

Week Five

Being a Fully Equipped Man of God by Inhaling and Exhaling the Word of God as the Breath of God

Hymns: 799

Scripture Reading: 2 Tim. 3:14-17

§ Day 1

- I. God's ultimate intention is to gain a corporate God-man for His corporate manifestation; God does not desire a good man but a God-man, a man of God with the breath of God—John 1:1, 14; 1 Tim. 3:15-16; 2 Tim. 3:16-17:**
 - A. “Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul”—Gen. 2:7:**
 - 1. The breath of life breathed into man's body became the spirit of man, the human spirit—Prov. 20:27; Job 32:8.
 - 2. The breath of life breathed into man's body was not the eternal life of God nor the Spirit of God, but because the human spirit came out of God's breath of life, it is very close to the Spirit of God—cf. Gen. 2:7-9.
 - 3. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God—Rom. 8:16; 1 Cor. 6:17.

B. “He breathed into them and said to them, Receive the Holy Pneuma”—
John 20:22 (lit.):

1. The Holy Pneuma is the Holy Spirit, or Holy Breath.
2. In the Gospel of John there are three wonderful words: Word, flesh, and breath; the Word is God, the flesh is man, and the breath is the Spirit—1:1, 14; 20:22.
3. The Word became flesh to accomplish judicial redemption and then resurrected to become the Holy Breath indwelling us and supplying us for our organic salvation—1:14, 29; 1 Cor. 15:45b; Rom. 5:10; 10:12-13; cf. Lam. 3:55-56.

§ Day 2

C. “All Scripture is God-breathed”—2 Tim. 3:16a:

1. The Scripture, the word of God, is the breathing out of God.
2. God’s speaking is God’s breathing out; hence, His word is spirit, or breath—
John 6:63.

D. This all reveals that being a fully equipped man of God with the breath of God requires the exercise of our spirit, the continual receiving of the Spirit, and the breathing in of God’s word—1 Tim. 4:7; Gal. 3:2; Eph. 6:17-18a.

II. The God-breathed Scripture is profitable for teaching, conviction, correction, and instruction in righteousness, that the man of God maybe complete, fully equipped for every good work—2 Tim. 3:14-17:

A. The Bible is God’s breath, this breath is the Spirit, and the Spirit gives life — John 6:63:

1. Our reading of the Bible should be our inhaling of God to receive life, and our

teaching of the Bible should be our exhaling of God to impart life—Acts 6:4.

2. A fully equipped man of God reads the Bible by means of all prayer and petition in the spirit to inhale God and ministers the word as the Spirit to exhale God into others—Eph. 6:17-18a; Acts 6:10; 2 Cor. 3:6.

§ Day 3

B. On God's side, the Bible is God's breathing; on our side, the Bible is for us to receive the breath of God as our profit in four matters: teaching, conviction, correction, and instruction in righteousness:

1. Teaching equals revelation; to teach is to roll away the veil so that others may see something of the Triune God and His economy—Eph. 1:17; 3:9.
2. Conviction comes from the revelation that we have seen; whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins, and the result is that we are convicted and reproved; the more we see God, know God, and love God, the more we abhor ourselves and deny ourselves— cf. Isa. 6:1-8; Job 42:5-6; Matt. 16:24.
3. Correction follows conviction and is a matter of setting right what is wrong, turning someone to the right way, and restoring a person to an upright state — cf. 7:13-14; James 5:19-20.
4. Instruction in righteousness is to be divinely instructed to enjoy Christ as our lived-out righteousness and to be divinely disciplined in being right with God and with man—Phil. 3:9.

§ Day 4

C. The issue of God's breathing out of Himself through the Scripture for teaching, conviction, correction, and instruction in righteousness is that the man of God becomes complete, fully equipped for every good work— 2 Tim. 3:17:

1. A man of God is a God-man, one who partakes of God's life and nature (John 1:12-13; 2 Pet. 1:4), thus, being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him.
2. God's breathing produces God-men; we need to continually inhale the Triune God by reading the Scripture with prayer to receive revelation, conviction, correction, and instruction in righteousness.

