

Monday 9/1**Related Verses****Gal. 1:15-16**

15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Gal. 4:5-6

5 That He might redeem those under law that we might receive the sonship.

6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

Rom. 1:17

17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Rom. 8:18

18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

1 Cor. 2:10

10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

1 Pet. 1:5

5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

1 Pet. 5:1

1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

John 17:3

3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.

John 3:16

16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

The One Who Is Formed in the Believers**Related Reading**

When Saul of Tarsus, on his way to Damascus to bind those who call upon the Lord's name, was opposing Christ and persecuting the churches, Christ appeared to him. When Christ met him there, he saw Christ, was captured by the appearing of Christ, and became Paul the apostle. Years after his conversion, the apostle declared in Galatians 1:15-16 that it pleased God to reveal His Son in him. Here Paul did not say that Christ revealed Himself to him but that the Father in His pleasure revealed Christ into Paul. This revelation was not merely an outward vision but an inward seeing...This inner vision made him and qualified him to be an apostle in order that he might present the very Christ who had been revealed in him, rather than merely teaching doctrines and theology according to a certain religion. (*The Conclusion of the New Testament*, p. 3257)

[Galatians 1:11-12] reveals that Paul's gospel was not taught by man, that man was not the source of his gospel, and that he received a marvelous revelation of the gospel directly from the Lord Himself.

Here the revelation of Christ does not refer merely to a revelation received through Jesus Christ or to the revelation concerning Christ. Rather, it refers to the person of Christ, who was revealed in the apostle. Paul received the gospel through such a personal revelation. Revelation is the opening of the veil in order to show something hidden from view.

The gospel that the apostle received through the revelation of Christ is the center of God's revelation in the New Testament (Rom. 1:1, 9). Paul's gospel is a revelation of the Triune God processed to become the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14). His gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him so that we may be the Body of Christ to express Christ in a corporate way (Rom. 8:11; 12:4-5; Eph. 1:22-23). The focal point of Paul's gospel is God Himself in His Trinity becoming the processed all-inclusive Spirit to be life and everything to us for our enjoyment so that He and we may be one to express Him for eternity (Gal. 4:4, 6; 3:13-14, 26-28; 6:15).

The Son of God, as the embodiment and expression of God the Father (John 1:18; 14:9-11; Heb. 1:3), is life to us (John 10:10; 1 John 5:12; Col. 3:4). God's heart's desire is to reveal His Son in us that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (1:12; Gal. 4:5-6)...The Judaizers had bewitched the Galatians into considering that the ordinances of the law were above the Son of the living God. Hence, in the opening of this Epistle the apostle testified that he had been deeply involved and had become far advanced in the realm of Judaism, but that God had rescued him out of that course of the world, which was evil in God's eyes, by revealing His Son in him. In his experience he realized that there was no comparison between the Son of the living God and Judaism with its dead traditions handed down from his forefathers.

In 1:16 Paul emphasizes the fact that the Son of God was revealed *in* him. This indicates that God's revealing of His Son to us is in us; it is not outward but inward, not by an outward vision but by an inward seeing. It is not an objective revelation but a subjective one.

Moreover, Paul says that it *pleased* God to reveal His Son in him...Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God. (*The Conclusion of the New Testament*, pp. 3257-3259)

Further Reading: *The Conclusion of the New Testament*, msg. 324

Tuesday 9/2**Related Verses****Gal. 2:19-20**

19 For I through law have died to law that I might live to God.

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.

John 15:4-5

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

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.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

Rom. 12:4-5

4 For just as in one body we have many members, and all the members do not have the same function,

5 So we who are many are one Body in Christ, and individually members one of another.

1 Thes. 1:1

1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Related Reading

Galatians 2:20 does not speak of an exchanged life...On the one hand, Paul says, "It is no longer I who live"; on the other hand, he says, "I live." If you consider this verse as a whole, you will see that there is no thought of an exchanged life. Here what is presented is not an exchange; rather, it is a profound mystery. (*Life-study of Galatians*, pp. 81-82)

The book of Galatians reveals the basic truths of God's New Testament economy. Among these basic truths, the most basic one is found in 2:20. Because the truth of no longer I, but Christ living in me is so basic, it is also mysterious; and because it is mysterious, it has not been properly understood by Christians throughout the centuries. Therefore, we look to the Lord that He would make this basic truth clear to us.

