

**LOVE
PREVAILS
2023
NACT**

Name

Scripture verses and the footnotes quoted are from the Holy Bible Recovery Version, published by Living Stream Ministry. The outlines, footnotes, and references in the Recovery Version are by Witness Lee.

Recovery Version is a registered trademark of Living Stream Ministry. All the outlines are based upon the written ministry of Witness Lee and Watchman Nee. The abbreviation *CWWN* stands for *The Collected Works of Watchman Nee* and *CWWL* stands for *The Collected Works of Witness Lee*. Songs 4, 8, 10, 18, 25, 28, 29, 35, and 37 are taken from *Hymns*, #496, #267, #1275, #154, #1238, #921, #547, #804, and #1178 respectively, which is published by Living Stream Ministry. All rights reserved.

This book may not be duplicated without permission from Living Stream Ministry.

Compiled by:

Southern California Christian Students

P. O. Box 50652

Irvine, CA 92619

E-mail: info@collegetraining.org

2023 North America College Training

TRAINING GUIDELINES

Our Pursuit

1. This is a time to seek first God's kingdom and His righteousness.
2. Maintain a proper spirit and attitude at all times in cooperation with the training.
3. These seven days are separated unto the Lord; no one should use this time for promoting social relationships. Rather, let us cultivate an atmosphere of prayer, fellowship in life, and seeking the Lord.

Schedule

1. This is a seven-day, full-time training and there is no part time attendance.
2. Please abide punctually by the schedule and diligently fulfill all responsibilities when asked.
3. Please be willing to exercise your spirit; be a factor of life and encouragement in the training.
4. Endeavor to contribute to the fellowship in the small group sessions.
5. Joyfully participate in all the tests, and do your best in memorizing verses.
6. If you need to leave the training facilities for any length of time outside of scheduled activities, you must let a serving one know.

Accommodations

1. Keep the room quiet during lights out and rest times.
2. Brothers cannot enter the sisters' dorm area, and sisters are not permitted in the brothers' dorm area.
3. Keep a good testimony by respecting all property including the grounds and furnishings. Maintain cleanliness and orderliness of facilities at all times.
4. Do your best to maintain a cheerful and forgiving attitude toward others.
5. For your safety, it is advised not to walk alone at night.

Health

1. Let us care for one another and consider one another in details like covering our mouths when we sneeze/cough, personal hygiene, etc.
2. Wash your hands frequently (especially before meals) and thoroughly, rubbing vigorously with soap for at least 20 seconds. Hand sanitizer can also be used.
3. Try to minimize handshaking so as to prevent the spread of germs.
4. If you are experiencing any symptoms of illness, you may be asked to quarantine to a different dorm room and to refrain from participating in training events in order to limit the spread of sickness.

Other Guidelines

1. Dress in a way that would not distract others from the enjoyment of the Spirit. No sleeveless shirts or sleeveless dresses permitted. No t-shirts with writing on them, shorts, or jeans should be worn during the meetings. During the meetings all sisters and brothers should dress properly in the Lord. No pajamas, loungewear, or clothing that is low cut or uncovering during the meetings.
2. Speak respectfully and appropriately with others as you would in normal circumstances.
3. Do not distract others during the meetings.
4. Maintain a brother-in-the-Lord / sister-in-the-Lord relationship in all situations (in language, attitude, intention, and heart).
5. Respect one another's decision before the Lord (Romans 14:3-8).

Morning Revival
TIME WITH THE LORD

Day One
The Bible—a Romance of a Universal Couple

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

The Bible is a romance. Have you ever heard this before? It may sound secular and unreligious. However, if you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple.

The male of this couple is God Himself. Although He is a divine Person, He desires to be the male of this universal couple. This very God, after a long process, has resulted in Christ as the Bridegroom.

The female of this couple is a corporate human being, God's redeemed people, including all the saints of the Old Testament and the New Testament. After a long process this corporate person results in the New Jerusalem as the Bride. (*Life-study of Romans*, pp. 1-2)

Psalms, Hymns, and Spiritual Songs, #249, stanza 1

The Bible is a romance
In the most holy sense:
God and His chosen people
In love it so presents.
This Universal Couple
Throughout it is displayed;
God in Christ is the Bridegroom,
His saints, the Bride, portrayed.

Morning Revival
TIME WITH THE LORD

Day Two
Love Being the Inner Substance of God

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

Rom. 5:8 But God commands His own love to us in that while we were yet sinners, Christ died for us.

Love is the inner substance of God, whereas light is the expressed element of God. The inward love of God is sensible, and the outward light of God is visible. Our walk in love should be constituted of both the loving substance and the shining element of God. These should be the inner source of our walk. They are deeper than grace and truth. (*Holy Bible Recovery Version*, Eph. 5:2, footnote 1)

Love is the very element, the inner substance, of God (1 John 4:8, 16). The goal of this book is to bring us into God's inner substance that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did. (*Holy Bible Recovery Version*, Eph. 5:25, footnote 1)

Psalms, Hymns, and Spiritual Songs, #298, stanza 1

God is love, Who sent His beloved Son.
Man is fallen with corruption,
But You sent Your dear Son.
God commands His kindness and love toward us,
In that while we were yet sinners
Christ died for us.

God, You did not spare Him,
Your beloved Son.
Father, how we praise You
For this precious One!

Morning Revival
TIME WITH THE LORD

Day Three
Loving God Being the Indispensable Requirement

Mark 12:30 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.

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God. (*Holy Bible Recovery Version*, 1 Cor. 2:9, footnote 3)

Psalms, Hymns, and Spiritual Songs, #172

Lord, I just love You.
And there's no one like You.
In the whole universe
I have no other one like You.
Lord Jesus, I love You.

Morning Revival
TIME WITH THE LORD

Day Four
The Church Life—a Life of Brotherly Love

Heb. 13:1 Let brotherly love continue.

Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

In order to maintain the divine fellowship, we need to love the brothers. The reason for this is that the church life is a corporate life, a life that involves the brothers. If we lose our brotherly love and if we no longer love one another, what will become of the church life? The answer is that the church life will disappear. Where there is no brotherly love, the church life is finished. Actually, brotherly love is the church life.

In the past we have viewed the church life from different angles and have presented various definitions of the church life from these different angles. Now we need a definition of the church life that is in line with the angle of brotherly love. We all need to learn a new term to describe the church life—a life of brotherly love. Do you know what the church life is? The church life is a life of brotherly love. (*Life-study of 1 John*, p. 154)

Hymns, #1343

A new commandment
I give unto you
That you love one another
As I have loved you,
That you love one another
As I have loved you.
By this shall all men
Know you are My disciples,
If you have love one to another.

(Repeat the last three lines)

Morning Revival
TIME WITH THE LORD

Day Five

Loving Others with the Unlimited Love of God

Matt. 5:43-45 You have heard that it was said, “You shall love your neighbor and hate your enemy.” But I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.

When we are immersed in God's love...we will sense that this love is indescribable; it is like the breadth, length, height, and depth of the universe. When the apostle came to this point in his Epistle [in Ephesians 3:18], he could not find a suitable word to describe such a love, so he had to use these four words. The love of God is boundless, unlimited, and immeasurable. How broad is the breadth? How long is the length? How high is the height? How deep is the depth? No one can answer these questions. The apostle used these four immeasurable terms—*breadth, length, height, and depth*—to describe the love of God.

When we enter into God and touch His love, we will discover that His love is unlimited. The Bible tells us to love our enemies (Matt. 5:44; Luke 6:35). Loving our enemies requires the unlimited love of God. If we have received the unlimited love of God, it will not be difficult for us to love our enemies. Our own love is inadequate to love our parents, spouse, and children, not to mention our enemies. Our human love is limited, but the love of God is unlimited. If we enter into God to enjoy Him and touch the love of God, we will love our enemies. When we are saturated with the love of God, we will only be able to love others. (CWWL, 1958, vol. 2, “The Vision, Type, and Practice of the Building Up of the Church,” p. 635)

Hymns, #395, stanza 4

Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

**Morning Revival
TIME WITH THE LORD**

**Day Six
Taking the Way of Philadelphia**

Rev. 3:7-8

And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens: I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

The special characteristic of Philadelphia is brotherly love—today this way is the only way for us to walk. But we should never have this kind of attitude: I love the brothers who are clear and the brothers who are lovable, but those who are not lovable I will not love. Whether he is clear or not, that is his business. We should never say, “You are a rebellious one.” What we see this year, we did not see last year. Perhaps next year he will also see what we have seen this year. While he reads the Bible, the Lord will also show him the light. God’s heart is great; so ours must also be great. We must learn to have a heart that is large enough to include all of God’s children. Whenever we say “we” and yet do not include all the children of God, we are the biggest sect, for we are not standing in the position of brotherly love but exalting ourselves. The way of Philadelphia is the way we must take. (CWWN, vol. 47, “The Orthodoxy of the Church,” pp. 96-97)

Hymns, #1277, stanza 1

Now in all the churches flowing,
Brotherly love.
Light and life and love bestowing,
Brotherly love.
In the oneness all believing,
Fellowship with all receiving,
Nevermore the Spirit grieving,
Brotherly love.

Morning Revival
TIME WITH THE LORD

Day Seven
Loving the Lord's Appearing

2 Tim. 4:8

Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Rev. 22:20

He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

If we genuinely love the Lord, we must love His appearing, that is, His coming...If we genuinely love someone, we will eagerly expect that one's coming. If we say that we love someone yet push him away from us, our love is false. If we love the Lord, we will surely love His appearing. (*CWWL*, 1972, vol. 1, "Preparing for the Lord's Return," pp. 379-380)

"Come, Lord Jesus!" is the last prayer recorded in the Bible. It expresses a believer's ultimate desire before the Lord. This is the attitude that we should have toward Him. This should be the attitude, desire, and prayer of everyone who is waiting for the Lord and who loves His appearing. May our heart desire the Lord's coming, and may our attitude be positive toward His coming. May we pray with a desperately desiring heart and an absolute attitude, "Come, Lord Jesus!" (*CWWL*, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," p. 610)

Hymns, #1314, stanzas 1 and 2

Lord, Thou wilt soon appear,
Thy day is almost here.
Oh, how we love thy coming soon!
We have no other
Lord, life, or lover
Than Thou, Lord Jesus, our Bridegroom!

The hour is drawing nigh,
Soon we shall hear Thy cry
And with Thee on the clouds descend.
Oh, what an hour sweet
When Bride and Bridegroom meet
And love surpassing comprehend.

Morning Revival
TIME WITH THE LORD

Day Eight
The Motive for Serving the Lord

Exo. 21:5-6

If the servant plainly says, I love my master, my wife, and my children; I will not go out free; then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

Believers do not serve the Lord because of outward encouragement or pressure from man. We serve the Lord out of the inward motivation of our love for the Lord. Our love for the Lord inwardly compels us to serve the Lord. It urges us to serve Him. Our love for the Lord makes us unable not to serve the Lord. We love the Lord, so we must serve the Lord. This is typified in the Old Testament by the slave who loved his master. Although the slave could have been free and did not need to continue to serve as a slave, he did not want to go out free because of his love for his master. He willingly remained as a slave to serve the master whom he loved. This is our motive in serving the Lord. We become His servants and serve Him willingly because of our love for Him. Our service to the Lord comes out of our love for Him. (*CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures, Volume 3,”* p. 520)

Hymns, #463, stanza 1

I love, I love my Master,
I will not go out free,
For He is my Redeemer;
He paid the price for me.
I would not leave His service,
It is so sweet and blest;
And in the weariest moments
He gives the truest rest.

**Morning Revival
TIME WITH THE LORD**

**Day Nine
Christ Loving the Church**

Eph. 5:25b Christ...loved the church and gave Himself up for her.

Matt. 13:45-46 Again, the kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it.

The Bible reveals that the Lord loves the church. The Lord's love for the church is compared to a husband's love for his wife. This is a sweet and tender love. Because the Lord loves the church, He was willing to sacrifice Himself and give Himself up for the church so that He might gain the church as His beloved spouse. His love for the church was His motivation for going to the cross and giving Himself up for her...

In the Lord's eyes the church is like a pearl of great value. In the Lord's eyes the church is not only a pearl but also a pearl of great value. The Lord went to the cross and gave all that He had to purchase this pearl of great value because of His love for the church. The Bible says that this pearl was "bought with a price" (1 Cor. 6:20). The price that He paid was His precious blood (1 Pet. 1:18-19). The church is a pearl that He bought with a great price, His own blood (Acts 20:28). From the great price that He paid, we can see how highly the Lord values the church and how much He treasures her. (*CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6,"* p. 405)

Hymns, #1229, stanza 1

The church is Christ's deep longing
And His good pleasure too.
His every word and action
Is made with her in view.
His heart's love is established,
And nought can Him deter;
Before the earth's foundation
His thoughts were filled with her.

Morning Session
HOLDING TO TRUTH

Message One
The Word of the Truth

Scripture Reading: Eph. 1:13; Col. 1:5; 2 Tim. 2:15; John 17:17; Psa. 119:160; 2 Tim. 3:16; 2 Pet. 1:21

- I. “Your word is truth”—John 17:17b; cf. Eph. 1:13; Col. 1:5; 2 Tim. 2:15; Psa. 119:160:**
 - A. Truth, or reality, is the Triune God (John 1:14, 17; 14:6; 1 John 5:6); since the Triune God is contained and concealed in His word, His word is reality (John 17:17).
 - B. In order to know and practice the truth, we need to come back to the word.
- II. A proper Christian must be fully balanced with respect to the Bible without and the Spirit within—Gal. 5:16, 25; 2 Tim. 3:16-17; cf. Exo. 13:21, and footnote 1:**
 - A. The spiritual inheritances God has given us are the Spirit, which cannot be seen, and the Bible, which can be seen; these two aspects must be absolutely balanced—John 17:14a; 20:22.
 - B. Christians can be likened to a train; outwardly the train needs the regulation of the tracks (the Bible); inwardly it needs the energizing of the fuel (the Spirit).
 - C. A proper Christian should be full of the Spirit within and should know the Bible without; such a Christian will be living and stable, both moving and on the mark.
- III. The origin of the Bible is God—2 Tim. 3:16a; 2 Pet. 1:21:**
 - A. “All Scripture is God-breathed”—2 Tim. 3:16a:
 1. God’s speaking is God’s breathing; hence, His word is spirit, breath; the Scripture is the embodiment of God as the Spirit—John 6:63.
 2. The Spirit is the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches; we must “strike” the Spirit of the Scripture with our spirit to kindle the divine fire—Eph. 6:17-18.
 - B. The Bible is not something that comes from man’s ideas or thoughts; it contains the thoughts and words of God, which were breathed into men through His Spirit and then written down—2 Tim. 3:16; 2 Pet. 1:21.
 - C. The words in the entire Bible are from God; we must neither add to the Bible nor take away anything from it—Rev. 22:18-19:
 1. We believe that the Bible, word by word, is divinely inspired by God, as the breath of God—2 Pet. 1:21; 2 Tim. 3:16.
 2. Genuine Christians do not have any doubt about this point; we must believe that the Bible is God’s infallible Word.
- IV. As believers, we consider the Bible, the God-breathed Scriptures, as the final and full authority—v. 16; Isa. 8:20:**
 - A. A Christian’s faith includes faith in the authority of the Bible.
 - B. We must confess that the Bible is absolutely authoritative; our only standard should be the word of the Bible, the word of God—2 Tim. 3:16.
 - C. Anything that deviates from the Bible or elevates itself to a position of authority is a heresy—2 Pet. 2:1, and footnote 3; Rev. 2:20, and footnotes 2 and 3; Matt. 15:3-6:
 1. Everything has to be measured by the Bible (Acts 17:10-11; 2 Kings 22:8-13); if anyone measures anything by another standard, he is preaching heresy.
 2. Christian faith and conduct are based absolutely on the Bible—Rom. 10:17; Matt. 7:24-27.
- V. God’s word in the Bible is truth; it reveals the reality of God Himself and of His economy for us to obtain (John 17:17; Psa. 119:160); today the whole world is in confusion, but the truth in the Bible is crystal clear.**

Focus: As believers, we all need to seek after the Lord in His truth. This divine truth is nowhere but in the Bible, the Word of God. The origin of the Bible is not human thought, but God's breathing, which conveys His divine thought and word to us. We must recognize that for us, as Christians, the Bible is the final and full authority, and we must reject the enemy's stratagem to question the authority of the Bible.

