

Monday 5/12**Related Verses****Matt. 16:18, 21**

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.

21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

John 12:24

24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

2 Cor. 4:10-11

10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Gal. 5:24

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Rom. 6:4

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.

Related Reading

How can the church be built up in a practical way? The answer is found in Matthew 16:21 through 26...Unless Christ had been crucified and resurrected, He could not build up the church...Verse 21 indicates that the way to build up the church is through death and resurrection. On the mount the Lord Jesus was transfigured. This transfiguration, however, was

temporary. Through death and resurrection, Christ was permanently transfigured...[and] entered into a realm of transfiguration. The church exists in this realm of transfiguration. It cannot exist in the natural life or with fleshly people.

The “Me” in [verse 24] means a great deal. This “Me” is the pattern, the pathway. Furthermore, this “Me” is the crucified and resurrected “Me.”...The church comes into existence through the crucifixion and resurrection of Christ. Not only our self, which is defiled, but even the Lord’s pure, sinless self had to be denied. If the Lord had not denied Himself and gone to the cross, He could not have been resurrected, and there would have been no church. We must follow after Him. This means that we must deny ourselves as He did and must allow ourselves to be crucified as He did. Without this, it is impossible for the church to be built up. (*CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 79, 74-75)

Matthew 16:22 says, “Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!” With a good heart Peter was telling the Lord that God should be merciful to Him. This verse is difficult to translate. Some say it should be rendered, “Lord, pity Yourself.” According to this rendering, Peter was telling the Lord to be merciful to Himself. Another translation is, “God be merciful to You, Lord.” It is difficult to determine the subject, whether it is God or the Lord Jesus. At any rate, the emphasis is on the self. Whether the subject is God or the Lord Jesus, the self is emphasized.

Verse 23 says, “But He turned and said to Peter, Get behind Me, Satan!” Then in verses 24 and 25 the Lord said to His disciples, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” According to these verses, the Lord is the pattern and the pathway. If anyone desires to come after Him, that is, take Him as the pattern and the pathway, he must deny himself, take up his cross, and follow Him.

Verses 21 through 26 are necessary for the interpretation of verses 16 through 19...Verse 18 speaks

of the gates, and verse 19, of the keys. In order to know what the gates and the keys are, we need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him. (*CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 70-71)

Further Reading: *CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 3—4

Tuesday 5/13**Related Verses****Matt. 16:19, 23, 24, 25-26**

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.

23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Rom. 6:12, 14

12 Do not let sin therefore reign in your mortal body so that you obey the body's lusts;

14 For sin will not lord it over you, for you are not under the law but under grace.

Eph. 6:16-17

16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Related Reading

Throughout history, the church...has been damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart...Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. (*CWWL*, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 71)

As Christ is the embodiment of God, so the self is the embodiment of Satan. This is indicated by the fact that the Lord Jesus said to Peter, "Get behind Me, Satan!" [Matt. 16:23]. The Lord was speaking to Peter, yet He called Peter Satan because Satan was embodied in Peter. Where was Satan embodied? Satan was embodied in Peter's soul by occupying his mind. The mind is the leading part of the soul and the representative of the soul. To take over a person's mind is to take over the entire person.

In Genesis 3:1-6...we see that before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul. Satan came to Eve with the intention of putting his thought into her mind. Satan did this when he said to her, "Did God really say, You shall not eat of any tree of the garden?" (v. 1). This was an appeal to Eve's mind. Eve answered Satan (vv. 2-3), but as soon as she did so, she was "hooked" in her mind by the "bait" of Satan's thought.

Day after day Satan tries to do the same thing with us...For instance, in the morning, as you are waking up, a critical thought concerning the church in Los Angeles may suddenly enter your mind. Such a thought is Satan's bait, and the more you pay attention to this bait, the more

you will be hooked by Satan. Eventually, you may decide to give up the church life.

Through this satanic assault, Eve's mind was attacked. Then her mind was poisoned by the satanic thought which had been injected into her. After this, her emotion was aroused when she "saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise" (v. 6a). Next, her will was exercised to make a decision to eat of the fruit of the tree of the knowledge of good and evil. "She took of its fruit and ate" (v. 6b). By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.

The origin of the self was Satan's injecting his thought into the human mind...Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self.

God created man as a soul to be always dependent on Him. Man is a soul (2:7), and as a soul he should depend on God for everything.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, "I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God." (*CWWL*, 1965, vol. 3, "The Heavenly Vision," pp. 192-195)

Further Reading: *CWWL*, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 5—6

Wednesday 5/14

Related Verses**Luke 9:23**

23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

1 Cor. 15:31

31 I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.

Matt. 7:21-23

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.

