

Message 5

The Increase of Christ in the Believers

Being Their Spiritual Progress and Growth in Life

Scripture Reading: John 3:30; Gal. 4:19; Eph. 3:16-17; 4:13, 15, 23; Phil. 3:7-12

OUTLINE

<< DAY 1 >>

I. Spiritual progress is the increase of the element of Christ within the believers (John 3:30; Gal. 4:19; Eph. 4:13; Phil. 3:7-12):

- A. The first condition for spiritual progress in a believer is hunger (Luke 1:53):
 - 1. All spiritual progress depends on our hunger; in order to have sustained progress before the Lord, we need a sustained hunger (Matt. 5:6).
 - 2. God's principle is to fill the hungry with good things and to send the rich away empty (Luke 1:53).
 - 3. Regeneration is free, but spiritual progress comes with a price; in order for a believer to make progress, he must pay a price (Rev. 3:18).
- B. We need to see that our spiritual life is Christ, that our spiritual living is Christ, and that our spiritual progress is also Christ (Col. 3:4; Phil. 1:21a).
- C. Real spirituality is Christ Himself; spiritual progress is the increase of Christ.
- D. A Christian's spiritual progress should not be only an outward improvement but should be an inward increase of the element of Christ (Eph. 3:17):
 - 1. Some believers improve their outward behavior but do not have more of Christ in them; this is not spiritual progress but religious progress.
 - 2. Very few Christians are able to discern whether the change in a believer is merely an ethical change or a change due to the increase of Christ.

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- E. Spiritual progress is being free from everything that usurps the place of God (Matt. 6:33; 5:8):
 - 1. On the positive side, spiritual progress is the increase of the element of Christ within us; on the negative side, spiritual progress is the removal of all things other than Christ within us (Phil. 3:7-8).
 - 2. Spiritual progress is not only addition but also subtraction; when something that has usurped God's place is removed from us, there is spiritual progress (Matt. 5:8; 6:33).
- F. When Christ grows and is formed in us so that there is the measure of the

stature of the fullness of Christ within us, this is spiritual progress (Eph. 4:13; Gal. 4:19).

II. The growth in life is the increase of Christ in the believers (John 3:30):

- A. The real growth in life is the addition of Christ as life into our being (14:6).
- B. Christ in Himself does not need to grow, for He is perfect and complete:
 - 1. In Himself Christ is fully mature, but in us Christ may still be very small; we need to gain more of Christ (Eph. 4:15).
 - 2. When Christ increases in us, we grow in Him (Col. 2:19).

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- C. The growth in life is Christ increasing within us and we decreasing all the time (John 3:30).
- D. Because life is Christ, the growth of life is the increase of Christ within us (11:25; 14:6; 1 John 5:11-12; Eph. 3:17):
 - 1. Christ came into our spirit as life, and now we need to open ourselves and let Christ spread within us and fill, saturate, and permeate us.
 - 2. The growth of life is the increase and expansion of Christ (Gal. 4:19).
- E. We need a revelation to see that genuine growth in life is not a mere change in behavior or the improvement of ourselves but the increase of Christ within us (Eph. 1:17; 3:17):
 - 1. The work of religion is to improve the self, whereas the Lord's desire is that we open ourselves to Him so that He may increase in us (v. 17).

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- 2. What the believers lack today is the increase of Christ as life within them.
- F. The growth in life is Christ wrought into us and formed in us (Gal. 4:19):
 - 1. To have Christ formed in us is to have Christ fully grown in us (Eph. 4:13).
 - 2. As Christ is being formed in us, He makes His home in our hearts; He desires to saturate every part of our heart, our inward being, until He takes full possession of it (3:16-17).
 - 3. If we desire to grow in life by having Christ increase within us, we need to experience Christ in a full way (Phil. 3:7-12).
- G. In order for Christ to increase within us and for us to decrease, we need a renewed mind and a submissive will; the more we are renewed in our mind and subdued in our will, the more Christ will grow in us (Eph. 4:23; Rom. 12:2; 1 Cor. 6:17; Phil. 2:12; 2 Cor. 10:6):

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1. We need to be renewed in the spirit of the mind (Eph. 4:23):
 - a. A regenerated spirit is a renewed spirit; this renewed spirit must be strengthened to invade, subdue, and occupy every part of our soul (John 3:6; Eph. 3:16).
 - b. Christ as the life-giving Spirit is now in our spirit, and these two spirits mingle together to form the spirit of the mind (2 Tim. 4:22; 1 Cor. 6:17).
 - c. When the life-giving Spirit, who is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of our mind; it is by this mingled spirit that our mind is renewed (Eph. 4:23).
 - d. To be renewed in the spirit of our mind is inward and intrinsic; this renewing revolutionizes our logic, philosophy, thought, concept, and psychology (Rom. 12:2).