Hymns:

Psalms, Hymns, and Spiritual Songs, #365, "All Scripture is God-breathed"

Hymns, #799, "All Scripture is the very breath of God"

Study Questions:

1. Why do we need the regulation of the Word outside of us to balance the energizing of the Spirit within us?
2. What does it mean to say that "All Scripture is God-breathed"?
3. Based upon the fact that God's word is His breath, His breathing out, what is the proper way for us to handle and receive God's word?
4. What does it mean to say that the Christian faith includes faith in the authority of the Bible?

References and Further Reading:

1. *The Healthy Word*, ch. 9
2. *Life-study of 2 Timothy*, msgs. 1, 6
3. *Crucial Truths in the Holy Scriptures*, vol. 3, ch. 31
4. *Messages for Building Up New Believers*, vol. 3, appendix 4
5. *Life Lessons*, vol. 1, ln. 5
6. *On Knowing the Bible*, ch. 2

Notes

Morning Session
HOLDING TO TRUTH

Message Two
What Is Truth?

Scripture Reading: John 18:37-38a; 8:32, 36; 14:6; Col. 2:9, 16-17;
1 John 1:5-6; Rom. 1:18-20, 2:2, 8, 20; 3 John 3-4, 8

I. We should not understand the word *truth* according to the natural concept; instead, we must realize that it denotes Christ as the reality—John 14:6; Col. 2:9, 16-17:

- A. The truth is not the so-called truth of doctrine but the reality of the divine things, which is the Lord Himself—John 14:6, and footnote 2; 1:14, 17:
 - 1. John 8:32 says that “the truth shall set you free,” whereas verse 36 says that “the Son sets you free.”
 - 2. This proves that the Son, the Lord Himself, is the truth.
- B. Since the Lord is the embodiment of God (Col. 2:9), He is the reality of what God is; hence, reality is the very divine element of God realized by us.

II. Truth is the shining of the light—1 John 1:5-6:

- A. Truth is the content of the Bible (Psa. 119:160; John 17:17); yet without the enlightening of the Spirit, we have only empty doctrines (cf. John 14:17; 15:26; 16:13).
- B. When people read the Bible, they first receive doctrines; when the Holy Spirit shines on the words of the Bible, the doctrines become truth.
- C. When doctrine becomes truth, it brings light, and light brings life—1:4; 8:12:
 - 1. How much life we have depends on how much truth we know.
 - 2. An ignorant believer, even if he loves the Lord to the uttermost, cannot have the abundance of life, because he is lacking in truth.
- D. In order to know the truth, we need to spend time in the Word and we need to pray much and in the proper way—Rom. 10:17; John 5:24; Eph. 6:17-18.

III. Truth also denotes the reality concerning God, the universe, man, man’s relationship with God and with his fellow man, and man’s obligation to God, as revealed through creation and the Scriptures—Rom. 1:18-20; 2:2, 8, 20:

- A. In Romans 1:18 truth refers to what God is; according to verses 19 and 20, this truth, this reality, can be known through God’s creation.
- B. In Romans 2:2 truth means the actual situation and condition of man.
- C. In Romans 2:20 Paul speaks of “the truth in the law”; in the law of Moses there is a certain amount of the divine truth; all human beings should act according to this truth; otherwise, God will judge them according to it.
- D. God is the truth of the universe and the center of all things in it; everything in the universe should have God as its center and be in a proper relationship with God, so that it can become real, reasonable, and normal:
 - 1. Everything that has a proper relationship with God has the truth in it and matches the truth; otherwise, it is vain and deceptive.
 - 2. Therefore, *truth* refers to man’s proper relationship with God.

IV. The divine truth is absolute, and we must be absolute for the truth and for upholding the absoluteness of the divine truth—3 John 3-4, 8:

- A. To be absolute to the truth means to set aside feelings, to ignore personal relationships, and to not stand for the self—Matt. 16:24-25; 1 Pet. 1:22.
- B. The truth is the unique standard, and we must stand on the side of the truth to oppose ourselves—John 8:32; 2 John 2; 3 John 3-4.

C. We should honor God's truth, take the way of the truth, and not compromise the truth in any way—
2 Pet. 2:2:

1. In upholding the truth, the apostle Paul ignored all opposition from men; he would rather sacrifice himself than sacrifice the truth; he would rather see himself suffer than see the truth suffer—2 Cor. 13:8; Gal. 2:5, 14; 4:16.
2. In the past, many Christians have paid a great price to adhere to the Scripture in everything; if we compromise a little, we will suffer less attack; but if we are going to stand for the truth, we cannot avoid the price—Prov. 23:23.

Focus: We need to have a proper understanding of the different meanings of “truth” in the Bible. First, truth is Christ Himself, who is the reality of God and every positive thing. Truth refers to the shining of the divine light on the words of the Bible, which turns the doctrines in the Bible into truth, which in turn brings in life. Truth also denotes the reality concerning God, the universe, man, man’s relationship with God and with his fellow man, and man’s obligation to God, as revealed through creation and the Scriptures.

Hymns:

Hymns, #496, “Christ is the one reality of all”

CWWL, Bible Notes & Hymns, “Miscellaneous Hymns,” #10, “The heavens God’s glory declare”

Study Questions:

1. What is the first and foremost definition of the truth?
2. What does it mean to say that truth is the shining of the light?
3. What does it mean to say that truth refers to man’s proper relationship with God?
4. Why is it important to be absolute for the truth?

References and Further Reading:

1. *Life-study of John*, msg. 20
2. *Life-study of 1 John*, msg. 10-11
3. *Revelations in Romans: Seeing God’s Complete Salvation*, ch. 3
4. *The Character of the Lord’s Worker*, ch. 10

Notes

Morning Session
HOLDING TO TRUTH

Message Three
The Truth Versus the Lie

Scripture Reading: John 8:31-32, 36, 44; 1 John 1:5-6; 2 Cor. 4:4; Rom. 1:18, 25; 2:8;
2 Thes. 2:3-12; Rev. 12:9; 20:3; Zech. 8:3; Eph. 6:14; 1 Tim. 6:12a

I. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth—John 1:5; 8:44; 1 John 1:5-6:

- A. The devil is called the father of lies because all lies come from him—John 8:44:
 - 1. Lying is part of the devil's nature and essence; everything that he says and does is designed to cheat people—v. 44; Gen. 3:1-6, 13; Rev. 12:9.
 - 2. The devil “does not stand in the truth, because there is no truth in him”—John 8:44.
- B. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness—1 John 1:5-6:
 - 1. The apostle John said that if we say that we have fellowship with God, who is light, and walk in the darkness, we lie in the expression of the satanic darkness and do not practice the truth in the expression of the divine light—v. 6.
 - 2. The apostle said this to inoculate against the heretical teaching of the Antinomians, who taught that one is free from the obligation of the moral law and said that one can live in sin and at the same time have fellowship with God—cf. Gal. 5:1, 13.
- C. The devil, the father of lies, deceives the entire inhabited earth; all the people of the earth throughout the ages have been snared in his deceptions—Rev. 12:9; 20:3:
 - 1. “The god of this age” is Satan, the deceiver, the ruler of this present age; he dominates today’s world and hunts for man’s worship by blinding the thoughts, the minds, of the unbelievers—2 Cor. 4:4.
 - 2. The battlefield within us between Satan and God is the mind; Satan is subtle, and it is very easy for him to take over people—both unbelievers and believers—in their mind—v. 4; 10:4-5; cf. Gen. 3:1-6 and footnote 1 on verse 1.
 - 3. Our mind needs to be covered; it is very dangerous to open and expose our mind to the enemy; we need to pray, “Lord, cover me with the helmet of Your salvation, cover me with Yourself, and cover me with Your blood”—Eph. 6:17a.

II. Fallen mankind holds a wrong attitude in dealing with the truth—Rom. 1:18, 25; 2:8; 2 Thes. 2:10; cf. Rev. 22:15:

- A. The people in the fallen world “hold down the truth in unrighteousness” (Rom. 1:18), have “exchanged the truth of God for the lie” (v. 25), and are “disobedient to the truth” (2:8):
 - 1. To hold down means to suppress; from the beginning mankind did not respect the truth of God but suppressed it unrighteously.
 - 2. Instead of dealing properly with the reality, the truth, according to righteousness, men held down the truth in unrighteousness, and did not approve of knowing God (1:28); therefore, they despised and rejected God, changing the glory of God into idols (vv. 21-23) and casting off self-restraint to fall without limit (vv. 24-32), so that they were given up, abandoned, by God (vv. 24, 26, 28).
- B. Second Thessalonians 2:10 says that those who are perishing “did not receive the love of the truth that they might be saved:”
 - 1. Because the perishing ones did not receive the love of the truth, which God intended to give them that they might be saved, God sends to them an operation of error, an active power of misleading, that they might believe the lie—v. 11.

2. The believers have a good intention for goodness (1:11); the perishing ones (2:10), who reject the truth of God, take pleasure in unrighteousness (v. 12); to sin is a delight to them (Rom. 1:32).

III. We should read the Bible and preach God's word not only to edify believers but also to fight the good fight for the truth—1 Tim. 6:12a; cf. 1:18:

- A. The darker the age, the more there is a need for the light of God's truth.
- B. For this reason we need to read the Bible and learn the truth; we also need to ask the Lord to give us the boldness to release these truths, because Satan not only uses sin and the world to bind people but also uses erroneous teachings, doctrines, and even heresies to confine people in darkness—Acts 4:13, 29, 31; 28:31; Eph. 6:19-20.
- C. We need to fight the good fight with God's truth for the interest of God's kingdom to release people from Satan's captivity—1 Tim. 6:12; 2 Tim. 4:7; Acts 26:18.
- D. At the end of this age we must be faithful to fight the good fight of the faith to withstand Satan and his kingdom of darkness—Eph. 6:10-13.

Focus: A battle is raging in this universe between the truth, which is Christ and His expression, and the lie, which is Satan and his expression. In this battle the strategic point is the human mind. We need to pray that the Lord would cover our mind, renew our mind, and strengthen us to fight the good fight with God's truth for the interest of His kingdom to release people from Satan's captivity.

Hymns:

Hymns, #886, "A mighty fortress is our God"

Hymns, #893, "Conflict today is fierce"

Study Questions:

1. What is the significance of the devil being the father of lies? What is the satanic lie?
2. Where is the battlefield between Satan and God?
3. In what ways has fallen mankind held a wrong attitude toward the truth?
4. What does it mean to fight the good fight for the truth?

References and Further Reading:

1. *Crucial Truths in the Holy Scriptures*, vol. 6, ch. 53
2. *Practical Lessons on the Experience of Life*, ch. 12
3. *CWWL, 1955*, vol. 1, "A Study of the New Testament in the Light of Christ as Life," ch. 33

Notes

Morning Session
HOLDING TO TRUTH

Message Four
The Full Knowledge of the Truth

Scripture Reading: 1 Tim. 2:4; Eph. 4:15; Col. 3:16; Acts 17:11; 2 John 2; 1 Tim. 4:6; 2 Tim. 2:15

I. God desires all the saved ones to come to the full knowledge of the truth—1 Tim. 2:4:

- A. *Truth* means reality, denoting all the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ—v. 4; Col. 2:9, 19.
- B. Every saved person should have a full knowledge, a complete realization, of these things.
- C. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgment and appreciation of the reality of all the spiritual and divine things that we have received through faith—1 Tim. 2:4; 4:3; 2 Tim. 2:25; Titus 1:1; 2 Thes. 2:13.
- D. We should hold to these true things in love so that we may grow up into Christ—Eph. 4:15; *Hymns*, #806.

II. We need to see the importance of reading the Bible—Isa. 34:16a; Eph. 3:4; Rev. 1:3:

- A. Through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being, causing us to be constituted with God—Acts 17:11; 2 Pet. 1:4.
- B. We need to be impressed that the divine Word is what we really need and we should be one with the Word, full of the Word, saturated with the Word, and constituted with the Word; then when we minister, we minister the Word by the Spirit.

III. We need to be constituted with the truth, that is, to have the intrinsic element of the divine revelation wrought into us to become our organic constitution—2 John 2, 4; 3 John 3-4; cf. 1 John 1:8:

- A. The solid truth that is constituted into us becomes in us a constant and long-term nourishment—1 Tim. 4:6.
- B. If we desire to understand and receive the truth, we need an open spirit and a clear mind—Matt. 5:3; Luke 24:45:
 - 1. We must use our spirit to receive the truth because truth is received in our spirit, but truth must first pass through the understanding of our mind.
 - 2. However, it is not enough to simply use our mind to understand God's truth; we must also use our spirit to contact the truth in order to touch spiritual reality.
- C. We have to pay the price to learn the truths—Prov. 23:23:
 - 1. We need to enter into the intrinsic significance of the Holy Scriptures to find out what the Lord says and what He wants—John 8:12.
 - 2. We have no right to invent anything; rather, we discover what is in the Bible.
 - 3. After we have learned the truth, we still have to experience Christ so that He may become our reality; in this way, when we speak to people, we will not give them knowledge or doctrine, but we will minister Christ to them—Eph. 3:16-17; 4:15, 21.

IV. We must diligently learn all the aspects of the truths of the Bible, obtain the knowledge of them, and be able to speak them clearly to others—2 Tim. 2:15, 2; 4:2:

- A. The truth not only has many sides, it also includes many crucial items; for example, the Bible speaks about God, Christ, the Holy Spirit, the believers, the church, the kingdom and the New Jerusalem.
- B. The mysteries of the truths in the Bible are very deep and profound; the central mystery is that the Triune God wants to dispense Himself into man.

C. We need the spiritual enlightening of the Spirit of God to understand these mysteries, and we also need to spend the time to dig them out—1 Cor. 2:10-14; 2 Tim. 2:15; Acts 17:11.

