

Christ as Our Virtues, the Peace of God, Our Secret, and the One Who Empowers Us

Monday 11/24**Related Verses****Phil. 4:5-6**

5 Let your forbearance be known to all men. The Lord is near.

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 3:8-10

8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

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

Phil. 1:3-7

3 I thank my God upon all my remembrance of you,

4 Always in my every petition on behalf of you all, making my petition with joy,

5 For your fellowship unto the furtherance of the gospel from the first day until now,

6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;

7 Even as it is right for me to think this concerning you all because you have me in your heart, since both in my bonds and in the defense and confirmation of the gospel you are all fellow partakers with me of grace.

Related Reading

In Philippians 1:21 Paul declares, "To me, to live is Christ." This statement is a testimony of Paul's inner reality. But what is the real expression of a life that lives Christ? This expression is found in the virtues listed in 4:5-9. In the same principle, in chapter 2 Paul sets forth Christ as our pattern...What will be the expression of a life that lives according to this pattern? The expression is in 4:5-9. The same is true with respect to Paul's word in

chapter 3 concerning counting all things as loss, even refuse, in order to gain Christ. What kind of expression will there be in a person's life if that one condemns philosophy, rejects culture, and renounces religion, counting them as refuse in order to gain Christ?...Again...the expression is seen in 4:5-9. (*Life-study of Philippians*, p. 222)

The first aspect of the expression of a life that lives Christ is forbearance [Phil. 4:5]...A second aspect is the absence of anxiety. In a life that lives Christ there will be forbearance but no anxiety, no worry...A life that lives Christ is calm, tranquil, peaceful, and quiet. A life of turmoil, on the contrary, is a life that lives Satan. Forbearance is the most important element of a tranquil life. Forbearance is reasonableness and consideration in dealing with others. To have forbearance is to deal with others without strictness of legal right.

Forbearance includes patience and moderation but goes beyond them. If you have forbearance, you will not argue with others, fight with them, or debate with them. You may have a great deal to say, but you will have patience and moderation in dealing with others and will not say anything in response to provocation or irritation.

Suppose a group of sisters live together. The most precious sister will be the one who is the most forbearing. When difficulties arise, she will be calm and quiet. Even if others offend her, she will not retaliate. Sisters who lack forbearance, however, may easily react when they are offended...A proper Christian life is a life of calm. To live such a life means that we do not argue with people or fight with them.

Forbearance is versus selfish ambition and vainglory, two negative things mentioned by Paul. Forbearance is also opposed to murmurings and reasonings...Whenever we have selfish ambition, vainglory, murmurings, and reasonings, there is no calm, no tranquillity, no forbearance.

If we live Christ, we will not argue with others. We will know what is the right time to speak even a calm word. Even a calm statement made at the wrong time can contribute to an argument...If someone is angry with you, it is best not to say anything. Exercise forbearance and

wait for the right time to utter a calm word. It is especially important for married brothers and sisters to practice this. If your husband or wife is argumentative, be careful about the way you speak. It may be wise not even to call on the Lord aloud. Such a calling may stir up trouble. Instead of speaking outwardly, calm yourself, call on the Lord inwardly, and wait until the situation is tranquil before you say anything.

As an elderly person, I have passed through a great many experiences in human life. Under the sovereign hand of the Lord, I have been in a great many different circumstances. I have known poverty, and I have known what it is to have my needs supplied. I can testify that in all the circumstances of human life, anxiety is present. Anxiety is a word that can sum up human life. The totality of human life is anxiety.