« DAY 6 »

2. Our will must be subdued and be in harmony with God (Phil. 2:12-13):
 - a. Since our whole being moves according to our will, our will is the most powerful part of our being and represents our whole being (John 7:17).
 - b. The neck stands for the human will under God; the Lord considers the submission of our will a most beautiful thing (S.S. 4:4).
 - c. In order for us to have a union of our will with God, He must subdue the activities of our will and the life of our will (v. 1):
 - (1) Submission is in the aspect of activities; harmony is in the aspect of life, nature, and tendency (vv. 1, 4).
 - (2) A submissive will stops its own activities; a harmonious will is one with God and is of the same heart as God (John 4:34; Matt. 26:39).
 - d. A will that is in complete harmony with God is a will in which one's whole heart is placed in the will of God; only when our will is in harmony with God can we know God's heart (John 7:17; Eph. 1:9).

<< WEEK 5 — DAY 1 >>

Morning Nourishment

Luke 1:53 "The hungry He has filled with good things, and the rich He has sent away empty."

Matt. 5:6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

I hope we can see that our spiritual life is Christ, our spiritual living is Christ, and our spiritual progress is also Christ. Do not think that spiritual progress is merely a change in our outward expression. Genuine spiritual progress is the increase of the element of Christ within us. (The Crucified Christ, p. 137)

Today's Reading

Before we were saved, we did not seek after God. The Bible says that God seeks after man. However, we began to seek after the Lord after we were saved. God gave us Christ in order that we might have eternal life; this is a work that was completed once for all. But after a man is saved, he will be of little use in God's hands if he is still the same after a month or a year. If a man comes to the meeting today and he is the same way that he was before, he will not be of much use to the Lord. Why do some Christians advance while others always seem to remain the same? All spiritual progress depends on man's hunger. Luke 1:53 says that God has filled the hungry with good things. The Lord also said, "Ask and it shall be given to you" (11:9). The heavenly Father gives the Spirit to those who ask. In order for a Christian to advance spiritually, he must be hungry inwardly and constantly seeking.

The first condition for spiritual growth in a Christian is hunger...God's principle is to fill the hungry with good things and to send the rich away empty. Today if you come to the Lord empty and go away empty, it means that you are already too full and too rich....A man can experience grace by chance, but spiritual progress does not come by accident. It is not something that one picks up along the way. Salvation may come by chance, but the power of the Spirit, a holy life, the power of God, and the overcoming life are not things that are obtained by chance. God will only give these things to those who seek for them; He will only give them to the hungry ones.

I have met many people who deal with spiritual matters the same way that they deal with their salvation. They think that all they need to do is to hear about it. Actually there is a big difference between salvation and spiritual progress. The ten virgins in Matthew 25 do not have to buy oil for their lamps, but they have to buy oil for their vessels, which are not the same as their lamps. Regeneration is free, but spiritual progress comes with a price. (CWWN, vol. 42, pp. 247-248)

Some had a bad temper a few years ago and still have a bad temper today. Others have changed their bad temper to a good one, have gotten rid of their bad habits, and have become well-behaved; however, the Christ in them has still not increased. A Christian's progress should not be only outward improvement but should be an inward increase of Christ. A Christian's progress should not be only an outward deliverance from bad habits and bad behavior but should also be an inward increase of the element of Christ.

Some people improve their outward behavior but do not have more of Christ in them. This is not spiritual progress but religious progress. This is not the growth of Christ but the growth of morality. Today very few Christians are able to discern between morality and Christ. They often regard a certain Christian's morality to have its source in Christ and are not able to discern whether the change in a Christian is merely an ethical change or a change due to the increase of Christ.

