

Monday 5/4**Related Verses****Eph. 4:3**

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Matt. 18:20

20 For where there are two or three gathered into My name, there am I in their midst.

Psa. 133:1-3

1 Behold, how good and how pleasant it is For brothers to dwell in unity!

2 It is like the fine oil upon the head That ran down upon the beard, Upon Aaron's beard, That ran down upon the hem of his garments;

3 Like the dew of Hermon That came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

John 17:11, 21-23

11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Related Reading

Chapter 12 of Deuteronomy corresponds in at least four ways to the revelation in the New Testament.

First,...the people of God should always be one. In order to preserve the oneness of the children of Israel, God did not allow each of the twelve tribes to have its own worship center...In His wisdom God did not allow His people to have their own choice or preference but required them to take His choice and to come three times a year to the unique worship center, even though travel to that place was inconvenient for many of them.

Many prefer to have their own way instead of God's way...All denominations are according to man's preferences...The Lord's recovery is a matter of coming back to God's way according to God's preference. (*Life-study of Deuteronomy*, 2nd ed., pp. 75-76)

Second,...God's way to keep the oneness of His people is to have a place with His name, the unique name...Today Christians should be gathered together into only one name, the name of the Lord Jesus (Matt. 18:20). However, Christians are accustomed to being gathered into other names, such as Baptist, Presbyterian, Episcopalian, Lutheran, and Methodist.

According to the type in Deuteronomy 12, it is a serious matter to be gathered into a name other than the unique name of the Lord. To have other names for our worship is an abomination; it is spiritual fornication. We are Christ's counterpart, His wife. Since we are His counterpart, we should not have a name other than His name...Just as a wife should bear the name of her husband, not the name of any other man, so we, the believers in Christ, should bear only His name and not any other name.

Third, both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation...According to Ephesians 2:22, God's habitation, His dwelling place, is in our spirit...If we come together under the name of Christ but, instead of exercising our spirit, we remain in the natural mind or, even worse, in the flesh, we will not be in the habitation of God. In gathering together for the worship of God by enjoying Christ, we must gather into the name of Christ and we must be in the spirit. Otherwise, we will lose the proper ground of the church.

In everything related to the worship of God, we need to exercise our spirit. Whenever we sing, we should sing with our spirit. Whenever we praise, we should praise with our spirit. Whenever we speak, we should speak with our spirit. If we do this, the meeting will be in God's habitation.

Fourth, in Deuteronomy 12 and in the New Testament we have the altar, the cross...Paul's word in 1 Corinthians 2:2 indicates the importance of this: "I did not determine to know anything among you except Jesus Christ, and this One crucified."

At the entrance of the church is the cross, and everyone who would come into the church must experience the cross and be crucified. To experience the cross is to be set aside, to be annulled, to be reduced to nothing. In the church there should be only Christ, not us. Where should we be? We should be on the cross. This means that we should not bring anything of the old man, anything of the flesh, the self, or the natural life, into the church. When we are on the cross, we are truly in the spirit.

As we are preparing to come to the meeting, we may pray, "Lord, if I still have something related to the flesh, the self, and the natural life, I ask You to forgive me and to cross out these things. Lord, I need to be crossed out and then anointed with Yourself." If we all come to the meeting in this way, we will meet in the name of Christ, we will meet in God's habitation, and we will meet under the application of the cross. (*Life-study of Deuteronomy*, 2nd ed., pp. 76-78)

Further Reading: *Life-study of Deuteronomy*, msgs. 10—11

Tuesday 5/5**Related Verses****Rev. 1:9-10**

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.