Paul speaks of anxiety in 4:6 because he realized that it is the totality of man's life. Paul also realized that forbearance is the totality of a proper Christian life...Thus, to live Christ is to have forbearance without anxiety. (*Life-study of Philippians*, pp. 223-224, 513)

Further Reading: *Life-study of Philippians*, msgs. 27, 61

Tuesday 11/25**Related Verses****Phil. 1:21**

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

Phil. 4:5

5 Let your forbearance be known to all men. The Lord is near.

2 Cor. 12:7-9

7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

8 Concerning this I entreated the Lord three times that it might depart from me.

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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2 Cor. 6:1

1 And working together with Him, we also entreat you not to receive the grace of God in vain;

2 Cor. 10:1

1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,

Isa. 11:2

2 And the Spirit of Jehovah will rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and the fear of Jehovah.

Related Reading

In his *Word Studies* Wuest points out that the Greek word rendered “forbearance” not only means satisfied with less than our due but also means sweet reasonableness. The word includes self-control, patience, moderation, kindness, and gentleness. Furthermore, according to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues. This means that if we fail to exercise forbearance, we fail to exercise any Christian virtue...If by the grace of Christ [a brother] is satisfied with less than his due and exercises forbearance toward his wife, not criticizing her or condemning her, he will show in his forbearance an all-inclusive Christian virtue. His forbearance will include patience, humility, self-control, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things. (*Life-study of Philippians*, pp. 479-480)

The reason we sometimes behave in an unseemly manner is that we lack forbearance. Negative attitudes and unkind words also come from a shortage of forbearance. When we fail to love, it is because we have no forbearance. Likewise, we may be intolerant because we lack forbearance. Even talkativeness may result from having no forbearance...If we do not show forbearance toward the members of our family, there will be no peace in our family life. Peace comes out of forbearance.

Paul realized that forbearance is an all-inclusive virtue. This is the reason he says, “Let your forbearance be known to all men” [Phil. 4:5]. This forbearance is actually Christ Himself. In 1:21 Paul says, “To me, to

live is Christ.” Since Christ is forbearance, for Paul to live was forbearance. Paul’s earnest expectation was that Christ would be magnified in him, whether through life or through death. For Paul to magnify Christ was for him to make known his forbearance. Thus, for Christ to be magnified in us is equal to making our forbearance known to all men. The reason for this is that forbearance is Christ experienced by us in a practical way. We may speak of living Christ and testify that for us, to live is Christ. However, day by day in our life at home, what we need is forbearance. If we have forbearance, then in our experience we truly have Christ.

The key to being a good husband or wife is forbearance. To repeat, forbearance includes much more than gentleness or humility. As an all-inclusive Christian virtue, forbearance is Christ Himself. In both the family life and in the church life, we need to live Christ by living a life of forbearance.

The more we consider the significance of forbearance, the more we can appreciate why Paul spoke of it in 4:5. Our failures and defeats in the Christian life come because we are short of forbearance. All the saints, young and old alike, have a tendency to neglect forbearance. If we would live Christ, we must be satisfied with less than our due. We should not make exacting demands on others.

The Lord Jesus lived a life of forbearance when He was on earth. In one sense, He was very strict, but in another sense, He was very tolerant. For example, although He prayed a great deal, He did not make demands of His disciples concerning prayer or condemn them because they did not pray enough.

Immediately after speaking about forbearance, Paul goes on to say, “The Lord is near.”...According to experience...I would say that this word refers to the Lord’s presence with us today. It also strengthens Paul’s exhortation that we make our forbearance known to all men. Because the Lord is near, we have no excuse for not making known our forbearance. Often we fail to exercise forbearance because we forget that the Lord is near. We do not even remember that He is actually within us...Because we do not realize that the Lord is near, we do not exercise forbearance. (*Life-study of Philippians*, pp. 480-481)

Further Reading: *Life-study of Philippians*, msg. 56

Wednesday 11/26

Related Verses**Phil. 1:19-20**

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.

Isa. 50:4-5

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

5 The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.

Col. 1:28

28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Prov. 25:15

15 By forbearance a ruler may be persuaded, And a soft tongue can break the bone.

2 Chron. 1:10

10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

Exo. 33:14

14 And He said, My presence shall go with you, and I will give you rest.

Related Reading

The Greek word for *forbearance*...means “reasonable, considerate, suitable, and fitting.” A forbearing person is one who always fits in, one whose behavior is always suitable.