What is real spirituality? Spirituality is Christ Himself. What is spiritual progress? Spiritual progress is the increase of Christ. (The Crucified Christ, pp. 137-138)

Further Reading: The Crucified Christ, ch. 12; CWWN, vol. 42, ch. 33

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Morning Nourishment

Eph. 4:13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

15 "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ."

Spiritual progress is the increase of the element of God in us. It is also the removal of things other than God within us. We must not think that we can make progress by simply attending a meeting, hearing a message, or understanding a message. Spiritual progress for us is not only addition but also subtraction. Having eight or ten messages in us is not progress; it can well be a hindrance. Spiritual progress is the increase of the element of God and the removal of everything else....When we listen to a message, the message reaches our mind, but this is not progress....If something is removed from us, we have progress. If God's element increases in us, we have progress.

Many Christians are delivered from the pleasures of sin as soon as they are saved. Yet it is not enough to be free from sin alone. Spiritual progress is being free from everything that usurps the place of God. (CWWN, vol. 37, p. 143)

Today's Reading

Whenever God's work removes something from us other than God, we have spiritual progress. We must continually ask ourselves whether we are shedding things....If nothing has been cast off from us for a month or a year, we have had no progress during that month or year. Brothers and sisters, spiritual progress on the positive side means the increase of the element of God, and on the negative side it means the decrease of ourselves. A Christian who makes great progress is one who decreases daily....On the positive side, spiritual progress means the increase of God's element within us. On the negative side, it means the dropping of many things from within us little by little. (CWWN, vol. 37, pp. 143-144)

Ephesians 4:13 and Galatians 4:19 clearly show us what Christian progress is. When Christ grows and is formed in a Christian so that there is the measure of the stature of the fullness of Christ within him, this is Christian progress. When Christ is formed in a Christian, and the measure of his stature is increased within him, this is Christian progress. (The Crucified Christ, p. 137)

Most Christians, however, consider growth as merely a matter of improvement. But it is possible to have a great deal of improvement without any growth. The growth in life is the addition of Christ as life into our being. Not only Christians but even unbelievers may improve as their natural life matures. For example, as a young person grows from a teenager to a man in his late twenties, he will improve. But this improvement is not the growth in life. Many Christians have been helped to improve themselves by listening to sermons. Although sermons may help people to improve, they do not help them to grow in life. According to the Bible, to grow is to have more of Christ wrought into our being. The growth in life is simply the increase of Christ in our being. (CWWL, 1978, vol. 2, "Life Messages," p. 173)

The growth in life is the increase of Christ in us. Christ is already in us, but He needs to grow in us. Christ in Himself does not need to grow, for He is perfect and complete. In Himself Christ is fully mature, but in us Christ may still be very small. We need to gain more of Christ.

When Christ increases in us, we grow in Him. According to Ephesians 4:15, we may grow up into Christ in all things. In our thinking, our loving and hating, our likes and dislikes, and all our decisions, we may grow up into Christ. Even when we get a haircut, buy a pair of shoes, study, or work, we may grow up into Christ. Most brothers and sisters are in Christ in some things but not in all things. In everything and at every moment, we need to grow up into Christ by having Christ increase within us. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, p. 38)

Further Reading: CWWN, vol. 37, ch. 23; Life Messages, vol. 1, ch. 2

<< WEEK 5 — DAY 3 >>

Morning Nourishment

Eph. 3:17 "That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

John 3:30 "He must increase, but I must decrease."

To grow in life means to have the Spirit within you increasing all the time and the flesh without decreasing all the time. Colossians 3 says that in the new man, the Body of Christ, the church, there is no natural person (vv. 10-11). In other words, there is no American, Chinese, Canadian, Japanese, Mexican, or any other race in the new man, but Christ is all and in all.

