

Dealing with Our Heart for the Growth of the Divine Seed of Life within Us unto Our Maturity in Life for God's Building in Life**Monday 4/1****Related Verses****Matt. 5:8**

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

Prov. 4:23

23 Keep your heart with all vigilance, For from it are the issues of life.

Heb. 4:12

12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

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.

Acts 11:23

23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;

John 14:1

1 Do not let your heart be troubled; believe into God, believe also into Me.

1 John 3:20

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

Psa. 78:8

8 That they might not be like their fathers, A stubborn and rebellious generation, A generation that did not set their heart right, And whose spirit was not faithful to God.

Related Reading

Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will—plus one part of our spirit, the conscience...Our soul is our personality, our person, our self. The English word *psychology* is derived from *psuche*, the Greek word for *soul*. The soul is the base of all psychological matters. The *psuche*, the

soul, is the “I”; it denotes our being as humans, that is, our personality. This is the reason that in the Bible the number of persons is often given as the number of souls...(e.g. Exo. 1:5, lit.). This indicates that a person is a soul, for the soul is one’s person.

As human beings, we have an outward organ, the body, to contact the physical, visible world. We also have an inward organ, the spirit, to contact God and the spiritual realm. (*Life-study of 1 Thessalonians*, second edition, p. 181)

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action. We have something in our inner being that represents us, and this representative is our heart. When a brother says to his wife, “Dear, I love you,” this means that his heart loves her. Likewise, whenever we hate something, it is our heart that does the hating. Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being.

In Proverbs 4:23...to “keep our heart” is actually to guard it. The Hebrew word rendered “keep” means “guard.” We should guard our heart above all because from it are the issues of life...The word *life* in Proverbs 4:23 implies an organic element, the element of life; it also implies our daily living and activities, in fact, our entire human life. Hence, the word *life* in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart.

The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have. (*Life-study of 1 Thessalonians*, second edition, pp. 181-183)

The heart is the conglomerate of man’s inward parts, and it is man’s chief representative. Therefore, the heart is very closely related to the law of life, which works in

our various inward parts and thereby becomes the various laws.

If life is to enter into the spirit, it must pass through the heart; if life is to proceed out from the spirit, it also must pass through the heart. Thus, the heart is the pathway through which life must pass. It can be said to be the entrance and exit of life.

The heart is the entrance and exit of life: the coming in of life and the going out of life both depend on the heart. Moreover, the heart is also the switch of life. If the heart is shut, life can neither enter in nor be regulated out. Once the heart is open, however, life can enter in...Whichever part of the heart is closed, the life of God cannot regulate to that part; whichever part of the heart is open, the life of God can regulate to that part. Thus, the heart is really the switch of life. Though life has great power, yet its great power is controlled by our small heart. Whether life can be worked out depends entirely on whether our heart is open. It is like the electric power of a generating plant, which, though powerful, is controlled by the small switch for the light in our room; if the switch is not turned on, electricity cannot enter. (*CWWL*, 1953, vol. 3, “The Knowledge of Life,” pp. 107-108)

Further Reading: *The Parts of Man* (booklet); *CWWL*, 1964, vol. 3, “The Economy of God,” chs. 6-7

Tuesday 4/2**Related Verses****Ezek. 36:26**

26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Matt. 13:8

8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

2 Tim. 2:22

22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Dealing with Our Heart for the Growth of the Divine Seed of Life within Us unto Our Maturity in Life for God's Building in Life**1 Tim. 1:5**

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;

Psa. 73:1, 25-26

1 Surely God is good to Israel, To those who are pure in heart.

25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

26 My flesh and my heart fail, But God is the rock of my heart and my portion forever.

2 Cor. 5:14

14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

Related Reading

The good earth [in Matthew 13:8] signifies the good heart that is not hardened by worldly traffic, that is without hidden sins, and that is without the anxiety of the age and the deceitfulness of riches. Such a heart gives every inch of its ground to receive the word that the word may grow, bear fruit, and produce even a hundredfold (v. 23). (Matt. 13:8, footnote 1)

Since the heart is so vitally related to life, God has no other alternative but to deal with our heart so that His life might be regulated out from us. Toward God, our heart has four great problems: hardness, impurity, unlovingness, and unpeacefulness. Hardness is a matter of the will, impurity is a matter not only of the mind but also of the emotion, unlovingness is a matter of the emotion, and unpeacefulness is a matter of the conscience...[God] deals with these four aspects so that our heart may be soft, pure, loving, and at peace.

First, God wants our heart to be soft. To be soft means that the will of the heart toward God is submissive and yielding, not stiff-necked and rebellious. When God deals with our heart so that our heart is soft, He takes away the heart of stone out of our flesh and gives us a heart of flesh (Ezek. 36:26). This means that He softens our hard, stony heart so that it becomes a soft heart of flesh.

