

The Fellowship of the Eternal Life—the Reality of Living in the Body of Christ**Monday 2/2****Related Verses****1 John 1:2-4**

2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

4 And these things we write that our joy may be made full.

Rev. 22:1-2

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Col. 1:18

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

John 4:14

14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water gushing up into eternal life.

1 Cor. 1:9

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

2 Cor. 13:14

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

Related Reading

The Greek word for *fellowship*, *koinonia*, means “joint participation, common participation.” Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have

received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). Hence, all genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called “the fellowship of the Holy Spirit” (2 Cor. 13:14) and “fellowship of [our] spirit” (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit. Such a fellowship was first the apostles’ portion in their enjoyment of the Father and the Son through the Spirit. Hence, in Acts 2:42 it is called “the fellowship of the apostles,” and in 1 John 1:3, “our [the apostles’] fellowship,” a fellowship with the Father and with His Son Jesus Christ. (*Life-study of 1 John*, p. 40)

To have fellowship is to have a corporate participation in something...Because the divine life is organic, rich, moving, and active, it has a particular issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life.

The fellowship of the divine life is clearly portrayed in Revelation 22:1. In this verse we see that in the New Jerusalem the river of water of life flows out from the throne of God and of the Lamb. The throne of God and of the Lamb is the throne of the redeeming God, the Lamb-God...In Genesis we have the creating God, but in Revelation we have the redeeming God. Out of this redeeming God as the source flows the river of water of life. The flow of the river of water of life is the fellowship of life. This means that fellowship is the outflow of the divine life from within the redeeming God.

According to the picture in Revelation, the river in the New Jerusalem flows downward in a spiral until it reaches the twelve gates of the city. By this we can see that the entire city of the New Jerusalem is supplied by the flow of this living water; that is, it is supplied by the fellowship of life. The fellowship of the divine life flows out of God and through His people in order to reach every part of the Body of Christ, which will consummate in the New Jerusalem.

The fellowship of the divine life, or the flow of the divine life, is the fellowship of the Spirit. Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Here we see that the love of God is the source, that the grace of Christ is the course, and that the fellowship of the Spirit is the flow of the course. It is this flow that brings the grace of Christ and the love of God to us for our enjoyment.

In the fellowship of the divine life we join with the apostles and the Triune God for the carrying out of God’s purpose. John’s word in 1 John 1:3 indicates a putting away of private interests and a joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles’ fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God’s purpose. (*Life-study of 1 John*, pp. 40-41, 46)

Further Reading: *Life-study of 1 John*, msgs. 5—8, 13—14; *CWWL*, 1987, vol. 2, “The God-ordained Way to Practice the New Testament Economy,” ch. 17

Tuesday 2/3**Related Verses****1 John 1:6-7**

6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Acts 2:42

42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

1 Cor. 10:16-18

16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The Fellowship of the Eternal Life—the Reality of Living in the Body of Christ

18 Look at Israel according to the flesh. Are not those who eat the sacrifices those who have fellowship with the altar?

Mark 12:30-31

30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

31 The second is this: "You shall love your neighbor as yourself." There is no other commandment greater than these.

Phil. 2:1

1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

Rev. 1:10

10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Related Reading

The fellowship of the divine life has both a vertical aspect and a horizontal aspect. The vertical aspect of fellowship refers to our fellowship with the Triune God. The horizontal aspect of fellowship refers to our fellowship with one another.

The vertical aspect of fellowship was initially established with the first apostles. The apostles then reported to sinners the eternal life in order that they might have fellowship with the apostles. Before the apostles reported the eternal life to them, the apostles themselves already had the vertical fellowship with the Father and with His Son Jesus Christ (1 John 1:3)...When the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship. (*CWWL*, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 354)

Both aspects of the divine fellowship are closely related; therefore, it is difficult to say which aspect comes first. If you do not have the proper fellowship with the Lord, it is difficult to have fellowship with your fellow believers. In the same way, if you do not have the proper fellowship with your fellow believers, it is difficult to have fellowship with the Lord.

