

Knowing and Taking Christ as Our Pattern**Monday 12/1****Related Verses****Phil. 2:1-8 (3-8)**

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

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

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

4 Not regarding each his own virtues, but each the virtues of others also.

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

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

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Phil. 3:21

21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Acts 8:33

33 In His humiliation His judgment was taken away. Who shall declare His generation? For His life is taken away from the earth."

Related Reading

In Philippians 1 the central point is to magnify Christ, to live Christ (vv. 20-21). In chapter 2 it is to take Christ as our pattern, our model. This pattern is the standard of our salvation (v. 12). Verses 5 through 16 reveal that the word of life works out the pattern by the operating God in order to apply salvation to our daily living. In this way we enjoy Christ and live Him, taking Him as our pattern. (*The Conclusion of the New Testament*, p. 3489)

[In Philippians 2:6] the Greek word rendered "existing" denotes existing from the beginning. It implies

the Lord's eternal preexistence. The word *form* refers to the expression, not the fashion, of God's being (Heb. 1:3). It is identified with the essence and nature of God's person and thus expresses His essence and nature. This refers to Christ's deity.

Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained [Phil. 2:6]. Rather, He laid aside the form of God, not the nature of God, and emptied Himself, taking the form of a slave. (*Life-study of Philippians*, p. 86)

Philippians 2:7 goes on to say that Christ "emptied Himself, taking the form of a slave, becoming in the likeness of men." When Christ emptied Himself, He laid aside what He possessed—the form of God. The word *form* in verse 7 is the same word as used for the form of God in verse 6. In His incarnation the Lord did not alter His divine nature; He changed only His outward expression from the form of God, the highest form, to that of a slave, the lowest form. This was not a change of essence; it was a change of state. The word *becoming* indicates entering into a new state.

The form of God implies the inward reality of Christ's deity; *the likeness of men* denotes the outward appearance of His humanity. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly.

Verse 8 continues, "And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross." When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man. The word *fashion* implies the outward guise, the semblance. What Christ looked like in His humanity was found by men to be in fashion as a man.

First, He emptied Himself by putting aside the form, the outward expression, of His deity and becoming in the likeness of men. Then He humbled Himself by becoming obedient even unto death. Christ was God with the expression of God. Although He was equal with God, He put aside this equality and emptied Himself by taking the likeness of men. This indicates that He became a man through incarnation. Then, being found in the appearance

of a man, He humbled Himself. This means that when He was a man, He did not insist on anything. Rather, He humbled Himself to the point of dying on the cross. This is Christ as our pattern.

Christ's self-humbling manifested His self-emptying. The death of the cross was the climax of Christ's humiliation. To the Jews this was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed upon malefactors and slaves (Matt. 27:16-17, 20-23). Hence, it was a shameful thing (Heb. 12:2).

The Lord's humiliation involves seven steps: emptying Himself, taking the form of a slave, becoming in the likeness of men, humbling Himself, becoming obedient, being obedient even unto death, and being obedient unto the death of the cross. (*Life-study of Philippians*, pp. 86-88)

Further Reading: *Life-study of Philippians*, msg. 10

Tuesday 12/2**Related Verses****Phil. 2:12-13**

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

13 For it is God who operates in you both the willing and the working for His good pleasure.

Acts 2:32-33

32 This Jesus God has raised up, of which we all are witnesses.

33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 5:31

31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

1 Cor. 15:24-28

24 Then the end, when He delivers up the kingdom to His God and Father, once He has abolished all rule and all authority and power.

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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

Now we must go on to ask where is this Christ who is our pattern. Is He in heaven, or is He in us? Philippians 2:9 says clearly that God has highly exalted Christ. Thus, there can be no doubt that as our pattern Christ is in heaven. He has been exalted to the highest peak in the universe, where God is. This is related to the objective aspect of the pattern. However, if Christ were only in the third heaven objectively, how could we take Him as our pattern today? How could we, who are on earth, follow One who has been exalted and who is now in heaven? It would be impossible. In order for us to take Christ as our pattern, this pattern must be subjective. (*Life-study of Philippians*, p. 83)

How is it possible for us to work out our own salvation [Phil. 2:12]? If we could work out our salvation, would that not make salvation a matter of our own works?...Since salvation is not of works but of grace, what does Paul mean by telling us to work out our salvation?