§ Day 5

III. To receive the word of God as the breath of God in order to be constituted with God is also to receive the word of God as the sword of the Spirit in order to slay God's adversary—Eph. 6:17-18a:

- A. Satan is not only the enemy outside of us but also the adversary inside of us; to deal with this inward adversary, we need to experience the killing power of the word, praying over the constant word of the Bible so that it becomes the instant word of the Spirit—John 6:63; Eph. 5:26; Rev. 2:7.
- B. The sword, the Spirit, and the word are one; when the constant word in the Bible becomes the instant word (the applied word spoken at the moment by the Spirit in any situation), that word is the Spirit as the sword that kills the adversary—Heb. 4:12.
- C. The more we take the word of God by means of all prayer in spirit, the more the negative elements in our being are slain; eventually, the self, the worst foe of all, the enemy of the Body, will be put to death—cf. Rev. 1:16; 2:16.
- D. Whenever we are troubled by something negative within us, we should take the word of God by means of all prayer in spirit; when the negative things in us are killed through pray-reading, the Lord is victorious.

§ Day 6

- E. We are preserved in the church life and in the ministry by receiving the word as the Spirit to be the killing sword, which is a spiritual antibiotic to kill the “germs” within us so that we can live a healthy Body life, a healthy church life.
- F. The overcomers keep the Lord’s word by always coming to the Lord to contact Him as the living word in the written word so that He can become the applied word as the dispensing Spirit in them—3:8; John 1:1; 5:39-40; 6:63.
- G. The overcomers are fully constituted with the Spirit as the word of God to be the bride of Christ and the new man, the corporate man of God with the breath of God as the killing sword for the destruction of the enemies of God and the manifestation of the sons of God—Rev. 2:7; 22:17a; 19:13-15; 2 Thes. 2:8.

WEEK 5 — DAY 1

Morning Nourishment

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

John 20:22 ...He breathed into them and said to them, Receive the Holy Spirit.

The breath of life breathed into man's body became the spirit of man, the human spirit (cf. Job 32:8). Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and his everything. It was specifically formed by God and is ranked in importance with the heavens and the earth in God's holy Word (Zech. 12:1). The spirit of man is for man to worship God (John 4:24), to be regenerated by God (3:6b), and to be joined to God (1 Cor. 6:17; 2 Tim. 4:22) that man may walk and live in an organic union with God (Rom. 8:4b) to fulfill God's purpose.

The breath of life breathed into man's nostrils was not the eternal life of God nor the Spirit of God...Man did not receive the Spirit of God until the Lord breathed the Holy Spirit into His disciples on the day of His resurrection (John 20:22). Nevertheless, because the human spirit came out of God's breath of life, it is very close to the Spirit of God. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God. (Gen. 2:7, footnote 5)

Today's Reading

[The Holy Spirit mentioned in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49...In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for

their work (1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. Thus, all that He had spoken in chapters 14—16 could be fulfilled.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45)...It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (v. 19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (v. 20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16).

The Lord was the Word, and the Word is the eternal God (1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (v. 14), to be the Lamb of God to accomplish redemption for man (v. 29), to declare God to man (v. 18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. (John 20:22, footnote 1)

Further Reading: Life-study of 2 Timothy, msg. 6

WEEK 5 — DAY 2

Morning Nourishment

2 Tim. 3:14-16 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them and that 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...

The expression God-breathed indicates that the Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore 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.

As the embodiment of God the Spirit, the Scripture (God's word) is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). (Life-study of 2 Timothy, 2nd ed., p. 49)

Today's Reading

The Bible, especially the New Testament, does not teach us to read the Scriptures in a common, secular way. Rather, Ephesians 6:17 and 18 tell us to receive the word of God by means of all prayer and petition. The reason we need to receive the word of God by prayer is that, according to 2 Timothy 3:16, the Scriptures are God-breathed. This indicates that the Scriptures are the breathing out of God. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be our receiving of God's breath. When God breathes Himself out, He exhales Himself. When we read the Scriptures, or when we receive the Scriptures, we inhale God. Reading the Bible therefore involves both God's exhaling and our inhaling.

Whereas all secular books are the same in nature, the Bible is different from other books. The Bible is unique.

The Greek word for Spirit is *pneuma*, which is also the word for breath. Thus, we may say that the Holy Spirit is the holy breath (cf. John 20:22). God is Spirit, and the Spirit is the holy breath. To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of the very God who is Spirit. God has breathed Himself out, and this breathing out of God is the Bible. This is what 2 Timothy 3:16 is saying when it tells us that the Scriptures are God-breathed.

In John 6:63 the Lord Jesus said, “It is the Spirit who gives life...the words which I have spoken to you are spirit and are life.” The words that proceed out of the mouth of the Lord Jesus are spirit, *pneuma*. His words are the embodiment of the Spirit, who gives life.