10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Acts 14:22

22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

Acts 9:4-5

4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

Heb. 13:13

13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

Phil. 3:10

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Col. 1:24

24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

Related Reading

The phrase *in Jesus* governs the words *tribulation*, *kingdom*, and *endurance* [Rev. 1:9], and we must pay close attention to it...According to the facts of His life, His name, Jesus, denotes a suffering person, a man of sorrows (Isa. 53:3)...When we say that we are fellow partakers of the tribulation, kingdom, and endurance “in Jesus,” this means that we are suffering and are being persecuted as we follow Jesus the Nazarene...The book of Revelation is for those who are suffering tribulation “in Jesus.” This means that those who are waiting for the coming of the Lord Jesus must be people who suffer tribulation in Jesus. (*Life-study of Revelation*, pp. 57-58)

Because we do not cooperate with religion, it persecutes us. The persecution that we are suffering today is the persecution in Jesus. He is now suffering persecution with His followers (Acts 9:4-5)...When Saul of Tarsus was traveling to Damascus with the intention of arresting all those who called on the name of Jesus, the Lord Jesus knocked him down to the earth, saying, “Saul, Saul, why are you persecuting Me?” (v. 4). When Saul said, “Who are You, Lord?” Jesus answered, “I am Jesus, whom you persecute” (v. 5)...According to the Lord Jesus, Saul was persecuting Him, because, at that time, He was in Stephen, Peter, John, and all His other members and was one with them. The same is true today. When the religious people persecute us, they are actually persecuting Jesus because Jesus is in us and is one with us...We are fellow partakers of tribulation in Jesus.

If we are fellow partakers in the tribulation in Jesus, then we are fellow partakers in the kingdom. To partake of the persecution in Jesus is to partake of the kingdom.

In a proper sense, the church is the kingdom [cf. Matt. 16:18-19]. Romans 14:17 also indicates that we in

the church are in the kingdom. The proper church life is the kingdom life.

The divine life brings us into the divine kingdom. The kingdom into which we are reborn in John 3:5 is the very kingdom mentioned by John in Revelation 1:9...After we have been reborn into the kingdom, we should remain in it...If you remain in the kingdom and live in it, you will never fight with your husband, your wife, or anyone else. Although the enemy may tempt you to fight, the ruling of the heavenly kingdom will restrain you.

In Revelation 1:9 John also said that he was a fellow partaker in the endurance in Jesus. For both the tribulation and the kingdom we need endurance. Many saints, even among us in the Lord’s recovery, lack endurance. Some have suffered persecution from their relatives, friends, and neighbors, but eventually, they exhausted their supply of endurance. While they were able to withstand the persecution for a certain time, they lacked the endurance to bear it for a longer time. When the Lord Jesus was on earth, He endured persecution (Heb. 12:2-3), and He is still enduring men’s opposition and reproach today.

When we abide in Christ, we partake of His endurance and have the endurance to bear suffering and opposition. The Lord’s word is even called the word of endurance (Rev. 3:10). Today the whole world is opposing and rejecting Him, but He does not fight back. He simply endures it all. Now as we have fellowship with Him and abide in Him, we partake of His endurance. As His followers, we must follow Him on the same pathway with endurance (Heb. 12:1). In this way we also can endure persecution, rumors, rejection, and opposition. This is a strong proof that we are those who are waiting for the Lord’s coming back. (*Life-study of Revelation*, pp. 60-65)

Further Reading: *Life-study of Revelation*, msgs. 6, 9; CWWN, vol. 38, “General Messages,” ch. 52

Wednesday 5/6

Related Verses**Rev. 1:13**

13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Eph. 5:29

29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

1 Tim. 4:6

6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

Eph. 4:11-12

11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Psa. 42:11

11 Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I will yet praise Him, The salvation of my countenance and my God.

Heb. 4:15

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

1 Cor. 1:10

10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Phil. 2:1-2

1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

Related Reading

To cherish people is to make them feel happy and comfortable. To nourish them is to feed them, to give them something to eat...As the Son of Man, Christ as the High Priest is taking care of all the churches as lampstands (Rev. 1:12-13). On the one hand, He is cherishing the churches in His humanity; on the other

Christ as the Son of Man Walking in the Midst of the Golden Lampstands

hand, He is nourishing the churches in His divinity...When we visit people, invite them to our home, or contact them before and after the meetings, we must be one with Christ to cherish and nourish them. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 152)

Christ is the best model of cherishing and nourishing...Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts [a sign of love] with a golden girdle...The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity.