If Christ is going to increase in us and we are going to decrease, we need a change of mind in our concept, and we need a submissive will. The more we are changed in our mind and subdued in our will, the more Christ will be increased within us. This is the growth in life for the local church. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 335, 337)

Today's Reading

The increase of power is not the growth of life. In giving messages and preaching the gospel, a Christian may be quite powerful and moving, but this does not mean that he has grown in life....The increase of the element of God means that more of God Himself has been mingled with us and received by us to become our element. Therefore, the real growth of life is the increase of God's life within us. Life is God Himself. When life grows in us, God is increased in us. Life grows and increases to an extent that we may be filled unto all the fullness of God....Colossians 3:4 says that Christ is our life. Thus, growth of life is the increase of Christ within us. The more we love Christ and pursue Christ, the more the measure of the stature of Christ will increase within us. This is the real growth of life. (Further Talks on the Knowledge of Life, pp. 180-181)

The way to grow in life is to give Him the room to grow in our heart. It is certain that as believers we have received Christ into our spirit, but how much has He spread into our heart? We need to consider before the Lord how much ground we have given Him in our thinking, our feeling, and our choosing.

Again I say, the growth in life is not a matter of the improvement of our behavior, the correction of the self, or the increase in our knowledge of the Bible. The growth in life is a matter of Christ gaining more room in our inward being, especially in our mind, emotion, and will....Eventually, we need to give all the room in our being to Christ.

In order to have a proper apprehension of what the growth in life is, we need to see what the growth in life is not. When I was a young believer, I thought that the growth in life was a matter of changing my behavior. I thought that if I was proud or impatient but became humble and patient, my humility and patience would be an indication that I had grown in life. However, this thinking is wrong. The growth in life is not a matter of a change in our behavior but a matter of the increase of Christ within us (Col. 2:19). If someone is impatient, he should not expect that he will become a patient person. Some people are born patient, and others are born impatient, and some people are naturally humble, whereas others are proud. If we have the concept that people who are impatient and proud have no growth in life, whereas those who are patient and humble have grown, we will be deceived and cheated.

We need to see that the growth in life is for the church and that the growth in life is nothing other than the increase of Christ within us. We need a revelation to see that the growth in life is not the improvement of ourselves but the increase of Christ. The work of religion is to improve the self, whereas the Lord's desire is that we would open ourselves to Him so that He may increase in us. We all need to bring this matter to the Lord so that He can enlighten us and turn us from self-improvement to the growth in life for the building up of the church. (CWWL, 1970, vol. 1, "The Way to Grow in Life," pp. 389, 379-381)

Further Reading: CWWL, 1970, vol. 1, "The Way to Grow in Life," chs. 2-4; CWWL, 1965, vol. 2, "Dealing with Our Inward Parts for the Growth in Life," ch. 5

<< WEEK 5 — DAY 4 >>

Morning Nourishment

Gal. 4:19 "My children, with whom I travail again in birth until Christ is formed in you."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

The growth in life is not a matter of outward correction or of adjusting our daily walk. In fact, outward correction has nothing to do with the growth in life. When a seed is sown into the earth, teaching and correction do nothing to effect the seed's germination or growth. Instead, the seed receives benefit only by being watered and fertilized (cf. Mark 4:26-28).

We need to be impressed that the growth in life is nothing other than the increase of Christ within us. We need to forget about all the teachings concerning self-correction and self-improvement that we received from Christianity. Even before we were saved, we received this kind of teaching from our parents, and we do not need to have it repeated to us. Instead, we need to forget these things and pay attention to Christ. Many believers are not short of self-improvement; many are cultured gentlemen and women. What the believers lack today is the increase of Christ as life within them. Thus, their need is more of Christ. (CWWL, 1970, vol. 1, "The Way to Grow in Life," p. 384)

Today's Reading

The church is not a place where people are taught to behave; the church is a place where Christ is sown into us, where we are watered, and where God causes the growth (1 Cor. 3:6). Christianity is a religion full of teaching, but the church is full of Christ as life.

Again I say, the growth in life is nothing other than the increase of Christ in the believers for the building up of the church....In order to have the proper growth in life, we need to be Christ-conscious. (CWWL, 1970, vol. 1, "The Way to Grow in Life," p. 384)

In Galatians 4:19 Christ is presented as the One who is formed in the believers....Paul says, "My children, with whom I travail again in birth until Christ is formed in you." Paul considered himself the begetting father and the Galatian believers his children begotten of him in Christ (cf. 1 Cor. 4:15; Philem. 10). The word travail refers to painful toil in childbirth. In this metaphor Paul likened himself to a mother who gives birth to a child. He had labored in this way to regenerate the Galatians when he first preached the gospel to them. Because they deviated from the gospel that he had preached to them, he was toiling again in travail until Christ would be formed in them.

