

Monday 5/5**Related Verses****Dan. 2:35**

35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

John 3:29-30

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

30 He must increase, but I must decrease.

Dan. 2:44

44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

1 Cor. 12:12

12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Luke 17:21

21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

John 3:3, 5

3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Related Reading

[In] Daniel 2:35b...this increase of the stone into a great mountain signifies the increase of Christ. The fact that Christ can increase is clearly revealed in John 3. Referring to Christ, verse 30 says, "He must increase." The increase in this verse is the bride spoken of in verse

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29: "He who has the bride is the bridegroom." Christ, therefore, has an increase, and this increase is His bride. Just as Eve was the increase of Adam, the bride is the increase of Christ as the Bridegroom.

The church today is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase.

The parable of the seed in Mark 4:26-29 reveals how the kingdom of God is the increase of Christ. Verse 26 says, "So is the kingdom of God: as if a man cast seed on the earth." This seed is Christ as the embodiment of the divine life. According to the parable, this seed sprouts, grows, bears fruit, matures, and brings forth a harvest (vv. 27-28). From the time Christ came to sow Himself into the "soil" of humanity, He has been growing and increasing. Eventually, this increase will become the great mountain that fills the whole earth to be the eternal kingdom of God. (*Life-study of Daniel*, p. 18)

We should repent, not merely to obtain pardon, not merely to obtain peace, not merely to obtain life but because there is a heavenly kingdom that requires our repentance. We must repent in order to become partakers in this kingdom.

It was not only John the Baptist who began his gospel preaching with the words, "Repent, for the kingdom of the heavens has drawn near" (Matt. 3:2). These same words were also spoken by the Lord Jesus when He began His ministry (4:17). In the New Testament dispensation, when presenting the gospel to man, God presents the kingdom as its one transcendent object.

How many have seen the purpose of the new birth? Our Lord said, "Unless one is born anew, he cannot see the kingdom of God" (John 3:3)...The purpose of the new birth is to enable us to enter the kingdom...If I am to live in the kingdom of God, I need to possess a life other than the life that I have by nature. I must be born again. I must

receive the life of God, for unless I possess His life, I cannot live in His kingdom.

The gospel always has the kingdom of God in view; it is therefore called "the gospel of the kingdom" [Matt. 24:14]...But what is the kingdom? (*CWWL*, 1957, vol. 3, "The Kingdom and the Church," pp. 239-240)

The kingdom of God is the life of God, but the church is not the life, nor is the life the church. The church is the product of life. The divine life is the kingdom, and this life produces the church. The New Testament concept is that the gospel brings in the kingdom...The gospel brings in the kingdom of God, and the gospel also brings forth the church of God. This is why the gospel is called the gospel of the kingdom...(Matt. 4:23; 9:35; 24:14)...The gospel of the kingdom brings forth, produces, the church because the kingdom is the life itself, and the church is the issue, the produce, of life...The New Testament refers to the preaching of the gospel of peace (Eph. 2:17). This peace produces the church...The Bible also tells us to preach forgiveness of sins (Luke 24:47) and to preach the gospel of the kingdom, but it never tells us to preach the church, because the church is the product of what is preached. (*CWWL*, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 121-122)

Further Reading: *CWWL*, 1957, vol. 3, "The Kingdom and the Church," ch. 4

Tuesday 5/6**Related Verses****Matt. 4:23**

23 And Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people.

Matt. 16:18-19

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Matt. 7:14, 21

14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

21 Not every one who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 19:17, 29

17 And He said to him, Why do you ask Me concerning what is good? There is only One who is good. But if you want to enter into life, keep the commandments.

29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.

Matt. 25:46

46 And these shall go away into eternal punishment, but the righteous into eternal life.

2 Tim. 1:10

10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

Acts 8:12

12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

Related Reading

The Lord told Peter...that He would build His church upon the revelation of Christ, which Peter had received from the Father. Immediately after this the Lord said to Peter, "I will give to you the keys of the kingdom of the heavens" (Matt. 16:19)...To produce the church and to build up the church, we need the kingdom. The kingdom actually is the reality of the church.