The key to understanding Paul's word is to know the meaning of salvation in this verse. Salvation here is not salvation from the lake of fire. Rather, it refers to what Paul has already said about salvation earlier in this Epistle. The words *so then* in verse 12 indicate that what Paul says in this verse is a consequence of what has gone before. Working out our salvation is the result of taking Christ as our pattern, as seen in the preceding verses. As our pattern, Christ is our salvation. However, this salvation needs to be worked out by us.

In order for this to be accomplished in our experience, the pattern must be subjective to us as well

as objective. If it were only objective, it could not be the salvation worked out by us. The salvation here is not the salvation we receive; it is the salvation we work out. The salvation we receive is the salvation from God's condemnation and from the lake of fire. There is no need for us to work out that kind of salvation. The salvation here in Philippians is salvation of another kind, or of a different degree...The salvation in 2:12 is actually a living person. This person is the very Christ whom we live, experience, and enjoy. A pattern that is only objective could not be our salvation in this way. The fact that salvation is a living person and that this person is our pattern indicates that the pattern is subjective as well as objective.

Another reason for saying that the pattern is subjective as well as objective is related to the fact that the book of Philippians is a book on the experience of Christ. Anything that is a matter of spiritual experience must be subjective. Based upon this principle and upon the context of the book of Philippians as a whole, Christ as the pattern is not only objective but also subjective and experiential.

Furthermore, following his word about working out our salvation, Paul goes on to say, "For it is God who operates in you both the willing and the working for His good pleasure" (2:13). The word *for* at the beginning of verse 13 indicates that God's operating in us is related to our working out our own salvation with fear and trembling. God operates in us both the willing and the working for His good pleasure. Surely the working in verse 13 refers to the working out in verse 12. We may confess that we are not able to work out our own salvation. Yes, in ourselves we are not able. But God, the One operating in us, is able. Since He is operating in us both the willing and the working, we can work out our own salvation. Paul's word about God operating in us is a further indication that the pattern is subjective as well as objective...When we cooperate with God's operation in us, we take Christ as our pattern. (*Life-study of Philippians*, pp. 84-86)

Further Reading: *Life-study of Philippians*, msg. 10

Wednesday 12/3

Related Verses**Col. 3:3-4**

3 For you died, and your life is hidden with Christ in God.

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

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.

Phil. 3:10

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

Eph. 1:19-22

19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

1 Cor. 2:12, 16

12 But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God;

16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.

Related Reading

The pattern presented in [Philippians 2:5-8] is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity.

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He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way. (*Life-study of Philippians*, p. 88)

Christ is not only an outward pattern for us; He is also the life within us. As this inner life, He would have us experience Him and thereby live a crucified life. In this crucified life there is no room for rivalry, vainglory, or self-exaltation. On the contrary, there is self-emptying and self-humbling. Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. Then we also will empty ourselves and humble ourselves.

Only the crucified life can live such a pattern. If we still do things out of rivalry and vainglory or are still ambitious to be leaders, we are not living a crucified life. We are not emptying ourselves or humbling ourselves. However, we have a life within us that truly is a self-emptying and self-humbling life. This life never grasps at something as a treasure. Instead, it is always willing to lay aside position and title.

When the pattern in Philippians 2 becomes our inward life, the pattern becomes our salvation. Then we are saved from rivalry and vainglory. If the Philippians were not willing to live according to this pattern, they could not make Paul's joy full. He would still be troubled by their rivalry and vainglory. But if they were willing to live the crucified life, a life that always empties itself and humbles itself, not grasping anything as a treasure, they would have the genuine experience of Christ. Their experience of Christ as such a pattern and inward life would make the apostle extremely happy. (*The Conclusion of the New Testament*, p. 3492)

Living a crucified life shows that toward the apostles we have encouragement in Christ, consolation of love, fellowship of spirit, and tenderheartedness and compassion...Paul was not concerned with how he was treated by others. His concern was whether or not the

believers would take Christ as their pattern and live a crucified life. (*Life-study of Philippians*, p. 89)

In Philippians 2:3-4 Paul says, "Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves; not regarding each his own virtues, but each the virtues of others also." In verse 5 Paul goes on to say, "Let this mind be in you, which was also in Christ Jesus." This verse indicates that the mind that was in Christ Jesus should be in us. *This* in verse 5 refers to *considering* in verse 3 and *regarding* in verse 4. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to this extent, that is, in His tender, inward feeling and in His thinking. (*The Conclusion of the New Testament*, pp. 3489-3490)

Further Reading: *The Conclusion of the New Testament*, msg. 347

Thursday 12/4

Related Verses**Phil. 2:6**

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

John 14:28

28 You have heard that I said to you, I am going away and I am coming to you. If you loved Me, you would rejoice because I am going to the Father, for the Father is greater than I.