Certain saints are good, but they do not fit in. They may move from place to place, but no matter where they may go, they are not happy. The reason these saints do

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not fit in is that they are not forbearing. A forbearing person is one who always fits in, whose behavior is always suitable, no matter what the circumstances or environment may be. (*Life-study of Philippians*, pp. 489-490)

Forbearance also includes peacefulness, mildness, and gentleness. If you are reasonable, considerate, and able to fit in, you will no doubt be gentle, kind, mild, and peaceful. You will also be meek and moderate, full of compassion for others...The opposite of forbearance is being just in a very exacting way. A person who lacks forbearance will be exacting and demanding of others. But to be forbearing means that we are satisfied with less than our due...For example, a certain thing may be ours, but we do not claim it according to strict, legal right. This is forbearance.

The life of the Lord Jesus is the best illustration of forbearance. Consider how He spoke to those two disciples on the way to Emmaus. Luke 24:15 says that while these disciples “were talking and discussing, Jesus Himself drew near and went with them.” The Lord Jesus said to them, “What are these words which you are exchanging with one another while you are walking?” And “they stood still, looking sad” (v. 17). With a rebuking tone, one of the disciples answered, “Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?” (v. 18). Appearing not to know anything, the Lord asked, “What things?” (v. 19). Then they proceeded to tell Him about Jesus the Nazarene, One they described as a “Prophet powerful in work and word before God and all the people.” They went on to say that the chief priests and the rulers delivered Him up to the sentence of death and crucified Him. How forbearing the Lord was to listen to the disciples speak things that He knew much better than they did! After walking quite a distance, “they drew near to the village where they were going, and He acted as though He would go farther” (v. 28). However, “they constrained Him...And He went in to stay with them” (v. 29). The Lord even sat down to dine with them. When He took bread, blessed it, broke it, and gave it to them, “their eyes were opened, and they recognized Him” (v. 31). In all of this we see the Lord’s forbearance.

Besides the Lord Jesus, no human being has ever practiced a life of such forbearance. If you study the biographies of famous people, you will see that not one was truly a person of forbearance. However, if you read the four Gospels, you will see that the human living of the Lord Jesus was full of forbearance.

Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. The best word to sum up the totality of Christ’s human virtues is *forbearance*. To make known our forbearance is to live a life that expresses Christ; it is to express the Christ by whom we live. Such a life is Christ Himself as the totality of all human virtues.

In Philippians 4:5 Paul...says, “The Lord is near.”...He is with us. When we live Him, taking Him as our pattern and counting all things as loss in order to gain Him, we sense that He is present with us. He is near both in space and in time. With respect to space, He is near to us, ready to help; with regard to time, He is at hand, coming soon. Since the Lord is near, what need is there for us to be troubled and stirred up? (*Life-study of Philippians*, pp. 490-492, 224-225)

Further Reading: *Life-study of Philippians*, msgs. 57—58

Thursday 11/27

Related Verses

Phil. 4:6-7

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Isa. 9:6

6 For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isa. 30:15

15 For thus says the Lord Jehovah, the Holy One of Israel, In returning and rest you will be saved; In quietness and in trust will be your strength; But you were not willing,

John 14:27

27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 16:33

33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.

Luke 7:50

50 But He said to the woman, Your faith has saved you. Go in peace.

Rom. 3:17

17 And the way of peace they have not known.

Rom. 5:1

1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

Rom. 8:6

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 15:13

13 Now the God of hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.

Rom. 16:20

20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Related Reading

In Philippians 4:6 Paul speaks of prayer, petition, and thanksgiving. Prayer is general and includes the essence of worship and fellowship; petition is special and is related to particular needs...Daily we need to have a time to contact the Lord, to have fellowship with Him, and to worship Him. During the course of our fellowship, we may have particular requests. Thus, we not only pray in a general way but make petitions to the Lord in a particular way.