From experience we know that in order for there to be much spirit in our reading and teaching of the Bible, we need much prayer. We must be a person of prayer...We must be a person who is continually breathing the Lord, a person who is always inhaling God. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling.

The Bible is God’s breath, this breath is the Spirit, and the Spirit gives life. When you breathe the Spirit, you receive not only unveiling, rebuking, correcting, and instructing—you receive life...As you are teaching in the summer school of truth, you need to touch the Spirit. You should have the sense that you are touching not only the Spirit but also the spirits of your students. You should have the sense that you are exhaling God and that they are inhaling God. This means that there is a communication between your exhaling and their inhaling. This indicates that your way of teaching is right, for you are exercising to minister life to the young people.

Pray yourself into the Lord, breathing God into you. Then, having become a praying person, a person who inhales God, go back to your class and exhale what you have received of God. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 418, 420-421, 428)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training,” ch. 1

WEEK 5 — DAY 3

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Eph. 3:9 ...Enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

On God's side the Bible is God's breathing. On our side the Bible is for us to receive profit in four matters—teaching, conviction or reproof, correction, and instruction. The order here is significant. Why does teaching and not instruction come first? Why does correction come before instruction, and conviction before correction? And why does teaching come first? (CWWL, 1984, vol. 1, "Teachers' Training," p. 421)

Today's Reading

If we have the proper and adequate spiritual experience, we will realize that in 2 Timothy 3:16 teaching equals revelation. Teaching is actually nothing less than a divine revelation. A revelation is the opening of a veil. As you are teaching the young people, you should be taking away a veil so that they may see something of the Triune God...This is teaching.

For the Bible to be profitable for teaching means that it is profitable for unveiling, for rolling away the veil...Time after time and in session after session, you need to gradually roll away the veil. If you do this, your way of teaching will be an unveiling. This kind of teaching always presents a revelation to others. Those who are under such teaching will be able to see something concerning the Triune God. This understanding of teaching applies not only to those who teach in the summer school of truth but to all those who speak for the Lord. When you speak something in the church meeting, your speaking should be the rolling away of the veil. This means that your speaking should present a revelation.

It is significant that in verse 16 teaching is followed by conviction, or reproof. The reason for this is that no one can see something of God without being convicted by what he sees. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins. The result is that we are convicted; we are rebuked. This conviction comes from the revelation we receive...When in our reading of the Scriptures we receive a revelation, the revelation will convict us and rebuke us.

Conviction is followed by correction. Teaching, or revelation, brings us conviction, and conviction produces correction. Correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state.

After we have been corrected, we will receive the proper instruction—the instruction in righteousness. Whereas Paul here does not use any modifiers for teaching, conviction, and correction, he does use a modifier for instruction and speaks of the instruction in righteousness. Righteousness is a matter of being right. Hence, the instruction here is for us to be right. The reason we are convicted and rebuked is that we are wrong in many different ways and aspects. We may be wrong with God, with Christ, and with the Spirit. We may be wrong with the church, with the brothers and sisters, with our husband or wife, with our parents, with our children, with our neighbors, and even with ourselves. We may be wrong in the way we spend our money, in the way we spend our time, in the way we dress, or in the way we style our hair. Because we may be wrong in so many different things, we are rebuked by the revelation we receive when we read the Scriptures.

From our experience we know that often we are rebuked immediately after receiving a revelation. I can testify that time after time I have been rebuked by a revelation that came from reading the Bible or from a teaching. Have you not had such an experience? Because we are sinful and unrighteous, we need the rebuking that comes through teaching. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 421-423)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training,” ch. 2

WEEK 5 — DAY 4

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

A man of God is one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4) and thus becomes one with Him in His life and nature (1 Cor. 6:17) and thereby expresses Him. This corresponds to the mystery of godliness, which is God manifested in the flesh (1 Tim. 3:16). Through the God-breathed Scripture, the man of God may be complete, fully equipped for every good work [v. 17]. Complete here means "complete and perfect in qualifications," and equipped denotes being "fitted out, furnished, made ready." (Life-study of 2 Timothy, 2nd ed., p. 49)

Today's Reading

We may memorize Bible verses and recite them without experiencing any rebuking. But when we receive a revelation from the Word, that revelation exposes our sinfulness and rebukes us. We are not rebuked by man, nor are we rebuked directly by God—we are rebuked by the teaching of the Word. When we are rebuked in this way, we are spontaneously corrected, and when we are corrected, we have the instruction in righteousness. The result is that we are adjusted. We may be adjusted in a particular matter and become right in this matter. However, we may not be right in this matter once for all. For example, suppose a brother is wrong with his wife. Under the revelation from the Word, he is rebuked and adjusted. He repents and then apologizes to his wife, and as a result, he is now right with her. But a few days later he may be wrong with her again, and once again he will need to be rebuked, corrected, and adjusted.