When we are newly saved, the heart is always softened. But after a certain time the heart of some turns

back and becomes hard again. Not being submissive to the Lord and not even fearing the Lord, they gradually fall away from the Lord's presence. Whenever our heart is hardened, we have a problem before God. If we desire the condition of our spiritual living before God to be right, our heart must not be hardened; on the contrary, it must be continually softened...We ought to be fearful of offending God. Fear not heaven, and fear not earth; only fear to offend God. Our heart must be dealt with until it is soft to this extent; then it is all right. It is indeed sad that many brothers and sisters are soft in many things; yet as soon as God and the will of God are mentioned, they become very hard...There are also brothers and sisters who are hard toward everything; yet when God and the will of God are mentioned, they become soft. Such people have soft hearts. We should ask God to make our heart soft like this.

How does God make our heart soft? How does He soften our heart? Sometimes He uses His love to move us, and sometimes He uses chastisement to strike us. God often uses His love first to move us; if love cannot move us, He uses His hand through the environment to strike us until our heart is softened. Once our heart is softened, His life can work within us.

Second, God wants our heart to be pure. A pure heart means a heart that sets its mind specifically on God. It is also a heart in which the emotion is exceedingly pure and simple toward God. (See 2 Cor. 11:3.) It only loves God and wants God; besides God, it has no other love, inclination, or desire. Matthew 5:8 says, "The pure in heart...shall see God." Thus, if the heart is not pure, we cannot see God. If our thought is a little concerned with things outside of God, or if our emotion has a little love toward things outside of God, our heart is no longer pure; the life in our spirit is also hindered because of this. Therefore, we must pursue "with those who call on the Lord out of a pure heart" (2 Tim. 2:22), and be those who love the Lord and want God with a pure heart; then we can let the life of God work freely within us. (*CWWL*, 1953, vol. 3, "The Knowledge of Life," pp. 110-111)

Further Reading: *CWWL*, 1953, vol. 3, "The Knowledge of Life," ch. 10

Wednesday 4/3

Related Verses**1 Tim. 1:5**

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;

Phil. 4:7

7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

S.S. 1:1-4

1 The Song of Songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth! For your love is better than wine.

3 Your anointing oils have a pleasant fragrance; Your name is like ointment poured forth; Therefore the virgins love you.

4 Draw me; we will run after you - The king has brought me into his chambers - We will be glad and rejoice in you; We will extol your love more than wine. Rightly do they love you.

2 Cor. 3:16

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

Eph. 6:24

24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

1 John 1:9

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

Col. 3:15

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Related Reading

Third, God wants our heart to be loving. A loving heart means a heart in which the emotion loves God, wants God, thirsts after God, yearns for God, and has affection toward God. In the Bible there is a book that speaks specifically of the love of the saints toward the Lord—Song of Songs in the Old Testament. It says that

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as the Lord's people, we should love the Lord as a woman loves her beloved. This love is so deep and unchanging and is as strong as death (8:6-7). Because this book speaks especially of our love toward the Lord, it also shows forth especially our growth in the life of the Lord. Then in the New Testament, in John 21, the Lord asked Peter three times, "Do you love Me?" This means that the Lord desired to lead the emotion of Peter to so love the Lord that he could be one who has a loving heart toward the Lord. The Lord did this because He wanted Peter to afford His life an opportunity to work and grow within him...If our heart has such love toward the Lord, the life of the Lord within us can move smoothly and do as it pleases. (*CWWL*, 1953, vol. 3, "The Knowledge of Life," pp. 111-112)

The function of the heart is to love the Lord, for it is the loving organ of our being. This is proved by Mark 12:30: "You shall love the Lord your God from your whole heart." The heart was created for the purpose of loving the Lord...Love is a matter of the heart...The heart is the only organ to exercise love...Everyone loves something—either the Lord Himself or something else. The more we turn our heart to the Lord, the more we will exercise our heart to believe the Lord, and the more our heart will be sprinkled from an evil conscience and renewed. Then it will have a greater capacity to love the Lord. This is the function of a renewed heart. Every morning we must renew our heart so that we may love the Lord more and more.

All spiritual experiences start with love in the heart. If we do not love the Lord, it is impossible to receive any kind of spiritual experience. In fact, the first experience of our Christian life, salvation, involves the heart loving the Lord Jesus. Not one person who really repents is without love in his heart toward the Lord. Perhaps he does not have the language to express it, but he has the sweet sense of love within. He does not have the knowledge, but his initial experience of salvation is a reaction or reflection of love in his heart to the Lord.