John the Baptist, Jesus, and the twelve apostles initiated the New Testament gospel by telling people that the kingdom had drawn near. This meant that the time had come for God to come to dispense Himself as life to people. The gospel brings God as life, and life is a kingdom. The kingdom is the realm of life for life to move, to work, to rule, and to govern so that life may accomplish its purpose...The gospel brings in the divine life, and the divine life has its realm for it to move, to work, to rule, and to govern so that this life may

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accomplish its purpose. This is the kingdom, and this divine life with its realm produces the church. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 122-123)

According to the New Testament, the church is intimately related to the kingdom. In Matthew 16...the words *the kingdom of the heavens* in verse 19 are interchangeably used for the word *church* in verse 18. This is a strong proof that the genuine church is the kingdom of the heavens in this age. This is confirmed by Romans 14:17, which refers to the proper church life. Therefore, the church today is the kingdom.

Although the church and the kingdom are interrelated, there is nonetheless a difference between them. Because any kind of life is a kingdom, the kingdom is the life itself. For example, the animal life is the animal kingdom, and the human life is the human kingdom. In the same principle, the life of God is the kingdom of God. The church, however, is not the life, nor is the life the church. Rather, the church is the product of life. The divine life is the kingdom, and this life produces the church.

Where the reality of the kingdom is lacking, there the building of the church will be lacking. A believer who does not live in the reality of the kingdom can at best be a saved person; he cannot be built into the structure of the church.

Because the kingdom is the reality of the church, according to the New Testament revelation, we cannot live the church life apart from the proper kingdom life...The gospel preached at the beginning of the New Testament concerns not salvation but the kingdom...Regeneration results in the kingdom, for regeneration issues in an entrance into the kingdom. When God regenerated us, He regenerated us into His kingdom.

The reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty. The reality of the kingdom is actually Christ Himself as our life. Christ as life is the essence, the substance, for us to live a proper life so that in this life we may be built up with

other believers to bring in the real church life, which is a glorious expression of Christ as the embodiment of the Triune God...When Christ is expressed, the entire Triune God is expressed. This expression depends on whether or not the believers live a life that is the reality of the kingdom, a reality that is fully revealed and described in chapters 5 through 7 of the Gospel of Matthew. These chapters are a complete message on the constitution of the kingdom of the heavens, and this constitution is the reality of the kingdom life. (*The Conclusion of the New Testament*, pp. 1739-1742)

Further Reading: CWWL, 1957, vol. 3, "The Kingdom and the Church," chs. 5—6

Wednesday 5/7**Related Verses****Matt. 16:18-19**

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Matt. 5:3

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Rev. 1:4-6, 9

4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Eph. 2:22

22 In whom you also are being built together into a dwelling place of God in spirit.

Col. 2:19

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Related Reading

The four Gospels record only two occasions when our Lord on earth made reference to the church, and both of these are in the book that specifically proclaims the kingdom. From that fact we may know how intimately the kingdom and the church are related. Throughout the New Testament we find these two advancing together in the closest connection. When the Lord said, “Upon this rock I will build My church,” He immediately added, “I will give to you the keys of the kingdom of the heavens” [Matt. 16:18-19]. The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 261-262)

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of the heavens is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven. So it would appear to be the presence of the kingdom that produces the church. But the New Testament goes beyond that. That is only one half of the New Testament revelation; the other half is this—the church brings in the kingdom. The church that comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God’s enemy. It is the presence of God’s enemy that hinders God’s will from being done on the earth, and it is the exercise of God’s authority by the church that casts him out. Then the New Jerusalem appears, and in the New Jerusalem you see the kingdom and the church blending into one. The New Jerusalem is the bride, which according to Ephesians 5 is the church. It is also a city,

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which speaks of government, and in this center of government there is the throne of God and of the New Testament. We might express it in three statements—the kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the kingdom and the church. The New Testament opens by presenting the kingdom and thereafter presenting the church...When the church has ceded to the kingdom the right to rule and has submitted to its sway, the church then brings the dominion of heaven to the earth. All the way through the New Testament we see the church blending with the kingdom and the kingdom blending with the church, until eventually this blending issues in the New Jerusalem. In the New Jerusalem, where you can detect the nature of the church and the conditions of the kingdom, God is able to express His sovereignty fully and can therefore execute His will and display His glory.

