

WEEK 5 —OUTLINE

The Wings of an Eagle, the Hands of a Man, and the Feet of a Calf

Scripture Reading: Ezek. 1:5-11; Isa. 40:31; Acts 16:7; Eph. 4:1; 1 Cor. 2:15

<< DAY 1 >>

- I. The wings of an eagle signify the resurrection power of Christ, God's power in life applied to us and becoming our grace (Ezek. 1:6b, 9, 11b; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10):
- A. The Bible uses the eagle as a symbol of the Spirit when it speaks about the Spirit of power (Isa. 40:31).
 - B. When God saved the Israelites out of Egypt and brought them to Himself at Mount Sinai, He told them that He bore them like an eagle, carrying them upon His wings; this was a word of grace to let them know that He was full of grace toward them (Exo. 19:4).
 - C. Psalm 103:5 says that God can satisfy us so that our youth is renewed like the eagle; it is possible for us to have our youth renewed like the eagle by taking Christ as our life (Col. 3:4).

<< DAY 2 >>

- D. "Those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not become weary; / They will walk and will not faint" (Isa. 40:31):
- 1. To wait on Jehovah, the eternal God, means that we terminate ourselves, that is, that we stop ourselves with our living, our doing, and our activity, and receive God in Christ as our life, our person, and our replacement (8:17; Gal. 2:20; Heb. 12:2; Col. 4:2).
 - 2. Such a waiting one will be renewed and strengthened to such an extent that he will mount up with wings like eagles; as a transformed person, he will not only walk and run but also soar in the heavens, far above every earthly frustration.
- E. What we are and what we do should not be according to our own wisdom, strength, and ability but by the grace of God, for we have no boast in ourselves or in anything else but only in the Lord (2 Cor. 1:12; 10:17; 1 Cor. 3:21; Gal. 6:14; Phil. 3:3; Jer. 9:23-24).
- F. The grace, power, and strength of the Lord are both for moving and for covering us:

1. On the one hand, the Lord's grace is the power for us to move; on the other hand, the Lord's power is our protection, our hiding place (1 Cor. 15:10; 2 Cor. 12:9; Psa. 17:8; 57:1; 63:7; 91:4).

2. The front face of the four living creatures is the face of a man, but the body is that of an eagle (Ezek. 1:10a, 11b):

a. The living creatures look like a man but move like an eagle.

b. The two wings for moving and the two wings for covering indicate that there is something mysterious about us and that this gives others the impression of the Divine Being.

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II. The spiritual significance of the hands of a man is that a normal Christian should always do things exactly like a man (v. 8a; Acts 20:34):

A. Paul's writings indicate that although he experienced the eagle's wings, he was still very human in his living, taking the human way and doing things in a human way (1 Thes. 2:5-8; 1 Tim. 5:23; 2 Tim. 4:20).

B. No matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless do things in a human way:

1. Under the eagle's wings there should be human hands, and these hands should always be working (Eph. 4:28; Acts 20:35; 18:3; 2 Thes. 3:6-12).

2. We need both the wings of the Lord's empowering grace and the hands of a man, cooperating with God in a human way.

C. The highest humanity is one in which divinity is added to our humanity and in which the divine attributes are expressed in our human virtues (1 Cor. 12:31b—13:8a; Matt. 5:44; Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22; 1 Cor. 4:2; 7:25b; Psa. 37:3; 1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2).

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D. Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us (Gal. 2:20; Phil. 1:19-21a; 2 Cor. 12:2).

E. We all need to learn to be human Christians, living in a Jesusly human way according to the humanity of Jesus, which is His human life in resurrection (4:10-11):

1. To damage humanity is to ruin both the means and the channel created by God for His economy.

2. The more spiritual we are, the more human we will be.

3. If we would live Christ, we need to learn to be human in a genuine way:

- a. On the one hand, we have the divine nature (2 Pet. 1:4); on the other hand, we are normal human beings.
 - b. The fact that we have the divine nature with the divine life does not mean that we no longer need to be human.
 - c. We need to live a genuinely human life by the divine life and nature; in this way we will be able to live the highest human life, a life like that of the Lord Jesus (Eph. 4:20-21).
- F. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature; now our wonderful Savior lives, acts, moves, and works as life within us in a quiet, normal, ordinary way and also in a very human way (Col. 3:4, 12-14).