22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

John 5:19

19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 15:5

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Eph. 4:16

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.

Phil. 2:3

3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

Related Reading

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you

were independent of the brothers and sisters, you had the sense that you were also independent of God.

If we are dependent on the Body, then we will also be dependent on the Lord...You do not have the Lord's presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord's presence. (*CWWL*, 1965, vol. 3, "The Heavenly Vision," pp. 195-196)

The Lord Jesus does not have regard for what we do; rather, He has regard for our dependence on Him. If we see this, we will pay attention not to what we do but to whether or not we are dependent on the Lord. We need to ask ourselves: Am I independent of the Lord or am I dependent on Him? If we are independent of the Lord, we are in the self. If we are dependent on the Lord, we are spontaneously dependent on the Body.

The Lord and the Body are one. If you are dependent on the Lord, you are dependent on the Body. If you are dependent on the Body, you are dependent on the Lord. If you are independent of the Body, you are spontaneously independent of the Lord and are in the self, no matter how many good things you intend to do. Furthermore, because you are in the self, you are incorporated with Satan. In this corporation the self is the general manager, and Satan is the president.

Oh, how we need to see the vision of the self! If we see this vision, we will hate our independence from the Lord and the Body. Then we will love the dependence on the Body, on the brothers and sisters, and on the Lord.

How do we know that we are dependent on God? We know it by the genuine peace within us.

Some brothers who are independent of the Body may claim that they are doing something for God. However, they do not have peace within them. The more they claim that they are doing something for God, the more they have the sense that they are not at peace...They may argue, saying, "I have peace. What need is there for me to be related to you people? I am preaching the gospel and doing the work of the Lord, and I have peace." What

kind of peace is this? It is not the genuine peace; it is a self-made peace, a peace that is made and maintained by the self.

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (*CWWL*, 1965, vol. 3, "The Heavenly Vision," pp. 196-198)

Further Reading: (*CWWL*, 1965, vol. 3, "The Heavenly Vision," chs. 3—4)

Thursday 5/15

Related Verses

Luke 23:34

34 And Jesus said, Father, forgive them, for they do not know what they are doing. And dividing His garments, they cast lots.

2 Cor. 12:15

15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

Matt. 20:26-28

26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

27 And whoever wants to be first among you shall be your slave;

28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Rom. 12:3

3 For I say, through the grace given to me, to every one who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Matt. 6:14

14 For if you forgive men their offenses, your heavenly Father will forgive you also;

1 Cor. 12:25

25 That there would be no division in the body, but that the members would have the same care for one another.

Related Reading

It is a very serious matter to be offended. Do not casually say, "I have been offended in the church life. The elders and other leading ones have offended me." Although others may offend you, you will always be the first to suffer. On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended...Through the open gate of the self, Satan comes forth, and we are offended.

Do not think that the church is no longer the church because it is wrong. For example, when your child makes a mistake, he is still your child. Whether the church is right or wrong, it is still the church. Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church. (*CWWL*, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 72)

When certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self! The way to keep from being offended by others is to lock up yourself by denying yourself. Blessed are those who are not offended...When the Lord Jesus comes and sets up His judgment seat, He will tell us to settle our account with Him. He may ask us why we were offended in certain places. But if we make excuses for ourselves, the Lord will not accept them. The problem is not the offense—it is the self. Certain viruses are very contagious. However, no virus can cause a table to be sick. If you can be offended, it is a proof that you are full of self. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me.

In the church life there should not be any natural friendships. If you regard certain ones as your special friends, it also is an indication that you are full of self. Certain ones match your taste, and you fit their taste. You feed one another's taste. This is very damaging, and it hinders the building. Among the brothers and sisters in the church, there should be a pure divine love, but there should not be any personal affection.

For the Lord's building in the church life, everything natural must be extracted. There should be no natural affection, relationship, or feeling...Whenever a brother loves me in a naturally affectionate way, I am frightened...Whenever you discover that you are feeding a brother's self and that he is feeding yours, you must use the key to lock the gate of the self. If you do not lock up the self, Satan will come out through the door of the self...It will be impossible for the Lord to build the church with you.

