

Monday 6/30**Related Verses****Rom. 6:3**

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

1 Cor. 1:30

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Rom. 8:1-2

1 There is now then no condemnation to those who are in Christ Jesus.

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

1 Cor. 15:45, 47

45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

47 The first man is out of the earth, earthy; the second man is out of heaven.

2 Cor. 5:17

17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Exo. 14:13, 28

13 But Moses said to the people, Do not be afraid; stand firm, and see the salvation of Jehovah, which He will accomplish for you today; for the Egyptians whom you have seen today, you will see no more again forever.

28 And as the waters returned, they covered the chariots and the horsemen, even all the army of Pharaoh that went in after them into the sea; not even one of them was left.

Related Reading

"The believers have been baptized into Christ, even into His death. Baptism is not a form or a ritual; it signifies our identification with Christ. Through

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baptism we are immersed into Christ, taking Him as our realm, that we may be united with Him as one in His death and resurrection.

Romans 6:3, which speaks of our having been baptized into Christ, is the strongest support for the thought of the organic union in Christ, the organic union we have with Christ. We can never enjoy and experience Christ without being baptized into Christ. We were born in one person, Adam, but when we believed and were baptized, we entered into another person, Christ...By being baptized into Christ, we entered into Christ and became a part of Him...Baptism, therefore, is an extremely significant experience, for in it a transfer takes place...We have been baptized out of one realm, one sphere, into another realm, another sphere, that is, out of Adam, the first man (1 Cor. 15:45a, 47a), into Christ (1:30; Gal. 3:27), the second man (1 Cor. 15:47)...Christ is a realm, a sphere, into which we have been baptized. Now we are in Him, He is our enjoyment, and He is the very One whom we can experience. (*The Conclusion of the New Testament*, pp. 3049-3050)

We should praise the Lord that we have been baptized into Christ. Although we were born in Adam, by baptism we have been identified with Christ in His death and resurrection. Through death and resurrection Christ was transfigured from the flesh into the Spirit...Likewise, through identification with Christ in His death and resurrection, we have been transferred out of Adam into Christ. When we were baptized into Christ, we were transferred from being a part of Adam into being a part of Christ. Now we are no longer in Adam—we are absolutely in Christ.

On the one hand, we have been baptized into Christ's person; on the other hand, we have been baptized into His death. His death has separated us from the world and the satanic power of darkness and has terminated our natural life, our old nature, our self, our flesh, and even our entire history. It is significant that in Romans 6:3 Paul says that we have been baptized not into Christ's resurrection but into His

death...The fact that we are baptized into Christ and into His death indicates that Christ and His death are one. The resurrection of Christ carries the element of His effective death. Thus, when a believer is baptized into Christ, he is spontaneously baptized into the death of Christ. It is impossible to separate Christ's death from Christ Himself. The being of the resurrected Christ includes the element of His effective death. The effectiveness of Christ's death is one of the ingredients of His all-inclusive being. Therefore, to be baptized into Christ is to be baptized into His death.

There is a tremendous difference between death in Adam and the death of Christ. We loathe death in Adam...Christ's death is dear and lovable, and we may abide restfully in it. How wonderful that a believer baptized into the all-inclusive Christ is also placed into the death of Christ! In the words of a hymn written by A. B. Simpson, "It is so sweet to die with Christ" (Hymns, #482). Rest and victory are found in Christ's death.

Every candidate for baptism is a person in the process of dying. Through baptism such a person is put to death. Having been identified with Christ and His death, he is immersed in water and is buried. Through baptism he enters into the actual experience of death with Christ. (*The Conclusion of the New Testament*, pp. 3050-3051)

Further Reading: *The Conclusion of the New Testament*, msg. 299

Tuesday 7/1**Related Verses****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.