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- G. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus (Luke 24:26; John 7:37-39).
- H. We need to experience the Spirit of God as the Spirit of Jesus (Acts 16:7):
- 1. The Spirit of Jesus refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.
 - 2. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well.
- III. The spiritual significance of the feet of a calf is that we should walk like a calf, having straight feet; we should walk not according to our crooked human feet but with the feet of a calf (Ezek. 1:7; 2 Cor. 1:12):
- A. The apostle Paul speaks of walking with the straight feet of a calf (2:17; 1 Thes. 2:3-4, 12; Eph. 4:1).
- B. The calf's feet are not only straight but also cloven, divided; the divided hoof signifies that in our Christian walk we need discernment of what is right and what is wrong in the eyes of God (Lev. 11:4-6; Phil. 1:9; 1 Cor. 2:14-15):
- 1. The development of the ability to discern is based upon learning and experience (Heb. 4:12; 5:14; 1 Cor. 2:15):
 - a. The degree of the learning and experience we have before God is the degree of the discernment we will have.
 - b. The most profound discernment comes from the most profound dealings.

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2. "This I pray, that your love may abound yet more and more in full knowledge

and all discernment” (Phil. 1:9):

a. Discernment is the ability to sense things; the Greek word for discernment means “sensitive perception, moral tact.”

b. According to Paul, we should love with a mind full of knowledge and discernment:

(1) This knowledge and discernment are Christ Himself; when we experience Christ, He becomes our knowledge and discernment, our perceptive power.

(2) The more we experience Christ, the more we will discern matters not by our cleverness but by the Christ who lives within us (Gal. 2:20).

3. We need to discern between ethics and Christ, for ethical teachings are not of Christ, of the Spirit, of resurrection, or of the new creation (6:15).

4. Romans 8 reveals that the best way to discern a matter—the secret of discernment—is to discern according to life or death.

C. The calf’s feet “sparkled like the sight of burnished bronze” (Ezek. 1:7); this indicates that we need a walk that has been tested and burned by the Lord so that it will be like shining bronze, enlightening and testing others (Rev. 1:15a).

D. In the Bible a calf signifies freshness, livingness, and vigor:

1. A calf is young, vigorous, and full of energy; this indicates that our Christian walk should be a “skipping walk,” a walk that is full of life (Psa. 29:6; Mal. 4:2).

2. If we enjoy grace and live in the presence of God, we will always be new and fresh, and with us there will be no oldness.

IV. If as living creatures we have the wings of an eagle, the hands of a man, and the feet of a calf, we can be coordinated and become one corporate entity for the carrying out of God’s economy.

« WEEK 5 —DAY 1 »

Morning Nourishment

Exo. 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

Isa. 40:31 Yet those who wait on Jehovah will renew their strength; they will mount up with wings like eagles; they will run and will not become weary; they will walk and will not faint.

According to the pure Word it is easy to see the spiritual significance of the eagle's wings, the man's hand, and the calf's feet. In the Bible the wings of an eagle signify the strength of God applied to us. In Exodus 19:4, God said to His people, "You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself." This verse speaks of the strength of God applied to His people. Isaiah 40:31...also shows us that God's strength applied to us is like the wings of an eagle. (Life-study of Ezekiel, p. 58)

Today's Reading

In the New Testament the eagle's wings are the grace, the power, and the strength of God in Christ applied to us. Second Corinthians 4:7 says, "We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us." This is the eagle's wings. In 1:12 Paul says, "Our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you." Again, this is the eagle's wings. Furthermore, in 12:9a the Lord Jesus said to Paul, "My grace is sufficient for you, for My power is perfected in weakness." Because of this, in 12:9b Paul could say, "Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me." In our experience of the Lord, the power of Christ may overshadow us, even as the eagle's wings overshadow the covered ones. From these verses we can see that the eagle's wings signify the strength and the grace of the Lord Jesus applied to us.