When the Galatian believers were regenerated through Paul's preaching of the gospel to them the first time, Christ was born into them but not formed in them. Here the apostle was travailing again that Christ might be formed in them. To have Christ formed in us is to have Christ fully grown in us. First, Christ was born into us at the time we repented and believed in Him, then He lives in us in our Christian life (Gal. 2:20), and, finally, He will be formed in us at our maturity.

According to the context of the book of Galatians, to have Christ formed in us is to allow Him to permeate our being and saturate our inward parts. When Christ occupies our inner being in this way, He is formed in us. In order to have Christ formed in us, we need to drop everything other than Christ Himself, no matter how good these things may be. Even things which come from God and are scriptural may not be Christ Himself. Although the law was given by God, it must be set aside so that all the ground in our being may be given over to Christ. We need to allow Him to saturate every part of our inner being. He must occupy us and saturate our mind, emotion, and will. To have Christ possess our entire being is to have Him formed in us. (The Conclusion of the New Testament, pp. 3311-3312)

Further Reading: Life-study of Galatians, msgs. 23, 41; The Conclusion of the New Testament, msg. 330

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Morning Nourishment

Eph. 4:23 "And that you be renewed in the spirit of your mind."

Rom. 12:2 "And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect."

How can we be rescued out of the old man and into the new man? How can we be delivered out of our peculiarity and into God? Ephesians 4:23 reveals that it is by being renewed in the spirit of our mind. This is the regenerated spirit of the believers, mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. The Spirit is with our spirit (Rom. 8:16), and our mind is the main part of our soul. But our spirit needs to "invade" our soul and take over the main part of our soul, our mind. Our mind needs to be invaded by the spirit. (Messages to the Trainees in Fall 1990, p. 10)

Today's Reading

Every man has a human spirit, which is the God-preserved part of his being. We Christians also have our spirit regenerated! "That which is born of the Spirit is spirit" (John 3:6b). The first Spirit here is the divine Spirit, the Holy Spirit of God, and the second spirit is the human spirit, the regenerated spirit of man. Regeneration transpires in the human spirit by the Holy Spirit of God with God's life, the uncreated life. A regenerated spirit is a renewed spirit. This renewed spirit must be strengthened (Eph. 3:16) to invade, subdue, and occupy every part of our soul. This is God's salvation. (Messages to the Trainees in Fall 1990, pp. 10-11)

The life-giving Spirit, Christ, is now in our spirit, and these two spirits mingle together to form the spirit of the mind (Eph. 4:23). Ephesians 4:23 says that we are being renewed in the spirit of our mind. Our mind is being renewed through our realization that Christ as the life-giving Spirit is mingled with our human spirit. (CWWL, 1977, vol. 3, "The One New Man," p. 491)

When our human spirit is regenerated by and thus mingled with the Spirit of God, it becomes the mingled spirit. When our regenerated spirit is gradually enlightened, motivated, inspired, and occupied by the Spirit of God, the mingled spirit spreads into our mind and becomes the spirit of our mind. At the time of regeneration the mingled spirit is only in the realm of our spirit; through renewing, this mingled spirit progressively moves into the territory of our mind to become the spirit of our mind. It is by the spirit spreading into our mind that we are renewed in order that the new man would live on earth.

Our mind needs to be saturated with the mingled spirit and come under the control and direction of the mingled spirit. Our mind should not be the main factor that rules us; rather, the spirit of our mind should be the main factor that rules, reigns, and directs us in all things. We may walk in the vanity of our mind as the Gentiles do. As those who love Christ, we should not have vanity in our mind; instead, we should have the spirit in our mind. Our mind should no longer be full of vanity; rather, it should be saturated with the mingled spirit. (The Conclusion of the New Testament, pp. 3432-3433)