Both our prayer and petition should be accompanied by thanksgiving to the Lord. Recently, I once again learned the lesson of being thankful to the Lord. When I asked the Lord to restore my health, I was rebuked by Him for not thanking Him for the measure of health I

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still had. Whenever we are ill, we need to say, “Lord, I thank You that I am still healthy to a certain degree. Lord, I am ill, but I am not so ill that I cannot minister Christ to the saints. But, Lord, You know that I am not altogether healthy. Therefore, I ask You to improve my health and make me fully healthy again.” We all need to learn to petition the Lord in this way. (*Life-study of Philippians*, pp. 529-530)

In Philippians 4:6 Paul...says, “In nothing be anxious.”...Anxiety undermines the living of Christ. Instead of being anxious, in everything by prayer and petition with thanksgiving, we should make our requests known to God. Then the peace of God will guard our hearts and thoughts in Christ Jesus (v. 7). The peace of God saves us from worry and anxiety...Being free from anxiety is for the purpose of keeping us calm and tranquil.

In verse 6...the words *in everything* refer to the many different things that happen to us day by day. Under the Lord’s blessing, many positive things happen, and we hear good news. However, we also experience negative things and hear bad news. Nevertheless, in everything by prayer and petition with thanksgiving, we should make our requests known to God.

It may seem easy to understand Paul’s word, “Let your requests be made known to God.”...I have spent considerable time studying the phrase *to God*. It may also be rendered “before God” or “in the presence of God.” The Greek preposition is *pros*, often translated “with” (John 1:1; Mark 9:19; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes motion toward, in the sense of a living union and communion, implying fellowship...We should let our requests be made known to God in such a fellowship, in such a union and communion. This requires that we pray to contact God.

Even if we do not have specific needs, we still need a time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, we enjoy communion with Him and practice the organic union with Him.

The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts

and thoughts in Christ Jesus (Phil. 4:7). The peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer. This peace is the counterpoise to troubles and the antidote to anxiety (John 16:33)...The God of peace patrols, or stands guard, before our hearts and thoughts in Christ.

If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God. We need to have [the] realization with a full assurance...[that our] circumstances come from God’s assignment...[Then we] will be able to worship the Lord for His arrangement. (*Life-study of Philippians*, pp. 225-227, 516)

Further Reading: *Life-study of Philippians*, msgs. 60, 62; *CWWL, 1994–1997*, vol. 3, “The Organic Aspect of God’s Salvation,” ch. 4

Friday 11/28

Related Verses**Phil. 4:8-9**

8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

1 Tim. 3:8, 11

8 Deacons must similarly be grave, not double-tongued, not addicted to much wine, not greedy for base gain;

11 Women similarly must be grave, not slanderers, temperate, faithful in all things.

Titus 2:2

2 Exhort older men to be temperate, grave, of a sober mind, healthy in faith, in love, in endurance;

Rom. 9:21

21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Matt. 5:8, 16

8 Blessed are the pure in heart, for they shall see God.

16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

Hosea 14:7

7 Those who sit under his shade will return; They will revive like grain And will bud like the vine; His renown will be like the wine of Lebanon.

Related Reading

[In Philippians 4:8 Paul gives us] six governing aspects of a life that lives Christ...The first governing aspect of a life that lives Christ is “what things are true.” The word *true* here means “truthful ethically,” not merely true in matter of fact. In the expression of a life that lives Christ, there can be no falsehood, no lying. Everything we do or say must be truthful...A life that is the expression of Christ is a truthful one.

The second aspect is “what things are dignified.” The Greek word rendered “dignified” means “venerable, worthy of reverence, noble, grave” (1 Tim. 3:8, 11; Titus 2:2), implying the idea of dignity, which inspires and invites reverence. A life that lives Christ will be dignified, noble, grave, solid, weighty, and honorable. (*Life-study of Philippians*, pp. 229-230)

We should not think that only older people should be weighty...Even a young brother in junior high school should have dignity, for he has God within him...To have dignity is not to act important; it is to live God...We are a vessel containing Christ. If we live Him, we will have true dignity.

In Philippians 4:8 Paul also speaks of “what things are righteous.” This refers to what is right (not just) before God and man.

The word *pure* in the expression *what things are pure* means “single in intention and action, without any mixture.” To be pure in this way is to have no pretense. Purity is also a governing aspect of the life that lives Christ.