I am glad that in the churches we have the brothers' houses and the sisters' houses. But, through experience, we have realized that there are two kinds of results from living in such a house. Some form natural friendships; others become dissatisfied and disappointed. However, no matter what the situation may be, you should not be disappointed. To be disappointed is a proof that you are in the self. The self of those who live in the brothers' and sisters' houses must be locked up. If the self is locked up, we shall have the building. If you exercise the key of self-denial, others may be offended, but you will not be offended. Instead, you will be built up because the self in you has been locked up. We all need to use the prevailing key of self-denial to lock the self, the soul, and the mind. Otherwise, the building up of the church will be frustrated. (*CWWL*, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 72-74)

Further Reading: *Life-study of Matthew*, msg. 48

Friday 5/16

Related Verses

Matt. 26:39

39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Eph. 4:3

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

Matt. 16:24

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Heb. 12:2

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

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;

John 17:21, 23

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.

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.

Eph. 4:13

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Related Reading

Crucifixion was the method used by the Roman government to execute criminals. No doubt, to the criminal, the cross was a suffering because he did not choose to be crucified. On the contrary, he was forced to be crucified. The crucifixion of the Lord Jesus, however, was altogether different. He was not forced to suffer crucifixion; He chose it. This was His own preference...He was willing to do so because His cross was God's will. Hence, His crucifixion was for the fulfillment of God's will...In other words, Christ was not forced to die like a criminal. Rather, He was willing to be crucified so that through death His life might be released to produce the church.

When He was on the cross, the Lord suffered greatly. But that suffering was not forced upon Him. He took it willingly. In Matthew 26:39 the Lord prayed to the Father, "Not as I will, but as You will." At that same time He also prayed, "Your will be done" (v. 42). The Lord was willing to take up the cross, to go to the cross, and to remain on the cross until God's will had been fulfilled. This is the significance of the first mention of the cross in the Bible. (*CWWL*, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 81)

We are not forced to bear the cross, but...we willingly take it up. Notice, the Lord Jesus did not say, "Let him deny himself and be crucified." No, He said, "Let him...take up his cross" [Matt. 16:24]...However, certain brothers have said, "I have been crucified by my dear wife many times." Such brothers are not cross-bearers; they are criminals executed by their wives. If you say that your children are crucifying you, you are not a cross-bearer, but an executed criminal...Are you a criminal or a cross-bearer? We all need to say, "Praise the Lord, I am not a criminal. I am one who is willing to bear the cross. I have not been crucified by others; rather, I take up the cross and bear it."

Suppose a brother's wife causes him to suffer. Since no divorce is permitted, he has two choices regarding her. He may either suffer with her like a criminal being executed on the cross, or he may take her as God's will and as his lot and portion. He may say, "God has allotted her to me. It was not I who married her; it was God who gave her to me. This is God's will, God's ordination. Hallelujah, I am willing and happy to bear the cross! I am not a criminal but a happy cross-bearer." If we do this, the presence of the Lord will be with us, and we shall enjoy the riches of life. Furthermore, we shall have a strong testimony of being built into one.

We need to say, "Lord, make me a willing cross-bearer like You were. You learned what God's will was in Matthew 26, and then You were willing to do it. You were glad to take up the cross. You could have summoned twelve legions of angels to rescue You, but You did not do it... Thank You, Lord, that through Your willingness to bear the cross we are here today as the

church. Now, Lord, we want to partake of Your willingness to take up the cross so that Your life may be released.”

We need to say, “Lord, Your will is that there be one church in the universe and one church in every city. Lord, Your will is also that I be one with all my brothers and sisters. As long as anyone is a believer, I must accept him without choice or preference. My likes or dislikes do not mean anything.” This is the unique way for us to be built together. Otherwise, our preferences and tastes will constantly fluctuate...Both in the church life and in married life there should be no fluctuation. What can keep us stable and steadfast is the bearing of the cross. (*CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 81-86)

Further Reading: *CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 7—8

Saturday 5/17

Related Verses

Matt. 16:25

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Heb. 12:2

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

Rom. 14:7

7 For none of us lives to himself, and none dies to himself;

John 10:10-11

10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Isa. 53:12

12 Therefore I will divide to Him a portion with the Great, And He will divide the spoil with the Strong; Because He poured out His life unto death And was numbered with the transgressors, Yet He alone bore the sin of many And interceded for the transgressors.

John 12:24-26

24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

Related Reading

To lose the soul means to lose the enjoyment of the soul, and to gain the soul means to have the enjoyment of the soul.