A man of God is a God-man, one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God's breathing out of Himself. God's breathing produces God-men.

You may be a good man but not a God-man...You should have only one o, but instead of one you have two. The more you receive teaching, revelation, the more this extra o will be cut off. However, it is hard to get rid of the second o once for all, for it is like a man's beard that appears again after it has been shaved or like the grass that grows again after the lawn has been mowed. From experience we know that the second o always comes back... We need the teaching from the Scriptures to shave away this o again and again.

The word that at the beginning of 2 Timothy 3:17 indicates that this verse is an issue of the preceding verse. The issue of teaching, conviction, correction, and instruction in righteousness is that the man of God becomes complete. In the summer school of truth you should present a teaching that is an unveiling, the rolling away of the veil. Then the young people in your class will see something of God, and what they see will rebuke them, correct them, and afford them the proper instruction in righteousness to make them right both with God and with man. The issue, the outcome, will be that the man of God becomes complete and equipped for every good work.

The purpose of the summer school of truth is not to give mental knowledge to the young people. The goal of our summer school is to present teaching after teaching, revelation after revelation, so that the young ones may see God, see themselves, and be convicted, corrected, and instructed to be right with God and man so that the man of God may be complete, fully equipped for every good work. Such a person will be a true man of God, a real God-man, continually inhaling the Triune God and thereby receiving revelation, conviction, correction, and instruction in righteousness. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 423-425)

Further Reading: Life-study of Ephesians, msg. 65

WEEK 5 — DAY 5

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

The Word is the Bible. But if this Word is only printed letters, it is neither the Spirit nor the sword. The Greek for word in Ephesians 6:17 is rhema, the instant word spoken at the moment by the Spirit in any situation. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces. For example, we may read a particular verse again and again, only to have it remain the logos, a word in letters. Such a word cannot kill anything. But one day this verse becomes the rhema to us, the present, instant, living speaking. At that time this rhema becomes the Spirit. For this reason, in John 6:63 the Lord Jesus said, “The words which I have spoken to you are spirit and are life.” Here the Greek text also uses rhema. The instant, present word is the Spirit. This kind of word is the sword. Therefore, the sword, the Spirit, and the word are three that are one. Furthermore, we, not the Spirit, are the ones to use this sword to kill the enemy. (Life-study of Ephesians, 2nd ed., pp. 533-534)

Today's Reading

In spiritual warfare we must deal not only with the objective enemy but even the more with the subjective adversary. Satan is not only the enemy outside us; he is also the adversary inside us...Because the enemy's elements are within us, we need the killing power of the word to be applied to our being subjectively. Since the enemy has injected himself into our being, what we need is for the killing power of the word to be applied to us to deal with the elements of the enemy within us.

Most of the flaming darts come not from the enemy without but from the adversary within...By this we see that we must face the adversary as well as the enemy. In our experience we eventually come to realize that the most difficult foe is the self. The self is our worst enemy. Many times we are tempted not by an objective enemy but by the self, our own inner being.

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand. Perhaps you are troubled by doubts, hatred, jealousy, pride, or selfishness. Do you realize that these things can be killed through pray-reading the Word?...By pray-reading, the inward adversary is slain. After a time of pray-reading the Word, we may discover that the adversary who was attacking us has disappeared. In a very practical sense, he has been slain by the word we have taken into us. A brother who is having a problem with his wife may pray-read Paul's word about husbands loving their wives. The more he pray-reads this verse, the more he senses that love for his wife is imparted into him in a practical way that swallows up the negative element of his problem.

The more we take the word of God by means of all prayer in spirit, the more the negative things within us will be put to death. Thus, pray-reading is not only feasting; it is also a way of fighting. As we pray-read the Word, the battle is raging as the negative elements in our being are slain. Eventually, the self, the worst foe of all, will be put to death. When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also.

Pray-reading is the way to kill the adversary within us. Every day and in every kind of situation, you should pray-read. Whenever you are troubled by something negative within you, take the word of God by means of prayer in spirit. As you do this, the negative element will be killed. (Life-study of Ephesians, 2nd ed., pp. 797-799)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 8

WEEK 5 — DAY 6

Morning Nourishment

Rev. 1:16 ...Out of His mouth proceeded a sharp two-edged sword...