Focus: We need to touch God's desire for us to come to the full knowledge of the truth and respond by loving the truth, daily reading the Bible, and building up a habit of studying the truth in His Word in order to be constituted with the full knowledge of the truth. We should spend time to diligently learn all the aspects of the truth in the Bible so we can know them ourselves and speak them clearly to others.

Hymns:

Hymns, #806, "Break Thou the Bread of Life"

Study Questions:

1. Why is it important for us to come to the full knowledge of the truth?
2. Why is it important for us to read the Bible and let God's word dwell in us richly?
3. What does it mean to be constituted with the truth?
4. What are some aspects of the divine truth that require our diligent learning?

References and Further Reading:

1. *The Proper Aggressiveness of the Lord's Serving Ones*, ch. 1
2. *Truth, Life, the Church, and the Gospel—The Four Great Pillars in the Lord's Recovery*, chs. 1, 4
3. *Crucial Principles for the Christian Life and the Church Life*, ch. 7
4. *The Collected Works of Witness Lee*, 1984, vol. 1, "Being Faithful to be Constituted with the Truth"

Notes

Morning Session
HOLDING TO TRUTH

Message Five
Walk in Truth and Proclaim the Truth

Scripture Reading: 2 John 4; 3 John 3-4; Eph. 4:25; 1:13; Col. 1:5; 2 Tim. 4:2a

I. “I rejoiced greatly at the brothers’ coming and testifying to your steadfastness in the truth, even as you walk in truth. I have no greater joy than these things, that I hear that my children are walking in the truth”—3 John 3-4; cf. 2 John 4:

- A. In 3 John 3 the apostle speaks of “your steadfastness in the truth,” (literally, “your truth”):
 1. “Your truth” is the truth concerning Christ; the revelation of this truth should determine our way of life, and we should hold to this truth as our fundamental belief.
 2. John’s thought is that the objective truth becomes ours; hence, the truth becomes subjective to us in our daily walk.
- B. In 3 John 3-4 the apostle speaks of walking in the truth; to walk in truth means that the Triune God becomes our enjoyment in reality—3 John 3-4:
 1. The philosophy a person holds will determine his way of life, and what a person believes will always shape his living.
 2. We Christians walk in the divine truth; this means that our way of life is determined, shaped, molded, by the divine reality—the Triune God Himself—which we enjoy.
 3. The truth concerning the person of Christ should not only be our belief, but should also be our living, a living that testifies to our belief; the truth in which we walk, therefore, becomes our truth in our daily life.

II. “Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another”—Eph. 4:25:

- A. To put off the lie means to put off everything false, which is to put off everything that is not Christ; and to speak the truth means to speak Christ, who is the reality—v. 15; John 14:6.
- B. Because we are all members one of another in one Body, we should fellowship with our fellow members concerning the real things that are of God and from God; only the things that come from God, belong to God, and are in God are reality and truth.
- C. By God’s mercy we should learn to convey truths to one another in our conversation, that is, to supply our fellow members with the things that are from God and of God.

III. “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise”—Eph. 1:13; cf. Col. 1:5; 2 Tim. 4:2a:

- A. We should not think that the gospel is one thing and that the truth is another thing; the truth is the gospel, and our preaching of the truth is the preaching of the gospel—Eph. 1:13.
- B. For the preaching of the high gospel, we have a strong burden to encourage everyone to pursue the knowledge of the truth—1 Tim. 2:4:
 1. If we are filled with the truth inwardly, we will spontaneously express it outwardly by speaking the gospel to people—Eph. 1:13; Col. 1:5.
 2. If from now on we would be willing to seriously learn the truth, we all would know how to preach the gospel.
- C. God desires that all men would be saved and come to the full knowledge of the truth (1 Tim. 2:4); the entire earth needs the truth; everywhere there is a reverberating cry for the truth.

IV. “The truth should triumph and be king, / And freedom should be queen; / But falsehood, which has rampant run, / Head of the world is seen. / We ask Thee, Truth, to quickly come / And bring Thy light from heav’n; / The foe be crushed and all Thy sons / Into Thy bosom giv’n”—*Hymns*, #960, stanza 8.

Focus: As we endeavor to come to the full knowledge of the truth, we need the objective truth to become ours subjectively. Then, more and more, we will walk in truth, which means that our way of life is determined, shaped, and molded by the divine reality which we enjoy. In this way we will have a living that testifies to our belief, and we will be able to speak truth to one another and proclaim the truth as the gospel to those around us.

Hymns:

Hymns, #1178, “We have seen Christ is reality”

Hymns #1294, “Come let us speak till the kingdom of the Lord comes down”

Study Questions:

1. What is the significance of the expression “your truth” in 3 John 3?
2. What does it mean to walk in truth?
3. What does it mean to put off the lie and speak truth to one another?
4. Why is coming to the full knowledge of the truth crucial for our preaching of the gospel?

References and Further Reading:

1. *Life-study of 3 John*, msg. 1
2. *Revelations in Ephesians: Seeing the Living and Responsibility of the Church in the Holy Spirit*, ch. 11
3. *Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery*, ch. 10
4. *Speaking for God*, ch. 1

Notes

Morning Session
HOLDING TO TRUTH

Message Six
The Church—the Pillar and Base of the Truth

Scripture Reading: 1 Tim. 3:15; John 14:6; 18:37; 1 Tim. 2:4; 1 Thes. 5:21; 1 John 1:6

I. The church is the supporting pillar and holding base of the truth—1 Tim. 3:15:

- A. The Lord wants His church to know Him as the truth in order to testify concerning Him as the truth—John 14:6; 18:37; 1 John 1:6; 5:20.
- B. *Truth* in 1 Timothy 3:15 refers to the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ—Col. 2:9, 19.
- C. The truth is the Triune God, having Christ as the embodiment, center, and expression, to produce the church as the Body of Christ, the house of God, and the kingdom of God—v. 9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.
- D. The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—1:14, 17; 14:6.
- E. As the pillar which bears the truth and the base which upholds the pillar, the church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.
- F. The kind of church that we build up depends on the kind of truth that we teach; thus, there is the desperate need of the living truth to produce the church, to help the church to exist, and to build up the church—1 Tim. 3:15.
- G. In the church life we all need to come to the full knowledge of the truth—2:4; 4:3; 2 Tim. 2:25; 3:7; Titus 1:1.
- H. The greatest need that we must meet is to bring the saints into the truth; all the saints should be trained in the divine revelation—1 Tim. 2:4.

II. All the saints are responsible to uphold the truth—1 Tim. 3:15; 2 Tim. 2:15:

- A. The supporting pillar and holding base of the truth are the entire church, including all the saints; every member of the church is part of the pillar and base that uphold the truth—1 Tim. 3:15.
- B. The church being the pillar and base of the truth implies that every member of the church should know the truth; thus, we should make a decision to learn the truth—1 Tim. 2:4:
 - 1. Most of the saints probably do not have a deep sense that they are responsible to bear the truth; the church, including every believer, must uphold the truth.
 - 2. The saints in the churches need to respect the leading ones, but if the leading ones do something contrary to the truth, the saints should be responsible to uphold the truth:
 - a. No matter who is speaking, the saints must discern whether or not what is spoken is according to the truth—1 Thes. 5:21.
 - b. We should not care for the person but for the truth and always be ready to uphold the truth—1 John 1:6.
- 3. In order for the church to be strong, every brother and sister must uphold the truth by learning the truth, experiencing the truth, and being able to speak the truth—1 Tim. 2:4; 2 Tim. 2:15, 2.

Focus:

We need to be impressed with the awesome function of the church as the pillar and base of the truth, testifying to the whole universe that Christ alone is the reality. We need to ask the Lord to grant us the deep sensation that we, as members of the church, must uphold the truth by learning the truth, experiencing the truth, and being able to speak the truth.

Hymns:

“Lord we receive the love of the truth”

“Great is the mystery of godliness”

Questions:

1. What does it mean for the church to be the pillar and base of the truth?
2. How does seeing that the church is the pillar and base of the truth apply to us personally?
3. How can we uphold the truth practically in our daily life?

References and Further Reading:

1. *Truth, Life, the Church, and the Gospel—The Four Great Pillars in the Lord’s Recovery*, chs. 1, 4
2. *Crucial Principles for the Christian Life and the Church Life*, ch. 7

Notes

Morning Session
HOLDING TO TRUTH
Supplementary Outline
The Meaning of *Truth* in the New Testament

Scripture Reading: John 1:1, 4, 14-17; Col. 2:9, 16-17; John 14:6; 1 Cor. 15:45b; 2 Cor. 3:17; John 14:16-17; 15:26; 16:13-15; 1 John 5:6; John 17:17; Eph. 1:13; Col. 1:5; Rom. 1:18-20; 2:2, 8, 20; Rom. 3:7; 15:8; Mark 12:14; 2 Cor. 11:10; Phil. 1:18; 1 John 3:18; John 4:23-24; 2 John 1a; 3 John 1; Mark 5:33; 12:32; Luke 4:25; John 16:7; Acts 4:27; 10:34; 26:25; Rom. 1:25; 9:1; 2 Cor. 6:7; 7:14; 12:6; Col. 1:6; 1 Tim. 2:7a

- I. The Greek word for “truth,” *aletheia*, means reality (the opposite of vanity), verity, veracity, genuineness, sincerity.**
- II. This word is one of the profound words in the New Testament, denoting all the realities of the divine economy as the content of the divine revelation, conveyed and disclosed in the holy Word as follows:**
 - A. Truth denotes God, who is light and love, incarnated to be the reality of the divine things, such as the divine life, the divine nature, the divine power, and the divine glory, for us to possess, that we may enjoy Him as grace, as revealed in John’s Gospel—John 1:1, 4, 14-17.
 - B. Truth denotes Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily (Col. 2:9), as the reality of God and man (John 1:18, 51; 1 Tim. 2:5); all the types, figures, and shadows of the Old Testament (Col. 2:16-17; John 4:23-24 and footnotes 4 and 5 on verse 24); and all the divine and spiritual things, such as the divine life and resurrection (11:25; 14:6), the divine light (8:12; 9:5), the divine way (14:6), wisdom, righteousness, sanctification, and redemption (1 Cor. 1:30); hence, Christ is the reality (John 14:6; Eph. 4:21).
 - C. Truth denotes the Spirit, who is Christ transfigured (1 Cor. 15:45b; 2 Cor. 3:17), as the reality of Christ (John 14:16-17; 15:26) and of the divine revelation (16:13-15); hence, the Spirit is the reality (1 John 5:6).
 - D. Truth denotes the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things; hence, the Word of God also is reality—John 17:17, and footnote 3.
 - E. Truth denotes the contents of the faith (belief), which are the substantial elements of what we believe, as the reality of the full gospel (Eph. 1:13; Col. 1:5); these are revealed throughout the New Testament.
 - F. Truth denotes the reality concerning God, the universe, man, man’s relationship with God and with his fellow man, and man’s obligation to God, as revealed through creation and the Scriptures—Rom. 1:18-20; 2:2, 8, 20.
 - G. Truth denotes the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue (Rom. 3:7; 15:8) and of man as a human virtue (Mark 12:14; 2 Cor. 11:10; Phil. 1:18; 1 John 3:18), and as an issue of the divine reality (John 4:23-24; 2 John 1a; 3 John 1).
 - H. Truth denotes things that are true or real, the true or real state of affairs (facts), reality, veracity, as the opposite of falsehood, deception, dissimulation, hypocrisy, and error—Mark 5:33; 12:32; Luke 4:25; John 16:7; Acts 4:27; 10:34; 26:25; Rom. 1:25; 9:1; 2 Cor. 6:7; 7:14; 12:6; Col. 1:6; 1 Tim. 2:7a.
 - I. Of the eight points listed above, the first five refer to the same reality in essence:
 1. God, Christ, and the Spirit—the Divine Trinity—are essentially one; hence, these three, being the basic elements of the substance of the divine reality, are actually one reality.
 2. This one divine reality is the substance of the Word of God as the divine revelation; hence, it becomes the revealed divine reality in the divine Word and makes the divine Word the reality.

3. The divine Word conveys this one divine reality as the contents of the faith, and the contents of the faith are the substance of the gospel revealed in the entire New Testament as its reality, which is just the reality of the Divine Trinity.
4. When this divine reality is partaken of and enjoyed by us, it becomes our genuineness, sincerity, honesty, and trustworthiness as an excellent virtue in our behavior that enables us to express God, the God of reality, by whom we live; and we become persons living a life of truth, without any falsehood or hypocrisy, a life that corresponds with the truth revealed through creation and the Scripture.

III. The Greek word for “truth”, *aletheia*, is used in the New Testament more than one hundred times:

- A. We need to be able to discern how this word is used in different verses; in each case, the denotation of the word is determined by the context; therefore, to understand the meaning of the word truth in any particular verse, we need to study its context.
- B. By studying this word in its context, we shall be helped to have a proper understanding of truth in the New Testament.

Focus:

Roman Numeral II, points A through H

Hymns:

Hymns, #496, “Christ is the one reality of all”

Hymns, #817, “We limit not the truth of God”

Questions:

1. What are the eight denotations of the word truth in the New Testament?
2. How does the divine reality become our genuineness, sincerity, honesty, and trustworthiness?
3. How can we discern the meaning of the word truth in any particular verse?

References and Further Reading:

1. *Holy Bible Recovery Version*, 1 John 1:6, footnote 6
2. *Life-study of 1 John*, msg. 10-11

PRACTICAL FELLOWSHIP

Session One Reading the Word

Scripture Reading: Deut. 6:6-9; 17:18-20; Josh. 1:8; Psa. 119:11; Job 23:12; Matt. 4:4

I. We need to see the importance of reading the Bible:

- A. God's speaking to man today is based upon what He has already spoken in the past:
 - 1. Even though a person may be quite advanced in his spiritual walk, God's revelation to him will still be confined to the words that He has spoken in the Bible; God's speaking today is merely a repetition of His own word.
 - 2. If a person does not know what God has spoken in the past, it is difficult for him to receive His revelation in the present because he lacks the basis for God's speaking.
- B. We should regard reading the Bible to be more important than anything else; we should not consider reading the Bible as a pastime or think that other things are more important; reading the Bible is indispensable and cannot be put aside.

II. We need to see how to read the Bible:

- A. The best way to read the Bible is to read it daily—cf. Matt. 4:4; Job 23:12.
- B. The morning is the best time to read the Bible—Psa. 119:147.
- C. We should read the books of the Bible sequentially.
- D. We must not only be spiritual to read the Bible, but we must turn our heart to the Lord—2 Cor. 3:15-18.
- E. In reading the Bible, we should receive inspiration and turn it into prayer—Eph. 6:17-18.
- F. We should not seek a thorough understanding when reading the Bible.

III. We need to build up a habit of spending time in the Word:

- A. It is important to build up the habit of reading the Word; if you build up the habit of reading the Word, you will be healthy spiritually and you will grow.
- B. "To live we have to keep some legalities. We must be legal about four things: eating, drinking, breathing, and sleeping. Do you think it is too legal to eat three meals every day? Without such a legality you will soon be ready for a funeral! In order to live in a healthy way, you must eat, drink, breathe, and sleep...I encourage you to build up a habit of reading the Word daily, preferably in the morning. Make this a legality"—*Life Messages*, vol. 1, p. 34.