With respect to the losing of the soul, the Lord did not speak about suffering...Apparently the losing of the soul is a suffering, but actually it is a real joy. If a sister loses her soul by forgiving her husband, that will be a joy to her and to her family. It will issue in the building up of the proper family life. The same is true in principle with the building of the church. To lose our soulish enjoyment is a joy because as a result we see the building up of the church. If you are willing to lose your soul in a practical way, others will be nourished by you and built up through you. This is not a suffering; it is a joy. (*CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 90, 94)

The Lord did not go to the cross with tears; rather, He went joyfully [cf. Heb. 12:2]. His going to the cross was His losing of His soul. But because He foresaw the result, He did not feel sorry for Himself about losing His soul. He knew that through His death many grains would be brought forth (John 12:24).

All the amusements people seek outside of God are for the satisfaction of the soul. When they listen to music or enjoy certain sports, they are happy. Many in Hong Kong like to play mah-jongg. To them, that is the best

entertainment and enjoyment...Anyone who has been regenerated in his spirit but still plays mah-jongg will eventually lose his soul at the Lord's coming. For him to refrain from playing mah-jongg is to cause his soul to suffer...If he does not lose it now, he will lose it when the Lord comes back. The Lord will say to him, “Because you saved your soul so much, now you must lose it.”...To save the soul is to preserve the soul in its enjoyment.

God...Himself has even been rejected by the earth. When He came in the flesh, He was rejected. This present age, the age of the church, is the age of the world's rejection of Christ. Because Christ has been rejected, at present He has no joy on this earth. As His followers, we share His destiny. Our destiny as followers of the Lord Jesus is not to be welcomed by this world; instead, it is to be rejected. Therefore, this age is not the time for us to have enjoyment for our soul; it is the time for us to lose this enjoyment. When the Lord Jesus comes back, that will be the time for Him to enjoy the earth. Satan will be bound, Christ will recover the earth, and the entire earth will be under His reign. At that time Christ will enjoy the earth, and all His followers will participate in this enjoyment. This is the meaning of Matthew 25:21 and 23, both of which say, “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.” This will take place during the millennium when the Lord Jesus will reclaim the earth and enjoy it. By repossessing the earth, the Lord will have enjoyment. Then He will ask His followers, His partners, to enter into His joy. This will be the saving of our soul.

The Lord burdened one brother to give a certain amount of money to another. But the enemy tempted him to lower the amount. When the brother was enlightened to see the tactics of the enemy, he said, “Satan, if you speak to me about this again, I'll give everything away...” To lose our pleasure at having a large savings account is to lose our soul. (*CWWL*, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 94, 104-105, 107)

Further Reading: *CWWL*, 1979, vol. 1, “Basic Lessons on Life,” lsn. 4

Lord's Day 5/18

Related Verses**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.

1 Cor. 2:9

9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

Luke 14:26

26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

Rev. 12:11

11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Matt. 16:25-28

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

Further Reading:

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons On Life," ch. 4

Hymn: #481

1 Crucified with Christ my Savior,
 To the world and self and sin;
 To the death-born life of Jesus
 I am sweetly ent'ring in:
 In His fellowship of suff'ring,
 To His death conformed to be,
 I am going with my Savior
 All the way to Calvary.

All the way to Calvary,
 Where my Savior went for me,
 Help me, Lord, to go with Thee,
 All the way to Calvary.

2 'Tis not hard to die with Christ
 When His risen life we know;
 'Tis not hard to share His suff'ring
 When our hearts with joy o'erflow.
 In His resurrection power
 He has come to dwell in me,
 And my heart is gladly going
 All the way to Calvary.

3 If we die we'll live with Christ,
 If we suffer we shall reign;
 Only thus the prize of glory
 Can the conqueror attain.
 Oh, how sweet, on that glad morning
 Should the Master say to thee,
 "Yes, my child, thou didst go with me
 All the way to Calvary."

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

Scripture Reading and Copying: Gen. 13

Assigned Reading: *Life-study of Genesis*, msg(s). 27-28

Level 2—Topical Study

Crucial Point: The Judgment on the Serpent and the Promise Regarding the Seed of the Woman

Scripture: Gen. 3:14-15

Assigned Reading: *Life-study of Genesis*, msg(s). 19-20

Supplemental Reading: *God's Eternal Intention and Satan's Counterplot*, ch. 3; *The Tree of Life*, ch. 9; *Truth Lessons, Level Two, Vol. 1*, ch. 2; *Revelations in Genesis: Seeing God's Way of Salvation in Man's Fall*, ch. 4

Questions: See the church website at

churchinnyc.org/bible-study