In 1 Corinthians 15:10 Paul says, "By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me." This is the eagle's wings. Whatever we do and whatever we are should not be according to our own wisdom, strength, and ability but by the grace, power, and strength of the Lord. Therefore, as Paul says, if we boast, we should boast in the Lord (1:31). We have no boast in ourselves or in anything else but only in the Lord. His power, strength, and grace are the eagle's wings to us today. (Life-study of Ezekiel, pp. 58-59)

On the one hand, the Spirit of God is the Spirit of power, and on the other hand, He is the Spirit of life. He is the Spirit of power without and the Spirit of life within. Therefore, the Bible uses two symbols to speak about these two aspects of the Holy Spirit. It uses the eagle as the symbol of the Spirit when it speaks about the Spirit of power, and it uses the dove as the symbol when it speaks about the Spirit of life. (Words of Life from the 1988 Full-time Training, p. 20)

When God saved the Israelites out of Egypt and brought them to Mount Sinai, He told them that He had brought them out of Egypt like an eagle, carrying them on its wings. This was a word of grace to let them know that He was full of grace toward them. (Crucial Truths in the Holy Scriptures, vol. 4, pp. 671-672)

Psalms 103:5 says that God can satisfy us so that [we may have] our youth renewed like the eagle's. Our youth can come back by taking Christ as life into us. We have to drop our oldness and say, "Praise the Lord! We have Christ within, so our youth has to come back." It is possible for us to have our youth renewed like the eagle's by taking in Christ all day as our life. (CWWL, 1970, vol. 1, "The Fulfillment of God's Purpose by the Growth of Christ in Us," p. 35)

Further Reading: Words of Life from the 1988 Full-time Training, ch. 2; CWWL, 1970, vol. 1, "The Fulfillment of God's Purpose by the Growth of Christ in Us," ch. 5

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Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

2 Cor. 10:17 But he who boasts, let him boast in the Lord.

[Isaiah 40:31 says], “Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not become weary. / They will walk and will not faint.”...The wings here signify the resurrection power of Christ. Those who stop themselves and wait on Jehovah will experience this resurrection power, be transformed, and soar in the heavens. (Life-study of Isaiah, p. 143)

Today's Reading

To wait on the eternal God (Isa. 40:28) means that we terminate ourselves, that is, that we stop ourselves with our living, our doing, and our activity, and receive God in Christ as our life, our person, and our replacement. Such a waiting one will be renewed and strengthened to such an extent that he will mount up with wings like eagles. He will not only walk and run but also soar in the heavens, far above every earthly frustration. (Isa. 40:31, footnote 1)

Each of the four living creatures had four wings, two for covering and two for moving. “Their wings were joined one to another” (Ezek. 1:9a). This joining is for moving....This moving is altogether a corporate matter.

The Bible reveals that the wings of an eagle are not only for power but also for protection....Psalm 57:1 speaks of making our refuge in the shadow of God's wings, and 63:7 speaks of rejoicing in the shadow of His wings. Psalm 91:4 says, “With His pinions He will cover You, / And under His wings You will take refuge.”

The grace, power, and strength of the Lord are both for moving and for covering us. On the one hand, the Lord's grace is the power for us to move; on the other hand, the Lord's power is our protection, our hiding place. We are under the overshadowing of the grace and the power of Christ, and we are under the covering of His power. Whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord. At the same time, we are under the overshadowing, the covering, of the Lord's grace and power.

This indicates that as Christians, God's children, we should have an element that causes others to wonder at us. They should sense that something is covering and overshadowing us. They should realize that we are normal, yet there is something empowering, strengthening, overshadowing, and covering us.

The front face of the four living creatures is the face of a man, but the body is that of an eagle. Two of his wings are stretched forth to join to the other living creatures, and two of his wings are wrapped around his body for a cover. Thus, if you look at his face, he looks like a man, but if you look at his body, he looks like an eagle. He looks like a man, but he moves like an eagle. This indicates that we must always express ourselves like a normal man, for example, like a normal and proper husband, wife, parent, or child. But when others look at us and consider us, they should realize that there is something covering, empowering, strengthening, protecting, and overshadowing us. As a result, it should be difficult for others to describe us. Those who work with such a person might say, “He can suffer the things we cannot suffer, and he can bear a responsibility that we cannot bear. He understands things more deeply than we do. What kind of person is he? How can he live this way?”