The law requires me, a sinner, to die, and according to that requirement, Christ died for me and with me. Hence, through law we have died in Christ and with Christ. Therefore, the obligation under the law, the relationship to the law, has been terminated. To live to God means to be obligated to God in the divine life. In Christ's death our relationship with the law has been

terminated; in His resurrection we are responsible to God in the resurrection life.

We have become dead to the law so that we may live to God. As long as we still hold to any kind of law, whether the Mosaic law or our self-made law, we cannot live to God. However, when we are cut off from the law by means of the organic union with Christ, we spontaneously live to God.

To be dead to law means that we have been discharged from the law in which we were held. Romans 7:6 says, "Now we have been discharged from the law, having died to that in which we were held." Having been liberated from obligation to the law, we may now walk in newness of life (6:4). However, walking in newness of life depends upon the cutting we experience in the organic union with Christ. The more we experience the cutting, the more we live to God and walk in newness of life.

Because we have died to law, we are no longer obligated to keep the law by the striving of the flesh (Gal. 3:3). Whenever we have a certain self-made law, we always strive to keep it by the strength of the flesh, not by the Spirit.

To be living unto God is to be obligated to God in the divine life, to be responsible to God in the resurrection life. In the organic union with Christ, we experience resurrection life. In this resurrection life we are held to God spontaneously and are obligated to Him. This also depends on the organic union.

Because we have been crucified with Christ, it is no longer we who live, but Christ lives in us. We no longer live in the old man, the natural man. Rather, Christ lives in us. Then in resurrection we live in the faith of the Son of God. To live in the faith of the Son of God means to live in the organic union with the Son of God, which comes through our believing in Him.

We live to God with Christ (Rom. 6:8, 10) and through the Spirit (Gal. 5:16, 25). This is the enjoyment of the processed Triune God in our experience. This experience depends on our appreciation of the loveliness and preciousness of the Lord Jesus.

The Lord Jesus is infinitely precious, but our presentation of Him is not always adequate...If we

present Him adequately, others will be infused with His preciousness, and they will spontaneously appreciate Him. This appreciation will become their faith, which will operate in them to unite them with the Lord Jesus organically. Here in this organic union we are dead to the law and alive to God. (*Life-study of Galatians*, pp. 82, 78-80)

Further Reading: *Life-study of Galatians*, msgs. 9—10

Wednesday 9/3**Related Verses****Rom. 6:6**

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;

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.

Phil. 1:19-21

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

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

21 For to me, to live is Christ and to die is gain.

Gen. 1:26

26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 2:22-23

22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

23 And the man said, This time this is bone of my bones And flesh of my flesh; This one shall be called Woman Because out of Man this one was taken.

Rom. 5:5

5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

Related Reading

Galatians 2:20 explains how through law we have died to law. When Christ was crucified, we were included in Him according to God's economy. This is an accomplished fact. We have died in Christ through His death, but now He lives in us through His resurrection. His living in us is entirely by His being the life-giving Spirit (1 Cor. 15:45b). This point is fully developed in the following chapters of Galatians, where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live. (*Life-study of Galatians*, p. 85)

Paul concludes Galatians 2:20 by referring to the Son of God as the One "who loved me and gave Himself up for me." In writing these words, Paul was filled with appreciation of the Lord Jesus...Faith comes from such an appreciation of the Lord Jesus.

In 2 Corinthians 5:14-15 Paul says, "The love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised."...The more we appreciate Christ's constraining love, the more faith we will have. This faith...is produced by the working in us of the very Christ whom we appreciate. In our appreciation for the Lord Jesus, we will say, "Lord Jesus, I love You and I treasure You." As we speak such words to the Lord, He operates within us and becomes our faith. This faith brings about an organic union in which we and Christ are truly one.

God's economy is not that we try to keep the law in the strength of our flesh. His economy is to work Himself into us. The Triune God has become the processed God. Through incarnation Christ came in the flesh to fulfill the law and then to set it aside. Through His resurrection Christ has become the life-giving Spirit, ready to enter into us. God's New Testament economy is for the processed Triune God to be wrought into us to

become our life and our very being. If we see this, we will be able to proclaim that we have been crucified with Christ and that we live no longer. Nevertheless, Christ lives in us, and we live by the faith that is in Him and of Him. Our old person has been crucified, but the new person, the new "I," still lives. Now we live by the faith in the Son of God and of the Son of God, a faith that produces an organic union in which we and Christ are one. There is no comparison between keeping the law and such an organic union.