Jude 11

11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

Rom. 1:5, 9

5 Through whom we have received grace and apostleship unto the obedience of faith among all the Gentiles on behalf of His name,

9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

Rom. 16:18, 26

18 For such men do not serve our Lord Christ, but their own stomach, and through smooth words and flattering speech deceive the hearts of the simple.

26 But has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith;

Matt. 4:10

10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."

Matt. 20:28

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

Acts 6:2

2 And the twelve called the multitude of the disciples to them and said, It is not fitting for us to forsake the word of God and serve tables.

Related Reading

The Word of God tells us that the Lord Jesus and the Father are one [John 10:30]. In the beginning was the Word, just as in the beginning there was God. The Word was God, and this Word created the heavens and earth. With God in the beginning there was glory. It was an inapproachable glory, the glory of the Son. The Father and the Son are equal, equipotent, coexisting, and existing simultaneously. But there is a difference in person between the Father and the Son. It is not a distinction in intrinsic nature but in arrangement in the Godhead. The Bible says that the Lord did not consider being equal with God a treasure to be grasped (Phil 2:6)...The Lord's equality with God is not something that He assumed by force. It is not an assertion or a usurpation because the Lord had the image of God in the first place. (*CWWN*, vol. 47, "Authority and Submission," p. 141)

Philippians 2:5-7 forms one section, while verses 8-11 form another section. The first section is on Christ emptying Himself. The second section is on Christ humbling Himself. The Lord lowered Himself twice, first in emptying Himself in His deity, and then in humbling

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Himself in His humanity. When the Lord came down to earth, He emptied Himself of the glory, power, position, and image in His deity. As a result of His emptying, those without revelation did not recognize Him and would not acknowledge Him as God, considering Him merely as an ordinary man. In the Godhead the Lord voluntarily chose to be the Son, submitting Himself to the authority of the Father. Hence, He said that the Father was greater than He (John 14:28). The Son's position was a voluntary choice of our Lord. In the Godhead there is full harmony. In the Godhead there is equality, yet it is happily arranged that the Father should be the Head and that the Son should submit. The Father became the representation of authority, and the Son became the representation of submission.

The Lord's submission is not a simple matter. The Lord's submission is more difficult than His creation of the heavens and the earth. In order to submit He had to empty Himself of all the glory, power, position, and image in His deity. He also had to take on the form of a slave. Only then could He receive the qualification of submission. Hence, submission is something created by the Son of God.

When the Lord came down to earth, He dropped authority on the one hand and picked up submission on the other hand. He set His heart to become a slave, to be restricted in time and space as a man. But this is not all. The Lord humbled Himself, becoming obedient. The obedience in the Godhead is the most wonderful thing in the whole universe. He became obedient unto death, even the death of the cross, a painful and shameful death. In the end, God exalted Him to the highest.

Because the Lord created submission, the Father became the Head to Christ in the Godhead. Both authority and submission were established by God...With Christ there is the principle of submission. Those who accept submission are accepting the principle of Christ. Hence, those who are filled with Christ will be filled with submission.

Today many ask, "Why do I have to submit?" They also ask, "Why do I have to submit to you? I am a brother, and you are a brother." Actually, men do not have a right to say such things...Christ represents submission, a perfect submission, just as God's authority

is perfect authority. Today some think they know authority, but they do not know submission. (*CWWN*, vol. 47, "Authority and Submission," pp. 141-143)

Further Reading: *CWWN*, vol. 47, "Authority and Submission," ch. 5

Friday 12/5**Related Verses****Heb. 5:7-9**

7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,
8 Even though He was a Son, learned obedience from the things which He suffered.
9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

Heb. 12:7, 10, 28

7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?
10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

Rom. 1:5

5 Through whom we have received grace and apostleship unto the obedience of faith among all the Gentiles on behalf of His name,

Rom. 4:11

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, that he might be the father of all those in uncircumcision who believe, that righteousness might be accounted to them also,

Titus 3:1

1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready unto every good work,

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;