If we do not have a proper relationship with those around us, it is difficult to have a good fellowship with the Lord vertically. The reason for this is that the divine fellowship is one fellowship...Most of us may think that we daily start this fellowship according to its vertical aspect, followed by its horizontal aspect. Most of the time, however, this is not our experience. Since most of us have spouses, other family members, or roommates living with us, our fellowship usually begins in a horizontal manner. If we have a quarrel with our wife, husband, or roommate in the evening, we will find it difficult to start our vertical fellowship with the Lord in the morning. We must maintain both the vertical and horizontal aspects of the fellowship in order to be healthy spiritually.

Our problem is that we do not have the habit to fellowship, and many of us do not like to fellowship. We must realize that when we fellowship, the Lord is involved. When we turn away from fellowship or stop our fellowship with our fellow believers, the Lord is kept away.

We should try to have fellowship with our fellow believers as much as possible. This divine fellowship not only corrects us; it also molds us and even reconstitutes us. This fellowship brings the divine constituent into our spiritual being, causing a change in our being.

The divine fellowship is the reality of living in the Body of Christ...In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive...The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers.

The one thing that should rule us is the divine fellowship. We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (*CWWL*, 1990, vol. 1,

"The Triune God to Be Life to the Tripartite Man," pp. 354-357)

Further Reading: *CWWL*, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 16—19"

Wednesday 2/4**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.

Phil. 2:1

1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

1 Cor. 10:16

16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

1 Cor. 16:18

18 For they refreshed my spirit and yours. Acknowledge therefore such ones.

Rom. 13:8-10

8 Owe nothing to anyone except to love one another; for he who loves the other has fulfilled the law.

9 For, "You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet," and if there is any other commandment, it is summed up in this word, namely, "You shall love your neighbor as yourself."

10 Love does not work evil to his neighbor; therefore love is the fulfillment of the law.

Gal. 5:13-15

13 For you were called for freedom, brothers; only do not turn this freedom into an opportunity for the flesh, but through love serve one another.

14 For the whole law is fulfilled in one word, in this, "You shall love your neighbor as yourself."

15 But if you bite and devour one another, beware lest you be consumed by one another.

Related Reading

The Spirit is not merely involved, wrapped up, or mingled with the fellowship. The Spirit Himself is the fellowship because the fellowship is the flow, the current, of the Spirit. This is like saying that the current of electricity is just the electricity itself. The current of electricity is electricity in motion. When the electricity stops, the current of electricity also stops. In the same way the fellowship of the Holy Spirit mentioned in 2 Corinthians 13:14 is the Spirit moving. The grace of Christ is Christ Himself enjoyed by us, the love of God is God Himself tasted by us, and the fellowship of the Spirit is the Spirit Himself moving within us. The divine fellowship is the Holy Spirit Himself. (*CWWL*, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 359-360)

We need to enter into the horizontal aspect of the divine fellowship by the human spirit (Phil. 2:1; Rev. 1:10). If we are going to have real fellowship horizontally with one another, we need to exercise our spirit. If we exercise our spirit, we will never talk in a worldly manner or speak negatively about the saints or the churches...Such discussions spread gossip and death among the saints. This kind of contact between the saints is not the fellowship of spirit...In Philippians 2:1-2...Paul seems to be saying, "Brothers, if you have any fellowship with me in spirit, your fellowship will be my encouragement and consolation. Then you will make my joy full."

The horizontal and vertical aspects of the divine fellowship are very closely related. We can see this from our experience. Sometimes we may talk about other saints under the pretense of having fellowship about their situation, but our conversation is actually gossip. Afterward, we often cannot pray because our praying spirit is quenched by our gossip. But when we fellowship in a genuine way by exercising our spirit, we are eager to pray and contact the Lord. This shows how close the relationship is between the vertical and horizontal aspects of fellowship...If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of

the divine fellowship are interwoven...This interwoven fellowship is the real fellowship.

This interweaving is the mingling of God with man. All the meetings should be an interwoven fellowship with both the vertical and horizontal aspects. Our married life should also be an interwoven fellowship. The husband and the wife should be interwoven not only with each other but also with the Lord. The real Christian marriage should be the divine fellowship. Our coordination and work together should also be the divine fellowship.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship. Today our meetings, our married life, the coordination among the co-workers, and the fellowship among the local churches are abnormal because we are short of this fellowship. Today there is not enough fellowship among the local churches, and the churches are not absolutely one in the fellowship.