Galatians 2:20 is a revelation of God's economy. In His economy God's intention is for the processed Triune God to be wrought into our being to make us a new person, a new "I." The old person, the old "I," the "I" without God, is over; but the new person, the new "I," the "I" with the Triune God in it, still lives. We live with Christ and by Christ. Furthermore, we live by faith, which is the means to bring us into oneness with Him. In this organic union we are one with the Lord, for we have one life and one living with Him. When we live, He lives. He lives in us, and we live with Him.

I can testify that because I have seen this heavenly vision, nothing can move me. I am willing to give my whole life for such a vision of God's economy. The old person has been crucified with Christ, and Christ now lives in me, the new person. The life that I now live, I live in faith, the faith of the Son of God and in the Son of God, who loved me and gave Himself up for me. Here we have the mingling of the Triune God with the tripartite man. How wonderful! (*Life-study of Galatians*, pp. 87-90)

Further Reading: *Life-study of Galatians*, msg. 12

Thursday 9/4

Related Verses**Gal. 4:19**

19 My children, with whom I travail again in birth until Christ is formed in you,

Phil. 2:5

5 Let this mind be in you, which was also in Christ Jesus,

Gal. 3:1, 13

1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly portrayed crucified?

13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is every one hanging on a tree";

Phil. 2:6

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Eph. 4:13-16

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,

14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

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

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

Related Reading

Travail refers to painful labor in childbirth. In this metaphor Paul likens himself to a mother who gives birth to a child. He labored in this way to regenerate the Galatians when he first preached the gospel to them. Because they deviated from the gospel that he had preached to them, he was toiling again in travail until Christ would be formed in them. (*Life-study of Galatians*, p. 200)

Paul was in travail that Christ might be formed in the Galatians. Christ, a living person, is the focus of Paul's gospel. His preaching, which differed greatly from the teaching of the law in letters, was to bring forth Christ, the Son of the living God, in the believers. Hence, the book of Galatians is emphatically Christ-centered. Christ was crucified (3:1) to redeem us out of the curse of the law (v. 13) and rescue us out of the evil religious course of the world (1:4); and He was resurrected from the dead (v. 1) that He might live in us (2:20). We were baptized into Him, being identified with Him, and have put Him

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on, clothing ourselves with Him (3:27). Thus, we are in Him (v. 28) and have become Him (v. 29; 5:24). On the other hand, He has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19). To Him the law has conducted us (3:24), and in Him we are all sons of God (v. 26). It is in Him that we inherit God's promised blessing and enjoy the all-inclusive Spirit (v. 14). Furthermore, it is in Him that we are all one (v. 28)...We need Him to supply us with His grace in our spirit (6:18) that we may live Him.

When the Galatian believers were regenerated through Paul's preaching of the gospel to them the first time, Christ was born into them but not formed in them...To have Christ formed in us is to have Christ fully grown in us. First, Christ was born into us at the time we repented and believed in Him, then He lives in us in our Christian life (2:20), and, finally, He will be formed in us at our maturity.

[Galatians] 4:19 points out that Paul's burden was not to carry on a Christian work but was to have Christ formed in the believers. Through Paul's preaching, Christ had entered into the Galatians. But because they had been deceived, Christ had not yet grown in them and had not been formed in them. Therefore, Paul labored again, like a mother laboring in giving birth, that Christ would be formed in the believers. Paul wrote out of the burden to minister Christ into the saints. He was burdened that Christ would be established, built up, in them. Galatians tells us that Christ is revealed in us and that He lives in us. Now we see that Christ must also be formed in us.

Ministering Christ to others is not accomplished easily. It often requires suffering and struggle. Ministering Christ is much more difficult than carrying on an ordinary Christian work. If you would bear the burden, with a sincere heart, to minister Christ to others, you will discover what labor and suffering it requires. You will need to labor like a mother giving birth to a child.

The goal of our service in the church or in the ministry must be to minister Christ into others. It is not adequate simply to say that we preach the gospel, for it is possible to preach the gospel without ministering Christ to others. Our burden must be the ministering of Christ.