The church [was] brought into being...for the purpose of bringing in the kingdom [and]...by means of the authority of the kingdom. God’s purpose was to bring His heavenly dominion to the earth, and apart from the church His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven so that under that dominion they might be built up into the church...We who are saved are in the church, but our salvation alone does not constitute us the church. The church is a Body; therefore, there is the need of relatedness, and there is the need of building up. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 262-263)

Further Reading: CWWL, 1957, vol. 3, “The Kingdom and the Church,” ch. 7

Thursday 5/8**Related Verses****Rom. 14:17**

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Eph. 2:19

19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

Matt. 18:17-18

17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Matt. 13:44-46

44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.

45 Again, the kingdom of the heavens is like a merchant seeking fine pearls;

46 And finding one pearl of great value, he went and sold all that he had and bought it.

1 Cor. 4:20

20 For the kingdom of God is not in speech but in power.

Related Reading

The kingdom of God is the living of the church...According to some Bible teachers, the kingdom has not yet come. They claim that now is the dispensation of the church, and the next dispensation will be that of the kingdom. But in Romans 14:17 Paul does not say that the kingdom of God *shall be*; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, the kingdom is today’s church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life, and Romans 14, of the kingdom life. This indicates that, in Romans, the kingdom life is the reality of the Body life.

In a sense, it is correct to say that the present age is the church age and that the coming age will be the kingdom age. However, in another sense, the kingdom of God is here today, for the kingdom is the reality of the church and the living of the church. Hence, the church is the kingdom. Since the church is the kingdom today, it is not correct to say that the kingdom has been suspended altogether until the coming age. Romans 14:17 proves definitely that the kingdom is the living of the church today. (*The Conclusion of the New Testament*, pp. 2237-2238)

In Acts, which is concerned with the church, there is frequent mention of the kingdom (8:12; 14:22; 19:8; 20:25; 28:23, 31). In Acts the believers preached the kingdom of God as the gospel (8:12). The gospel is even called the gospel of the kingdom. Therefore, it is not correct to say that the kingdom is altogether separate from today's church life.

According to the revelation in the New Testament, the proper church life is the kingdom life. If we live under the rule of the living God within us, that is, under the rule of the kingdom of the heavens, we shall have the kind of life recorded in chapters 5, 6, and 7 of Matthew. We shall also have a life of the kingdom practiced in the church life. Hence, we should not separate the kingdom of God from the church.

[In Ephesians 2:19] the term *fellow citizens* indicates the kingdom of God. All the believers, both Jewish and Gentile, are citizens of God's kingdom, which is a sphere wherein God exercises His authority. As long as anyone is a believer, he is a citizen of the kingdom of God. This citizenship involves rights and responsibilities, two things that always go together. We enjoy the rights of the kingdom, and we bear the responsibilities of the kingdom.

Ephesians 2:19 affords us the basis for saying that the church today is God's kingdom. The citizens mentioned here are related to a kingdom, a nation, not to a family. A family is composed of members, not of citizens. On the one hand, we are members of God's household; on the other hand, we are citizens of God's nation, of God's kingdom.

Although the church today is God's kingdom, we are in the kingdom in reality only when we live and walk in spirit. Whenever we behave according to the old man or live in the flesh or the self, we, in a practical way, are out of God's kingdom. This means that when we are in the flesh, we are in the old realm of the fallen human nature, which has been fully usurped by Satan to form his kingdom. Therefore, a genuine Christian, if he lives in the flesh instead of in the spirit, may live in a practical way not in the kingdom of God but in the kingdom of Satan. Only when we live, walk, behave, and have our being altogether in our spirit, not in our natural man, are we in the kingdom of God and, in reality, are the

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kingdom of God. (*The Conclusion of the New Testament*, pp. 2238, 2235-2236)

Further Reading: *The Conclusion of the New Testament*, msg. 209, 240—241

Friday 5/9

Related Verses

Mark 4:26-29

26 And He said, So is the kingdom of God: as if a man cast seed on the earth,

27 And sleeps and rises night and day, and the seed sprouts and lengthens -- how, he does not know.

28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.

