

The Kingdom People Having the Experience of Praying in Private to Contact Their Heavenly Father in Secret to Have Some Secret Enjoyment of Him**Monday 3/16****Related Verses****Matt. 6:5-6**

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.

Luke 14:13-14

13 But when you give a reception, invite the poor, the crippled, the lame, the blind,

14 And you will be blessed, because they do not have anything with which to repay you; for it will be repaid to you in the resurrection of the righteous.

2 Cor. 9:10-11

10 Now He who bountifully supplies seed to the sower and bread for food will supply and multiply your seed and cause the fruits of your righteousness to increase.

11 You in everything are being enriched unto all liberality, which works out through us thanksgiving to God,

Matt. 14:14-24 (22, 23)

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.

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.

24 Now the boat was already in the midst of the sea, being battered by the waves, for the wind was contrary.

Related Reading

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.

To the kingdom people God is not only their God but also their Father. They are not only created by God but also regenerated by the 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. (*Life-study of Matthew*, p. 242)

Regarding each of the three illustrations, the Lord used the word secret (Matt. 6:4, 6, 18). 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 Father and care for the Father's presence. Whatever they do in secret for the Father's kingdom is seen in secret by the Father. 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). This means that we should not let others know what we are doing.

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. Probably you have never heard a message on these verses that dealt with the self and the flesh. 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; *CWWL*, 1956, vol. 2, "A God Who Hides Himself," pp. 3-11

The Kingdom People Having the Experience of Praying in Private to Contact Their Heavenly Father in Secret to Have Some Secret Enjoyment of Him**Tuesday 3/17****Related Verses****Matt. 6:1, 6**

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.

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.

Isa. 45:15

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

Matt. 6:17-18

17 But you, when you fast, anoint your head and wash your face,

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.

Col. 3:3-4

3 For you died, and your life is hidden with Christ in God.

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1 John 3:2

2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Related Reading

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 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 you want to grow and be healthy in the spiritual life, you must slay the self in the doing of righteous deeds. No matter what kind of righteous deeds we do—giving material things to the saints, praying, fasting, doing something to please God—we must try our best to do them in secret. 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. Although He has done a great many things, people are not aware that He has done them. 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...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...This is the nature of the kingdom people in the doing of their righteous deeds.

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.

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. (*Life-study of Matthew*, pp. 245-246, 248)

Further Reading: *Life-study of Luke*, msg. 27

Wednesday 3/18**Related Verses****Matt. 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.

Mark 1:35

35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

Luke 5:16

16 But He Himself often withdrew in the wilderness and prayed.

Matt. 14:19, 22-23

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.

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.

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.

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After performing the miracle [of feeding five thousand], the Lord went up to the mountain privately to pray (Matt. 14:23...).

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 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...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. John 6:27 gives us the reason. This verse 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." I believe that the Lord prayed to bless them further in this way.

For this reason He had another teaching in John 6. 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

Thursday 3/19

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.

Matt. 13:23

23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

Acts 19:20

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

Col. 2:6-7

6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Psa. 92:13-15

13 Planted in the house of Jehovah, They will flourish in the courts of our God.
14 They will still bring forth fruit in old age; They will be full of sap and green;
15 To declare that Jehovah is upright; He is my rock, and there is no unrighteousness in Him.

Related Reading

Psalms 42:7 says, "Deep calls unto deep." Only a call from the depths can provoke a response from the depths. Nothing shallow can ever touch the depths, nor can anything superficial touch the inward parts...Anything that does not issue from the depths cannot touch the depths. 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...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. Superficial expressions will not touch the depths of others. (*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

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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 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.

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.

Did Paul disclose all his revelations? Far from it. He wrote, "I know a man [who is himself] in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven" (2 Cor. 12:2). He did not divulge this experience until fourteen years later...God's church knew nothing of it;...not one of the apostles had heard of it. Paul's roots were deep beneath the soil.

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. (*CWWN*, vol. 37, "Deep Calls unto Deep," pp. 37-40)

Further Reading: *CWWN*, vol. 37, pp. 37-44

Friday 3/20

Related Verses**2 Cor. 12:1, 5**

1 To boast is necessary, though indeed not expedient; yet I will come to visions and revelations of the Lord.

5 On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses.

Mark 5:19

19 And He did not allow him, but said to him, Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you.

Isa. 39:2, 6

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.

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.