The divine fellowship is everything in the Christian life. The apostle Paul lived in this fellowship. When we live in the divine fellowship, our Christian life becomes very living, active, and full of impact. (*CWWL*, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 361-365)

Further Reading: *CWWL*, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 3—Hebrews through Jude," ch. 31

Thursday 2/5

Related Verses**John 1:29**

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Rom. 8:2-3

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

1 John 3:20-21

20 Because if our heart blames us, it is because God is greater than our heart and knows all things.

21 Beloved, if our heart does not blame us, we have boldness toward God;

Lev. 4:3

3 If the anointed priest sins so as to bring guilt on the people, then let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed.

Lev. 5:6

6 And he shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.

John 1:29

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

1 Pet. 2:24-25

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.

25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Related Reading

The efficacy of the sin offering is not just in the fact that it deals with sin. The result is far greater. In the sin offering, the fallen man, the old man, included in the flesh of Christ, is dealt with (Rom. 6:6); sin in the nature of fallen man is condemned (8:3); Satan, sin itself, is destroyed (Heb. 2:14); the world is judged; and the ruler of the world is cast out (John 12:31).

If we see this revelation, we will see that taking Christ as our sin offering is not simply a matter of confessing our sin and having it dealt with. Taking Christ as our sin offering also means that our old man, Satan, the world, and the struggle for power are dealt with. Since all these things are included in the sin offering, taking Christ as our sin offering is not a simple matter. (*Life-study of Leviticus*, pp. 174-175)

The New Testament emphasizes the fact that Christ was crucified in the flesh and died in the flesh. He did not die in anything other than the God-condemned flesh...When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh [Rom. 8:3]. Sin is not merely a matter; sin is a person, and this person needed to be condemned. Through the Lord's death on the cross, God condemned sin in the flesh. This means that when the flesh was crucified, sin in the flesh was condemned.

Romans 6:6 tells us that our old man was crucified with Christ. Our old man is in the flesh. Because Christ was crucified in the flesh, our old man, who is in the flesh, could be crucified with Him.

Through the death of Christ not only was sin condemned and not only was our old man crucified, but also Satan, the devil, was destroyed (Heb. 2:14). Furthermore, through the cross of Christ the world was judged and the ruler, the prince, of the world was cast out (John 12:31)...This means that through Christ's death in His flesh all negative things were dealt with.

We need to have this realization whenever we take Christ as our sin offering. The sin offering means that sin in the flesh has been condemned, that our old man has been crucified, that Satan has been destroyed, and that the world has been condemned and the ruler of the world cast out.

When we repented to the Lord and received Him as our Savior, we were enlightened to see that we are evil and under God's condemnation. The more we love the Lord, the more we realize that we are evil. The more a believer prays, the more he feels that he is too evil. Eventually, we are brought to the realization that even today as a Christian seeking after the Lord we are nothing but a totality of sin.

If we realize that we are sinful and begin to confess our sins, we may find that the more we confess, the more there is to confess...One day, having the deep sense that I needed to be alone with the Lord, I went to a secluded place, knelt down, prayed, and began to confess my sins. My confession went on for a long time. Prior to that time, I did not know how sinful I was or how many sins I

had. I saw that everything I had done since my youth was sinful, and I made a thorough confession to the Lord.

God is light (1 John 1:5). In order to have fellowship with Him, we must walk in the light as He is in the light. If we do this, we will realize that we have something called sin (vv. 7-8).

The sin spoken of in 1 John 1 is not an insignificant matter. Sin is God's enemy, Satan himself, and it involves the power struggle between Satan and God. This power struggle includes us; we are involved in it. (*Life-study of Leviticus*, pp. 169, 179-180)

Further Reading: *Life-study of Leviticus*, msgs. 18—22, 25—26; *CWWL*, 1953, vol. 3, "The Knowledge of Life," ch. 6

Friday 2/6

Related Verses

Gen. 1:26

26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Isa. 43:7

7 Everyone who is called by My name, Whom I have created, formed, and even made for My glory.

Rom. 3:23

23 For all have sinned and fall short of the glory of God,

Luke 22:31-32

31 Simon, Simon, behold, Satan has asked to have you all to sift you as wheat.

32 But I have made petition concerning you that your faith would not fail; and you, once you have turned again, establish your brothers.