29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

2 Cor. 13:14

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 Pet. 1:5-7

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

Matt. 6:10

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Rev. 11:15

15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev. 12:10

10 And I heard a loud voice in heaven saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Related Reading

Jesus Christ is the seed of the kingdom of God, and this seed has been sown into those who believe in Him. Now this seed is growing and developing within the believers. Eventually, this growth and development will have an issue, and the issue will be the kingdom.

In the parable of the seed in Mark 4:26-29 we see the development of the kingdom seed. In verse 26...the "man"...is the Lord Jesus as the Sower, and the "seed" is the seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the believers of Christ, indicating that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest.

In verse 28...the "earth" is the good earth (v. 8), signifying the good heart created by God for His divine life to grow in man. Such a good heart works together with the seed of the divine life sown into it to grow and bear fruit spontaneously for the expression of God.

The seed is Christ, and we are the soil into which He as the seed has been sown. The seed grows and eventually will produce the harvest, the full manifestation of the kingdom. (*The Conclusion of the New Testament*, p. 2552)

In the eyes of God the church occupies a very important place. Its position is that of being joined to Christ, and its responsibility is to continue the warfare that Christ fought on earth. Christ the Head has ascended, but His Body is still on earth. The church, as the Body of Christ, is His propagation, continuing His stand and work to fight against God's enemy.

Ephesians 1:20-23 shows us that the power which operated in Christ not only raised Him from the dead, but caused Him to ascend to the heavens. This resurrection power is the power of ascension. Through His resurrection the church received its life, and through His ascension the church assumed its position of authority and inherited the kingdom. In this way, He brought heaven to earth, and His will can be done on earth, as in the heavens... When the Lord ascended to the heavens, He transcended all the powers of the enemy, and God subjected all things under His feet. (Of course, this is not fully manifested at the present time.)

Verse 23 clearly shows that the church and Christ are inseparable. The church is filled with Christ; it is the fullness of Christ, the overflow of Christ. God's desire is to gain a corporate man. The church, which is formed of individual saints who are put into Christ, is the corporate Christ...As the Body of Christ, the church is the continuation of Christ. Everything that belongs to Christ belongs to the church. The position that Christ attained is the position that the church has attained. The works that Christ accomplished are sustained and perpetuated through the church.

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth. (CWWN, vol. 44, pp. 777-778)

Further Reading: CWWL, 1957, vol. 3, "The Kingdom and the Church," ch. 8

Saturday 5/10

Related Verses

2 Cor. 10:4

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

Eph. 6:12

12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Matt. 6:10, 33

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Matt. 25:21, 23

21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Col. 4:11

11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.

Related Reading

In John 12—16 Satan is spoken of as the ruler of this world three times (12:31; 14:30; 16:11). Presently, he is the ruler of this world, and the nations of this world are his domain. In the millennium, he will be bound and cast into the abyss. Before that time, the church is on the earth to curb the activities of Satan. The prayer of the church is the most effective means of curbing Satan. The church is a miniature of the kingdom. Any place that manifests God's authority is a place where the kingdom is realized (Matt. 12:28). It is our responsibility to put a halt to Satan's will. Wherever the church is, Satan's authority will retreat. The church is on the earth to perpetuate and manifest Christ's victorious stand over Satan. (CWWN, vol. 44, p. 778)

The church has a great responsibility on the earth today. On the negative side, the church has to subdue the power of darkness and continue the warfare that Christ waged against Satan. On the positive side, the church brings God's will to earth. Wherever we are, we should stand firm. When we read the daily news, we can find where the enemy is working, and we should render proper, opposing prayers [cf. 2 Cor. 10:4; Eph. 6:12]...Our prayer must be powerful before God in order to oppose the power of darkness. Before we can reign in the future, we have to learn to rule over everything today. We rule over the thrones on earth by the throne in heaven. Believers fail because they have not exercised their authority; they have not prayed to reign over the political events. As soon as we see the devil's power or work, we should exercise our authority to pray. If there were no Christians on earth today, the world would be

like hell. We have to learn to exercise the overcoming authority of Christ to rule over the power of darkness.