Col. 3:23

23 Whatever you do, work from the soul as to the Lord and not to men,

Eph. 2:8-9

8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

9 Not of works that no one should boast.

Related Reading

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?...The love of hearing one's own voice and the desire to be helpful to others are two totally different things. We testify because

there is a problem, and we have to speak about it...When the Lord so leads, we should testify because we want to render help to others. Paul testified in 2 Corinthians 12, but he did not lightly disclose his experience fourteen years earlier. He hid his experience for fourteen years, and no one knew about it. Even when he talked about this experience, he did not disclose everything...He only mentioned the fact that he received a revelation and heard unspeakable words...Even today, the third heaven is still a mystery, and we still do not know what it is like. (*CWWN*, vol. 37, pp. 41-42)

The Lord Jesus sometimes gave His testimony, but He was never talkative...The Lord healed the sick and insisted that the story of the healing be kept secret. This charge is repeated again and again in the Gospel of Mark. Once the Lord told a certain person, "Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you" (5:19). 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.

Let us also remember that if we display all our treasure, captivity cannot be averted. Death and exposure go together, and spiritual dryness and exposure also go together. Even if we have to give a testimony, we must be like Paul, who boasted out of necessity, "though indeed not expedient" (2 Cor. 12:1). Satan's attack often comes at the time a man is exposed...Many people are healed of their sickness, and they testify for the glory of God. But many testimonies of healing are not for the glory of God but for the glory of one's own faith. As a result, the sickness comes back...This shows us that God covers those who cover their roots, and God does not protect those who disclose their roots; they will be exposed to attacks. If God wants us to testify, we still have to do it. But there are many things that ought to be hidden away.

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The same applies to our work. By His grace and mercy God has accomplished something through us, but remember that what He has accomplished is not a matter for advertisement or material for propaganda. If we expose the work of God, we will find that the touch of death comes upon it immediately, and the loss will correspond to the extent to which we expose ourselves. As soon as David numbered the children of Israel, death set in (2 Sam. 24). May God deliver us from this kind of exposure.

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...But I trust we shall also learn the need for safeguarding the hidden part we have before the Lord...No root should be exposed. (*CWWN*, vol. 37, pp. 42-44)

Further Reading: *CWWN*, vol. 37, "Deep Calls unto Deep," pp. 37-44; Life-study of Colossians, msgs. 44, 51—53

Saturday 3/21

Related Verses**Psa. 91:1-6, 14-16**

1 He who dwells in the secret place of the Most High Will abide in the shadow of the Almighty.

2 I say of Jehovah, My refuge and My fortress, My God in whom I trust!

3 For He will deliver You From the snare of the fowler, From the deadly pestilence.

4 With His pinions He will cover You, And under His wings You will take refuge; His truth is a shield and a buckler.

5 You will not be afraid of the terror by night, Or of the arrow that flies by day,

6 Or of the pestilence that walks in darkness, Or of the destruction that lays waste at noon.

14 Because He has set His love upon Me, I will rescue Him; I will set Him on high, because He has known My name.

15 He will call upon Me, and I will answer Him. I will be with Him in distress; I will deliver Him and honor Him.

16 With an extension of His days I will satisfy Him, And I will show Him My salvation.

Related Reading

In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord...What is spoken of [in Song of Songs 4:12] is a garden...A garden is not an ordinary plot of land; it is not for general-purpose planting. Neither is it a field, which is specifically for tillage. A garden exists solely for the purpose of beauty and enjoyment...The importance of a garden is in its flowers. They are planted only for their beauty. Flowers are for the pleasure of the eyes. The description of the garden as "enclosed" means that it is not a public park which everybody has access to for enjoyment. Rather, it is enclosed exclusively for Christ. The inward beauty is to be seen and appreciated by Christ alone. This kind of life is not one that pleases men but one that only pleases Christ.

This life is "a spring shut up,"... "a fountain sealed" [v. 12]...A fountain stands for the joy and contentment we acquire before God. We cannot consciously divulge our experience to men, because it is a sealed fountain. A Christian should not consciously exhibit his beauty, pursuit, and spiritual experience to others. Everything should be silently sealed up for the Lord. Only this kind of life in the depths will satisfy the Lord's heart.

Our life is often too shallow, and a large portion of it is exposed on the surface. May the Lord grant us grace and do a deeper work in us through the cross so that we may strike roots and have a life in the depths to fulfill God's requirements and satisfy His heart. (*CWWN*, vol. 38, p. 522)