To be renewed in the spirit of our mind is inward and intrinsic. If we learn to be renewed in this way, we will have a deeper perception with which to understand persons and matters. To understand a person requires that we have a deeper sight, a perception that goes farther and deeper. Often our knowing of people is shallow. We lack the perception that penetrates the barriers and coverings because we do not practice being daily renewed in the spirit of our mind. The renewing in the spirit of our mind always revolutionizes our logic, philosophy, thought, concept, and psychology. As a result, our perception in all things is different. (Messages to the Trainees in Fall 1990, pp. 17-18)

Further Reading: CWWL, 1963, vol. 1, "The Believer's Experience of Transformation," ch. 4; vol. 3, "Basic Principles of the Experience of Life," ch. 18; The One New Man, ch. 6

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Morning Nourishment

Phil. 2:12-13 "So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; for it is God who operates in you both the willing and the working for His good pleasure."

It is right that we should love the Lord, but we should not do it according to our way and our intention. Our will must be subdued to His will. Simply to love Him is not enough. Loving Him will cause many problems. Therefore, we need the subduing of our will. The person whom we love is the strongest One. He will never be subdued, and He can never be subdued. Therefore, we are the ones who must be subdued. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 245)

Today's Reading

Man's will is the organ with which man makes decisions. Our willingness or unwillingness, our wanting or not wanting, and our deciding or not deciding are all the functions of our will. The will of man is his "rudder." As a ship turns according to the rudder, a man moves according to his will.

Man's will can be said to be his true self, the man himself, because the will represents the man. All the actions of the will are actually the actions of this "man." When we say, "I am willing," we actually mean that our will is willing. When we say, "I want this" or "I decided to do this," it means that our will wants it, or that our will decided it. The function of the will is to express the intention of our whole being. The emotion is only what we feel, the mind is only what we think, but the will is what we want. Hence, the will is the most important part of our whole being. Man's will is deeper than his emotion and mind. Therefore, when a believer pursues after the spiritual life, he has to pay attention to the will. (CWWN, vol. 14, p. 575)

The neck signifies man's will. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man's will under God. The Lord considers the submission of man's will as the most beautiful thing in man. (CWWN, vol. 23, p. 61)

There is a two-step endeavor in the union of the will with God. One step is for God to subdue the activities of our will; the other step is for God to subdue the life of our will. Often our will is subdued by God only in certain particular matters. In these matters we think that we have completely submitted to God. However, there is still a secret tendency for our will to become active once given the chance. God not only wants our will to be restricted by Him in the aspect of its activities; He also wants the tendency of our will to be completely broken, smashed, and destroyed as if its very nature is changed. Strictly speaking, a submissive will and a harmonious will are different. Submission is only in the aspect of activities, but harmony is in the aspect of life, nature, and tendency. A servant, who fulfills all the orders of his master, merely has a submissive will. The will of a son who is intimately sympathetic towards his parents' heart is harmonious with his father's will because he not only does what he should do, but he also delights in doing it. A submissive will merely stops its own activities, but a harmonious will is one with God and is of the same heart as God. A will that is in complete harmony with God is one in which one's whole heart is placed in the will of God. Only those who are in harmony with God can truly comprehend God's heart. If a believer has not reached the point where his will and God's will are in complete harmony, he has not yet experienced the highest point of the spiritual life. Submission to God is good, but when grace has completely overcome the natural disposition, the believer will be in complete harmony with God. Indeed, the union of the will is the highest point of the believer's experience of life. (CWWN, vol. 14, pp. 586-587)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 3, 6

WEEK 5 — HYMN

In dealings with the Lord as life

Various Aspects of the Inner Life — The Proper Heart

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1. In deal-ings with the Lord as life We need a pro - per heart,
That of His rich - es, in His grace, We ful - ly may take part.

2. We need a heart in all things pure,
With mind both sound and clear,
To understand His mind and heart
In trembling and in fear.
3. We need a fervent, loving heart,
A heart on fire with love,
With an emotion filled with zeal
For Him, all else above.
4. We need a true, obedient heart,
With a submissive will,
A will made pliable, yet strong,
God's purpose to fulfill.
5. We need a heart condemning not,
In all things right with God;
A heart which has a conscience purged
And covered with the blood.
6. Lord, grant us such a heart as this,
Forever fixed on Thee,
That of Thyself we may partake
And Thy true fulness be.