Rom. 5:17

17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Col. 2:12

12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

Rom. 5:18, 21

18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rom. 12:2

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom. 8:29

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Related Reading

Many people when reading Romans 6 always miss one phrase. They read that they have been baptized into Christ's death and that they have been buried with Him, but they miss the phrase *baptized into Christ Jesus* [v. 3]...Only those who have been baptized into Christ can be baptized into His death. Thus, to be baptized is to be immersed into Christ. Because we have been baptized into Christ, we are in Christ and are identified with Christ. Hence, when Christ died, we also died. (CWWL, 1952, vol. 1, "The Crucified Christ," p. 446)

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The Christian life is a life of baptism. On the one hand, baptism has been accomplished; on the other hand, baptism continues until we are fully transformed and conformed to the image of Christ. Hence, until this goal has been attained, we continue to live a life of baptism. This means that we are daily under the application of the death of Christ as we experience the effectiveness of His death, which is now one of the ingredients, the elements, in the all-inclusive Spirit. In our daily life we may experience the putting to death of the negative elements within us. This takes place not by doctrine or by a particular practice but by the killing element in the death of Christ included in the all-inclusive Spirit.

[In Romans 6:4] Paul introduces the thought of burial, indicating that we may experience Christ in His burial. In the natural realm death always comes before burial, but in the spiritual realm burial comes before death. When we were baptized, we were buried with Christ. When we were buried with Him, we entered into His death. We do not die directly; we enter into Christ's death through baptism.

Suppose a certain person repents and believes in the Lord Jesus. He should then be baptized into Christ. To baptize this new believer into Christ is to put him into the death of Christ. When he is baptized, he is actually buried. This burial results in death. This is what it means to be buried with Christ through baptism into His death.

Furthermore, the believers, having been resurrected as Christ was, should walk in newness of life [v. 4]...We were buried with Christ into His death, and now we have been resurrected as He was. Hence, we should walk in newness of life. This newness of life is very much related to the life-giving Spirit, who is Christ Himself in His resurrection. The way to walk in newness of life is the Spirit.

When we are immersed in the water, we enter into death, but when we come out of the water, we enter into resurrection...After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in

newness of life means to live today in the realm of resurrection and to reign in life [5:17]. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (8:29).

We all should walk in this newness of life. We must see that we have grown together with Christ in the likeness of His death, that is, in baptism, and that we will grow together with Him in the likeness of His resurrection, that is, in the newness of His resurrected life...We were buried with Him in baptism, and we are now growing with Him in His resurrection, in His divine life. We must walk according to this vision; that is, we must walk in newness of life. In our daily life and our meetings, we need to live, behave, act, work, and do everything in newness of life. (*The Conclusion of the New Testament*, pp. 3051-3053)

Further Reading: CWWL, 1952, vol. 1, "The Crucified Christ," ch. 9

Wednesday 7/2

Related Verses**Rom. 6:5-6**

5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

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. 6:14

14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

1 Cor. 2:2

2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

1 Cor. 1:23

23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,

Related Reading

Romans 6:5 reveals a crucial point of truth: the believers, having grown together with Christ in the likeness of His death, will grow together with Him also in the likeness of His resurrection. This verse includes two steps of our growth in Christ. The first step has already taken place, whereas the second step is progressive. On the one hand, we have grown together with Christ in baptism; on the other hand, we will be growing together with Him in the likeness of His resurrection, that is, in the newness of life. (*The Conclusion of the New Testament*, p. 3053)

The phrase *likeness of His death* in Romans 6:5 refers to the baptism mentioned in verse 4. Baptism is the likeness of the death of Christ. In baptism, we have grown together with Christ. The phrase grown together has presented a challenge to many translators. However, if we adhere to the meaning of the Greek word, there will be no difficulty. The Greek word translated as “grown together” is used in Luke 8:7 to speak of the thorns that grew up together with the wheat. Similarly, we have grown together with Christ. When we were baptized into Christ, in one sense we were put to death; in another sense we began to grow. This very much resembles the sowing of a seed into the earth. Apparently, the seed is sown; actually, it begins to grow. When we were placed in the water, we were like a seed planted in soil. Baptism is the best soil for spiritual growth. By being baptized into Christ we have all grown together with Christ in the likeness of His death.

Paul regards baptism as a step in our growth in life [Rom. 6:5]. In baptism we were not only buried into death, but we also began to grow. This is a fact, even

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though we cannot adequately understand it with our human mind. The important point is that to be baptized is to grow together with Christ.