Related Reading

Concerning His deity, the Lord was equal with God. But His being the Lord was something given to Him by God. Being made the Lord is something that happened after He emptied Himself in His deity. The deity of the Lord Jesus is something that is based on what He is. Being God is His original position. But His attainment of the position of Lord is based on what He has done. When He laid aside His divine form to fully maintain the principle of submission and subsequently ascended to the heavens, God accorded to Him the position of Lord. Based on Himself, He is God. Based on His attainment, He is Lord. (*CWWN*, vol. 47, "Authority and Submission," p. 143)

This portion in Philippians 2 [vv. 5-11] is very difficult to explain and very controversial. But it is also a most divine passage...It seems as if there was a conference in the Godhead in the beginning in which a plan was made to create the universe. In this plan the divine persons of the Godhead agreed with each other and came to the understanding that the Father would be the representation of authority. But if there was only authority without submission, authority could not be established, because authority is not something isolated. Hence, there must be submission in the universe. Two kinds of creatures were created in the universe. The first kind was the angels—spirits. The second kind was man—souls. God's foreknowledge foresaw the rebellion of the angels and the failure of man. God's authority cannot be built upon the angels or upon the descendants of Adam. In the Godhead there was a harmonious decision that authority would be established first within the Godhead. From that time on, there was a distinction in operation of the Father and the Son. One day the Son willingly emptied Himself to become a created man as the representation of submission to authority...It was man who sinned and rebelled. Therefore, only through the submission of a man could God's authority be established. This is why the Lord had to come to the

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earth to become a man and to be the same as a creature in every way.

The birth of the Lord is the coming forth of God. He did not retain His authority by being God. Rather, He took up human restrictions by becoming a man, even the restriction of a slave. This was a very risky matter for the Lord. Once the Lord stepped out from the form of God, there was a possibility that He could not return as a man. If He had not been submissive, He could have reclaimed the divine form of His deity only in His position as the Son. However, the principle of submission would have been broken forever. When the Lord stepped out, there were only two ways for Him to return. One was to be a proper man, absolutely and unreservedly submitting with no trace of rebellion, being obedient step by step, and letting God bring Him back and set Him up as Lord. If being a slave had been too difficult for Him, if weakness and the limitations of the flesh had been too much for Him, and if submission had been beyond Him, the only other way to return would have been for Him to force His way back by using the authority and glory of His deity. But our Lord rejected this way, a way which He was not meant to take. He set His heart to subject Himself to the way of submission even unto death. Since He emptied Himself, He could no longer refill Himself. He did not vacillate in His mind...Before He returned, He completed His course of being obedient unto death in the position of a man. (*CWWN*, vol. 47, "Authority and Submission," pp. 143-144)

Further Reading: *CWWN*, vol. 47, "Authority and Submission," ch. 5

Saturday 12/6

Related Verses**Phil. 2:9-11**

9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Deut. 5:31-33

31 But you, stand here by Me that I may speak to you the whole commandment, and the statutes and the judgments, which you will teach them to do in the land which I am giving them to possess.

32 Keep them therefore so that you may do them, even as Jehovah your God has commanded you; you shall not turn aside to the right or to the left.

33 You shall walk in all the way that Jehovah your God has commanded you, so that you may live and that it may go well with you and that you may extend your days in the land which you will possess.

Deut. 6:1-6

1 Now this is the commandment, the statutes and the judgments, which Jehovah your God has commanded me to teach you, that you may do them in the land into which you are crossing over to possess;

2 That you may fear Jehovah your God and keep all His statutes and His commandments, which I am commanding you, you and your son and your grandson, all the days of your life; and that your days may be extended.

3 Therefore hear, O Israel, and be certain to do it, that it may go well with you and that you may be greatly increased, in a land flowing with milk and honey, even as Jehovah, the God of your fathers, promised you.

4 Hear, O Israel, Jehovah is our God; Jehovah is one.

5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might.