The point here is that with us as children of God there should always be something mysterious. Although we suffer, we are happy and rejoice in the Lord because something is covering us....These moving and overshadowing wings should give others an impression of the Divine Being. We have the four wings of an eagle, giving others the impression that we have God with us as our power and protection. This is the eagle. (Life-study of Ezekiel, pp. 59-60)

Further Reading: Life-study of Isaiah, msg. 21

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Morning Nourishment

Acts 20:34 You yourselves know that these hands have ministered to my needs and to those who are with me.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Ezekiel 1:8a says, “The hands of a man were under their wings on their four sides.” This indicates that a proper, normal Christian should always do things exactly like a man. This is to use man’s hands. This was Paul’s testimony in Acts 20:34: “You yourselves know that these hands have ministered to my needs and to those who are with me.” (Life-study of Ezekiel, pp. 60-61)

Today’s Reading

Regarding faith in God, we need to be balanced. Some may claim that since they have faith in the almighty God to supply all their needs, there is no need for them to use their hands to do anything. In particular, they may suppose that there is no need for them to work in a human way. But consider the apostle Paul. Paul was balanced; with him there always were two sides. His writings indicate that he had not only the eagle’s wings but also the hands of a man. He could say that he conducted himself not in fleshly wisdom but in the grace of God and that the grace of God with him was not in vain. This is the side of the eagle’s wings. However, he also said that he labored more than all the other apostles. We may think that there was no need for Paul to work with his own hands. But Paul took the way of working with his own hands. This indicates that even though he experienced the eagle’s wings, he was still very human in his living, taking the human way and doing things in a human way.

Sometimes the young people may imagine that because they are seeking the Lord, there is no need for them to study hard. They may hope that, even without studying, they may pass their examinations with high grades. This attitude is mistaken. Young people, no matter how much you seek the Lord, love the Lord, and care for the Lord, you still need to be diligent in your studies. This means that no matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless fulfill our human duty in our daily living. For instance, we should eat healthy food in the human way and according to human principles. If we do not eat in a proper human way but instead try to behave like an angel, we will get sick. We have to do things in a human way. Under the eagle’s wings there should be human hands, and these hands should always be working. This is to be balanced.

The worldly people, on the contrary, have only the hands of a man; they do not have the wings of an eagle. But many so-called religious people seem to have only the eagle’s wings; they do not have the man’s hands. We need to have both the wings of the Lord’s empowering grace and the hands of a man, cooperating with God in a human way.

It is very significant that the human hands of the four living creatures are under the eagle’s wings. This indicates that in doing everything we should be under God’s grace and under His covering. In all that we do, we should depend on the Lord and express Him. In this matter we are altogether different from the worldly people, who neither rely on God nor express Him. All their actions do not express God but express themselves. In contrast, in everything we do we should be under the Lord’s grace and power, depending on Him and expressing Him. (Life-study of Ezekiel, pp. 61-62)

If we go to the villages for the gospel outreach, and we give others the impression that we are like angels, I am afraid no one would dare to come close to us. Hence, we need to be human. This also is a part of our humanity.

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. (The Glorious Vision and the Way of the Cross, p. 35)

Further Reading: Life-study of Ezekiel, msg. 6; The Glorious Vision and the Way of the Cross, chs. 3-4

« WEEK 5 —DAY 4 »

Morning Nourishment

2 Cor. 4:10-11 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us. According to Philippians, we are people in Christ. From the day we were saved, we have been transferred from Adam into Christ. According to the parable of the sower in Matthew 13, the Lord sowed Himself into us. However, 1 Corinthians 3 considers our salvation as a kind of planting (v. 6); we have been planted into Christ. On the one hand, it is Christ growing in us. Our hearts are like the soil; they are for growing Christ. On the other hand, it is of God that we are in Christ Jesus (1:30). It is God who has translated us from Adam into Christ. Today our position is in Christ. However, we have to attain to a condition in which we are found in Christ. Moreover, whether by life or death, Christ should be magnified in our body as always. This is the Christian humanity. (The Glorious Vision and the Way of the Cross, p. 41)

Today's Reading

We all need to learn to be human. In fact, the more spiritual we are, the more human we shall be. If we would live Christ, we must learn to be human in a genuine way. When the Lord Jesus was on earth, He was very human.