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches that He has produced...Now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper.

Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and

black, so the priest had to come to cut off the black part of the wick...The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable.

I thank the Lord that today in His recovery He is the High Priest in His humanity...We do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (Heb. 4:15). Our Christ is the same as we are...He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 154-156)

Further Reading: CWWN, vol. 17, "Scriptural Messages," issue no. 22

Thursday 5/7

Related Verses**Rev. 2:1, 7**

1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 3:18, 20

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Isa. 55:1

1 Ho! Everyone who thirsts, come to the waters, And you who have no money; Come, buy and eat; Yes, come, buy wine and milk Without money and without price.

John 14:21-22

21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

22 Judas, not Iscariot, said to Him, Lord, and what has happened that You are to manifest Yourself to us and not to the world?

Related Reading

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 156-157)

We may say that [Revelation 2:7] is a prophecy referring to the kingdom age, in which the overcomers will enjoy Christ as the tree of life in God's Paradise. But if we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age...If I do not eat Christ here today, I will not eat Him in the kingdom age.

In the seventh epistle the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve to be saved from their degradation in lukewarmness (Rev. 3:18). He promises to dine with the ones who would open the door to Him (v. 20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love.

His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3...In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (*CWWL, 1994-1997*, vol. 5, "The Vital Groups," pp. 157-158)

Just as a child is cherished by the very presence of his mother, so we are cherished by the Lord's presence...The Lord's presence produces an atmosphere of tenderness and warmth to cherish our very being.

No matter how enjoyable the fellowship may be in your home, the atmosphere there is not nearly as cherishing as the atmosphere in the [church] meetings...It is by the atmosphere produced by the Lord's brooding presence that the Lord cherishes the church. To be in this climate, this atmosphere, this environment, gives us rest, comfort, healing, cleansing, and encouragement...For this reason I do not want to miss even one meeting of the church.

Nourishing and cherishing go together. Through the nourishing we enjoy the supply of life inwardly, and through the cherishing we experience the soothing, comforting atmosphere outwardly. Whenever we are in an atmosphere of cherishing, we can absorb every word of the ministry. This indicates that under the cherishing we receive nourishing. (*Life-study of Ephesians*, p. 438)

Further Reading: *Life-study of Ephesians*, msg. 5

Friday 5/8

Related Verses

Rev. 1:14, 15

14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;

15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

Ezek. 43:2

2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

Dan. 7:9-10

9 I watched Until thrones were set, And the Ancient of Days sat down. His clothing was like white snow, And the hair of His head was like pure wool; His throne was flames of fire, Its wheels, burning fire.

10 A stream of fire issued forth And came out from before Him. Thousands of thousands ministered to Him, And ten thousands of ten thousands stood before Him. The court of judgment sat, And the books were opened.

Rev. 2:18-19

18 And to the messenger of the church in Thyatira write: These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze:

19 I know your works and love and faith and service and your endurance and that your last works are more than the first.

1 Cor 3:13

13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

Heb. 12:29

29 For our God is also a consuming fire.

Related Reading

The black hair with which the Lord is depicted in Song of Songs 5:11 signifies His unfading and everlasting strength, but the white hair with which He is depicted [in Revelation 1:14] signifies His ancientness [cf. Job 15:10].