IV. We should ask God for the grace to know the preciousness and sweetness of His Word, the Bible—Psa. 19:10; 119:72, 103; cf. v. 127:

- A. We all should be able to testify that we love the word of God (vv. 47-48, 97, 113, 119, 127, 140, 159, 163, 165, 167); we should enjoy the word of God and find it a source of delight (vv. 16, 24, 35, 47, 70, 77, 92, 174).
- B. We should treasure the word of the Bible more than our apportioned food; if we have time to eat, we have time to read the Bible, because the Bible is more important to us than food—Job 23:12; cf. Psa. 119:6, 117.
- C. "How sweet are Your words to my taste! / Sweeter than honey to my mouth!"—v. 103.

Focus: In order for us as believers to be spiritually healthy and grow in the Lord's life, it is crucial for us to read the Bible, not in the way of inspiration but in the way of habit. In reading the Bible, it is good for us to read daily and sequentially, turning our heart to the Lord, turning inspiration into prayer, and not being distracted by seeking a thorough understanding.

Hymns:

Hymns, #811, "My heart is hungry, my spirit doth thirst"

Psalms, Hymns, and Spiritual Songs, #365, "All Scripture is God-breathed"

Questions

1. Why is reading the Bible important for us as believers?
2. What are the six practical points presented in this outline concerning how to read the Bible?
3. Have you built up a habit of reading the Bible in a regular way? How can we build up such a healthy habit?

References and Further Reading:

1. *Messages for Building Up New Believers*, vol. 1, ch. 9
2. *Life-study of 1 John*, msgs. 10-11
3. *Crucial Truths in the Holy Scriptures*, vol. 3, ch. 31
4. *Life Messages*, vol. 1, ch. 2

Notes

PRACTICAL FELLOWSHIP

Session Two

PRACTICAL FELLOWSHIP

Session Two

PRACTICAL FELLOWSHIP

Session Three Praying the Word

Scripture Reading: Jer. 15:16; 1 Pet. 2:2-3; John 6:63; Eph. 6:17-18; Col. 3:16

I. The main function of the Bible is to impart God into us as life and as the nourishment of life; whenever we read the Bible, we should not merely try to know or understand it, but take something of God's essence into us just as we take our food—1 Tim. 4:6; Jer. 15:16; Ezek. 3:1-3; Rev. 10:9-10; Matt. 4:4:

- A. After we are saved and born again, our most immediate need is that we learn how to take in the Lord as our spiritual milk and nourishment—John 4:14; 6:35; 1 Cor. 12:13.
- B. The way the Lord nourishes His Body is by His Word; if we desire to enjoy the Lord and be nourished by the Lord, we must come to the Word to taste the Lord—1 Pet. 2:2-3.

II. We should not simply have one way of prayer, but every means of prayer, exercising our spirit to pray in various ways to take the Word of God—Eph. 6:18:

- A. We can take the Word by pray-reading—6:17-18:
 1. When we read the Bible, we should turn the words in the Bible into prayer.
 2. We must contact the Lord by mingling our reading of the Bible with prayer, and by mingling our prayer with reading.
- B. We can take the Word by musing—Psa. 119:15, 23, 48, 78, 99, 148:
 1. Rich in meaning, the Hebrew word for muse implies to worship, to converse with oneself, and to speak aloud; to muse on the Word is to taste and enjoy it through careful considering—1 Pet. 2:2-3; Psa. 119:103.
 2. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the Word; to muse on the Word is to “chew the cud,” to receive the Word of God through much reconsideration—Lev. 11:3.
- C. We can take the Word by singing—Col. 3:16:
 1. To pray is to exercise the spirit, but to sing is an especially good way to exercise the spirit.
 2. If we sing the Word, we open our being more fully to the Word and give it the opportunity to sink into us and saturate us.
- D. We can take the Word by psalming—v. 16:
 1. Psalming is higher, deeper, and more profound than singing; to sing the Word is better than reading it, and to psalm the Word is even better than singing it.
 2. Psalming is a type of singing that includes musing; as we psalm the Word, we dwell upon it, muse on it, and enjoy it, thereby giving more opportunity for the Word to saturate us.

III. Through our pray-reading the Bible, the Lord as the living Word enters not only into our mind but also into our spirit; consequently, we not only receive the Lord's nourishment, refreshment, and enlightenment but also experience His watering, strengthening, transforming, and uplifting; this is the experience of the power of the Word of God in our spirit; there is no adequate way to describe the benefit of pray-reading the Word.

Focus: After we become a Christian, our most immediate need is to receive spiritual nourishment by praying God's Word, which we can practice by pray-reading the words of the Bible, musing on them, singing them, and psalming them.

Hymns:

Hymns, #812, "I come to Thee, dear Lord"

Hymns, #1142, "Jesus is the living Spirit"

Questions:

1. What is the main function of the Bible?
2. What are the four ways to pray the Word presented in this outline?

References and Further Reading:

1. *Pray-Reading the Word*
2. *Life-study of Revelation*, msg. 45
3. *Life-study of Philippians*, msgs. 40, 46
4. *Being Delivered from Religious Rituals and Walking According to the Spirit*, chs. 9, 15-16

Notes

PRACTICAL FELLOWSHIP

Session Four Studying the Word

Scripture Reading: 1 Tim. 2:4; 3:9, 15; 4:6; 5:17; 2 Tim. 2:2, 15; Heb. 5:13-14

I. The young brothers and sisters must spend time to study the Word of God in order to know the truth—John 8:31-32; 1 Tim. 2:4:

- A. We all have to gain an increase and an accumulation of the knowledge and experience of the word based on the Scriptures; to gain such an accumulation we surely need to study the Bible—2 Tim. 3:15-17; cf. Col. 3:16a:
 1. Young people who mean business with the Lord first need to study the Bible regularly and thoroughly.
 2. To study the Bible regularly means to study it every day at a set time, whether in the morning, afternoon, or evening; it also means to study the books according to their sequence in the Bible.
- B. We need more Timothys to be raised up among us, those who can cut straight the word of the truth—2 Tim. 2:2, 15; 3:15-17:
 1. Timothy was a young brother who had a desire to serve God; he was raised up by a local church and recommended to the apostle Paul—Acts 16:1-3.
 2. Paul said to Timothy, “From a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus. All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work”—2 Tim. 3:15-17.
 3. Paul told Timothy to commit the truth that he had heard from Paul to others that they may teach the truth also (2:2); furthermore, Paul charged Timothy to cut straight the word of the truth (v. 15).
 4. Many brothers and sisters, especially the young ones, need to spend time to study the Word of God to be saturated and thoroughly constituted with the Word of God; then they will be prepared to teach the Word of God.

II. To study the Bible we need to have the proper tools—cf. v. 15:

- A. In studying the Bible, we can use the lexicons, the dictionaries of biblical languages, and the concordances of the Bible; this will help us.
- B. An excellent help to usher us into the Word is the Recovery Version with the footnotes and the Life-study messages:
 1. We need the Lord to stir up our interest, our seeking heart, and our spirit to seek after the Lord in His truth; the truth is nowhere but in the Bible, yet the Bible needs an opener—cf. Luke 24:27, 32, 44-45; Acts 8:27-35.
 2. The Life-studies with the Recovery Version and all the footnotes open the Bible to us whenever we touch them.

Focus: In the church today we need more Timothys—young people who can cut straight the word of the truth, speak the truth, and commit the truth to others who will be able to teach also. For this reason, we need to spend time to study the Bible so that we can be saturated and thoroughly constituted with God’s word.

Hymns:

Hymns, #817, “We limit not the truth of God”

Psalms, Hymns, and Spiritual Songs, #365, “All Scripture is God-breathed”

Questions:

1. Why do we need to study the Bible?
2. How is Timothy a positive example of a young person who studied the Word?
3. What are some of the tools and helps we can use in studying the Bible?

References and Further Reading:

1. *The Healthy Word*, ch. 2
2. *The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ*, ch. 18
3. *Key Points on the Home Meetings*, ch. 6
4. *Crucial Principles for the Christian Life and the Church Life*, ch. 8

Notes

PRACTICAL FELLOWSHIP

Session Five

PRACTICAL FELLOWSHIP

Session Five

PRACTICAL FELLOWSHIP

Supplementary Outline One Speaking the Word

Scripture Reading: Num. 11:28-29; 1 Cor. 14:24, 31, 26; 12:8; Col. 3:16; Acts 8:4; 2 Tim. 4:2

I. God's heart desires that we would speak for Him:

- A. In the book of Numbers in the Old Testament there is the concept that everyone must speak the Word of God or that everyone is able to speak the Word of God (Num. 11:29); in the New Testament, Paul also spoke this kind of word (1 Cor. 14:31).
- B. God's desire has always been that all His people, in both the Old and New Testaments would be a speaking people.

II. We need to practice the divine speaking in our daily life, ministry and meetings:

- A. We should not speak negatively but always speak positively; we should no longer gossip, criticize, or speak idly; we should simply speak Christ, speak grace, speak mercy, speak God, and speak the holy Word—Eph. 4:29; Col. 4:6.
- B. We have to realize that as believers we all have been made the witnesses of the living Christ; witnesses are speakers—Acts 1:8.

III. "Proclaim the word; be ready in season and out of season"—2 Tim. 4:2a:

- A. To proclaim means to speak officially and publicly; it is not ordinary speaking.
 1. In order to carry out the apostle Paul's charge to proclaim the word, we need to learn to be a proclaiming Christian.
 2. When we meet anyone, we should speak boldly concerning the things that we have learned, such as Christ, the church, and God's economy.
- B. The word Timothy was to preach included what he had learned both of Paul and of the Old Testament (3:14-15); in caring for a local church, especially in a time of the church's decline, the preaching of the Word is vital:
 1. When Timothy was young, he learned the Scriptures, and later, he learned from Paul (v. 15; 1:13); as a result, he had healthy words to proclaim to every kind of person.
 2. All of us should be like Timothy; we should be one who proclaims the word for Christ and the church.
- C. To preach in season and out of season means to preach whether the situation is opportune or inopportune, whether it is convenient or inconvenient, whether you are welcome or unwelcome—4:2:
 1. We should be men of God with the breath of God; our reading of the Scripture is our inhaling of God's breath (3:16), and our preaching is our exhaling (4:2).
 2. We breathe in season and out of season, without any choice; breathing must take place all the time; our preaching should be like our breathing.
 3. Every day we should inhale God's breath, and every day we should exhale by speaking; this will subdue today's situation in which many are devoid of the truth.

IV. There is no other way to build up the church but by all of us learning to speak Christ, to speak for Christ, and to speak forth Christ; we must speak in our daily life, in our office, in our school, in our family, in our ministry, and especially in the small groups of the church life.

Hymns:

Hymns, #1293, “O I’m a man—I’m the meaning of the universe”

Hymns, #1294, “Come let us speak till the kingdom of the Lord comes down”

Questions:

1. Which verses show that, both in the Old Testament and in the New Testament, God desires that His chosen ones be a speaking people?
2. What does it mean that we have been made Christ’s witnesses?
3. What does it mean to be a man of God with the breath of God?

References and Further Reading:

1. *Everyone Speaking the Word of God*, ch. 1
2. *The Divine Speaking*, chs. 2, 5
3. *Life-study of 2 Timothy*, msg. 7

PRACTICAL FELLOWSHIP

Supplementary Outline Two

An Introduction to the Life-study of the Bible

Scripture Reading: 1 Tim. 2:4; Luke 24:27, 31-32, 44-45; Acts 8:30-35

I. The value of the Life-study messages:

- A. The Life-studies are a treasure in the Lord's recovery and a precious inheritance to all God's children:
 - 1. The Life-studies bring together the riches and essence of the Bible interpretations of the saints over the past two thousand years as well as Brother Lee's own knowledge and experience of the Bible and contain answers to difficult questions, an explanation of Bible passages, guidance, revelation, life, and light.
 - 2. One can say that the spiritual treasures throughout the ages have been gathered into one treasure box—the Life-studies—making it simple and easy to find the riches.
- B. The Life-studies are not to replace the Bible but to open and expound the Word of God and to release its riches—cf. Luke 24:27, 31-32, 44-45; Acts 8:30-35.

II. The four purposes of the Life-studies:

- A. The first aspect of the purpose is to provide us with a simple way to understand the truth in the Bible:
 - 1. Many of the expositions of the Bible in Christianity may mislead their readers because they present the truth in a way that is difficult to understand.
 - 2. The Life-study messages, however, help readers to enter into the knowledge of the truth in the Word through simple words so that every believer can understand them.
- B. The second aspect of the purpose is to solve the common and difficult problems in the Bible that hinder us from fully understanding the Bible:
 - 1. In almost every book of the Bible there are a few points that are difficult to understand.
 - 2. The Life-study messages provide a proper interpretation of many of these points.
- C. The third aspect of the purpose is to minister the life supply to the readers:
 - 1. The term "Life-study" indicates that the Life-studies teach people the Bible not merely in doctrinal knowledge but by ministering life to them.
 - 2. The Life-study messages do not merely expound the Bible and present the truth; rather, they also bring people into the truth to enjoy and experience its riches.
 - 3. Whenever we prayerfully read a Life-study message, we touch life and are enlivened and satisfied.
- D. The fourth aspect of the purpose is to bring the children of God into His economy, which is His administration with His plan, His purpose, and His arrangement to attain His purpose for the fulfillment of the desire of His heart—Eph. 3:9; 1 Tim. 1:4.

III. "I encourage the young ones among us to spend adequate time in the Life-study messages and the Recovery Version of the Bible so that they may receive a good foundation in the truth. If they do this, some of them may be able to develop the truth concerning God's economy by standing on our shoulders, just as we stand on the shoulders of the great teachers of the Bible who have gone before us"—CWYL, 1984, vol. 1, "Being Built Up in the Truth and Growing in Life for the Spread of the Lord's Testimony," p.64.

References and Further Reading:

1. *Life-study of Matthew*, “Foreword to the Life-study of the New Testament”
2. *CWWL*, 1984, vol. 1, “Being Built Up in the Truth and Growing in Life for the Spread of the Lord’s Testimony,” ch. 4
3. *The Divine Speaking*, ch. 5
4. *Truth, Life, the Church, and the Gospel—The Four Great Pillars in the Lord’s Recovery*, ch. 1

PRACTICAL FELLOWSHIP
Supplementary Outline Three
An Introduction to the Holy Bible Recovery Version

Scripture Reading: Deut. 6:6-9; 17:18-20; 31:11; Matt. 4:4; Col. 3:16; Acts 8:26-35

I. Reading the Bible is indispensable and cannot be put aside—Matt. 4:4:

- A. Spending time in the Word is a necessity of life—John 6:35, 51, 57, 63, 68; Jer. 15:16; Job 23:12.
- B. Spending time in the Word is always profitable; it is an excellent habit that keeps us in the Lord's presence and saves us from wasting our time.
- C. If we redeem the time by reading the Bible, we will grow and be healthy in our spiritual life.