[In Song of Songs 4:12] we see that the maiden has satisfied Christ. She realizes that her existence is not for herself, but for her beloved. This, however, is not just a garden, but a garden enclosed; even the spring is shut up and the fountain sealed. This means that she is exclusively for her beloved's pleasure. Although she is a garden, she is not an open garden, but a garden enclosed. The beauty within is not seen by every eye. All that she

has is for the beloved's delight and for no one else. Numbers 19:15 says that when a person dies in a tent, "every open vessel, which has no cover fastened upon it, is unclean." An open vessel is something that is laid open to the public. It is affected by everything, and it is not devoted exclusively to Christ. Any influence can come upon it. If today's believers would close up a little more and seal up tighter, their work would become more prevailing. The meaning of chastity is a garden enclosed. This is holiness. In the Bible, holiness implies singleness. Neither the spring nor the fountain is for outsiders or anything outside. (*CWWN*, vol. 23, "The Song of Songs," p. 73)

This garden is enclosed with a spring shut up and a fountain sealed for Christ's private enjoyment (S.S. 4:12). The spring is the Spirit of life and is seen in Revelation 22:1 as the river of water of life. The fountain is the source of the spring, which is God's throne. The sealed fountain is for Christ's private enjoyment. As seeking Christians, in experiencing Christ we must have something private, hidden, shut up, and sealed that is just for Christ...We must have something sealed for the One whom we love the most.

The garden is also full of the choicest fruit and the chief spices with their beauty and fragrance (S.S. 4:13-14). A rich garden grows many kinds of plants, which produce fruit and are full of fragrance and color. This becomes the lover's beauty to the Lord. Eventually, this holy garden becomes the green couch (1:16b) for the lover and Christ to live together in mutual rest and enjoyment. The lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors to become a restful couch of green for Christ's rest and enjoyment. (*CWWL, 1994-1997*, vol. 3, "Crystallization-study of Song of Songs," p. 327)

Further Reading: *CWWL, 1994-1997*, vol. 3, "Crystallization-study of Song of Songs," ch. 9

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1 As the hart pants After the streams of water, So my soul pants For You, O God.

2 My soul thirsts for God, For the living God. When will I come and appear Before God?

3 My tears have been my food Day and night, While they say to me all day long, Where is your God?

4 These things I remember, And I pour out my soul within me: That I passed through with the throng; I led them to the house of God With the voice of a joyous shout and praise, The festal multitude.

5 Why are you cast down, O my soul? And why are you disquieted within me? Hope in God, for I will yet praise Him For the salvation of His countenance.

6 O my God, my soul is cast down within me; Therefore I remember You From the land of the Jordan and the Hermons, From Mount Mizar.

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

8 By day Jehovah commands His lovingkindness, And by night His song is with me, A prayer to the God of my life.

9 I say to God my rock, Why have You forgotten me? Why do I go mourning Because of the oppression of the enemy?

10 As with a shattering in my bones, My adversaries reproach me, While they say to me all day long, Where is your God?

11 Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I will yet praise Him, The salvation of my countenance and my God.

Further Reading:

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

Hymn: #1132

1 Lord, teach us how to pray,
Not as the nations do in vain,
But turn us from our way,
And cause us, Lord, to call on You each day—
Lord Jesus, grow in us.

2 Lord, You're the seed of life;
You've sown Yourself into our heart,
And now You have a start;
So day by day more life to us impart—
Lord Jesus, grow in us.

3 Lord Jesus, soften us;
You know the source from which we came.
By calling on Your name,
Lord, let no earth unturned nor rocks remain—
Lord Jesus, grow in us.

4 Lord, how Your light makes clear
That we could not but e'er fail You;
Yet there's a message true,
The seed of life within us will break through—
Lord Jesus, grow in us.

5 Make us in spirit poor;
Lord, take whate'er we think we know.
We'll open to life's flow,
And thus take in the life that makes us grow—
Lord Jesus, grow in us.

6 Lord, make us pure in heart;
For we'll be not content until
You all our being fill,
O Lord, renew our mind, emotion, will—
Lord Jesus, grow in us.

7 Yes, Lord, impress our heart
That we must take You in each day;
The seed will have its way;
Your growing brings the kingdom here to stay—
Lord Jesus, grow in us.

8 Amen!—The growth in life!
There's nothing that Your life can't do;
Our every part renew.
We'll make it, we'll make it just by You.
Lord Jesus, grow in us.
Lord Jesus, grow in us.

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

Scripture Reading and Copying: Gen. 42:29-38
Assigned Reading: *Life-study of Genesis*, msg(s). 103-104

Level 2—Topical Study

Crucial Point: Knowing God as God and Submitting to God as God

Scripture: Gen. 45, 50

Assigned Reading: *The God of Abraham, Isaac, and Jacob*, ch. 11

Supplemental Reading: *CWWN, Set 3, Vol. 59*, "Miscellaneous Records of the Kuling Training (1)", ch. 21 "The Relationship Between Reason and Obedience"; *Revelations in Genesis: Seeing God's Calling in the Experiences of Abraham, Isaac, and Jacob*, ch. 18

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