We all must learn how to continually turn and exercise our heart in order to have our heart purged from an evil conscience and renewed again so that we may love the Lord more and more. It was the loss of its first,

fresh love to the Lord that was the cause of the church's fall and degradation. When our heart is not fresh in loving the Lord, we have fallen. We must turn our heart back to the Lord again and again and have it continually renewed that we may have a new and fresh love toward the Lord. (*CWWL*, 1964, vol. 3, "The Economy of God," p. 204)

Fourth, God wants our heart to be at peace. A heart at peace means a heart in which the conscience has no offense (Acts 24:16), no condemnation or reproach; it is safe and secure. The conscience within us represents God to govern us. If our conscience blames us, God is greater than our conscience and knows all things (1 John 3:20); He would even condemn us more. Thus, we must deal clearly with all the offenses, condemnation, and reproach; so we "will persuade our heart before Him" (v. 19). When our heart is thus at peace, God can pass through, and the law of the life of God can continue to work within us. (*CWWL*, 1953, vol. 3, "The Knowledge of Life," p. 112)

[*Guard* in Philippians 4:7 means] "mount guard over." The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil. (Phil. 4:7, footnote 2)

Further Reading: *Life-study of 1 Thessalonians*, msgs. 20-22

Thursday 4/4

Related Verses**Phil. 1:21**

21 For to me, to live is Christ and to die is gain.

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.

2 Cor. 3:14, 18

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.

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.

2 Cor. 4:4, 6-7

4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Related Reading

We need to see the obstacles that God's life encounters in us...Everything we have, whether good or bad, approved or disapproved, can be an obstacle for God's life.

It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness,...and they keep us from knowing Christ as life in us...The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts. We do not realize that our concepts, even though they seem proper and upright, are actually full of darkness and without life.

The day we were saved, we received a living Christ, who became our life in us...The only thing that matters is how we take care of the living Christ in us. (*CWWL*, 1953, vol. 1, "Knowing Life and the Church," pp. 131-133)

After we are saved, the concept of trying to be good is within all of us...As soon as we are baptized, we typically think that we should be zealous and preach the gospel. However, when we pray and fellowship with God in the morning, the living Christ in us may touch us in a different way according to His constant operation and move in us. Then things truly begin to happen in us. For example, as He operates in us, we will see that some

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things we may have done in the past are inappropriate, such as [mistreating] our wives, blaming our husbands, and complaining about others. We will even have a sense that we should apologize...This is what Christ is doing in us. When we pray, the living Christ will move in us and touch us to apologize to those whom we have offended.

The second problem that life encounters in us is hypocrisy...A person's spirituality is not determined by outward appearance but by how he takes care of Christ.

[A] spirituality [that] is false...is actually a great hindrance to life. Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them...From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life...Life involves only the expression of Christ Himself out of us.

Some people are born with a disposition that does not lose its temper even when others try hard to make them lose their temper. It is difficult for some people not to lose their temper, but for others it is difficult for them to lose their temper. This is due to their disposition, and their disposition cannot be changed easily. Nonetheless, when Christ operates and moves in them, urging them to speak some frank, strong words, life will be expressed if they go against their disposition and obey the inner feeling to speak a frank word.

Thus, the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. (*CWWL*, 1953, vol. 1, "Knowing Life and the Church," pp. 133-138)

Further Reading: *CWWL*, 1964, vol. 3, "The Economy of God," chs. 8-9; *CWWL*, 1953, vol. 1, "Knowing Life and the Church," chs. 3-4

Friday 4/5**Related Verses****2 Cor. 10:4-5**

4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

1 John 2:27

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. 4:30

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

2 Cor. 2:13-15

13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

Related Reading

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion...We may have our freedom and choice, but we will not have the way of life.

Many times we think that we are obeying the Lord, but actually we are rebelling against the Lord. For

example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion...If we visit people in this way, they will certainly not be able to sense God's presence with us, because we have disobeyed the living Christ in us. At such a time we should realize that our outward work of preaching the gospel is merely a religious activity.

The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him...We often rebel against Him. Rebellion continually creates obstacles for His life in us. (*CWWL*, 1953, vol. 1, "Knowing Life and the Church," pp. 138-139)

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

We all know that some people have a problem with sin, others have a problem with the world, and still others have a problem with their disposition. However, it is not easy for us to be aware of the problem of our natural capability. For example, a group of brothers and sisters, who are very strong in their natural capability and ability, may truly love and pursue the Lord. But when a person touches them, he only senses their capability and ability because they have never been broken in their capability and ability...This is because the Lord is unable to get through in them when He encounters their capability.