II. Reading the Recovery Version is a very helpful and reliable way for people to know the Bible, understand the Bible, and expound the Bible:

- A. Throughout the centuries, translations of the Bible have steadily improved; in general, each new translation inherits from previous ones and opens the way for later ones; while a new translation derives help from its predecessors, it should go further:
 1. The Recovery Version of the Bible, following the precedent set by the major authoritative English versions and taking these versions as reference, not only incorporates lessons learned from an examination of others' practices but also attempts to avoid biases and inaccurate judgment.
 2. This version, frequently guided by other versions, attempts to provide the best utterance for the revelation in the divine Word, that it may be expressed in the English language with the greatest accuracy.
- B. Translating the Bible depends not only on an adequate comprehension of the original language but also on a proper understanding of the divine revelation in the holy Word:
 1. Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received, and this understanding has progressed steadily.
 2. The consummation of this understanding forms the basis of this translation, the Recovery Version, and its footnotes; hence, this translation and the accompanying footnotes could be called the "crystallization" of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years.
- C. We need to see the features of the Recovery Version:
 1. The Recovery Version embodies extensive research into the meaning of the original text and attempts to express this meaning with English that is to the point, easy to understand, and readable.
 2. The subject provided at the beginning of each book and the outline of each book take the historical facts as their base and express the spiritual meaning in each book.
 3. The footnotes stress the revelation of the truth, the spiritual light, and the supply of life more than history, geography, and persons.
 4. The cross-references lead not only to other verses with the same expressions and facts but also to other matters related to the spiritual revelations in the divine Word.
- D. Today, as long as people open the Recovery Version, turn to any book, read the footnotes therein, and then read the corresponding Life-study messages, they will receive all the riches in that book.
- E. The Recovery Version and the Life-study messages are not only suitable for study but also easy to understand; hence, they enable us to know the New Testament in a full and detailed way.

References and Further Reading:

1. *Crucial Principles for the Proper Church Life*, ch. 1
2. *Messages for Building Up New Believers*, vol. 1, ch. 9
3. *Lessons for New Believers*, ch. 6
4. *Life Messages*, vol. 1, ch. 2
5. *New Testament Recovery Version*, “A Brief Explanation”

**Evening Session
LOVE PREVAILS**

**Message One
Love—the Most Excellent Way**

Scripture Reading: John 3:29; Rev. 19:7; 21:2; 22:17; Mark 12:30-31; Eph. 4:16; 1 Cor. 12:31b—13:13

I. The Bible is a romance, in the most pure and holy sense, of a universal couple—God in Christ as the Bridegroom and God's redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:

- A. Throughout the centuries, God has had a romance with man; He created man with the purpose of having a counterpart—Gen. 2:18 and footnote 1; Rev. 22:17.
- B. In eternity past God fell in love with man, so He became a man to court and to marry man—John 3:16; 1:14; S. S. 1:1, footnote 1, par. 2.
- C. The conclusion of the whole Bible is a universal couple—Christ as the husband and His people as the wife; this couple is the secret of the universe—Rev. 19:7; 21:2, 9; 22:17.

II. God is a lover, and He created man in the image of Himself as a lover; this means that He created man so that man would love Him—Gen. 1:26; Mark 12:30; Eph. 3:14-19:

- A. From God's creating hand, man has received one thing—love:
 1. The capacity for love and affection were put into man when he was created; therefore, man does not have the capacity to love nothing; he will always love something—1 John 4:8; Gen. 1:26; 2 Tim. 3:2 and footnote 2.
 2. God created a loving capacity in man because He desires for man to receive Him, enjoy Him, and experience Him—1 Cor. 2:9 and footnote 3.
 3. Throughout the ages those who have experienced and enjoyed the Lord have been lovers of the Lord.
- B. Love determines a person's future and life—16:22; Eph. 6:24; cf. Prov. 4:23:
 1. Our future does not necessarily depend on the family we were born into, the education we receive, or the environment we face; it depends on what we love and what we do not love.
 2. The direction of our love determines our whole life—cf. v. 23.

III. We need to take the way of loving the Lord and loving one another for the building up of the church—Mark 12:30-31; Eph. 6:24; John 13:34-35; 1 John 4:7-8, 19-21:

- A. The Body of Christ builds itself up in love—Eph. 4:16; cf. 1 Cor. 8:1.
- B. Love prevails; regardless of how much we function for the building up of the church, without love everything is in vain; our functioning to build up the church needs love, not our natural love but God's divine love—12:31b—13:7; Eph. 4:16.
- C. Love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—1 Cor. 12:31b.

Focus: The Bible is a romance of a universal couple—God in Christ as the Bridegroom and God’s redeemed people as the bride. In order for the church to be built up to be the bride that the Lord desires, we need to take the most excellent way—the way of loving the Lord and loving one another.

Hymns:

Psalms, Hymns, and Spiritual Songs, #249, “The Bible is a Romance”

Hymns, #547, “Something every heart is loving”

Questions:

1. What does it mean to say that the Bible is a romance?
2. According to Roman Numeral II, why is the matter of love so important?
3. Why is love the most excellent way to do anything or to be anything for the building up of the Body of Christ?

References and Further Reading:

1. *Life-study of Romans*, msg. 1
2. *The Collected Works of Witness Lee, 1957*, vol. 3, “A Word to Young People,” ch. 2
3. *The Vital Groups*, ch. 8
4. *The Practical Expression of the Church*, ch. 20

Notes

Evening Session
LOVE PREVAILS

Message Two
We Love Because He First Loved Us

Scripture Reading: 1 John 4:8, 16; John 5:20a; 14:31; Jer. 31:3; John 3:16; 1 John 4:9-10; 3:1a; Rom. 5:5-8; 2 Thes. 3:5; 2 Cor. 13:14; Hosea 11:4; John 15:9; 17:23, 26; 13:1; Gal. 2:20b; Eph. 5:2, 25; Rev. 1:5; S. S. 1:2; 2 Cor. 5:14-15; Eph. 3:19a; Rom. 8:35-39; 1 John 4:19

**I. The love of God is God Himself; love is the inward essence of God and the heart of God—
1 John 4:8, 16:**

- A. The greatest revelation of the Bible is that God is love; this revelation is what man needs the most—vv. 8, 16:
 1. Mankind has many concepts and theories about God and often thinks that He is a fierce God or a severe God; through the gospel, however, God manifests that He is love.
 2. We fallen human beings are nothing but hatred; it is extremely difficult for us to love; likewise, it is equally difficult for God to hate; He is love from inside to outside.
 3. Because God is love, it is impossible for Him not to love; His feeling toward us is forever love—Jer. 31:3; cf. Isa. 49:14-16.
- B. God's love is not a general kind of love; rather, it is a romantic love; God loves us not only in a merciful way, but in a romantic way because He desires to be one with us and to be our life—S. S. 1:2-4; Eph. 5:25-32; Rom. 7:4; Col. 3:4.
- C. God's giving of His only begotten Son to us so that we may be redeemed and have eternal life was motivated by the divine love—John 3:16; 1 John 4:9-10.
- D. Love is the inner substance of God (vv. 8, 16); we need to be brought into God's inner substance that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did (Eph. 5:2 and footnote 1; v. 25 and footnote 1).

II. In God's salvation His love to us has become the love of Christ—Rom. 8:35-39; 2 Cor. 5:14-15; Eph. 3:19a:

- A. God loves us with His divine love not on the level of divinity but on the level of humanity; His divine love reaches us through Christ's humanity—Hosea 11:4a and footnote 1:
 1. Apart from Christ, God's love could not be prevailing in relation to us.
 2. God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ—v. 4a; cf. Eph. 1:6.
- B. The love of Christ was manifested on the cross through His death for us—2 Cor. 5:14; Gal. 2:20b; Eph. 5:2, 25:
 1. Paul said that “the love of Christ constrains us”; this means that the dying love of Christ is like the rushing of great waters towards us, causing us to live to Him beyond our own control—2 Cor. 5:14-15 and footnote 142; *Hymns*, #431.
 2. We need to be flooded and constrained by the love of Christ so that we have no choice; once a person has tasted the sweetness and beauty of this love, it is impossible for him not to be washed away by its flow—*Hymns*, #434.
- C. The love of Christ is Christ Himself; just as Christ is immeasurable, so also is His love; hence, it is knowledge-surpassing; yet, we can know it by experiencing it—Eph. 3:18-19a.
- D. “Let him kiss me with the kisses of his mouth! / For your love is better than wine”—S. S. 1:2:
 1. Christ's love is better than wine; wine cheers, but Christ's love cheers us in an unrivaled way; nothing is so cheering as Christ's love.

2. After we are saved, we will be touched by the Lord's love to rise up to pursue Him; this is the starting point of our spiritual experience—vv. 2-4.

III. “We love because He first loved us”—1 John 4:19:

- Love comes from God to us and becomes our experience and enjoyment; the result is that this love produces a love in us toward God—2:5.
- This love comes from God, it passes through us, and it returns to God; what a wonderful, experiential love this is!

Focus: In order to take the most excellent way of loving the Lord and loving one another, we first need to experience and enjoy God's love for us, which reaches us in Christ. The more we enjoy God as love and allow Him to dispense this love into us, the more we will be able to love Him and love our fellow believers.

Hymns:

Psalms, Hymns, and Spiritual Songs, #298, “God is love, who sent His beloved Son”

Hymns, #154, “It passeth knowledge, that dear love of Thine”

Questions:

1. Spend time to read, pray-read, and enjoy the verses in the Scripture reading. You may consider taking at least one period of time to enjoy the first section of verses, from 1 John 4:8 through 2 Corinthians 13:14, and another period of time to enjoy the second section of verses, from Hosea 11:4 through 1 John 4:19.
2. Have you had some experiences in which you enjoyed the love of God in Christ Jesus our Lord? Spend time to pray, asking the Lord to make the points on this outline real in your experience.
3. First John 4:19 says, “We love because He first loved us.” What does this mean? Why is this crucial?

References and Further Reading:

1. *The Gospel of God*, vol. 1, ch. 2
2. *The Collected Works of Watchman Nee*, vol. 43, “Conferences, Messages, and Fellowship (3),” ch. 67
3. *The Collected Works of Watchman Nee*, vol. 17, “Notes on Scriptural Messages (1),” ch. 23
4. *Life-study of 1 John*, msg. 13

Notes

**Evening Session
LOVE PREVAILS**

**Message Three
The First and Best Love**

Scripture Reading: Mark 12:30; 1 Cor. 2:9; Rev. 2:4-5; S. S. 1:2-4; Matt. 26:6-13

I. “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”—Mark 12:30:

- A. To love the Lord our God is the greatest commandment that God has given to man in the entire Bible—vv. 28-30.
- B. Nothing in the universe is more correct, safe, and secure than God Himself; if we love God, we can walk in a way that is upright, secure, and worthwhile for our entire life.
- C. To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him; to fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement—1 Cor. 2:9:
 - 1. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life—Mark 12:30.
 - 2. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets—Psa. 73:25; 25:14.

II. Life is a person, Christ Himself, and there is no other way to apply and enjoy this person but by love—John 14:6, 21, 23:

- A. We Christians are called to love the Lord; if we love Him, His life within us has the opportunity to work—Rev. 2:4-5; v. 7 and footnote 6; Rom. 8:2, 28-29:
 - 1. From within our spirit we have to tell the Lord a thousand times a day, “Lord Jesus, I love You”; this is spiritual breathing by calling on His name—*Hymns*, #172, #208.
 - 2. When we say, “Lord Jesus, I love You,” we have a sweet sense within us and we afford Him more space within our being; if we do this day and night, we will be thoroughly saturated with the Lord Jesus—John 14:23; Gal. 1:16a; 2:20a; 4:19; Eph. 3:17a.
- B. Today in this generation the Lord Jesus does not need many young people to work for Him; He needs many young ones to love Him desperately:
 - 1. All the young brothers and sisters should pray, “Lord Jesus, cause me to love You; show me Your loveliness, Your beauty, Your fairness, and Your sweetness”; to all our senses nothing should be so sweet, so precious, so attractive, and so amazing as Jesus.
 - 2. If all the young people would be wrecked by the loveliness of Christ, this would affect the entire nation.

III. We need to love the Lord with the first love—Rev. 2:4-5:

- A. Revelation 2:4 says, “But I have one thing against you, that you have left your first love”:
 - 1. The Greek word for *first* is the same as that translated *best* in Luke 15:22; our first love toward the Lord must be the best love for Him.
 - 2. The degradation of the church begins with our leaving the first love toward the Lord; nothing but love can keep us in a proper relationship with the Lord.
 - 3. To love the Lord with the first love, the best love, is to give the Lord the preeminence, the first place in all things—Col. 1:18b.

B. We should only care for the Lord, allowing nothing to replace Him in our heart; our love for Him should be pure, and our whole being should be focused on Him—Psa. 73:25-26; Matt. 10:37; 5:8.

IV. The Song of Songs is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as the bride—S. S. 1:1, footnote 1:

A. Song of Songs stresses not the Body of Christ corporately but the believers in Christ individually, unveiling the progressive experience of an individual believer's loving fellowship with Christ; without the individual fellowship with the Lord as a base, we cannot have the proper Body life—vv. 2-4, 7-8; 2:4; 6:4, footnote 1.

B. According to Song of Songs, our relationship with the Lord should be very romantic—1:2-4; 2:5-6; 4:9-10; 7:10-12; 8:1-3:

1. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.
2. Pray-reading Song of Songs will cause us to become romantic with the Lord.

C. According to Song of Songs, we need to have a personal and affectionate relationship with Christ—1:2-4; cf. John 13:23; Psa. 2:12:

1. God works in a personal and affectionate way, not in the way of a movement—Matt. 4:18-20; Mark 16:7; John 21:15-22.
2. After you have received Christ as your life, you must have a very personal seeking after Christ; no one can represent you in this matter—Phil. 3:7-14.

V. “When Jesus was in Bethany, in the house of Simon the leper, a woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table”—Matt. 26:6-7:

A. Mary poured out her love on the Lord Jesus because she was attracted by His love—vv. 6-13; Mark 14:3-9; John 12:1-8.

B. The disciples considered Mary's offering to the Lord a waste (Matt. 26:8); throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been “wasted” upon the Lord Jesus; to those who love Him in such a way He is altogether lovely and worthy of their offering; what they have poured upon Him is not a waste but a fragrant testimony of His sweetness.

C. Mary received the revelation of the Lord's death through the Lord's words (16:21; 17:22-23; 20:18-19; 26:2); hence, she grasped the opportunity to pour upon the Lord the best that she had; to love the Lord with our best requires a revelation concerning Him.

D. We must love the Lord and grasp the opportunity to love Him—v. 11.

VI. “Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else...We must continually tell the Lord, ‘Lord, keep me in Your love! Attract me with Yourself! Keep me all the time in Your loving presence!’ If we will pray in this way, we will see what love we will have toward the Lord and what kind of life we will live. We will simply live by the Lord Himself. As long as we love Him from the deepest part of our being, everything will be all right”—CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” p. 237.

Focus: Roman Numeral IV.