The growth of Christ in the believers is a mystery, just as matters related to life are always a mystery. Baptism is a process of growth similar to the process of human growth in the mother’s womb...It is marvelous that just as in human conception fetuses grow into the likeness of their parents, in baptism the believers grow with Christ in the likeness of His death. We should not despise that moment when the believers are put into and pass through water, for at that moment they are growing with Christ in the likeness of His death. After their baptism is completed, they have grown together with Christ in the likeness of His death. Baptism is not an insignificant matter. Regardless of how formal a baptism might be, baptizing people into Jesus Christ results in a great change—the Spirit causes the growth of Christ in the baptized believer.

When we preach Christ Jesus, we have to realize that in the word we preach, there is the Spirit...When we preach the word, we must have faith that we are preaching the word of Jehovah, the word of the living God, and the word of Jesus Christ. Moreover, the word is the Spirit (John 6:63). When we preach the word to others, lead them to salvation, and baptize them into the water, the Holy Spirit will honor this baptism by causing the growth of Christ within them. When a sinner hears the gospel, believes, prays, and acknowledges salvation by recognizing that he is a saved person, we should put him into the water of baptism. Being baptized into the water is a sign indicating that he is being baptized into the processed Triune God, that is, immersed into the union with the Triune God. For him to be put into the Triune God in this way is for him to grow with Christ, the embodiment of the Triune God (Col. 2:19). Therefore, after a new convert believes in the Lord Jesus, we should baptize him immediately, believing in the effectiveness of baptism. (*The Conclusion of the New Testament*, pp. 3053-3055)

Further Reading: *CWWL*, 1972, vol. 2, “The Kingdom,” ch. 20

Thursday 7/3**Related Verses****Rom. 11:24**

24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

John 11:25

25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 1:4

4 In Him was life, and the life was the light of men.

John 5:26

26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

John 6:39

39 And this is the will of Him who sent Me, that of all which He has given Me I should lose nothing but should raise it up in the last day.

John 17:21

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.

Related Reading

Although the significance of baptism is quite meaningful, very few who are baptized today truly appreciate its significance. When we go to contact people to preach the gospel, we must have the faith that the gospel we are preaching is the living word. The living Spirit goes with us...We must exercise our faith to believe that when we open our mouth to preach the word of God, the Spirit of Christ will work along with this word. Then we follow the Lord’s instruction to baptize the new believers into the Triune God (Matt. 28:19). Through baptism, these believers

will grow together with Christ in the likeness of His death. (*The Conclusion of the New Testament*, p. 3055)

Frederic Louis Godet, a famous expositor of the New Testament, has suggested in his *Commentary on Romans* that the growth revealed in Romans 6:5 is related to the notion of grafting. He translated this verse: “For if we have become one and the same plant [with Him] through the likeness of His death, we shall be also partakers of His resurrection.” According to Godet, the word grown denotes “the organic union in virtue of which one being shares the life, growth, and phases of existence belonging to another.” Through the organic union of two trees, accomplished by grafting, the one tree partakes of the life and characteristics of the other tree. Applying this understanding to our spiritual experience, we may say that we have been grafted into the “tree” of Christ, the Son of God, as the embodiment of the processed Triune God. Having become one with Him through grafting, we now partake of the life and characteristics of Him as the all-inclusive One, and in this way we grow in Him.

In this grafting, that is, in the organic union with Christ, whatever Christ passed through has become our history...Such a grafting discharges all our negative elements, resurrects our God-created faculties, uplifts our faculties, enriches our faculties, and saturates our entire being to transform us.

Once we are thus grafted into Him, His resurrection life comes into us and removes all the negative elements within. His life becomes ours in resurrection. He uplifts the original functions given to us at creation and enriches, strengthens, and even saturates our whole being. This new life is a life of two lives grafted into one. In this union are victory, life, light, power, and all the other divine attributes...In this grafting we grow together with Him. Then in resurrection His life grows in us. The divine life is in us, supplying us. This is the Christian life.

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Apparently, grafting is a kind of cutting; actually, this cutting is a kind of growth. When a tree is cut off and grafted into another tree, in this tree that is grafted we see both the cutting and the growing, that is, its growth through being cut. This is a picture of our growth in Christ by being buried into the death of Christ through baptism...To be baptized is to be grafted into Christ. This baptism involves growth.