Once again I say that this requires labor and suffering. It demands prayer, patience, and love. According to our experience, such a ministry is a battle, a wrestling. The subtle one, the enemy of God, is active to bring in frustration or distraction...Hence, we must learn from Paul to be burdened to minister Christ and also to appeal to the saints' affection that their hearts may be touched. (*Life-study of Galatians*, pp. 200-202)

Further Reading: *Life-study of Galatians*, msg. 22

Friday 9/5**Related Verses****2 Cor. 3:18**

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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;

Rom. 1:1, 3-4

1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,

3 Concerning His Son, who came out of the seed of David according to the flesh,

4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Col. 1:27

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col. 3:4, 10-11

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Psa. 51:6

6 Behold, You delight in truth in the inward parts; And in the hidden part You would make known wisdom to me.

Related Reading

According to the context of the book of Galatians, to have Christ formed in us is to allow Him to permeate our being and saturate our inward parts. When Christ occupies our inner being in this way, He is formed in us. In order to have Christ formed in us, we need to drop everything other than Christ Himself, no matter how good these things may be...Although the law was given by God, it must be set aside so that all the ground in our being may be given over to Christ. We need to allow Him to saturate every part of our inner being. He must occupy us and saturate our mind, emotion, and will. (*The Conclusion of the New Testament*, pp. 3311-3312)

For Christ to make home in our hearts, He needs to be able to settle down within us. This is to have Christ formed in us.

To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being. The law should not have any room in our mind, emotion, or will. All the ground within us must be for Christ...We should let Christ be our thought, our decision, our love, and everything to us...Everything other than Christ must diminish, and Christ must become everything to us in our experience. To have Christ formed in us is to have Christ mingled with our whole being. In every part of our being...Christ should be mingled with us. Christ must saturate us and permeate us until He is completely blended with us; then He will be formed in us. This indicates that He desires to have a very subjective relationship with us.

Paul's word about Christ being formed in the believers implies that we are being constituted with Christ. Christ is living in us, He is being formed in us, and He is becoming our constitution. To have Christ formed in us is a living, organic matter...He intends to constitute our whole being—our mind, emotion, and will—with Himself. Eventually, our whole being will be constituted with the element of Christ. This means that

He will constitute every part of our soul so that we may have His form, His image, in every part of our being.

For Christ to be formed in us means that His element is being constituted into us...His being is becoming our being, and His constitution is becoming our constitution. This is a matter not merely of the element of Christ being within us but of having the element of Christ constituted into us. To be constituted with Christ in this way involves a process of organic transformation and formation. In this process something living—Christ with His element—is being constituted into, wrought into, our being. The New Testament reveals that Christ is deeply related to our being. This is not merely a concept, theory, or theology; it is a divine fact that we need to experience in full.

The word *formed* in Galatians 4:19 corresponds to the word *image* in 2 Corinthians 3:18...This image is a form. Christ must be formed in us so that we may express Him by being in His image. As the living One, Christ with His element is working within us organically, constituting our being with Himself so that we may have His form and express His image.

In keeping with this, Paul used the words *transformed* (2 Cor. 3:18) and *conformed* (Rom. 8:29). Christ's being formed in us depends on our being transformed into His image. If we are not transformed into His image, Christ has not been formed in us. Moreover, our being transformed into His image and His being formed in us cause us to be conformed to His image. Our being conformed to His image is the issue of His being formed in us. (*The Conclusion of the New Testament*, pp. 3312-3313)

Further Reading: *Life-study of Galatians*, msg. 23

Saturday 9/6

Related Verses

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.

Gal. 3:26-28

26 For you are all sons of God through faith in Christ Jesus.

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

28 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.

Gal. 1:1

1 Paul, an apostle (not from men nor through man but through Jesus Christ and God the Father, who raised Him from the dead),

Gal. 6:15-18

15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Related Reading

Our mind is the leading part of our soul, and as it is renewed, our will and emotion are automatically renewed. To have Christ formed in us is to have the three parts of our soul—our mind, emotion, and will—renewed. To have our mind, emotion, and will renewed is to have Christ saturate our mind, emotion, and will. To be renewed is to replace the self and the world in our mind, emotion, and will with Christ. If we are renewed in this way, Christ will be formed in us, and every part of our inner being...will bear the image of Christ.