Many brothers and sisters...among us...are capable and talented, but they do not consider these things as sin

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or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God...If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (*CWWL*, 1953, vol. 1, "Knowing Life and the Church," pp. 139-140)

Further Reading: *CWWL*, 1953, vol. 3, "The Knowledge of Life," chs. 6, 13

Saturday 4/6

Related Verses**2 Thes. 3:5**

5 And the Lord direct your hearts into the love of God and into the endurance of Christ.

Eph. 3:16-17

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Rom. 12:2-3

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

3 For I say, through the grace given to me, to every one who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

2 Cor. 3:2-3, 6

2 You are our letter, inscribed in our hearts, known and read by all men,

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.

Related Reading

An abnormal Christian is one whose mind, emotion, and will cannot cooperate [with] and even contradict his spirit.

If the things you want to do originate from your thoughts, then they...will not help people see and gain Christ, because they are merely religious activities...; they are not a testimony of Christ being lived out from your spirit...Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (*CWWL*, 1953, vol. 1, "Knowing Life and the Church," pp. 145-147)

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who decides to preach the gospel according to the concept in his mind. When he prays and the Lord gives him a feeling in his spirit to apologize to his wife, his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit...Such a brother is not able to submit even to the Lord, much less to his wife. Thus, our will is another great obstacle. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender.

Both a strong will and a weak will are hindrances to God's life. A will that has been dealt with is both strong and pliable...Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold; such a one is not afraid to give up his

own life. Only a person with such a will can carry out the Lord's command and act according to the Lord's leading. A person with this kind of will allows the Lord's Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Furthermore, our emotion is also a big problem to God. The New Testament does not speak only of Christ being our life and of God coming into us so that we can live out Christ through the Spirit. The Bible speaks also of the need for our mind to be renewed so that we have the mind of Christ and so that God can operate in our decisions (Eph. 4:23; Rom. 12:2; 1 Cor. 2:16; Phil. 2:5, 13); the apostles who wrote the New Testament knew the intention of the Holy Spirit. They realized that without the renewing of our mind and the dealing with our will, God's life could not be expressed through us. This is the reason the New Testament speaks so much about our mind, emotion, and will.

"The Lord direct your hearts into the love of God" (2 Thes. 3:5). This means that our emotion needs to have God's emotion and that we need to fully enter into God's emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God's feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God's likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

We need to see a great principle: In order for God's life to have a way in us, we need to turn from our emotion, have a strong and pliable will, and be renewed in our mind...Each and every part of our soul—our mind, emotion, and will—must cooperate with the Holy Spirit's operation in us and with the Lord's feeling. Then God Himself will be lived out of us. (*CWWL*, 1953, vol. 1, "Knowing Life and the Church," pp. 147-150)

Further Reading: *CWWL*, 1964, vol. 3, "The Economy of God," ch. 9

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7 But what things were gains to me, these I have counted as loss on account of Christ.

8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

11 If perhaps I may attain to the out-resurrection from the dead.

12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Phil 4:4-7

4 Rejoice in the Lord always; again I will say, rejoice.

5 Let your forbearance be known to all men. The Lord is near.

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

7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Further Reading:

Further Reading: *The Knowledge of Life*, ch. 13

Hymn: #537

1 Christ to me is so subjective,
In my spirit dwelleth He;
Christ to me is all-inclusive,
As the Spirit one with me.

So subjective is my Christ to me!
Real in me, and rich and sweet!
All-inclusive is my Christ to me!
All my needs He fully meets.

2 Christ to me is so subjective,
Life imparting all the way;
As the Spirit He revives me
And refreshes day by day.

3 Christ to me is so subjective,
All my being He transforms;
By the mind and will renewing
To His image He conforms.

4 Christ to me is so subjective,
Liberating pow'r is He,
By the law of life and power
As the Spirit setting free.

5 Christ to me is so subjective,
Regulating all the day;
He corrects and rules and guides me,
And adjusts in every way.

6 Christ to me is so subjective,
All my thirst He satisfies;
With His riches He supplies me,
Thus God's fulness testifies.

Churchwide Truth Pursuit of Hebrews**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 3:1-6

Assigned Reading: *Life-study of Hebrews*, msgs. 11-12

Level 2—Hebrews Topical Study

Crucial Point: Jesus Leading Many Sons into Glory

Scripture: Heb. 2:10-11

Assigned Reading: *Life-study of Hebrews*, msgs. 9-10

Supplemental Reading: None

Questions:

1. What is glory as revealed in the Word?
2. How does Jesus lead many sons into glory?
3. Why was it fitting for Him to lead many sons into glory?
4. What is the significance of the phrase "for whom are all things and through whom are all things" in the context of the verse?