After a person repents and believes in the Lord Jesus, he grows with Christ first in baptism, in the likeness of His death, and then in the likeness of His resurrection, in the newness of life. As a believer experiences a proper baptism, the divine Spirit within him puts to death the old man with his worldly, sinful elements. After he comes out of the water of baptism a new person, he begins to live and walk in the newness of life, in the newness of His resurrection. Therefore, he grows daily in the likeness of His resurrection and walks in newness of life. This is certainly the wonderful experience and enjoyment of the Christ who died and resurrected. (*The Conclusion of the New Testament*, pp. 3055-3058)

Further Reading: *Life-study of Romans*, msg. 11

Friday 7/4

Related Verses

Gal. 3:27

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

Matt. 28:19

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,

Acts 8:16

16 For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.

Acts 19:5

5 And when they heard this, they were baptized into the name of the Lord Jesus.

1 Cor. 1:13, 15

13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

15 That no one may say that you were baptized into my name.

Related Reading

The book of Matthew...ends with the command to baptize people into the Triune God and with the Lord's promise that He will be with us all the days until the consummation of this age (28:19-20). These verses are profound and all-inclusive. We all must realize that we have been baptized into the Triune God...In Matthew 28:19 the Triune God is likened to the water of baptism. When we baptize people into water, this signifies that we put them into the Triune God.

Galatians 3:27...is a wonderful verse. It does not say, “baptized *in* Christ,” but, “baptized *into* Christ.” There is a great difference! We have not been baptized *in* Christ but *into* Christ...If you were baptized into Christ, you surely have put on Christ.

The same concept is expressed in Romans 6:3: “Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?” We have been baptized into Christ Jesus, and now we have Christ Jesus covering us. We have put on Christ. Is this a form or a ritual conducted according to a vain word? Absolutely not! This is a reality accomplished by the faithful word of the Lord. (*CWWL*, 1972, vol. 2, “The Kingdom,” pp. 170-171)

In Galatians 3:26 Paul tells us that we “are all sons of God through faith in Christ Jesus.” Verse 27 opens with the word *for*, which connects these verses and indicates that verse 27 gives an explanation of how we are sons of God through faith in Christ Jesus. We are sons of God because we are in Christ, and we are in Christ because we have been baptized into Christ. Verse 27 says, “For as many of you as were baptized into Christ have put on Christ.” To be baptized into Christ is the way to be in Christ. Based upon the fact

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that we have been baptized into Christ, we can say that we have put on Christ.

In verse 28 Paul continues, “There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus.” Here we see that we are one in Christ by His resurrection life and His divine nature to be the one new man, as mentioned in Ephesians 2:15. This new man is absolutely in Christ. There is no room for our natural being, our natural disposition, or our natural character. In this one new man Christ is all and in all (Col. 3:10-11).

In Romans 6:3...we see that when we were baptized into Christ Jesus, we were also baptized into the death of Christ. On the one hand, we have been baptized into Christ’s person; on the other hand, we have been baptized into Christ’s death.

According to Matthew 28:19, the believers are baptized into the name of the Triune God, into the name of the Father, Son, and Holy Spirit.

In 1 Corinthians 12:13 we see yet another aspect of baptism: “Also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free...” According to this verse, we have also been baptized into the Body.

In Ephesians 2:15-16 Paul says, “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.” In these verses we have the thought that all believers, Jews and Gentiles alike, have been reconciled to God in one Body and in Christ have been created into one new man. In Colossians 3:10-11 Paul says, “Have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” (*Life-study of Galatians*, pp. 175-176)

Further Reading: *Life-study of Galatians*, msg. 21

Related Verses**Acts 2:38**

38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

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.

1 Cor. 15:20-22, 25-28

20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

21 For since through man came death, through man also came the resurrection of the dead.

22 For just as in Adam all die, so also in Christ all will be made alive.

25 For He must reign until God puts all His enemies under His feet.

26 Death, the last enemy, is being abolished.

27 For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.

28 And when all things have been subjected to Him, then the Son Himself also will be subjected to Him who has subjected all things to Him, that God may be all in all.