6 And these words, which I command you today, shall be upon your heart;

Related Reading

[The Lord Jesus] was able to return because He accomplished a perfect and pure submission. Suffering upon suffering was piled on Him, but He remained absolutely submissive. There was not the slightest reaction or rebellion. Therefore, God exalted Him and ushered Him back as Lord in the Godhead. This was not just a refilling of what had been emptied but the ushering of a man into the Godhead by the Father. The Son became Jesus (the man) and was received back into the Godhead. Now we know the preciousness of the name of Jesus. In the whole universe there is no one like Him. When the Lord declared "It is done" on the cross, He did not mean that just salvation had been secured but that

everything that He said had been done. For this, He obtained a name that is above every name. At the name of Jesus every knee should bow and every tongue should openly confess that Jesus Christ is Lord. From that time forward, He was not only God but Lord as well. His lordship speaks of His relationship with God...His being the Christ speaks of His relationship with the church. (*CWWN*, vol. 47, "Authority and Submission," pp. 144-145)

When the Lord came forth from God, He did not intend to return by His deity. Rather, He intended to return through His exaltation as a man. This is how God maintains His principle of submission...We should submit to authority completely. This is a great matter. The Lord Jesus' return to heaven was through His being a man and being submissive in the form of a man. As a result He was exalted by God...In the whole Bible there is hardly any passage as mysterious as this one [Phil. 2:5-11]. The Lord bade farewell to His divine form. He did not return in just His divine form, because He had put on the flesh. In Him there was no trace of disobedience; consequently, He was exalted by God in His humanity. He stepped forth to give up His glory. He returned to reclaim His glory. All of this was accomplished by God. We need to have the mind in us which was in Christ Jesus...Whoever knows this principle [of submission] will realize that no sin is uglier than rebellion and that nothing is more important than submission. Only when we see the principle of submission can we serve God. God's principle can be maintained only by submitting in the way that the Lord submitted. Once there is rebellion, we are in the principle of Satan.

The Lord's obedience was learned through suffering [Heb. 5:8]...True submission is found when there is still obedience in spite of suffering. A man's usefulness is not in whether he has suffered, but in whether he has learned obedience in suffering. Only those who are obedient to God are useful. If the heart is not softened, the suffering will not go away. Our way is the way of manifold sufferings. A man who yearns after ease and enjoyment is of no use. We must all learn to be obedient in sufferings. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings.

Knowing and Taking Christ as Our Pattern**Lord's Day 12/7****Related Verses****Matt. 7:21-29**

21 Not every one who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

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

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

24 Every one therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock.

25 And the rain descended, and the rivers came, and the winds blew, and they beat against that house; and it did not fall, for it was founded on the rock.

26 And every one who hears these words of Mine and does not do them shall be likened to a foolish man who built his house upon the sand.

27 And the rain descended, and the rivers came, and the winds blew, and they dashed against that house; and it fell, and its fall was great.

28 And when Jesus finished these words, the crowds were astounded at His teaching,

29 For He taught them as One having authority and not like their scribes.

Further Reading:

Further Reading: *Conclusion of the New Testament*, msg. 347

Hymn: #656

1 "Consider Him," let Christ thy pattern be,
And know that He hath apprehended thee
To share His very life, His pow'r divine,
And in the likeness of thy Lord to shine.

2 "Consider Him"; so shalt thou, day by day,
Seek out the lowliest place, and therein stay,
Content to pass away, a thing of nought,
That glory to the Father's name be brought.

3 Shrink not, O child of God, but fearless go
Down into death with Jesus; thou shalt know
The power of an endless life begin,
With glorious liberty from self and sin.

4 "Consider Him," and thus thy life shall be
Filled with self-sacrifice and purity;
God will work out in thee the pattern true,
And Christ's example ever keep in view.

5 "Consider Him," and as you run the race,
Keep ever upward looking in His face;
And thus transformed, illumined thou shalt be,
And Christ's own image shall be seen in thee.

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

Scripture Reading and Copying: Gen. 31:1-16

Assigned Reading: *Life-study of Genesis*, msg(s). 73-74

Level 2—Topical Study

Crucial Point: The Practical Living of God's People in Oneness with Him for the Accomplishing of His Eternal Purpose Seen Through the Marriage of Isaac
Scripture: Gen. 24

Assigned Reading: *Life-study of Genesis*, msg(s). 60-61
Supplemental Reading: *The God of Abraham, Isaac, and Jacob*, chs. 7-8; *CWWN, Set 3, Vol. 56, "The Open Door & The Present Testimony"*, Issue 37; *Truth Lessons, Level Two, Vol. 2*, ch. 22; *Truth Lessons, Level Three, Vol. 1*, ch. 8; *Revelations in Genesis: Seeing God's Calling in the Experiences of Abraham, Isaac, and Jacob*, ch. 14

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