Rom. 8:28

28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Related Reading

God created us that we might be for Him. He created us to be His expression and His representation. He did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God. This means that in God's sight our hatred and our love are the same.

Furthermore, neither our hatred nor our love is from our spirit. Rather, both our hatred and our love are from our flesh, and both are from the tree of the knowledge of good and evil. The tree of the knowledge of good and evil signifies Satan. We should not think that only doing evil is of Satan and doing good is not...We need to realize that anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves, it is sin. (*Life-study of Leviticus*, pp. 184-185)

Sin involves a power struggle. We may love others for ourselves—for our name, position, benefit, and pride. This kind of love is in the power struggle with God. We need to pray, "Lord, save me from doing anything for my pride, for my name, for my promotion, for my benefit, for my interests." This is to be saved from the power struggle with God. When we love others for our name and promotion, we are not for God. This kind of love is of Satan; it is in the flesh, and it is sin. Whatever is in the flesh is sin, whatever is sin in our flesh is Satan, and whatever is done there by Satan is the power struggle.

Our love for our children may be in the flesh. The New Testament charges us to raise up our children in the Lord. However, we may raise up our children for ourselves and our future. This is sin.

Even in the church life we may do things that are not for God but for ourselves. We may do something that is very good, yet deep within our hidden intention is to do that good thing for ourselves...For example, in giving a testimony or in praying, we may want everyone to say "amen" to us. We may offer a high, spiritual prayer, but our aim in doing so may be to receive the "amens"...From this we see that even in our prayer there is the power struggle with God. We desire position, not God.

The Fellowship of the Eternal Life—the Reality of Living in the Body of Christ

Because we may have hidden motives in doing spiritual things, the Lord Jesus spoke concerning those who do things apparently for God but actually for the purpose of advancing themselves. Therefore, He said, “Take care not to do your righteousness before men in order to be gazed at by them” (Matt. 6:1). Concerning giving alms He said, “Do not let your left hand know what your right hand is doing” (v. 3). Concerning prayer He went on to say, “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” (v. 5). Concerning fasting He said, “When you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting” (v. 16). Even in doing righteousness, giving alms, praying, and fasting, there may be a power struggle with God. To do these things for ourselves and not for God is sinful in His eyes.

To take Christ as the sin offering is very deep. The experience of the sin offering is altogether related to our enjoyment of the Lord Jesus as our burnt offering. The more we love the Lord and enjoy Him, the more we will know how evil we are. Sometimes, when we love the Lord to the uttermost, we may feel that there is no place to hide ourselves...When Paul was seeking the Lord, he saw that there was nothing good in himself [cf. Rom. 7:18]. (*Life-study of Leviticus*, pp. 185-186)

Further Reading: *CWWN*, vol. 8, pp. 25-35; *CWWL*, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6

Saturday 2/7

Related Verses**1 John 1:1, 8-9**

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life

8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

1 John 2:1-2, 8, 10

1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

10 He who loves his brother abides in the light, and there is no cause of stumbling in him;

1 Tim. 1:5, 19

5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;

1 Tim. 3:9

9 Holding the mystery of the faith in a pure conscience.

Related Reading

In 1 John 1:1-7 we see a cycle in our spiritual life...formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God...The more we have of eternal life, the more of its fellowship it brings to us. The more fellowship of the divine life we enjoy, the more divine light we receive. The more divine light we receive, the more we participate in the cleansing of the blood of Jesus. Such a cycle brings us onward in the growth of the divine life until we reach the maturity of life. (*Life-study of 1 John*, p. 68)

Whenever we are under the divine light in fellowship and sense that we are wrong in certain matters or with certain persons, we must immediately confess our sins to our righteous Father. Our Father is ready to forgive us...Once we confess our sins, our Father will be the faithful and righteous God to us [1 John 1:9]. He is waiting to forgive us our sins and to wash away the stains of our offenses.

