

Monday 6/9**Related Verses****Mark 1:15**

15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

Mark 4:26

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

Rev. 14:2, 4

2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.

4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

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.

1 Cor. 3:6-7, 9

6 I planted, Apollos watered, but God caused the growth.

7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

9 For we are God's fellow workers; you are God's cultivated land, God's building.

Related Reading

In Mark 4 we have the seed of the gospel, or the gospel as a seed. According to 4:3, as the Lord was teaching, He was sowing. This sowing was the Slave-Savior's proclaiming of the gospel of God, which brought in the kingdom of God (1:14-15). It was, as in 4:26, the sowing of this seed of life in the word spoken by the Slave-Savior. This indicates that His gospel service was to sow the divine life into the people whom He served. The growth of this life depends on the condition of the ones served, and its issue differs according to their various conditions, as portrayed in the parable of the sower (vv. 1-20).

The Lord Jesus sowed the seed into the human heart. In Mark 4 and Matthew 13 the human heart is likened to

soil. Our heart is the field, the soil, into which the Lord Jesus has sown Himself as the seed of life, which is the seed of the gospel. In the parable of the sower, the Lord Jesus is both the Sower and the seed sown. As the Sower, the Lord sows Himself as the seed of life through His word. (*Life-study of Mark*, p. 122)

When the Lord sowed the seed of the kingdom of God, He sowed Himself into His disciples. Then this seed of the kingdom passed through a process of development within the disciples for three and a half years. As a result, when the day of Pentecost came, the kingdom of God was present with the disciples. The time from the Lord's coming forth to proclaim the gospel until the day of Pentecost was less than four years. That was a period of time for the seed sown into the "earth" to grow. The seed continued to grow and develop until the day of Pentecost, when the kingdom was clearly present with Peter and the one hundred twenty.

The kingdom of God is very different from the kingdom of man. The kingdom of man is a matter of organization. The kingdom of God is not a matter of organization; rather, the kingdom of God is absolutely a matter of life.

What is the kingdom of God? The kingdom of God is actually the God-man, Jesus Christ, sown as a seed into His believers. After this seed has been sown into them, it will grow in them and eventually develop into a kingdom...This kingdom will bring us to the destination so that God's goal may be reached...This goal is the full development of the kingdom of God.

In order to make this matter clear, I would like to borrow a term from biology. This term is the word *gene*. The Triune God in humanity sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, our being, and our existence all came from a gene. Now we must see that the Triune God in humanity has been sown into us to be the gene of the kingdom. Praise the Lord that this gene is within us! Eventually, the kingdom will issue from this gene.

First, the kingdom is the issue of the gospel, and then it is the goal of the gospel. Between the issue and the

goal we have the church. Do you know what the church is? The church is the continuation of the issue of the gene of the kingdom.

The One who has been sown into us is the gene of the kingdom, the Triune God in humanity. This wonderful One is our God, Lord, Savior, Redeemer, Master, and life.

Day by day the seed of the kingdom is growing and developing within us...We may forget many things, but we should all remember the gene that is within us. The Triune God in humanity has been sown into us as a seed of life to grow, develop, and issue in the kingdom. The kingdom, then, is the issue of the gospel and will be the goal of the gospel. Between the issue and goal we have the church life as the continuation of the issue of the marvelous gene that is within us. (*Life-study of Mark*, pp. 123-124, 126-128)

Further Reading: *Life-study of Mark*, msg. 14

Tuesday 6/10**Related Verses****Mark 4:26, 28-29**

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

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.

Mark 4:3, 9

3 Listen! Behold, the sower went out to sow.

9 And He said, He who has ears to hear, let him hear.

Acts 6:7

7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

Acts 19:20

20 Thus, the word of the Lord grew mightily and prevailed.

2 Pet. 1:3-4, 11

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Related Reading

The kingdom of God is actually God Himself sown into human beings and developing in them into a kingdom.

The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by proclaiming and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

In Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed. (*Life-study of Mark*, pp. 129-131)

In the Epistles we see the growing of the seed, the gene of the kingdom. We see this growth, in particular, in chapter 3 of 1 Corinthians...Here in this chapter we have the growth, the development, of the seed [vv. 9b, 6].

Further development of the kingdom gene is seen in chapter 1 of 2 Peter...[In 2 Peter 1:3 and 5-7] we have the steps of the development of the seed unto maturity. Peter indicates that if we have this development, "the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied" to us (v. 11).

The harvest of this seed is found in the last book of the New Testament, the book of Revelation. According to Revelation 14, we first have the firstfruits and then the harvest [vv. 4, 15].