Another governing aspect of such a life is “what things are lovely.” The word *lovely* means “lovable, agreeable, endearing.”

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Next Paul goes on to mention “what things are well spoken of.” This means what things are of good repute, attractive, winning, and gracious. The Greek word means “sounding well.”

If we live Christ, we will surely have a life that is an expression of all these aspects. In our living there will be no falsehood, looseness, or lightness. Instead, our living will be dignified, pure, right, lovely, and well spoken of. Of the many, many Christian virtues, Paul selected these six as governing aspects.

All human virtues were created by God...Our human virtues are a vessel made to contain the divine virtues, just as a glove is made in the image of a hand to contain the hand. The Bible reveals that the image of God is Christ (Col. 1:15; 2 Cor. 4:4)...To say that man was made in the image of God means that he was made according to the form of Christ...Man was designed by God to bear the pattern of Christ. When Christ comes into a person, that person becomes a vessel containing Christ.

Toward the end of Philippians 4:8 Paul changes his expression and says, “If there is any virtue and if any praise.” The Greek word for *virtue* here means “excellence,” that is, ethical energy exhibited in vigorous action. *Praise* refers to things worthy of praise, as the companion of virtue.

Virtue and praise are not two additional aspects but values of the six aspects already mentioned. *Virtue* is a general term rather than a specific aspect. There is virtue in truthfulness, dignity, purity, loveliness, rightness, and being well spoken of. The principle is the same with praise: there is something worthy of praise in all these six aspects of the Christian life.

How excellent is the expression of the life that lives Christ!...In each of these excellent aspects there is some virtue and something worthy of praise. We should “take account of these things”; that is, we should think on them, ponder them, consider them. (*Life-study of Philippians*, pp. 230-233)

Further Reading: *Life-study of Philippians*, msg. 28; *CWWL*, 1989, vol. 3, “The Experience and Growth in Life,” chs. 14—15, 28

Saturday 11/29

Related Verses

Phil. 4:11-13

11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

13 I am able to do all things in Him who empowers me.

Col. 3:12-17

12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.

14 And over all these things put on love, which is the uniting bond of perfectness.

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Related Reading

In teaching people to do things, even insignificant things, we mainly teach them the secret. This is true, for example, in teaching someone the art of barbecuing meat. If a person does not learn the secret of barbecuing, he may ruin the meat...Likewise, we may not know the secret of sufficiency in Christ found in Philippians 4. We may talk a great deal about the book of Philippians but not know the secret of experiencing Christ. To change the figure of speech, because we do not have the key, we cannot open the door to the experience of Christ...On the one hand, Paul says, “I have learned the secret” (v. 12); on the other hand, he testifies, “I am able to do all things in Him who empowers me” (v. 13).

The phrase *to be content* [in verse 11]...should not be connected with *I am*, for the words *I am* are related to the expression *in whatever circumstances*. Rather, *to be content* should be connected to *I have learned*. Paul had learned to be content in all circumstances. (*Life-study of Philippians*, pp. 239-240)

The words *I have learned the secret* [in Philippians 4:12] are an interpretation of the Greek word that means “I have been initiated.” The metaphor here refers to a person's being initiated into a secret society with instruction in its rudimentary principles. Paul had not only learned a secret; he had been initiated and had learned certain basic principles.

Among the Greeks there were a number of secret societies. Anyone who was to become a member of such a society had to learn the rudimentary principles of that society...By using this metaphor, Paul was saying that a church, which is rather mysterious, has certain basic principles. After Paul was converted to Christ, he was in a sense initiated into the church life. This means that he was instructed in the secret of how to enjoy Christ, how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and also how to have the church life.

Although the church, the Body of Christ, is somewhat mysterious, the church definitely is not a secret society. On the contrary, the church is a bright city set on a hill. Furthermore, the church is open to all who are willing to come. But because the church has a mysterious aspect, there is the need of a spiritual initiation in order to learn the principles of the church life.