Everyone in this world is a captive of Satan. But God wants the Christians to recapture the captives through the gospel and win them back to God's side. When God wins one more person, Satan has one less person. First Timothy 2:4 says, "Who desires all men to be saved and to come to the full knowledge of the truth." This shows that the gospel is part of God's will. God delivers men with the purpose of saving them to the extent that God's authority can be fully manifested through them. God wants us to preach the gospel and through it to carry out His will. Those who do not open their mouths and do not testify for God have failed to uphold God's will.

Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth. Hence, prayer is nothing less than a spiritual battle (2 Cor. 10:2, 4; Matt. 6:10; Eph. 6:12). Prayer overturns the power of darkness and opens the way for God's will to be executed on earth.

We are above the world; we do not belong to this world (John 17:16). Through the cross God delivered us out of this world unto Himself and His will (Gal. 6:14). We should not belong to this world, and we should not return to the reign of Satan. Once we are not of this world, Satan will not have any ground in us. When we are not of this world, we will be free from Satan's authority, and we will be delivered from his reign and kingdom. In this way, God's will can be carried out on earth.

May God execute His will and accomplish His purpose through the church. The church's responsibility on the earth today is to perpetuate Christ's victory on the earth and to bring in God's kingdom. When the church is faithful to its position and responsibility, God's eternal purpose will be accomplished. (CWWN, vol. 44, pp. 779, 781)

Further Reading: *Truth Lessons—Level One*, vol. 2, Isn. 23

Lord's Day 5/11**Related Verses****Titus 2:1-8, 11-14**

1 But you, speak the things which are fitting to the healthy teaching.

2 Exhort older men to be temperate, grave, of a sober mind, healthy in faith, in love, in endurance;

3 Older women likewise to be in demeanor as befits those who engage in sacred things, not slanderers, nor enslaved by much wine, teachers of what is good,

4 That they may train the young women to love their husbands, to love their children,

5 To be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed.

6 The younger men likewise exhort to be of a sober mind,

7 Concerning all things presenting yourself as a pattern of good works: in your teaching showing incorruption, gravity,

8 Healthy speech that cannot be condemned, that he who opposes may be put to shame, having nothing evil to say about us.

11 For the grace of God, bringing salvation to all men, has appeared,

12 Training us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age,

13 Awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ,

14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Further Reading:

Further Reading: *The Kingdom and the Church*, ch. 4

Hymn: #947

1 God's Kingdom today is a real exercise,
But when Christ comes to reign it will be a great prize;
It is wisdom divine that we now may be trained
That His plan be fulfilled and His justice maintained.

2 God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.

3 Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.

4 With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.

5 Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.

6 For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord.
That the Kingdom might be unto them a reward.

7 O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 12

Assigned Reading: *Life-study of Genesis*, msg(s). 25-26

Level 2—Topical Study

Crucial Point: Satan's Temptation and Man's Being Deceived

Scripture: Gen. 3:1-13

Assigned Reading: *Life-study of Genesis*, msg. 18

Supplemental Reading: *God's Eternal Intention and Satan's Counterplot*, ch. 1; *The History of God in His Union with Man*, ch. 4; *Authority and Submission*, ch. 2; *Truth Lessons, Level One, Vol. 1*, ch. 5; *The Collected Works of Watchman Nee, Vol. 46, Conferences, Messages, and Fellowship (6)*, msg. 165; *Revelation in Genesis: Seeing God's Desire and Purpose in Creation*, ch. 8; *Revelations in Genesis: Seeing God's Way of Salvation in Man's Fall*, ch. 2

Questions: See the church website at

churchinnyc.org/bible-study