Those who are the firstfruits spoken of in Revelation 14 will be among those who will be co-kings with Christ in the millennium. The millennium, the thousand years, will be the full development of the gene of the kingdom. During the millennium many of those who have received the kingdom gene will be co-kings with Christ. At that time our Father might boast to His enemy, "Little Satan, where are you? You are in the abyss. I ask you, Satan, to look at My kingdom. I especially ask you to look at all of those who are now co-kings with Christ. Many who have believed in My Son and received the gene of the kingdom have become co-kings with Him. My Son is the King, and all the overcoming believers are His co-kings. Satan, look at the King and the co-kings. What a wonderful kingdom this is!"

At the end of the millennium, Satan will be released and allowed to rebel again [cf. Rev. 20:7-8]...Although Satan will instigate rebellion among the nations, he will not be able to touch the co-kings, for they will have been transformed by the kingdom gene. All the rebellious element that is in the fallen humanity of these co-kings will have been swallowed up by the kingdom gene. Therefore, it will be impossible for Satan, the evil one, to instigate the "kingdom-gene people" to rebel against God.

In the new heaven and the new earth God will have an eternal kingdom with the New Jerusalem as the capital. The New Jerusalem will be a composition of kings, and these kings will rule over the fully restored nations. Then God will have an eternal kingdom as the full development of the gene sown in the Gospels by Jesus the Nazarene, who was the Triune God in humanity.

How wonderful is the kingdom gene that was sown in the Gospels! Eventually, this gene will develop into the millennial kingdom spoken of in Revelation 20 and into God's eternal kingdom in Revelation 21 and 22. Praise the Lord for this picture of the kingdom gene and its development! (*Life-study of Mark*, pp. 131-133)

Further Reading: *Life-study of Mark*, msg. 15

Wednesday 6/11

Related Verses

Matt. 9:12-13, 36, 38

12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.
13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

38 Therefore beseech the Lord of the harvest that He would thrust out workers into His harvest.

Isa. 53:4, 6

4 Surely He has borne our sicknesses, And carried our sorrows; Yet we ourselves esteemed Him stricken, Smitten of God and afflicted.

6 We all like sheep have gone astray; Each of us has turned to his own way, And Jehovah has caused the iniquity of us all To fall on Him.

Isa. 40:11

11 He will feed His flock as a Shepherd; In His arm He will gather the lambs; In His bosom He will carry them. He will lead those who are nursing the young.

1 Pet. 2:24

24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Related Reading

In Greek *harassed* [in Matthew 9:36] refers to the sheep's being skinned by a cruel shepherd and thus suffering pain. *Cast away* refers to the sheep's being abandoned by a wicked shepherd and falling into a distressed condition in which they are homeless, wandering from place to place, and helpless. The Lord Jesus' word here depicts a situation in which the pitiful Israelites were afflicted and in anguish under the hands of the chief priests and scribes, the evil shepherds.

The heavenly King considered the Israelites as sheep and Himself as the Shepherd. When Christ came to the Jews the first time, they were like lepers, paralytics, the

demon-possessed, and all manner of pitiful persons because they had no shepherd to care for them. Now in His kingly ministry for the establishing of His heavenly kingdom, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. (*Life-study of Matthew*, p. 340)

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician [Matt. 9:11-12]...The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a Judge but a Physician, a Healer. In calling people to follow Him for the kingdom, the King of the heavenly kingdom ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. The Lord's word here implies that the self-righteous Pharisees did not realize that they needed Him as a Physician. They considered themselves strong; hence, blinded by their own self-righteousness, they did not know that they were ill.

In verse 37 the Lord said to His disciples, "The harvest is great, but the workers few." The heavenly King considered the people not only sheep but also the harvest. The sheep needed shepherding, and the harvest needed reaping. Although the leaders of the nation of Israel rejected the heavenly King, there was still a good number among the people that needed reaping.

The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep but also the

Lord of the harvest. His kingdom is established with things of life that can grow and multiply...We are both the flock and the crop. The flock is made up of living animals, and the crop, of living vegetation...Everything under the care of this heavenly King is living.

We all need to see a vision of the Lord Jesus as the Lord of the harvest. In verse 38 the Lord told us to beseech the Lord of the harvest that He would thrust out workers into His harvest. First, in His economy God has a plan to accomplish; then there is the need for His people to beseech Him, to pray to Him, concerning it. In answering their prayer, He will accomplish what they have prayed concerning His plan. (*Life-study of Matthew*, pp. 311-312, 340-341)

Further Reading: *Life-study of Matthew*, msgs. 27, 29

Thursday 6/12

Related Verses

Matt. 12:28

28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Heb. 9:14

14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

John 5:30

30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

Mark 16:17

17 And these signs will accompany those who believe: in My name they will cast out demons; they will speak with new tongues;

Gal. 5:25

25 If we live by the Spirit, let us also walk by the Spirit.

Ezek. 36:27

27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

Rom. 8:4-5

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Phil. 1:19

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Related Reading

Within the Divine Trinity there are many divine excellencies, divine virtues, and divine attributes, such as oneness, humility, beauty, and harmony.