In Revelation 1 we see that His head and His hair were as white as white wool and as snow. White wool issues from the nature of life, and white snow comes down from the sky, from heaven...White wool is the color of Christ's nature. His ancientness is of His nature. Snow is white because it comes from heaven and

contains no earthly dirt or stain. Hence, white wool, both here and in Daniel 7:9, signifies that the ancientness of Christ is of His nature, not out of His becoming old, whereas white snow signifies that His ancientness is heavenly, not earthly. (*Life-study of Revelation*, p. 98)"

In Song of Songs 5:12 the eyes of Christ are like doves. That is for the expression of His love. [In Revelation 1:14] His eyes are "like a flame of fire." This is for Him to observe and search that He may exercise judgment by enlightening...His eyes are not two but seven (5:6). Seven is the number of completion in God's move. Hence, Christ's eyes in this book are for God's operation. These seven eyes of His are the "seven lamps of fire burning before the throne, which are the seven Spirits of God" (4:5; cf. Dan. 10:6). The "fire burning" equals the "flame of fire" and is for observing and searching. The seven Spirits of God sent forth into all the earth are also for God's move upon the earth. Thus, the eyes of Christ in Revelation are the seven Spirits of God for God's move and operation on earth today.

Christ's eyes are for watching, observing, searching, judging by enlightening, and infusing. We must experience all these different aspects of His eyes, especially the aspect of infusing. His eyes infuse us with all that He is...Since the day we were saved, Christ's eyes have been like a burning fire enlightening and infusing us. His eyes also stir us up to be hot...Many times the Lord comes to us with His piercing eyes. Perhaps when we are trying to hide something from our wives, the Lord comes with seven shining eyes piercing into our being and exposing our true condition. I have had this kind of experience hundreds of times. When I was arguing with others, especially with my intimate ones, the shining eyes of Christ were upon me, and I could not go on speaking. His shining stopped my mouth.

The book of Revelation is a book with a judging nature. Fire is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). "Our God is also a consuming fire" (12:29). His throne is a fiery flame and its wheels are burning fire, and a fiery stream issues and comes out from before Him (Dan. 7:9-10). All of this is for judgment. The Lord's eyes being like a flame of fire is mainly for His judgment (Rev. 2:18-23; 19:11-12).

In typology bronze signifies divine judgment (Exo. 27:1-6). When Christ was on earth, His earthly walk and daily walk were tried and tested. Because His walk was tested, He came out shining. Now the feet of Christ are like shining bronze, as mentioned also in Ezekiel 1:7 and Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment...When He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1).

“His voice” is “like the sound of many waters” [1:15]...a tumultuous sound...the sound of the voice of the almighty God (Ezek. 1:24; 43:2). It signifies the seriousness and solemnity of His speaking (cf. Rev. 10:3). Sometimes the Lord’s voice is gentle and tender, but at other times His voice shocks us like thunder...His voice, which is that of the almighty God, warns us and wakes us up. (*Life-study of Revelation*, pp. 99-100)

Further Reading: *CWWL, 1980*, vol. 2, “The Mending Ministry of John,” ch. 14

Saturday 5/9

Related Verses

Rev. 1:16

16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.

Heb. 4:12-16

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.

13 And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are to give our account.

14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Matt. 17:1-2, 5

1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.

2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Related Reading

Revelation 1:16 says, “He had in His right hand seven stars.” As verse 20 makes clear, “the seven stars are the messengers of the seven churches.” The messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. Like stars, they should be of the heavenly nature and in a heavenly position.

In the dark night of the church’s degradation, the shining of both the collective churches and the individual messengers is needed. As Christ walks among the churches, He holds the leading ones in His right hand. How comforting this is! The leading ones must praise Him that they are in His hands and that He is holding them.

In the book of Revelation there are no elders in the churches; rather, there are messengers. At the time this book was written, the church had become degraded. Hence, in Revelation, the Lord repudiates all formalities. Being an elder may be somewhat legal or formal. Do not aspire to be an elder; desire to be a shining star. (*Life-study of Revelation*, pp. 100-101)