To damage humanity is to ruin both the means and the channel created by God for His economy. The reason demons and fallen angels forbid marriage and command people to abstain from foods is that their intention is to destroy mankind. Thus, we in the church must be human and follow the standards of normal human living. Some have falsely accused us of not being human. We utterly repudiate these allegations. In the church life we definitely emphasize the proper humanity. I can testify that I myself live in a normal human way. If you examine my living, you will find me to be very human. I am not a "saint" or an angel; I am simply a human being. Furthermore, I encourage all the elders to be human. The elders should not help the saints in their locality to be like angels. We appreciate the angels, but we do not want to imitate them. Instead, we prefer to be human.

We should be human Christians. On the one hand, we have the divine nature (2 Pet. 1:4); on the other hand, we are normal human beings....We are to live a genuinely human life by the divine life and nature. In this way we shall be able to live the highest human life, a life like that of the Lord Jesus. When He was on earth, He lived a human life by means of the divine life and the divine nature. The Lord's human living was by the divine life. Our human living should be the same. Thus, we all must learn to be human. (Life-study of 1 Timothy, pp. 78-79)

We have seen clearly that after the Lord's resurrection and ascension, the Holy Spirit is in us as a Spirit who possesses both the divine life and nature and the human life and nature. Before He came into us, He was God mingled with man already. Do not think that He begins to be mingled with man only when He comes into us. When He comes into us as the eternal life with the divine nature, the human nature is included. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature. We may wonder why the eternal life that we have received is a life of the divine nature and the human nature as well. It is so that this life can work in us not only in a quiet, normal way but also in a human way. The wonderful Savior works, moves, lives, and acts as life within us in a quiet, normal, ordinary way and also in a very human way. (CWWL, 1963, vol. 4, "The Relationship of God with Man in God's New Creation," pp. 404-405)

Further Reading: Life-study of 1 Timothy, msg. 9; The Relationship of God with Man in God's New Creation, ch. 10

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Morning Nourishment

Ezek. 1:7 And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the sight of burnished bronze.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

The Spirit in John 7:37-39 is much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that the Spirit was not yet because Jesus had not yet been glorified. This proves that the Spirit was constituted with the glorified humanity of Jesus. We must realize that at this point the Scripture is speaking of a resurrected humanity. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 101)

Today's Reading

The Spirit of Jesus [in Acts 16:7] and the Holy Spirit in the preceding verse are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament; the Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well. (Acts 16:7, footnote 1)

We all should walk like a calf, having straight hoofs....While we can apply the boldness of a lion to our Christian character, we should not apply the lion's paws to the Christian walk. Neither should we walk with the claws of an eagle. Those who walk with the claws of an eagle will eventually hurt others.

Also, we should not walk with the feet of a man. Man's feet are good, but they are somewhat crooked. Human cleverness is something crooked. This is why Paul said that he did not conduct himself in fleshly wisdom, that is, not in human cleverness. Instead of being crooked or clever, our Christian walk should be straight and frank.

If we read the four Gospels, we will see that while the Lord Jesus was on earth, He walked in a very straight way. Step by step His walk was straight. He walked on the earth with calf's hoofs.

Also the apostle Paul was very straight, frank, faithful, and honest in his walk. By reading Paul's Epistles to the Corinthians, we can realize that Paul was a straight and frank person.

In addition to being straight, the calf's hoofs are also cloven, or divided. According to Leviticus 11:4-6 any animal that does not have cloven hoofs is not clean....Clean animals such as the cow and sheep have two characteristics: the chewing of the cud and the dividing of the hoof.

The divided hoof signifies that in our walk with the Lord we need a proper discernment to divide the right things from the wrong and the clean things from the unclean. To have a hoof that is not cloven, like that of a camel, is to have a walk without discernment. As believers in Christ, we need to have such a walk that we can discern what is right and what is wrong in the eyes of God. (Life-study of Ezekiel, pp. 62-64)

This is an ironclad rule: the amount of learning and experience we have determines the ability in discernment we will achieve. There is no shortcut or second way here. If I have not been saved, I can never differentiate who is saved and who is not. If I have not been consecrated, I can never sense who is consecrated and who is not. The degree of learning and experience you have before God is the degree of discernment you will have. The most profound discernment comes out of the most profound dealings. (The Elders' Management of the Church, pp. 109-110)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 11-12; The Elders' Management of the Church, ch. 7

« WEEK 5 —DAY 6 »

Morning Nourishment

Phil. 1:9 And this I pray, that your love may abound yet more and more in full knowledge and all discernment.