In Matthew 12:28 the Lord said, "If I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you."...Couldn't the Lord Jesus have cast out these demons by Himself?...At that time He was among the Pharisees, who were proud, selfish, and individualistic. They would not work with anyone else. There was no humility among them, and they were full of self-seeking, selfishness. Now there was One, condemned by them and standing in front of them, telling them that He did something in a different way...He was not individualistic...He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 307-308)

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him. He was working by the Spirit of God for God the Father. He never did anything by Himself or for Himself...We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination. If we

want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern...I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on the earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy.

The Lord did not say that He cast out demons by Himself for His own kingdom. Instead, He said that He cast out demons by another One and for another One. His spirit was so humble, so selfless. He did nothing by Himself or for Himself. With Him there was no self, no element of selfishness. This is a beauty.

In Matthew 12 the Lord cast out demons by the Spirit of God. Hebrews 9:14 says He offered Himself through the eternal Spirit. Again, we need to ask why the Lord did not offer Himself to God by Himself...He was qualified, and He could if He would, but He would not. He offered Himself through a channel, through a means, that is, through the eternal Spirit.

We can see the humility and the selflessness of the Son...[and] the harmony in the Divine Trinity. The Son...did not trust in Himself but in another One. Whatever He did was not for Himself but for the Father, and whatever issued out of Him went to the Father. He was altogether not by Himself, for Himself, or to Himself.

This is a good pattern that our Head has set up for His Body, of which we all are members...When we do things, we should learn to do them not by ourselves. We are the doers, but we should not be the channel. We need someone else to be our channel through which we do things. Furthermore, we should not be the beneficiary of what we do. Someone else should be our beneficiary to receive the very benefit of our doing and of our being. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 308-310)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 5

Friday 6/13

Related Verses

Matt. 24:14

14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Rev. 6:2

2 And I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.

2 Tim. 4:2

2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

1 Cor. 9:16

16 For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel.

Acts 28:31

31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

Eph. 3:8-11

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

9 And to 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,

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

11 According to the eternal purpose which He made in Christ Jesus our Lord,

Related Reading

The gospel of the kingdom [Matt. 24:14], which includes the gospel of grace (Acts 20:24), brings people not only into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God's redemption, and eternal life, whereas the gospel of the kingdom

emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age...This testimony must spread to the whole earth before the end of this age, the time of the great tribulation.

In Matthew 24:4-14 we see the actual history concerning the Jews from Christ's ascension until the end of this age, the three and a half years of the great tribulation. Before the great tribulation comes, everything in these verses will transpire. The last item will be the preaching of the gospel of the kingdom. I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent but not the gospel of the kingdom...This higher gospel will be brought to every continent through the churches in the Lord's recovery. This, the strongest sign of the consummation of the age, will take place before the great tribulation. Thus, the most important sign of the consummation of the age is the preaching of the gospel of the kingdom to all the inhabited earth. (*Life-study of Matthew*, pp. 685-686)

The first [of the seven seals in Revelation 6:1—8:2] is a white horse and its rider, signifying the spreading of the gospel (6:1-2). Verse 2 says, "I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer."

A bow with an arrow is for fighting. But here there is a bow without an arrow. This indicates that the arrow has already been shot to destroy the enemy and that Christ's fighting for the constitution of the gospel of peace is finished and the victory is won.

A crown signifies that the gospel has been crowned with the glory of Christ (2 Cor. 4:4). The gospel that we preach today has a crown, and this crown is the glory of Christ. We should not feel shameful when we preach the gospel. Rather, we should feel glorious. To preach the gospel is a glorious thing. Those who preach the gospel become the riders of the white horse.

Went forth conquering in Revelation 6:2 signifies that the gospel has been going forth with Christ to conquer all kinds of opposition and attack...Throughout all the generations the gospel has been going on with Christ as the Victor.