Related Reading

Concerning baptism, the New Testament reveals that we have been baptized into the name of the Father, Son, and Holy Spirit (Matt. 28:19), into Christ (Gal. 3:27), into the death of Christ (Rom. 6:3), and into the Body of Christ (1 Cor. 12:13). We need to exercise our entire being in order to have a proper understanding of such a wonderful baptism...Such a baptism, a baptism into the divine name, a living person, an effective death, and a living organism, puts the believers into a position where they can experience

an organic union with Christ. (*Life-study of Galatians*, p. 177)

Whenever we are about to baptize people, we should give them a rich, living message on the meaning of baptism...We should never baptize believers in a ritualistic way, regarding baptism as a mere act of putting people into the water according to the Bible...If people hear a rich word on the meaning of baptism and have the hearing of faith, they will earnestly desire to be baptized. Then, as we baptize them, we should exercise our faith to realize that we are not only baptizing them into the water but baptizing them into a spiritual reality. As we immerse them into the water, we immerse them into the Triune God as the all-inclusive Spirit. When a person is baptized into the Triune God, he enters into an organic union, which is able to transform his whole being. By means of our organic union with the Triune God, we are one with the Triune God, and the Triune God is one with us.

To put on Christ [Gal. 3:27] is to clothe ourselves with Christ, to put on Christ as a garment. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ. Christ, the living Spirit, is the water of life. Hence, to be baptized into Christ is to be immersed into Him as the Spirit. When a person is immersed into Christ, he automatically puts on Christ as his clothing. This means that the baptized one has become one with Christ, having been immersed into Him and having become clothed with Him.

If Christ were not the life-giving Spirit, there would be no way for us to be baptized into Christ...For us to be baptized into Christ, Christ must be the pneuma, the air, the Spirit all around us...We cannot be baptized into a Christ who is only in the heavens. But we can be baptized into the Christ who is the pneuma, the Spirit. This is proved by 1 Corinthians 12:13, where we are told that in one Spirit we were baptized into one Body. The Spirit here is the all-inclusive, processed Triune God. In the Spirit, the

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processed Triune God, we have been baptized into one Body. Therefore, for us to be baptized into such a divine reality, Christ must be the life-giving Spirit. Whenever we baptize others, we should tell them that the Triune God as the processed life-giving Spirit is all around them and that they need to be baptized, immersed, into the reality of this divine person.

It is significant that at the end of chapter 3 of Galatians Paul concludes with a word about being baptized into Christ and putting on Christ...We should not be concerned with whether or not we have spoken in tongues but with whether or not we have been baptized into Christ and have put on Christ. Our concern should be that we have become one with Christ. I can testify strongly that I have been baptized into Christ and that I am wearing Him as my clothing, my covering. I have the full assurance that I am one with Him and that He is one with me. I have the divine life, I am in the divine person, and the divine person is one with me. (*Life-study of Galatians*, pp. 180-181)

Further Reading: *The Conclusion of the New Testament*, msg. 123

Lord's Day 7/6**Related Verses****Matt. 26:26-30**

26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

29 But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

30 And after singing a hymn, they went out to the Mount of Olives.

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.

Further Reading:

Further Reading: *Christ and the Cross*, Chapter 9

Hymn: #937

1 Lord, when by baptism we confess
Our oneness in Thy death,
Oh, by Thy mercy and Thy grace,
May Thou reveal its worth.

2 By baptism in Thy death we're one
And buried too with Thee:
Thus we're forever dead to sin
And from its bondage free.

3 By baptism in Thy death we're one
And buried too with Thee;
Thus to the world we bid farewell,
From Satan's slavery free.

4 We're resurrected with Thee too,
From death's great pow'r set free;
Now fruit of holiness we bear
In our new life with Thee.

5 We're baptized unto Thy dear name,
No more our own are we;
Thy steps we'd follow, for Thee live,
And e'er be one with Thee.

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

Scripture Reading and Copying: Gen. 20

Assigned Reading: *Life-study of Genesis*, msg(s). 41-42

Level 2—Topical Study

Crucial Point: The Failure of Noah as a Test to His Children, Resulting in Their Receiving Either Curse or Blessing

Scripture: Gen. 9:18-27

Assigned Reading: *Life-study of Genesis*, msg(s). 33

Supplemental Reading: *Truth Lessons, Level Four*, Vol. 2, ch.21; *Authority and Submission*, ch. 3

Questions: See the church website

at churchinnyc.org/bible-study