this written code, so they opposed Paul. They could not see Jesus, the Spirit, or any of the spiritual things, because they were veiled. So the apostle Paul told them that the letter kills. It is the Spirit who gives life, and the Lord is the Spirit (v. 17). They needed to take away all the veils, which means that they had to get rid of their old knowledge of the written code.

In principle it is the same today. Today's Christianity is like Judaism in the sense that the ones there stick themselves to the written code of the Bible, which kills, and not to the living Spirit, who gives life. It is pitiful to keep ourselves under the dead letter, the written code of outward regulations. All the veils of our old knowledge of old doctrines according to the dead letter need to be taken away. We need an unveiled, open face to look at the Lord directly. We care just for the Spirit, not for any doctrinal teaching.

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The more you read the Bible prayerfully, the more you have the deep sense that something within you is flowing, quickening, reviving, enlightening, and strengthening. The Concordant Literal New Testament translation of 2 Corinthians 3:6 says that the Spirit is “vivifying.” The more you read the Word prayerfully, the more you are vivified. When you read the Word mentally, you are mortified, but when you read the Word prayerfully, you are vivified. Whether you will be vivified or mortified depends upon the way you take to read the Bible.

Even the Bible can be a dead, written code to us if we do not come to Christ Himself to receive life. We need more life, not more knowledge. We need to be more and more vivified. We can be vivified by pray-reading the Lord’s Word. Life is what we need. The Spirit is not the Spirit of doctrine but the Spirit of reality, who is Christ Himself as life. The more we contact the Spirit, the more we are vivified. (*CWWL*, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” pp. 387-388, 391-392)

Further Reading: *CWWL*, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” ch. 9

Saturday 8/30

Related Verses**2 Cor. 3:8-18 (8-12, 16-18)**

8 How shall the ministry of the Spirit not be more in glory?

9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

10 For also that which has been glorified in this respect has not been glorified on account of the surpassing glory.

11 For if that which was being done away with was through glory, much more that which remains is in glory.

12 Therefore since we have such hope, we use much boldness,

13 And are not like Moses, who put a veil on his face so that the sons of Israel would not gaze at the end of that which was being done away with.

14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.

15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

16 But whenever their heart turns to the Lord, the veil is taken away.

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

The life-giving Spirit is also the ministering Spirit [cf. 2 Cor. 3:8]...A ministry is produced in a person because Christ has been wrought into him for many years, not just overnight. The ministry is produced through years of the Lord’s working, dealing, and building up bit by bit.

Once something of Christ has been wrought into you, nothing can take it away. When you experience Christ through sufferings, the ministry of Christ with you is enriched, strengthened, and uplifted. Then what you speak comes out of your constitution, your very being.

Paul ministered Christ so richly because something of Christ had been wrought into him and built into him to become one with him. Actually, Paul was the ministry. Not only his word but also his person was the ministry. The ministry does not minister knowledge, doctrine, or the exposition of the Bible. It ministers the riches of Christ. The ministry of the Spirit imparts all that Christ is into us. (*CWWL*, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” p. 393)

The freedom mentioned in 2 Corinthians 3:17 is the freedom, the liberty, from the letter of the law under the veil (Gal. 2:4; 5:1). The Spirit liberates us from the written code, the written regulations. The Judaizers knew the teachings and doctrines of the Old Testament, but these became layers of veils to them. They knew a lot, but they did not see anything.

We need an unveiled face to see the glorious Christ. What we need today is not more knowing but more seeing...We need to be unloaded and emptied so that we can freshly receive Christ Himself in the newness of His living presence.

As we behold Christ face to face, we mirror Him, and we are being transformed into His image from one degree of glory to another degree. This is altogether from the Lord Spirit (2 Cor. 3:18). Thus, we have the liberation and the transformation.

Transformation is not an outward change but an inward, metabolic change by the discharge of our old element and the infusion of the Lord’s new element.

Second Corinthians concludes with Paul saying, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (13:14). This is not a benediction but a transmission. Love is the source, the fountain; grace is the course, the spring; and the fellowship is the river, the flow, to transmit all that Christ is with all the fullness of God into us. God is love, and this love is being transmitted as grace to us by the Spirit who is the Transmitter. All that God is as love is in Christ. Love is embodied in grace. Love is something in the heart, but grace is the expression of love. Grace comes out of love, and this grace is being transmitted into us by the Spirit. Love, grace, and fellowship are not three separate entities, but one thing in three stages. God is in Christ, and Christ is the Spirit. Christ is God’s embodiment, and the Spirit is Christ’s reality. The Spirit is the transmission of Christ, who is the embodiment of God. Second Corinthians concludes with the transmitting, communicating, and flowing Spirit.

We need the anointing Spirit, the sealing Spirit, the pledging Spirit, the writing Spirit, the life-giving Spirit, the ministering Spirit, the liberating Spirit, the transforming Spirit, and the transmitting, flowing Spirit. (*CWWL*, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” pp. 394-395)

Further Reading: *CWWL*, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 10

Lord's Day 8/31**Related Verses****Rom. 5:1-2, 15, 17, 20-21**

1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
 2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

15 But it is not that as the offense was, so also the gracious gift is; for if by the offense of the one the many died, much more the grace of God and the free gift in grace of the one man Jesus Christ have abounded to the many.

17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has super-abounded,

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rom. 6:14

14 For sin will not lord it over you, for you are not under the law but under grace.

Rom. 16:20

20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

1 Tim. 1:14

14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

1 Pet. 3:7

7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

2 Pet. 3:18

18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of eternity. Amen.

Further Reading:

Life-study of Numbers, msg. 11

Hymn: #244

1 The Holy Spirit is today
 The Spirit of the life divine;
 He quickens us and gives us life,
 And makes us fit for God's design.

2 As living water quenching thirst
 The stream of life He e'er supplies;
 Imparting Christ as life divine,
 My hungry heart He satisfies.

3 Enlight'ning with the light of life,
 He chases darkness far away;
 Imparting Christ as light divine,
 He turns for us the night to day.

4 He strengthens with the pow'r of life
 To energize our inner man;
 Imparting Christ as strength divine,
 He moves within us for God's plan.

5 By law of life He liberates,
 And frees us from the law of sin;
 And with the nature all divine
 He regulates us from within.

6 As Spirit of the life divine,
 Thru us abundant fruit He bears;
 Expressing God-like attributes,
 To others Christ in life He shares.

7 The Spirit ever giving life
 Transforms me thus with life divine;
 Renewing all my inward parts,
 In life He makes Christ's image mine.

8 Oh, by Thy Spirit, fill me, Lord,
 The Spirit of Thy life divine,
 And saturate me thoroughly
 Till all my life is filled with Thine.

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

Scripture Reading and Copying: Gen. 24:1-27

Assigned Reading: *Life-study of Genesis*, msg(s). 49-50

Level 2—Topical Study

Crucial Point: The Trial of Famine in the Life of the Called

Scripture: Gen. 12:9-20

Assigned Reading: *Life-study of Genesis*, msg(s). 42

Supplemental Reading: *Revelations in Genesis: Seeing God's Calling in the Experiences of Abraham, Isaac, and Jacob*, chs. 5, 6, 8

Questions: See the church website at

churchinnyc.org/bible-study