According to the Bible, we have to preach the gospel to get sinners saved. We all have to bear fruit. Although we may admit that this is scriptural, we may not be bearing any fruit. This means that we are not on the white horse. If we are preaching the gospel, our interest is in God's kingdom. What is our interest today on this earth? We should be those who are laboring to get people saved to build up the Body of Christ for the kingdom of God. Most of us have to work to make a living. But all of us can separate a certain amount of time to the Lord for His interest. The unbelievers can always spare time for their amusement and entertainment. But we believers have God as our amusement and entertainment. We have no excuse for not preaching the gospel. We must be on the white horse for the spreading of the gospel. (CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," pp. 22-23)

Further Reading: *Life-study of Matthew*, msg. 61; CWWL, 1990, vol. 3, "The Prophecy of the Four 'Sevens' in the Bible," ch. 2

Saturday 6/16

Related Verses

Matt. 28:19-20

19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

Rom. 6:3-4

3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Gal. 3:27

27 For as many of you as were baptized into Christ have put on Christ.

1 Cor. 12:13

13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Eph. 4:15-16

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

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Related Reading

To disciple the nations is to cause the heathen to become the kingdom people for the establishing of His kingdom, which is the church, even today on this earth.

We have been sent by the Lord not only to bring people to salvation but also to disciple the nations. This is a matter of the kingdom.

In Matthew 28:19 the Lord spoke of baptizing the nations into the name of the Father and of the Son and of the Holy Spirit. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. (*Life-study of Matthew*, p. 787)

John the Baptist's recommending ministry began with the preliminary baptism, a baptism by water only. Now, after the heavenly King accomplished His ministry on earth, had passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God...Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13), the Jewish part on the day of Pentecost (Acts 1:5; 2:4) and the Gentile part in the house of Cornelius (11:15-17). Then, based on this, the disciples baptized the new

converts (2:38) not only into water but also into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb in which the baptized ones' old history is ended. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God eventually is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side, to terminate their old life, and on the positive side, to germinate them with new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here baptizes people out of their life into the Body life for the kingdom of the heavens. (*Life-study of Matthew*, pp. 787-788)

We are being disciplined from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man (Matt. 28:19)...While I am helping [the young people] to be disciplined, I am also being disciplined day by day in many aspects to live the divine life by denying my natural life. We should live such a life according to the model of Christ as the first God-man. When Christ was on this earth, He denied His natural life, Himself. He said that whatever He spoke was not His word but the word of the Father who sent Him (John 14:24). He never did anything out of Himself (5:19, 30). He did everything out of and by the sending Father. He was not the Sender but the sent One. He did not live Himself; instead, He lived the Sender, the Father (6:57a). This is the model of the first God-man.

[The] divine and mystical teachings of our great Shepherd and Comforter are not only His unveiling and enlightening but also His nourishing to us for our growth and maturity in His divine life that the eternal economy of God may be consummated through us...We should teach [these] divine truths. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 88-89, 108-109)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 4, 6; *Life-study of Ephesians*, msgs. 46-47; CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 13

Lord's Day 6/15

Related Verses**2 Tim. 3:14-17**

14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them

15 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.

16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

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

2 Tim. 4:1-8

1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

3 For the time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears,

4 And they will turn away their ear from the truth and will be turned aside to myths.

5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

6 For I am already being poured out, and the time of my departure is at hand.

7 I have fought the good fight; I have finished the course; I have kept the faith.

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

Further Reading:

Further Reading: *CWWL, 1994–1997, vol. 5, "The Vital Groups," ch. 4*

Hymn: #273

1 Lord, we come to Thee, and with liberty
 Claim we now from Thee pow'r of might;
 For Thy kingdom's sake, may we pow'r partake,
 Sitting in the heavenlies to fight.

Power! power! clothe us with Thy power!
 With Thy mighty power from on high!
 Power! power! clothe us with Thy power!
 Boldly, as Thy Body, now we cry!

2 Lord, we look to Thee and with certainty
 Claim we now from Thee show'r divine.
 For Thy Body's sake, may we show'r partake,
 Thus be fitted for the work of Thine.

Shower! shower! pour on us Thy shower!
 Pour Thy heav'nly shower from on high!
 Shower! shower! pour on us Thy shower!
 Boldly, as Thy Body, now we cry!

3 Lord, we wait on Thee, and with surety
 Claim we now from Thee fire divine.
 For Thy gospel's sake, may we fire partake,
 That the People's heart Thou may refine.

Fire! fire! give us tongues of fire!
 To proclaim Thy message from on high!
 Fire! fire! give us tongues of fire!
 Boldly, as Thy Body, now we cry!

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

Scripture Reading and Copying: Gen. 17

Assigned Reading: *Life-study of Genesis*, msg(s). 35-36

Level 2—Topical Study

Crucial Point: Noah in the Days of Noah

Scripture: Gen. 6

Assigned Reading: *Life-study of Genesis*, msg(s). 27-29

Supplemental Reading: *The Divine Dispensing of the Divine Trinity, ch. 2; Truth Lessons, Level Two, Vol. 2, ch. 16; Truth Lessons, Level One, Vol. 1, ch. 7; Revelations in Genesis: Seeing God's Way of Salvation in Man's Fall, ch. 7*

Questions: See the church website at

churchinnyc.org/bible-study