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

I am not a “marble” person who cannot be offended. I have often been offended by others in the church life or in my family life. How have I been able to get through all the offenses? I get through by receiving the word as the Spirit. The word I receive as the Spirit then becomes the sword to slay the enemy. Apparently, the sword of the Spirit kills my emotion; actually, it kills the evil spirit in the air who takes advantage of my emotion. Whereas my emotion is killed directly, the evil spirit is killed indirectly. In this way I have been able to get through the offenses. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 431-432)

Today's Reading

Suppose in the evening I am offended by one of the elders. Because I fear the Lord, I do not dare to talk about this with others. The next morning I rise up to contact the Lord in the Word. I do not read any verses that touch the matter of my emotion. Instead, I simply begin to read the Bible with the exercise of the spirit...As I read..., I receive the word in a living way as the Spirit, and the Spirit, which is the word, becomes the sword that kills my emotion directly and kills the evil force indirectly. Spontaneously, the offense is gone, and no damage is done to the church. However, if the offense were allowed to remain, it would cause serious damage to the church life.

Without the word as the Spirit to be the killing sword, there would be no way for us to be kept in the church life over the years. For more than half a century,

I have been traveling, visiting the churches, and contacting thousands of saints. Without the word as the Spirit to kill all the enemies, I would not still be here ministering. If I had allowed myself to remain offended with a certain church or saint, I would have been finished with the ministry. I have been kept in the church life and in the ministry through the killing of the word as the Spirit.

Suppose a particular brother is not happy with the church in his locality. He moves to another city, supposing that he will like the church there. However, after a short period of time, he becomes unhappy with this local church, so he moves to another place...Such a person cannot participate in the building up of the church. On the contrary, because there is no killing of the enemy within him, he causes the church to suffer damage.

According to Paul's word toward the end of Ephesians, a book concerning the church, we need to receive the word of God in a living way, that is, receive the word as the Spirit. The Spirit will then become the killing sword. This sword first kills us directly and then kills the power of darkness in the air indirectly...The word that we receive in a living way as the Spirit is a spiritual antibiotic that kills the "germs" within us. When the germs are killed, the evil forces in the air have no way to take advantage of us. Then we can live a healthy Body life, a healthy church life.

This is the way I have been preserved in the church life and in my ministry for so many years. Apart from the killing of the word as the Spirit, my ministry would have been terminated. Once again I would emphasize that we need to receive the word of God in a living way so that in our experience the Spirit becomes the killing sword. When the word becomes the Spirit, the Spirit becomes the sword—the sword of the Spirit that kills the germs in us and the evil spirits in the air. In this way the Body, the church life, and our ministry are saved. This will enable our ministry to have a long life. However, the ministry of certain brothers has not lasted long. In their situation it was their ministry and not the enemy that was killed. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 432-433)

Further Reading: Life-study of Ephesians, msg. 97

WEEK 5 — HYMN

All Scripture is the very breath of God

Study of the Word — The Function of the Word

799

The musical score is written for a single melodic line in treble clef, with a key signature of one sharp (F#) and a common time signature (C). The melody is divided into four systems, each with a line number (1, 5, 9, 13) at the beginning. Chords are indicated by letters (A, E7/B, A/C#, A, A/E, E7, A, D, B7, E, F#m) above the notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The lyrics are: 1. All Scrip - ture is the ve - ry breath of God, And by His Spir - it in - to words was breathed; By god - ly men the words were writ - ten down, With all God's ful - ness un - to man be - queathed.

2. It is the breath of God as light to man,
With rays divine man to illuminate;
It shines in darkness and to man reveals
What is his truest need and actual state.
3. It is the breath of God as life to man,
Nature divine to man it doth impart;
The dead it quickens and regenerates,
Transforms the soul-life and renews the heart.
4. It is the breath of God as wisdom too,
Knowledge divine to man it has to teach;
Th' eternal purpose of the Lord it shows,
And leadeth man God's final goal to reach.
5. It is the breath of God as strength to man,
Power divine to man it doth transmit,
Strength'ning the weak, empowering the faint,
Enabling man God's purpose full to fit.
6. It is the breath of God for us to breathe,
That as our portion God we may enjoy;
Receiving it by spirits exercised,
Our need is met, His wealth we may employ.

[illegible]