In Revelation 1:16 we are told that “out of His mouth proceeded a sharp two-edged sword.”...This is His discerning, judging, and slaying word (Heb. 4:12; Eph. 6:17). The words of grace are for His supply of grace to His favored ones, whereas the sharp two-edged sword is for His dealing with negative persons and things...Remember that the speaking Spirit today is just this Christ who speaks with a two-edged sword. There is judgment here, and we all have experienced this...Today all Christians need the judgment of the Lord by His

word. Many times we have experienced this judgment because of our being mistaken and going astray from the Lord. Since we had wandered away from Him, He came to judge us. His speaking today is mainly a type of judgment. I can testify to you that if the Lord would speak to you, most of His words would be words of judgment. When He speaks, He judges. Every word out of His mouth in the churches today is like a sharp knife that judges us. The words that proceed out of the Lord’s mouth are sharp, piercing into our being, dividing our soul from our spirit, and discerning the intentions of our heart. This is the Christ we experience today in the church life.

We are human and have many opinions. But, as we all can testify, every time an opinion rises up, the sword cuts it to pieces. The more you think about your opinion, the more you are cut. This is not doctrine—this is our experience. Whenever two brothers are close to fighting, the third party, the strongest party, appears, using the sharp sword to cut the opinions of both brothers...This third party is the very Christ, the Son of Man, who, as the High Priest, walks among the churches and cares for them in love.

In Revelation 1:16 we are also told that “His face shone as the sun shines in its power.” In Song of Songs 5:10 and 13, Christ’s face appears lovely for His seeker’s appreciation of Him, and in the Epistles His face reflects God’s glory (2 Cor. 4:6) for the imparting of life into His believers. Here, however, His face shone as the sun shines in its power, as in Daniel 10:6; this shining is the judging enlightenment for bringing in the kingdom. When He was transfigured and His face shone like the sun, that was His coming in the kingdom (Matt. 16:28—17:2). When He comes to take over the earth for the kingdom, His face will be like the sun (Rev. 10:1). (*Life-study of Revelation*, pp. 101-103)

Further Reading: *CWWL, 1978*, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 3, 5

Lord's Day 5/10

Related Verses**Heb. 10:16-25**

16 "This is the covenant which I will covenant with them after those days, says the Lord: I will impart My laws upon their hearts, and upon their mind I will inscribe them,"

17 He then says, "And their sins and their lawlessnesses I shall by no means remember anymore."

18 Now where forgiveness of these is, there is no longer an offering for sin.

19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

21 And having a great Priest over the house of God,

22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

23 Let us hold fast the confession of our hope unwavering, for He who has promised is faithful;

24 And let us consider one another so as to incite one another to love and good works,

25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.

Further Reading:Further reading: *Life-study of Ephesians*, msg. 53**Hymn: #1184**

1 In Revelation chapter one
God gives a vision of the Son,
Of Him who was and is to come;
Oh, let us to this One now come.

2 In spirit hear His trumpet voice;
We must be turned to see His choice—
The seven lampstands golden fair;
The Son of Man is walking there.

3 The great high priestly robe He wears,
For every church He fully cares:
He trims the lamp, the oil supplies;
He makes them burn, flames in His eyes.

4 A golden girdle on His breast—
His work is done, and from His rest
He unto all the churches pours
Himself in love, the treasure store.

5 His head, His hair is white as wool—
The ancient One with youth is full.
His face is shining as the sun
To burn and lighten every one.

6 Oh, when this living One we see,
We'll fall as dead, we'll finished be.
But then the Lord His comfort gives—
He once was dead, but now He lives.

7 Let every church just love Him more
His riches then He will outpour.
All other loves now lay aside;
Let's take this Jesus, none beside.

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

Scripture Reading and Copying: Gen. 49

Assigned Reading: *Life-study of Genesis*, msg(s). 117-118**Level 2—Topical Study**

Crucial Point: The Death and Burial of Believers

Scripture: Gen. 23, 35, 47, 49

Assigned Reading: *Life-study of Genesis*, msg(s). 59, 109Supplemental Reading: *CWWN, Set 2, Vol. 38, "General Messages (2)"*, ch. 45 "Numbering Our Days"

Study Questions: See the church website at

churchinnyc.org/bible-study