John tells his little children, all the recipients of this Epistle, that his intention in writing was that they would not sin [2:1]. But if anyone sins, we have an Advocate, a

helper or counsel, with the Father, Jesus Christ the Righteous.

We have received the divine life, and we are enjoying it in the fellowship of life. In this fellowship we receive the divine light, and in this light we practice the truth. But we still need the warning concerning the sin that dwells in our flesh. We need to be careful and on the alert regarding indwelling sin.

Whenever we sin, we need to confess our sin to God. If we confess our sins, God is faithful in His word to forgive us our sins, and He is righteous in His redemption to cleanse us from all unrighteousness [1:9]...Nevertheless, as 2:1-2 indicates, we still need a person, an Advocate with the Father, to take care of our case. Because we are not capable of handling the case ourselves, we need a heavenly attorney.

Not only has God provided the blood of Jesus Christ, which was shed for us so that we may be forgiven and cleansed; God has also prepared Christ as our Advocate. First, the Lord Jesus shed His blood as the price of our redemption. Then after shedding His blood, He became our Advocate, our heavenly Attorney, taking care of our case.

The fact that Christ is our Advocate with the Father, and not simply with God, indicates that our case which the Lord undertakes for us is a family affair, a case between us as the Father's children and the Father. Actually, our Advocate is our elder Brother, the Son of the Father.

The divine family is full of love, but it is also full of righteousness. Hence, there are regulations and also the Father's discipline...Our Father is orderly, and His house should be much more orderly than a human court of law. However, as children in the Father's house, we are often naughty. We make mistakes, break the family regulations, and offend the Father. For this reason we need the Lord, our elder Brother, to be our Advocate with the Father. As the One who shed His blood for us, the Lord Jesus is the righteous One. He is right not only with the Father but also right with us. The Lord is our Paraclete (the anglicized form of *parakletos*, the Greek word rendered “Advocate”). He comes alongside to help us, He serves us, He takes care of us, and He provides whatever we need. We were in need of the cleansing

The Fellowship of the Eternal Life—the Reality of Living in the Body of Christ

blood; therefore, He provided us with His own blood for redemption and cleansing. We also need someone to take care of our case. Therefore, He is now our Advocate, our parakletos. (*Life-study of 1 John*, pp. 120-121, 117-119)

Further Reading: *CWWL*, 1963, vol. 3, pp. 513-520”

Lord's Day 2/8**Related Verses****Num. 6:22-27**

22 Then Jehovah spoke to Moses, saying,

23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

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.

27 So shall they put My name upon the children of Israel, that I Myself may bless them.

2 Tim. 1:3

3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

Heb. 9:14

14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Heb. 10:22

22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Further Reading:

Further Reading: *The Triune God to be Life to the Tripartite Man*, ch. 17

Hymn: #737

1 Life eternal brings us
Fellowship of life,
Fellowship in Spirit,
Saving us from strife.

2 Life eternal gives us
Fellowship divine;
Thus the Lord as Spirit
May with us combine.

3 It is life in Spirit
Brings this fellowship;
Fellowship in Spirit
Doth with grace equip.

4 We, by life's enabling,
Fellowship aright;
Fellowship in Spirit
Brings us into light.

5 By the outward cleansing,
Fellowship we keep;
Inwardly anointed,
Fellowship we reap.

6 Fellowship is deepened
Thru the cross of death;
Fellowship is lifted
By the Spirit's breath.

7 Fellowship will free us
From our sinful self;
Fellowship will bring us
Into God Himself.

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

Scripture Reading and Copying: Gen. 38

Assigned Reading: *Life-study of Genesis*, msg(s). 91-92

Level 2—Topical Study

Crucial Point: Abram to Abraham, Sarai to Sarah, Jacob to Israel, and Ben-oni to Benjamin

Scripture: N/A

Assigned Reading: *Life-study of Genesis*, msg(s). 48, 90

Supplemental Reading: N/A

Study Questions: See the church website at churchinnyc.org/bible-study