The basic principles of the church life are altogether different from the basic principles of the world. We may know all the rudimentary principles of the world and yet not know anything of the church life. Thus, when we are saved and come into the church, the Body of Christ, we need to be initiated by learning certain basic principles. The secret of the Body is to take Christ as our life, to live Christ, to pursue Christ, to gain Christ, to magnify Christ, and to express Christ. These are the basic principles of the church, the Body of Christ. As one who

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had been initiated into the Body, Paul had learned the secret.

Many Christians today have not been initiated into the church life in such a way. Although they have been converted to Christ, have been baptized, and have joined a denomination, they have not been initiated into the Body of Christ. They have not learned how to take Christ as life, how to live Christ, how to take Christ as their pattern, and how to count all religious, cultural, and philosophical things as refuse in order to gain Christ. In contrast to Paul, they have not learned the secret of experiencing Christ. Paul had been initiated both into the proper Christian life and into the proper church life. (*Life-study of Philippians*, pp. 240-241)

Further Reading: *Life-study of Philippians*, msg. 59; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 13

Further Reading:

Further Reading: *Life-study of Philippians*, msg(s). 57-58

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

Scripture Reading and Copying: Gen. 30:25-43

Assigned Reading: *Life-study of Genesis*, msg(s). 71-72

Level 2—Topical Study

Crucial Point: God's Test to Abraham: The Offering Up of Isaac

Scripture: Gen. 22

Assigned Reading: *Life-study of Genesis*, msg(s). 57-58

Supplemental Reading: *The God of Abraham, Isaac, and Jacob*, ch. 6; *Conclusion of the New Testament*, msg. 42; *Truth Lessons, Level Three, Vol. 1*, ch. 7; *Revelations in Genesis: Seeing God's Calling in the Experiences of Abraham, Isaac, and Jacob*, ch. 13

Study Questions: See the church website at churchinnyc.org/bible-study

Lord's Day 11/30**Related Verses****Rom. 10:8-13**

8 But what does it say? "The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,

9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;

10 For with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation.

11 For the Scripture says, "Everyone who believes on Him shall not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

13 For "whoever calls upon the name of the Lord shall be saved."

Luke 24:15-19, 28-31

15 And while they were talking and discussing, Jesus Himself drew near and went with them.

16 But their eyes were kept from recognizing Him.

17 And He said to them, What are these words which you are exchanging with one another while you are walking? And they stood still, looking sad.

18 And one of them, Cleopas by name, answered and said to Him, Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?

19 And He said to them, What things? And they said to Him, The things concerning Jesus the Nazarene, who was a Prophet powerful in work and word before God and all the people;

28 And they drew near to the village where they were going, and He acted as though He would go farther.

29 And they constrained Him, saying, Stay with us, because it is near evening and the day is already gone by. And He went in to stay with them.

30 And as He reclined at table with them, He took the loaf and blessed it, and having broken it, He began handing it to them.

31 And their eyes were opened, and they recognized Him; and He disappeared from them.

Hymn: #564

1 I have learned the wondrous secret
Of abiding in the Lord;
I have tasted life's pure fountain,
I am drinking of His word;
I have found the strength and sweetness
Of abiding 'neath the blood;
I have lost myself in Jesus,
I am sinking into God.

I'm abiding in the Lord
And confiding in His word;
I am hiding in the bosom of His love.
Yes, abiding in the Lord
And confiding in His word,
I am hiding in the bosom of His love.

2 I am crucified with Jesus,
And He lives and dwells with me;
I have ceased from all my struggling,
'Tis no longer I, but He.
All my will is yielding to Him,
And His Spirit reigns within;
And His precious blood each moment
Keeps me cleansed and free from sin.

3 All my sicknesses I bring Him,
And He bears them all away;
All my fears and griefs I tell Him,
All my cares from day to day,
All my strength I draw from Jesus,
By His breath I live and move;
E'en His very mind He gives me,
And His faith, and life, and love.

4 For my words I take His wisdom,
For my works His Spirit's power;
For my ways His ceaseless presence
Guards and guides me every hour.
Of my heart, He is the portion,
Of my joy the boundless spring;
Savior, Sanctifier, Healer,
Glorious Lord, and coming King.