Hymns:

Psalms, Hymns, and Spiritual Songs, #173, “How could a country girl like me”

Psalms, Hymns, and Spiritual Songs, #179, “Lord, I just love You”

Psalms, Hymns, and Spiritual Songs, #182, “Just one touch of You, dear Lord”

Questions:

1. What does it mean to enjoy the Lord? Why is loving the Lord the indispensable requirement for enjoying Him?
2. Are there any things or matters other than the Lord that have been occupying your heart? Consider spending some time personally with the Lord to open these things and matters to Him, asking Him to deal with these things so that you might love Him with the first and best love.
3. How is loving the Lord related to our growth in the Lord’s life and progress in the Christian life?
4. Pray for the Lord to bring you more and more into a personal and affectionate relationship with Him, and pray that the Lord would attract you to Himself and draw you to pursue after Him.

References and Further Reading:

1. *The Collected Works of Witness Lee, 1957*, vol. 3, “A Word to Young People,” ch. 3
2. *Life and Building as Portrayed in the Song of Songs*, ch. 2
3. *The Living and Practical Way to Enjoy Christ*, ch. 3
4. *Life-study of Revelation*, msg. 10
5. *Life-study of Song of Songs*, msg. 1
6. *Crystallization-study of Song of Songs*, msg. 1

Notes

**Evening Session
LOVE PREVAILS**

**Message Four
Love One Another**

Scripture Reading: John 13:34-35; 15:12-13, 17; Rom. 12:10; 13:8; 1 Thes. 3:12; 4:9-10;
Heb. 13:1; 1 Pet. 1:22; 2:17; 3:8; 4:8; 2 Pet. 1:7; 1 John 2:3-11; 3:11-24; 4:7-5:3

I. “We know that we have passed out of death into life because we love the brothers”—1 John 3:14a:

- A. Through faith we are regenerated and become members of the household of God; once we have God's life, we will have a feeling for the many believers who also have this life.
- B. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life; to have faith is to receive the eternal life; to love is to live by the eternal life and express it—v. 14a, 23.

II. “A new commandment I give to you, that you love one another, even as I have loved you...By this shall all men know that you are My disciples, if you have love for one another” (John 13:33-34; see also, 15:12-13, 17); “And this commandment we have from Him, that he who loves God love his brother also” (1 John 4:21; see also, 2:3-11):

- A. Loving one another is a commandment from God; we must love one another according to God's commandment—John 13:33-34; 15:12-13, 17; 1 John 2:3-11; 4:21.
- B. The commandments of the Lord are His words, which are spirit and life as a supply to us—John 6:63:
 - 1. God's love is His inward essence, and the Lord's words supply us with His divine essence, with which we love Him and love the brothers.
 - 2. We should love God and His children with the divine love that is conveyed to us through the words of the Lord to become our experience and enjoyment.

III. “He who hates his brother is in the darkness and walks in the darkness and does not know where he is going, because the darkness has blinded his eyes” (1 John 2:11); “He who does not love abides in death” (3:14b):

- A. Those who believe in the Lord have a love for the brothers; if love is absent, it proves that the person abides in death—v. 14b.
- B. As God's children, we can be in many different conditions, but we can never hate our brothers—2:9-11; 3:10, 14-15; 4:20-21.

IV. “Love one another warmly in brotherly love”—Rom. 12:10:

- A. In the church life our loving the brothers should be warm—v. 10; cf. 1 Pet. 4:8.
- B. Loving one another in such a way is the issue of enjoying the Triune God—1 John 4:7-19:
 - 1. Instead of trying to imitate the Lord's love, we need to be constituted of the Triune God who is love; His love should saturate us until it becomes the love with which we love the brothers—vv. 12-13, 16; cf. Eph. 5:2; v. 25 and footnote 1.
 - 2. We should not love one another by our own love but by God as our love—cf. Phil. 2:2 and footnote 4; Rev. 2:4 and footnote 2.

V. “Let brotherly love continue”—Heb. 13:1:

- A. Hebrews 13 was written with a view to a proper church life; the church life is a life of brotherly love—1 John 4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2.
- B. If we lose our brotherly love and if we no longer love one another the church life will disappear; actually, brotherly love is the church life.

Focus: As God's children who have been regenerated with His eternal life, we should love all our fellow believers who also share this life. We can fulfill the Lord's commandment to love one another not by our natural love, which is limited and brings in corruption, but by God's own divine love that He has dispensed into us.

Hymns:

Hymns, #1343, "A new commandment I give unto you"

Psalms, Hymns, and Spiritual Songs, #372, "Beloved, let us love one another"

Questions:

1. How can we keep the Lord's new commandment to love one another?
2. Why is it important that we love one another not with our own natural love but with God as love?
3. Why is brotherly love so important in the church life?

References and Further Reading:

1. *Messages for Building Up New Believers*, vol. 3, ch. 47
2. *Life-study of 1 John*, msg. 18, 34
3. *The Conclusion of the New Testament*, msg. 163

Notes

**Evening Session
LOVE PREVAILS**

**Message Five
A Universal Love**

Scripture Reading: 2 Pet. 1:4-7; Matt. 5:43-48; Rev. 22:17

I. For our gospel preaching on the college campuses we need a universal love:

- A. A universal love is a love for everyone except Satan.
- B. We should be those who love the Lord, love all our brothers in the Lord, and love all men—Deut. 6:5; Matt. 22:37; 1 John 3:11, 14; John 13:35; 2 Pet. 1:4-7; Matt. 5:44-46.

II. We must have not only a love for the brothers but also a love for all men; we should not hold back our love for people until they become our brothers and sisters—Mark 10:45; 2 Pet. 1:4-7:

- A. When we see the place that man occupies in God's purpose and when we see how the Lord humbled Himself to become a man, we will learn to appreciate all men—Gen. 1:26; Phil. 2:5-8:
 1. Man is precious in God's eyes because He created man in His likeness; we must learn to see man as God's creation with God's image; although man has fallen, his future remains bright—Gen. 1:26; 1 Tim. 2:3-4; 4:10.
 2. God's whole plan involves the uplifting and glorification of man—Rom. 1:3-4; Heb. 2:9-11; Eph. 2:15; Col. 3:10-11.
 3. It is impossible for anyone who has a genuine knowledge of the Lord to despise man—John 3:16.
- B. We must have a love for all men, a genuine affection for men, before we can serve God—Mark 10:45:
 1. All those who find men to be wearisome, troublesome, or contemptible are unqualified to serve God.
 2. All those who serve the Lord should have a heart so broad that can embrace the whole human race into their bosom—cf. 2 Cor. 6:11.
 3. Our heart must be broadened to the extent that we love everyone and are interested in every man.
- C. We need to learn to address all men as our “fellow men”; this is not a matter of words but a matter of feeling; we must remember that God is our Creator and we are all fellow creatures, fellow human beings—Acts 14:15; Prov. 14:31; 22:2.

III. “Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens”—Matt. 5:44-45a:

- A. God's love motivates us, His children, to love our enemies that we may be perfect as He is—vv. 43-48:
 1. God loves the fallen human race, who became His enemies, by causing His sun to rise on the evil and the good indiscriminately and sending rain on the just and the unjust equally—v. 45.
 2. We should love people without any discrimination; the first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, who was sentenced to death; this is very meaningful—27:38; Luke 23:42-43.
- B. Loving our enemies requires the unlimited love of God—Eph. 3:18-19a:
 1. When we enter into God and touch His love, we will discover that His love is boundless, unlimited, and immeasurable—vv. 18-19a.
 2. If we enter into God, enjoy Him, and touch His love, we will be able to love our enemies.
- C. We should not hate any of our opposers or critics; we have to love all of them—Gal. 1:13; 1 Tim. 1:13; Acts 7:59—8:1; 9:1-6, 21, 26:
 1. Many times we think that a certain person is hopeless; this is especially true of those who oppose us; according to the Lord's word, however, this attitude is wrong—Matt. 5:43-44.

2. We have to love the opposers and pray for them; in reality, our only enemy is Satan, and we have no human enemies—v. 44.
3. We should never compromise the truth, but we should exercise a universal love; we may fight for the truth, but we do not need to fight against people; no matter what someone says against us, we should not be offended.

IV. We need to have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 3:16; 1 Tim. 1:15; Luke 15:1-24; cf. Matt. 9:10-13:

- A. Our care for people should be according to God's love toward the fallen human race; the heart of our God is to love not only righteous people but sinners, even the worst people—John 3:16; 1 Tim. 1:15.
- B. We need to be shepherds having the loving and forgiving heart of our Father God in His divinity and the seeking, finding, and shepherding spirit of our Savior Christ in His humanity—Luke 15:1-24.

Focus: In our preaching of the gospel and our care for people, we need to have a universal love—we need to be those who love the Lord, love the brothers, and love all men, all human beings, even our enemies. We need to be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ.

Hymns:

Hymns, #921, “Rescue the perishing”

Psalms, Hymns, and Spiritual Songs, #309, “Shepherd, receive man”

Questions:

1. In preaching the gospel, why is it important for us to have a universal love?
2. Experientially speaking, how can we have a love not only for the brothers but for all men?
3. Experientially speaking, how can we love our enemies?

References and Further Reading:

1. *Preaching the Gospel on the College Campuses*, ch. 3
2. *The Character of the Lord's Worker*, ch. 2
3. *The Vital Groups*, ch. 8
4. *A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord*, ch. 2

Notes

**Evening Session
LOVE PREVAILS**

**Message Six
Philadelphia—the Church of Brotherly Love**

Scripture Reading: Rev. 3:7-13

I. As a sign, the church in Philadelphia in Revelation 3 prefigures the recovered church—v. 7:

- A. The word “recover” means to regain something that has been lost, or to return something to a normal condition after damage or loss:
 - 1. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God’s original intention—Rev. 2:1–3:7; 2:1, footnote 1; 3:7, footnote 1.
 - 2. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God’s original intention and standard as revealed in the Scriptures—Matt. 16:18; Acts 14:23; Titus 1:5; Rev. 1:11; cf. Matt. 15:6b; 19:8.
- B. One outstanding feature of the church in Philadelphia is that she keeps the Lord’s word—Rev. 3:7-8:
 - 1. According to history, no other Christians have kept the Lord’s word as strictly as the church in Philadelphia.
 - 2. The church in Philadelphia, the recovered church, does not care for tradition; she cares for the word of God—cf. Matt. 15:6b.
- C. The church in Philadelphia keeps the Lord’s word with the little power that she has—Rev. 3:8:
 - 1. We should not regard the church in Philadelphia as being strong, powerful, and prevailing; the Lord said that she had “a little power.”
 - 2. What pleases the Lord is not that we are strong but that we use our little power to do the best we can.
- D. In Revelation 3:8 the Lord says that the church in Philadelphia has not denied His name:
 - 1. The Lord’s word is His expression, and the Lord’s name is the Lord Himself—Col. 3:16-17; Matt. 18:20.
 - 2. The recovered church not only has returned in a full way to the Lord’s word but also has abandoned all names other than that of the Lord Jesus Christ.
- E. We need to be the overcomers in Philadelphia who hold fast what we have in the recovered church—Rev. 3:12.

II. “Philadelphia” means brotherly love—v. 7:

- A. What the Lord desires today is to have a recovery of the oneness of the church and an expression of the brotherly love of the church in Philadelphia among us.
- B. The Lord’s recovery is a recovery of loving the Lord Jesus; the overcomers in Philadelphia stand on the genuine ground of oneness and keep themselves in the love of God to love the Lord and love all the brothers—Jude 20-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; cf. Psa. 133.
- C. The overcomers in Philadelphia keep the Lord’s word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the Lord Jesus (2 Cor. 11:2-3).
- D. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers—John 21:15-17.

Focus: We need to take the way of Philadelphia, the recovered church, the church of brotherly love, and we need to pray that the Lord would produce us as overcomers in the recovered church for the satisfaction of His heart's desire. As those aspiring to become overcomers in the recovered church, we need the Lord's grace to love all the brothers, to closely follow the unique New Testament ministry that stirs up our love for the Lord, and to have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers.

Hymns:

Hymns, #1275, "Glorious things to thee are spoken"

Psalms, Hymns, and Spiritual Songs, #373, "These things says the Holy One"

Questions:

1. What does it mean to say that Philadelphia prefigures the recovered church? What does "recovery" mean?
2. What does it mean to be the Lord's overcomers? Since the church in Philadelphia pleases the Lord, why is there the need for overcomers in Philadelphia?
3. What should be the outflow and expression of our love for the Lord and for the brothers?

References and Further Reading:

1. *The Conclusion of the New Testament*, msg. 238
2. *The Orthodoxy of the Church*, chs. 1, 7
3. *Messages for Building Up New Believers*, vol. 3, ch. 45

Notes

**Evening Session
LOVE PREVAILS**

**Supplementary Outline
Loving the Lord's Appearing**

Scripture Reading: 2 Tim. 4:8; S. S. 8:14; Rev. 22:17, 20

I. Whether there would be a day of glory in the church's victory or grievous days of decline depends altogether on what kind of lovers we are—2 Tim. 3:2, footnote 2:

- A. In 1 and 2 Timothy and Titus seven kinds of lovers are mentioned: lovers of self (2 Tim. 3:2), lovers of money (v. 2; 1 Tim. 6:10), lovers of pleasure (2 Tim. 3:4), lovers of God (v. 4), lovers of good (Titus 1:8), lovers of husbands (2:4), and lovers of children (v. 4); also, two kinds of nonlovers are mentioned: nonlovers of good (2 Tim. 3:3), and nonlovers of God (v. 4).
- B. Whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by; this is crucial!
- C. To maintain the victorious standard of the church, we must be lovers of God and lovers of the good that pertains to God's economy.

II. If we genuinely love the Lord, we must love His appearing, that is, His coming—2 Tim. 4:8; cf. 1 Cor. 16:22; *Hymns*, #1306, #1314:

- A. Loving the Lord's appearing and loving the Lord Himself are inseparable—1 Cor. 2:9; 2 Tim. 4:8.
- B. If we are waiting for the Lord to come, we should be those who love His appearing—1 Thes. 1:10; 2 Tim. 4:8.
- C. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us—vv. 1, 18:
 - 1. We should love the Lord's appearing and look forward to it with earnest expectation and joy—Rev. 22:20.
 - 2. We should have a living that loves the Lord's appearing; this causes us not to be discouraged but to remain faithful to the end—2 Tim. 4:8; Rev. 17:14.
- D. Loving the Lord's appearing is in contrast to loving the present age—2 Tim. 4:8, 10:
 - 1. An age is a part, a section, or an aspect of the world system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose—1 John 5:19; 2:15.
 - 2. The present age refers to the world that surrounds, attracts, and tempts us; we cannot contact the world unless we contact the present age—2 Tim. 4:10.
 - 3. If we love the present age, we will take sides with the world; if we love the Lord's appearing, we will take sides with Him and fight for His interests—vv. 1-2, 4-8, 10.
- E. Those who love the Lord, wait for His coming, and love His appearing will overcome—1 Cor. 2:9; 2 Tim. 4:8; Rev. 22:20; 17:14.

III. "He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!"—Rev. 22:20; see also, S. S. 8:14:

- A. The entire Bible concludes with the desire for the Lord's coming as expressed as a prayer (Rev. 22:20); this is the last prayer in the Bible, and it should be our final prayer.
- B. "When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly!"—*The Song of Songs*, p. 126.