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

[In Philippians 1:9] Paul prayed that our love would abound more and more in full knowledge and all discernment. The Greek word for discernment means “sensitive perception, moral tact.” Discernment is the ability to sense things. Paul did not want the Philippians to love in a foolish way. On the contrary, he encouraged them to love with a mind full of knowledge and discernment, sensitive perception, and moral tact.

The knowledge and discernment about which Paul speaks in 1:9 are actually Christ Himself. When we experience Christ, He becomes our knowledge and discernment. The reason we lack the knowledge and the discernment to differentiate between the different kinds of preaching is that we are short of the experience of Christ. (Life-study of Philippians, p. 17)

Today's Reading

It is not God's desire that we live according to certain ethical teachings. Ethics is not part of the new creation. It is not something of Christ, of the Spirit, or of resurrection life. Anything that is of Christ must be in resurrection, in the new creation, and of the Spirit. (Life-study of Philippians, p. 179)

According to the way revealed in Romans 8, we need to discern according to death or life. Many of those who have left the Lord's recovery have neither the life supply nor the enjoyment. This is an indication that they have taken in something that is not of the Lord. The secret of discernment is to discern according to life or death. (Life-study of 2 Corinthians, p. 470)

Ezekiel 1:7 tells us that the calf's feet “sparkled like the sight of burnished bronze.” The shining of bronze comes from the heat of the furnace. The more the bronze is burned and tested, the brighter it shines. This indicates that we need a walk that has been tested and burned by the Lord...If we have been tested and examined by the Lord, our walk will shine like burnished bronze, giving light to others, testing them, and causing them to realize whether their walk is right or wrong.

In the Bible a calf signifies freshness and livingness. A believer in Christ who enjoys grace and lives in the presence of God is always new and fresh, and with him there is no oldness. Sometimes you may meet a brother who is quite young humanly but spiritually is rather old, lacking in freshness and newness. At other times you may have fellowship with an older brother who is very experienced in the Lord. Whenever he prays, you sense something new and fresh. In all of our activities as believers, we should be new and fresh. If we become old, we no longer are living creatures.

The Bible says that a calf skips and leaps (Psa. 29:6; Mal. 4:2). This means that a calf is alive. Our Christian walk should not be a dead walk but a “skipping walk,” a walk which is full of life. A calf is young and vigorous, full of energy. We all should be full of life, like a young calf, coming to the meetings like skipping calves. May the Lord cause us all to skip like calves!

All these points on the calf's hoofs are related to our Christian walk. The Christian walk is straight and frank. It is also a walk with discernment, a walk that shines and gives light to others and tests them, and a walk that is vigorous, full of life, energy, freshness, and newness.

The Christian life must be this kind of life, and the Christian walk must be this kind of walk. It is by having this kind of life and walk that we, the living creatures, can be coordinated and become one entity...We need a life that has the wings of an eagle and the hands of a man, and we need a walk that has the straight hoofs of a calf. May the Lord impress us with all these matters so that we may have the proper coordination in the church life. (Life-study of Ezekiel, pp. 64-66)

Further Reading: Life-study of Philippians, msg. 22; Life-study of 2 Corinthians, msg. 53

Hymns, #559

Savior, I by faith am touching Thee

Experience of Christ — Fellowship with Him

559

1. Sav - ior, I by faith am touch - ing Thee, the source of ev - ery
 good; Vir - tue now, by faith am claim - ing, Through the cleans - ing of Thy
Chorus
 blood. (C) Touch - ing Thee, new life is glow - ing By Thy Spir - it's burn - ing
 flame; Cleansing, purg - ing, Spir - it fill - ing, Glo - ry to Thy Ho - ly Name!

2. Touching Thee in faith, I take Thee
 In Thy riches full and free;
 All I am I open to Thee,
 All Thou art Thou giv'st to me.

3. Touching now Thine outstretched scepter,
 O most mighty King of kings;
 Of Thy fulness now receiving,
 High I mount on eagle wings.

4. Grace and virtue, strength and wisdom,
 All my need, by Thee supplied;
 Keep me touching, keep me claiming,
 Keep me ever at Thy side.