However, most of us do not yet bear the image of Christ in our mind, emotion, and will. At times we may think noble thoughts, but frequently in our daily life our mind may express the self with the world. We may love, laugh, and weep by the self, rather than by Christ; this indicates that Christ has not been formed in our emotion. Many times when Christians speak, their speaking is full of the self and the element of the world...We can never be an expression of Christ until He saturates our entire inner being, replacing the self and the world in our soul with Himself. (*The Conclusion of the New Testament*, pp. 3313-3314)

According to Paul's usage in the New Testament, the word *form* refers to the outward expression of the inner being (Phil. 2:6)...If we are full of the self and love the world in our inner being, our outward form will be the self and the world. The choices we make in our daily living will express the self and the world...The Galatians were occupied by Judaism; thus, in their outward form they expressed Judaism. Therefore, Paul had to suffer like a mother, travailing for the Galatians until Christ would replace the self and the world in them with Himself.

For Christ to be formed in us, we need to let Him occupy every part of our soul: our mind, emotion, and will. He should occupy our thinking, our consideration, our love, our hatred, our happiness, our sorrow, and our intention. As Christ increasingly saturates our soul, eventually He will invade our body, dispensing Himself into our entire being.

Christ needs to be formed in us in order that we may be sons of full age and heirs to inherit God's promised blessing and that we may mature in the divine sonship. He matures in us for us to be heirs (Gal. 3:29) for the full enjoyment of the Triune God as our inheritance (Eph. 1:14; 1 Pet. 1:4). The Holy Spirit is the pledge of this inheritance (Eph. 1:13b-14a).

The book of Galatians reveals that God's intention is for Christ to be wrought into His chosen people that they may become sons of God. In order to be God's sons, we need to be permeated and saturated with Christ. Christ must occupy our entire being. The Galatians, however, were distracted from Christ to the law...The believers should come back to Christ, who is both the seed who fulfills God's promise to Abraham and the good land, the all-inclusive Spirit, to be our enjoyment. As believers in Christ, we need the full enjoyment of this blessing, the full enjoyment of the life-giving Spirit. We need to be saturated, possessed, and fully taken over by this Spirit.

Christ has been born in us; that is, He has been revealed in us. He is now living in us, and He will be formed in us unto maturity...May the Lord bring us into the experience and enjoyment of Christ who has been born in us, is now living in us, and will be formed in us unto maturity in order that we may be sons of full age, heirs of God's promised blessing, and may mature in the

divine sonship. (*The Conclusion of the New Testament*, pp. 3314-3315)

Further Reading: *The Conclusion of the New Testament*, msg. 330

Lord's Day 9/7

Related Verses

2 Pet. 1:1-11

1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

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

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

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

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

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

8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Further Reading:

Further Reading: *Life-study of Galatians*, msg. 23

Hymn: #499

1 Oh, what a life! Oh, what a peace!
The Christ who's all within me lives.
With Him I have been crucified;
This glorious fact to me He gives.
Now it's no longer I that live,
But Christ the Lord within me lives.

2 Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.

3 Oh, what a thought! Oh, what a boast!
Christ shall in me be magnified.
In nothing shall I be ashamed,
For He in all shall be applied.
In woe or blessing, death or life,
Through me shall Christ be testified.

4 Oh, what a prize! Oh, what a gain!
Christ is the goal toward which I press.
Nothing I treasure, nor aught desire,
But Christ of all-inclusiveness.
My hope, my glory, and my crown
Is Christ, the One of peerlessness.

Churchwide Truth Pursuit of Genesis

Level 1—Sequential Life-study Reading

Scripture Reading and Copying: Gen. 24:28-67

Assigned Reading: *Life-study of Genesis*, msg(s). 51-52

Level 2—Topical Study

Crucial Point: The Choice of Lot

Scripture: Gen. 13

Assigned Reading: *Life-study of Genesis*, msg(s). 52

Supplemental Reading: *CWWN, Set 1, Vol. 18, "Notes on Scriptural Messages (2)", Issue 38 "A Defeated Righteous Man"; CWWN, Set 2, Vol. 42, "Conferences, Messages, and Fellowship (2)", ch. 34 "How to Know God's Will"; Truth Lessons, Level Two, Vol. 2, ch. 19; Truth Lessons, Level One, Vol. 3, ch. 25*

Questions: See the church website at

churchinnyc.org/bible-study