Focus: We need to let the Lord produce us as His overcomers who love His appearing, not the present age, and who take sides with Him to fight for His interests. Like John, we should express our desire for the Lord's coming from the deepest part of our being as a prayer to hasten His coming. Our prayer should be, "Come, Lord Jesus!"

Hymns:

Hymns, #1306, "We love Thy coming, Lord"

Hymns, #1314, "Lord, Thou wilt soon appear"

Questions:

1. What does it mean to love the Lord's appearing?
2. How is the Lord's coming back a warning, an encouragement, and an incentive to us?
3. What does the term "the present age" mean? How is loving the present age versus loving the Lord's appearing?

References and Further Reading:

1. *Life-study of 2 Timothy*, msg. 5, 7
2. *CWWL*, 1972, vol. 1, "Preparing for the Lord's Return," ch. 1
3. *The Song of Songs*, ch. 6

SONGS

1. Back in My Father's House
2. Christ Has Come to Be Life
3. Christ in You, Christ in Me!
4. Christ is the One Reality of All
5. Christ is the Tree of Life
6. Dearest Lord, You've Called Us Here
7. Even as He is
8. Fill Me Now
9. Fill My Spirit Up
10. Glorious Things to Thee are Spoken
11. God Has Called Us for His Purpose
12. Growing Up Together in the Lord
13. How Could a Country Girl Like Me
14. I Want To Be Filled
15. I've Got a River of Life Flowing Within Me
16. If We Have an Affectionate Love
17. Immersed in Thy Love
18. It Passeth Knowledge
19. Just One Touch of You, Dear Lord
20. Kiss the Son
21. Let Us Therefore Come Forward
22. Lord, I Just Love You
23. Lord, Keep My Heart Always True to You
24. Lord, You Love Me So Immensely
25. Never Did I Dream Before
26. Now the Lord is the Spirit—that's How
27. Pursue Him and Know Him
28. Rescue the Perishing
29. Something Every Heart is Loving
30. The Bible is a Romance
31. The Goal of the Gospel
32. The Love of the Truth
33. This is the Year of Jubilee
34. This River
35. Thy Word is Like a Storehouse, Lord
36. Until We All Arrive
37. We Have Seen Christ is Reality

Song 1

1. I'm so happy here,
With my Father dear,
Once lost, now I'm near again!
(It was) First His smiling face,
Then His warm embrace,
I'm surprised by grace again!

I was lost, now I'm found again!
I was dead, but now I live!
Come rejoice with us, and be merry then.
Back in my Father's house again!
2. Robe, ring, sandals on
And my hunger's gone!
Back where I belong, again!
(Because He) Clothed me thoroughly,
(And then He) Reinstated me!
(Now I'm) Back in the family again!

Song 2

1. Christ has come to be life, the processed divine Trinity.
God the Father's the source, a fountain emerging to be.
God the Son as a gushing up spring,
And the Spirit's a river for life imparting
Oh how can this miracle be?
The Triune God flowing in me!
Oh, I've got rivers of life flowing out of my innermost being!
I've got rivers of life flowing out of my innermost being!

As this life flows through me,
I'm supplied abundantly.
His life nullifies sin!
Power springs now from within!
To be free, overcoming spontaneously.
2. Yet this life though it frees, is not meant for mere victory.
God is full of intent and never could flow aimlessly.
So this life has a totality,
a consummate issue encompassing me.
Life moves and life grows, life shapes as it flows
Now I share in this life's destiny.
Oh, I've got rivers of life flowing out of my innermost being!
I've got rivers of life flowing out of my innermost being!
3. We'll abide mutually, God and man revealed to be
Lamb, Wife, Spirit, and Bride.
Come! Drink! And riverside,
Grows the tree, our enjoyment for eternity!
3. So I've no cause to frown as one who's received this zoe.
I know life runs its course and triumphs inevitably.
I'm required just to stay in the flow,
If I do the drinking then God gives the growth.
So there's joy in my heart, and a spring in my step,
And a smile on my face as I sing,
Oh, I've got rivers of life flowing out of my innermost being!
I've got rivers of life flowing out of my innermost being!

Song 3

Oh what a mystery! Christ in you, Christ in me!
Oh what a victory! Christ in you, Christ in me!

Christ is in you,
though the body's dead because of sin.
The spirit's life because of righteousness.
(Romans 8:10)

God willed to make known
the riches of the glory of this mystery,
which is Christ in you, the hope of glory.
(Colossians 1:27)

Test yourselves, prove yourselves.
Or do you not realize that Jesus Christ is in you?
(2 Corinthians 13:5)

I am crucified with Christ and it is no longer I
who live but it is Christ who lives in me!
(Galatians 2:20)

Oh what a mystery! Christ in you, Christ in me!
Oh what a victory! Christ in you, Christ in me!

Song 4

1. Christ is the one reality of all,
Of Godhead and of man and all things else;
No man without Him ever findeth God,
Without Him man and everything is false.
2. All types and figures of the ancient time,
All things we ever need, both great and small,
Only are shadows of the Christ of God,
Showing that He must be our all in all.
3. All things are vanity of vanities,
Christ, the reality all things to fill;
Though everything we may enjoy and own,
If we're devoid of Christ we're empty still.
4. Christ is our real God, our real Lord,
Christ is our real life, our real light;
Christ is our real food, our real drink,
Our real clothing, and our real might.
5. Christ also is the one reality
Of all our doctrine and theology;
And all our scriptural knowledge without Him
Is just in letter and is vanity.
6. Christ, the reality of time and space,
Christ, the reality of every stage;
Christ is the one reality of all
Thru all eternity from age to age.

Song 5

1. In the beginning we can see
God placed man in front of two different trees—
The tree of life and the tree of
Knowledge of good and evil.

One leads to life by eating Him.
And the other leads to deadness and sin.
So, feed on Christ! Don't be satisfied with
Being good and legal.

Christ
Is the Tree of Life.
He's our life-supply.
Let's choose the way of life! Take Him in
By enjoying Him!
Open deep within.
And on His life depend.
(End: Eat the tree of life!)

2. Now everyone can feast on Him!
Open deeply and be filled to the brim!
Partake of Christ as the tree of Life.
Express Him together.

Give Christ the first place in our hearts.
As we love Him all His Life He imparts.
In spirit He fills eternally!
Satisfied forever!

Song 6

1. Dearest Lord, You've called us here,
And opened up Your heart.
O the joy to hear Your call
And enter in the Ark.
Saving us from day to day
O Lord, this is Your way.
In Yourself we stay afloat,
Above this wicked age today.

Thank You, Lord,
in Your eyes we find grace,
And with open hearts we come to You
Regardless what our friends might
say to us or do,
O Lord Jesus, we love You.

2. Seeking of this age to taste,
And of it have a part.
If we only knew, dear Lord,
The ways we grieve Your heart.
We would come and turn to You
With a repenting heart,
And would give ourselves to be
With You, O Lord, inside the Ark.

3. Praise You, Lord, we're safe in You;
Outside death-waters pour.
Many things that I once loved
Are on the ocean floor.
Keep us open to You, Lord,
Don't let us miss the mark.
Hallelujah, praise the Lord,
We're here within the church, the Ark.

Song 7

1. Beloved we are children of God,
And through this life we onward trod;
When He is seen on earth again
We will be seen as only Him,
Even as He is.
2. Christ, the Lamb of God has come,
Takes sin away for everyone;
Those who believe into the Son,
In God the Father have become
Even as He is, One.

Even as He is,
Even as He is,
Even as He is we will be;
Even as He is we will be.
3. In this we know that we are Him,
And while in Him we cannot sin;
We live in Him, live side by side,
We walk in Him, with Him abide,
Even as He walked.
4. He who has this hope in Him
Is purified in how he lives;
By living Christ as righteousness,
He lives a life in blessedness,
Even as He is pure.

Even as He is,
Even as He is,
Even as He is we will be;
Even as He is we will be.
5. Little children don't be led astray,
We will see Him on judgment day;
He who is righteous and lives in light,
Will live Him out as He is right,
Even as He is right.
6. In Christ the love of God abides,
In us this perfect love resides,
And perfect love casts out all fear,
We love all who to Him are dear,
Even as He loves.

Even as He is,
Even as He is,
Even as He is we will be;
Even as He is we will be.

Song 8

1. Fill me with Thy gracious Spirit,
Fill my longing spirit now;
Fill me with Thy hallowed presence,
Come, dear Lord, and fill me now!

Fill me now! Fill me now!
Fill me with Thy Spirit now!
Strip me wholly, empty thoroughly,
Fill me with Thy Spirit now!

2. Thou can'st fill me with Thy Spirit,
Though I cannot tell Thee how;
But I need Thee, greatly need Thee;
Come, dear Lord, and fill me now!

3. I am weakness, full of weakness;
At Thy sacred feet I bow;
By Thy blest, eternal Spirit,
Fill with strength, and fill me now!

4. Cleanse and comfort, bless and save me;
Fill my broken spirit now!
Thou art comforting and saving,
Thou art sweetly filling now.

Song 9

1. Fill my spirit up,
Fill my spirit up,
Till it overflows right out of my innermost being!
Fill my spirit up,
Fill my spirit up,
Till it overflows right out of my innermost being!

Fill me today,
Fill me I pray!
Oh Lord Jesus, flow as the living water!
Oh Lord Jesus, gush up as the living spring!
Right out of my innermost being.

2. Break through every part,
Break through every part
Of my mind, emotion, will, and heart!
Break through every part,
Break through every part
Of my mind, emotion, will, and heart!

Break through today,
Break through I pray!
Oh Lord Jesus, flow as the living water!
Oh Lord Jesus, gush up as the living spring!
Right out of my innermost being.

3. Flow that river out,
Flow that river out
Whether I might call, pray, sing, or shout!
Flow that river out,
Flow that river out
Whether I might call, pray, sing, or shout!

Flow out today,
Flow out I pray!
Oh Lord Jesus, flow as the living water!
Oh Lord Jesus, gush up as the living spring!
Right out of my innermost being.

Song 10

1. Glorious things to thee are spoken,
Philadelphia, church of love.
These things saith the One who's holy,
He who's real speaks from above;
He that has the key of David,
Who the kingdom's entrance won,
"I will open, no man shutteth"—
He has spoken; it is done.

2. Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go.

3. Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He'll save thee,
Which o'er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.
"Hold thou fast, for I come quickly,
That no man may take thy crown."

4. Hallelujah, overcomers,
"In the temple of My God,
I will build them in as pillars,
Nevermore to go abroad."
God's own name is written on them
And the new name of the Lord.
With the triune God they're blended;
They're the city of our God.

5. Hallelujah, out of heaven,
Comes the New Jerusalem:
Gates of pearl and walls of jasper,
Mingled with each precious gem.
Philadelphia, Philadelphia,
Has become His Bride so dear.
Now the Spirit in the churches
Speaks to all who have an ear.

Song 11

1. God has called us for His purpose,
His economy so glorious,
For which He was fully processed;
Consummated now is He!
As the Spirit, He indwells us;
As our God allotted portion,
Working out His full salvation,
Making us the same as He is.

Oh, may a clear, controlling vision of
The Lord's economy direct my heart,
And burn in me until my spirit's wholly
set afire!
With spirit strong and active we'll press on
To consummate God's goal—
New Jerusalem, Hallelujah!

2. Jesus lived the God-man pattern,
Set the way for us to follow,
He denied His natural man and
Was obedient unto death,
Once He was the only God-man;
Now we are His duplication.
As the many grains we're blended
As His corporate reproduction.

3. Living out His resurrection,
Dying to the flesh and soul-life.
Living by the mingled spirit,
Natural man we will deny.
Now we're living in the Body,
Every day we're overcoming,
Striving for the peak of Zion,
Watching for our Lord's appearing.

4. God and man will have one living,
Always in the mingled spirit;
We two are incorporated
One organic entity!
This the vision of the ages
Will control our daily living
That the Lord may have His Body
Shining as the holy city.

Song 12

Growing up together in the Lord,
Saved by grace in life in one accord;
Growing up into a holy temple in the Lord,
we gather,
Growing up together in the Lord.

1. Being raised together through His life,
Seated in the heavenlies with Jesus Christ;
Access to the Father God above,
Building up the church, His Body,
In His love.
2. God the Father dwelling in the Son,
In the Spirit dwelling, we are all made one;
God the Son, Accomplisher, the means,
God the Father, unique source of
everything!
3. Now no longer strangers on the road,
Being built together into God's abode;
In the family, never left alone,
Builded up on Jesus Christ, the
cornerstone.

Growing up together in the Lord,
Saved by grace in life in one accord;
Growing up into a holy temple in the Lord,
we gather,
Growing up together in the Lord.

Song 13

1. How could a country girl like me
Become Your match — Your bride to be?
You're holy and You are divine
But I'm fallen and human.

Without You, Lord, I have no chance
To be like You in this romance.
But You chose me ere the world began
Nothing could change Your plan.

This divine romance
Is My heart's deep plan.
I became a lowly man
To court My country girl.

Nothing could deter,
Nothing can alter
My eternal love for her;
I'll gain My country girl.

2. No man or angel ever knew
This secret hidden deep in You
That You desired to be one with man
Before the world began.

Though sin came in to ruin me
Thr'ough Satan's scheme and subtlety
Nothing could break Your love for me
To gain me totally.

This divine romance
Is My heart's deep plan,
I became a lowly man
To court My country girl.

Nothing could deter,
Nothing can alter
My eternal love for her;
I'll gain My country girl.

(next page)

Song 14

3. As King of kings You became a man,
You died for me—I've been redeemed,
In resurrection made us queen
To marry You, my King.

From death You 'rose and entered me,
I now possess Your divinity;
In life and nature we're the same:
Both human and divine.

In Your love I'm drawn,
To You I belong;
I am not my own, Lord,
I'm Yours alone.

By Your love I'm drawn,
In Your name I'm charmed,
And Your Person captured me,
For I've been kissed by Thee.

4. Lord, in this close sweet fellowship,
Lord, be with me so intimate,
So personal and affectionate;
A sweet relationship.

Lord, daily change my inward being
Lord, all my heart possessing
In all my being—transforming
To be Your bride and queen.

In Your love I'm drawn,
To You I belong;
I am not my own, Lord,
I'm Yours alone.

By Your love I'm drawn,
In Your name I'm charmed,
And Your Person captured me,
For I've been kissed by Thee.

I want to be filled
with the Triune God.
He makes me happy;
I want to be filled with Him.

(Repeat)

So I will drink, drink, drink, drink, drink
that living water,
And I will eat, eat, eat, eat, eat
that tree of life,
And I will call upon His name,
O Lord Jesus!
'cause I want to be filled
up, up, up
Oh, I want to be filled
up, up, up
Yes, I want to be filled
up, up, up with Him.

Song 15

1. I've got a river of life flowing within me;
It makes the lame to walk and the blind to see.
It opens prison doors, sets the captives free.
I've got a river of life flowing within me.

Spring up, O well, within my spirit!
Rise up and tell, so all can hear it!
Spring up, O well, so I experience
That life abundantly.

2. I've got a river of life flowing within me;
It started gushing up when God set me free.
That I keep the flow is my only plea.
I've got a river of life springing within me.

3. Once I call His name there's a flow within;
It turns me from my day, makes Him Lord again.
As my spirit burns, Satan cannot win.
Calling, "Oh Lord Jesus," keeps the flow within.

Song 16

If we have an affectionate love,
An affectionate love for the Lord Jesus,
Our tongue will be, will be the pen
Of a ready writer,
Ready to write our love for Him
And our praise, our praise to Him
With our experience and enjoyment of Him
According to all, according to all,
According to all that He is.

Song 17

1. Immersed in Thy love;
Fresher than morning dew;
Here I'm kept away from every earthly care.
Such tender feeling;
Caressed by my Beloved;
You're the loveliest, much fairer than the fair.

Moments with You,
How affectionate!
Now I seize this opportunity to say
That I love You.
I will be with You all my days,
come what may.

2. I cannot help it,
I'm so in love with You;
For I've tasted Your divine heavenly wine.
I'm soaked with Thy love,
I pour my all on You.
What my future holds for me, my Lord are Thine.
3. I'm so attracted
By Your constraining love,
And Your Name is sweet as ointment
poured forth.
I'm captivated
By Your dear Person, Lord.
Draw me from this age to pursue only You...

Song 18

1. It passeth knowledge, that dear love of Thine,
My Savior, Jesus; yet this soul of mine
Would of Thy love in all its breadth and length,
Its height and depth, its everlasting strength,
Know more and more.
2. It passeth telling, that dear love of Thine,
My Savior, Jesus; yet these lips of mine
Would fain proclaim to sinners, far and near,
A love which can remove all guilty fear,
And love beget.
3. It passeth praises, that dear love of Thine,
My Savior, Jesus; yet this heart of mine
Would sing that love, so full, so rich, so free,
Which brings a rebel sinner, such as me,
Nigh unto God.
4. But though I cannot sing, or tell, or know
The fulness of Thy love, while here below,
My empty vessel I may freely bring;
O Thou, who art of love the living spring,
My vessel fill.
5. I am an empty vessel—not one thought
Or look of love to Thee I've ever brought;
Yet I may come, and come again to Thee,
With this the empty sinner's only plea,
Thou lovest me.
6. Oh, fill me, Jesus, Savior, with Thy love!
Lead, lead me to the living fount above;
Thither may I, in simple faith draw nigh,
And never to another fountain fly,
But unto Thee.
7. Lord Jesus, when Thee face to face I see,
When on Thy lofty throne I sit with Thee,
Then of Thy love, in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

Song 19

1. Just one touch of You, dear Lord,
Just one look into Your eyes,
Just one kiss from You,
You're all I need, my Love.

Let me hear again Your voice.
You are now my final choice.
Speak in love to me.
I'll waste myself on Thee.

Nothing and no one can satisfy me
but You anymore.
Jesus, I love You, my only desire.
Oh Lord, I just love You.

2. Let me touch You as before,
Craving for You more and more,
You're the very best!
I'll drop the rest for You.

Oh, the kisses of Your mouth
Make my lips to praise and shout.
Lord, You're full of grace
Oh, what a taste my Love!

Nothing and no one can satisfy me
but You anymore.
Jesus, my first Love, oh set me on fire
For You, my only desire.

3. Just infuse me with Your eyes.
Oh! This union satisfies!
As I gaze on You.
I'm filled with You, my Love.

Only You alone will do.
I can't make it without You.
Keep me close to You,
Just joined to You as one.

Nothing and no one can satisfy me
but You anymore.
Jesus, I love You, my only desire.
Oh, set my heart on fire.

4. I repent and now return,
Grant my heart for You to burn.
Flame in me this zeal.
Lord, be in me so real!

I repent and now return,
Grant my heart for You to burn.
Flame in me this zeal.
Lord, be in me so real!

Jesus, my first Love! Oh Jesus, my best Love,
I now return to You.
Jesus, my first Love! Oh Jesus, my best Love,
I love You. I just love You!

Song 20

Kiss the Son, kiss the One
Who for love to me has come,
Cheering me, charming me,
And has died upon the tree,
He died for me, saving me,
Now His Spirit joins to me,
I've kissed the Son!

1. Serving in my mingled spirit
In the gospel of His Son,
First receiving Christ the Spirit;
He's the processed Triune One.
2. Jesus Christ in our experience
Is the worship God desires;
This true worshipping in spirit
Is the service God requires.
3. Serving Christ, just let Him kiss you,
Living with Him all the day,
Worshipping God by our living
Is the gospel-serving way.
4. In the Body let us serve Him,
Nothing natural, there, can be;
Through Christ's death and resurrection,
Worship in reality.

Song 21

For we do not have a High Priest who cannot
Be touched with the feeling of our weaknesses,
But One who has been tempted in all respects like us,
Yet without sin, yet without sin.

Let us therefore come forward
With boldness to the throne of grace
That we may receive mercy and find grace
For timely help.

Song 22

Lord, I just love You.
And there's no one like You.
In the whole universe
I have no other one like You.
Lord Jesus, I love You.

Song 23

1. Lord, keep my heart always true to You,
Never backsliding, always viewing You,
A heart that is pure that sees only You,
A heart that loves You and treasures only You.

Your love constrains me to give my all to You.
Lord, I can't help it; my heart is drawn to You.
Oh what a privilege! I give myself to You!
I love You, Lord, dearest Lord.
I love You! I just love You!

2. Lord, keep my love burning brightly for You,
A love never dwindling, always hot for You,
A love, shining brighter all the way for You,
A love, so fresh like the day I first touched You.
3. Lord, take my life, I present it to You!
If I had a thousand, I'd pour all on You!
Nothing withholding, my all is for You.
My life and my future, dear Lord, is all for You.

Song 24

Lord, You love me so immensely;
I would love You more intensely.
Every day and every moment,
O Lord, capture me.
Let my goal and my life's theme be,
Lord, to love You most supremely;
With all my heart, Lord Jesus,
Keep me faithful unto Thee.

Draw me, Lord, each day.
Take my veils away.
With a pure heart will I see You;
Lord I just love You.
Nothing else I seek;
No one else for me.
I would fully and absolutely
Give my whole being unto Thee.

Song 25

1. Never did I dream before,
Such a place could e'er be found,
Where the tears of sorrow cease,
Songs of endless joy abound.
One who seldom ever sang,
Now delights his voice to raise;
Singing hymns with all the saints,
Echoing the ceaseless praise.
2. Day by day the world goes on,
Just as it has gone before.
Millions grasp and clutch at life,
Wond'ring if there could be more;
Such was I and would be, yet
Mercy found me out somehow;
With what gratefulness I say,
"I'm in God's own family now."
3. How delightful 'tis to know;
How subjective, real, and sweet
Is this inward joy of grace
We experience when we meet;
Life abundant Jesus gives
As my full reality;
Praise You, Lord, it's really true,
I'm in Your own family.
4. At the closing of this age,
Just before Your kingdom's dawn,
May You gain a people, Lord,
For Your dwelling place, Your home.
Since for me You gave Your all,
Everything I lay aside;
For Your church my all I'd give,
That You would be satisfied.

Song 26

1. Now the Lord is the Spirit—that's how
He can get inside of you right now.
It's so easy to be filled with Him.
He's made it really simple.
One, two, three—
That's how easy it can be.

O Lord! Amen!
That's the way to let Him in.
Hallelujah! I love to hear it.
He who is joined to the Lord is one spirit.
2. Now the Lord is the living air;
You can breathe Him in anywhere—
Anytime of day, whenever you please.
He's made it really easy.
O Lord! Amen!
Let's sing it again.
3. Now the Lord lives inside of me.
And He's filling me constantly.
Yes, He's filling up every gap.
He makes me really happy.
I'm so happy!
Hallelujah! Taste and see!

Song 27

1. Pursue Him and know Him; be found in Him
Count all things loss for Him.
Just gain Him, obtain Him; lay hold of Him.
It's Christ the central vision.

Forgetting the things which are behind,
Press on, pursue with this mind.
By any means each hour now redeem;
Stretch forth, lay hold of Him.
2. Pursue Him and seize Him, Christ the supreme
Just love this precious Person.
Forgetting and leaving all other things,
Love Him with your whole being.
3. Christ now is my center and reality,
My life for eternity.
All things are just dung compared to Him,
So love and just gain Him!

Song 28

1. Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save.

Rescue the perishing,
Care for the dying;
Jesus is merciful,
Jesus will save.

2. Though they are slighting Him,
Still He is waiting,
Waiting the penitent child to receive;
Plead with them earnestly,
Plead with them gently;
He will forgive if they only believe.

3. Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that are broken will vibrate once more.

4. Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way,
Patiently win them;
Tell the poor wand'rer a Savior has died.

Song 29

1. Something every heart is loving:
If not Jesus, none can rest;
Lord, my heart to Thee is given;
Take it, for it loves Thee best.

2. Thus I cast the world behind me;
Jesus most beloved shall be;
Beauteous more than all things beauteous,
He alone is joy to me.

3. Bright with all eternal radiance
Is the glory of Thy face;
Thou art loving, sweet, and tender,
Full of pity, full of grace.

4. When I hated, Thou didst love me,
Shedd'st for me Thy precious blood;
Still Thou lovest, lovest ever,
Shall I not love Thee, my God?

5. Keep my heart still faithful to Thee,
That my earthly life may be
But a shadow to that glory
Of my hidden life in Thee.

Song 30

1. The Bible is a romance
In the most holy sense:
God and His chosen people
In love it so presents.
This Universal Couple
Throughout it is displayed;
God in Christ is the Bridegroom,
His saints, the Bride, portrayed.

2. Through shadows, types and figures,
God's deepest thought is known;
As typified by Adam,
The Husband, Christ, is shown.
A rib brought forth from Adam
Reveals the source of life
By which God built a woman:
Eve, as the church, His wife.

3. To be His people's Husband,
To take them as His wife:
This is what God desires
To live in marriage life.
Their sacrifice and worship
Alone could not content;
But with them to be married
Was God's foremost intent.

4. This romance is the finest
As seen in Song of Songs;
For her Beloved's kisses
His seeking lover longs.
Love's work in her produces
No person of her own,
But she becomes the City,
Her Person, Christ alone.

5. Christ is our coming Bridegroom;
We are the Church, His Bride,
Redeemed, regenerated,
The issue of His side,
In source, in life, in nature
And person fully one,
His counterpart forever,
The New Jerusalem.

Song 31

The goal of the gospel is that,
Loving the Lord Jesus
With the first love,
We would pour out upon Him,
Pour out upon Him
What is most precious to us,
Even our most costly and valuable
Spiritual treasure,
"Wasting" ourselves upon Him.
Even our most costly and valuable
Spiritual treasure,
"Wasting" ourselves upon Him.

Song 32

Lord, we receive the love of the truth,
In an age of deep confusion.
Refusing the lie, Your truth we will buy.
We'll treasure and cling to You.

1. I will not call the bitter sweet,
The dark as light, I will not eat
The idols' and the demons' food.
I choose to only love the truth.

2. That God exists I can't deny.
I won't be drugged by Satan's lie.
I've touched the light, His presence true,
In Him, the darkness I refuse.

3. Though some reject the way they're made,
The Potter's hand made no mistake.
The Spirit in my spirit speaks,
The way I'm made brings life and peace.

4. Lord Jesus, You're reality.
Your word brings light and life to me.
Renew my mind and heal my sight.
Be all my musing day and night!

5. Lord, in Your church we come again,
Beneath an open, crystal heav'n.
Enlightened, constituted to
Be built a pillar of the truth.

Song 33

1. The Lord has given freedom
To all who just believe Him.
Be no longer enslaved.
Come now! Return to Jesus.
Receive the Life that frees us!
Call on Him and be saved.

This is the year of jubilee!
Proclaim our liberty in Him!
Throughout the land we sound out:
The slaves have been returned to Him,
Released from toil, anxiety, and sin!
This is the year of jubilee!

2. Reclaim the land, our portion,
God as our rich possession.
Feast on Him every day!
Enjoy Him with God's family;
Find satisfaction and peace.
Here forever to stay!

Song 34

1. The Father God, the deepest spring,
The rich eternal source,
Emerges as the living spring,
In Jesus Christ, the course;
The Spirit is the flowing spring,
A springing up in us;
The river of life, the triune spring,
Profoundly glorious.

This river is huge, this river is deep,
This river is wide,
It's flowing out from the smitten rock,
The Savior's side;
This river is clear, this river is pure,
This river is bright,
The Triune God, the glorified Christ,
Resurrection life.

2. Uniquely one, this flowing grace,
The living God divine
From Eden flows to every place,
And reaches all mankind;
By drinking of the stream of life,
The saints become His bride,
His counterpart, increase of Christ,
The issue from His side.

3. This river of God is flowing free,
A priceless living spring,
Wherever it flows conveys the tree,
Brings life to everything;
This turbulent river is full and great,
And man regenerates;
This hydropower permeates,
Transforms and saturates.

4. These rapids of life will not relent
But swiftly reach the end,
The Triune God mingling with men,
The New Jerusalem;
The sweetness of this river of life,
The all-inclusive Christ,
Will consummate the sanctified
Unto eternal life.

Song 35

1. Thy Word is like a storehouse, Lord,
With full provision there,
And everyone who seeks may come,
Its glorious wealth to share.
Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

2. Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle day,
All needful weapons there.

3. O may I love Thy precious Word,
May I explore the mine,
May I its glorious riches take,
May light upon me shine.
O may I find my armor there,
Thy Word my trusty sword;
I'll learn to fight with every foe
The battle of the Lord.

4. Word of the ever living God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or God and Christ be won?
Lord, grant us all aright to learn
The wisdom it imparts,
And to its heav'nly teaching turn,
With simple, child-like hearts.

Song 36

Until we all arrive
At the oneness of the faith
And of the full knowledge
Of the Son of God,
At the oneness of the faith,
At a full-grown man,
At the measure of the stature
Of the fullness of Christ,
Until we all arrive.

Let us rejoice,
And let us give the glory to Him,
For the marriage of the Lamb has come,
Let us exult,
And let us give the glory to Him,
For the marriage of the Lamb has come,
And His wife has made herself ready.
For the marriage of the Lamb has come.

Song 37

1. We have seen Christ is reality:

But it's not sufficient just to see:
He in our experience must be
Everything to us.
We in prayer behold Him face to face,
In the Word and meetings know His grace;
But in daily life, in every place,
What is He to us?

Hallelujah! By His light we see
Oh, how real, how full our Lord will be
If we'll only turn to Him at every time,
in every day,
Every thing, in every way and—
Be specific for reality!
And be done with generality!
If we'll just apply Him, we will see
He's everything to us.

2. Life is full of opportunities

Ordered by our Father's hand: we see
Everything's the best that it could be,
So let's gain Christ!
Christ our content and reality
To shine out from us unceasingly:
He must have a way in you and me,
He must have a way.

Hallelujah! In the body we
Bear the death of Christ continually:
Thus His life comes forth for all to see as
The outer man is broken down,
The inner man is shining so that—
In these earthen vessels men can see
There's the treasure of reality!
Thus the gospel's glorious light will be
Shining out from us.

Not just doctrines and theology,
But the content of reality:
Christ as everything in you and me,
He's everything to us!