

Monday 1/26**Related Verses****Hos. 11:4**

4 I drew them with cords of a man, With bands of love;
And I was to them like those Who lift off the yoke on
their jaws; And I gently caused them to eat.

John 21:15-17

15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

1 Thes. 2:7,11

7 But we were gentle in your midst, as a nursing mother would cherish her own children.

11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying,

Ezek. 34:15-16

15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy - I will feed them with judgment.

Acts 20:28

28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Related Reading

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs

and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 447)

After we beget new believers and baptize them, they become our little children. Now we must be like mothers to nourish and cherish them. To nourish is to feed, and to cherish is to nurture with tender love and foster with tender care. The most effective way for a mother to cherish her babe is for her to hold him in her bosom. When the mother does this, the little one is warmly cherished and comforted. Many times when a little one cries, he is "praying" to his mother, asking her to cherish him. When she picks him up and puts him in her bosom, he will soon stop crying because he has been fostered with tender care. When we go to the home meetings to take care of the newly baptized ones, we need to have the realization that we are going to nourish and cherish them. This way of taking care of the home meetings is very effective. The new ones will feel cherished, comforted, and warmed up. They will lose any feeling of loneliness.

Paul told the Thessalonians, "We were gentle in your midst, as a nursing mother would cherish her own children" (1 Thes. 2:7). Paul likened himself to a nursing mother in his care for the new believers. We need to preach the gospel and take care of the newly baptized ones in the organic way, not in the old way...I hope that we can study these matters in small groups. This will revolutionize our way of preaching the gospel. We must preach the gospel in the organic way to beget sinners as children of God, making them the regenerated members of the Body of Christ. Following this we must exercise to cherish the new ones in their homes week by week. Within the first month after they are baptized, it is good to visit them ten times. After one month of this cherishing, the new ones will become settled and established. In the past we were short in caring for the new ones after we baptized them. As a result, many of the new ones disappeared after a few months. This was not Paul's way. Paul cherished the people whom he had begotten through the gospel. In addition to being like a

nursing mother, Paul was also like an exhorting father to the new believers (v. 11).

To cherish and nourish the newly baptized ones is to feed the lambs (John 21:15-17). In the Gospel of John we are charged...to bear fruit and to feed the lambs. To bear fruit is our daily duty. Abiding in the Lord is the condition for us to bear fruit. If we do not abide in the Lord, we cannot bear fruit. To feed the lambs, we need to love the Lord. To bear fruit is a matter of abiding, and to feed the lambs is a matter of loving. In John 21:15-17 the Lord asked Peter three times if he loved Him. When Peter told the Lord that he did love Him, the Lord told Peter to feed His lambs, shepherd His sheep, and feed His sheep. We have to abide in the Lord that we may bear fruit, and we have to love the Lord that we may have a heart to take care of His flock. The shepherd of a flock does not labor according to whether or not he feels like it. He does his duty to shepherd the flock and to feed the lambs day by day. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 321-322)

Further Reading: CWWL, 1994-1997, vol. 2, "The God-men," ch. 2

Tuesday 1/27**Related Verses****1 Pet. 5:2-4**

2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

3 Nor as lording it over your allotments but by becoming patterns of the flock.

4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Isa. 40:11

11 He will feed His flock as a Shepherd; In His arm He will gather the lambs; In His bosom He will carry them. He will lead those who are nursing the young.

1 Pet. 2:2

2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

Eph. 4:11,12,16

11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of 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

After the believers are regenerated and receive God as their eternal life, they still need to receive the shepherding in God's life. In His organic salvation God the Father of the Divine Trinity first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd that we may grow and exist in His life for eternity.

Shepherding includes feeding, as the nursing mother feeds the baby for the baby to grow, as mentioned in 1 Peter 2:2. In this way the Lord commissioned Peter to feed His lambs and shepherd His flock on His behalf (John 21:15-17). He also raised up those such as Peter to be His deputy shepherds to feed His lambs and shepherd His flock (Eph. 4:11...). (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 396)

Nothing is as demanding as shepherding, not even gospel preaching. Just as in child raising, everything related to shepherding is not up to us; it is up to the new ones. We cannot say that we have no time or that it is not convenient.

The way of Christianity is to hire a pastor to shepherd a church. This is not what we mean by shepherding. Some may argue that shepherding is a gift that not every brother or sister has. However, no one would say that raising children is a gift that some have and others do not. Every parent, regardless of how smart or foolish he is, has a talent for raising children...By our spiritual birth every member in the church has the gift of shepherding. To say that we do not have the gift of shepherding is to annul our spiritual birth.

Shepherding according to God

In order to be the proper, normal members of the church in the Lord's recovery, we need to build up a daily life of the gospel, and we need to go to the Lord for Him to show us who should be under the care of our shepherding.

We must learn how to listen to others in order to realize their true need and real situation. This requires us to stop our own thought, concept, feeling, and speaking while we are shepherding them.

We must also learn not to say too much when we visit people. This is the hardest lesson to learn in shepherding. The longer we wait to say something, the better it is. Someone may ask, "If we should not say anything, why should we contact anyone?" The secret is simply to contact them without saying much. If we speak too much, we will be like the friends of Job.

Because we all assume that we know so much, it is hard to say, "I don't know."...Strictly speaking, we do not know much, and what we do know, we do not know thoroughly. We should not contact people in order to teach them. We ourselves have a greater need of teaching. We should go to the saints and to the churches to learn of them...The secret to contacting people is not to say much but to let them say something.

We also should never argue with people, regardless of whether they are right or wrong. Every conversation is a temptation to adjust others, convince them, or "sell" our good opinions and concepts...If we do, it will not help them.

We must never pass on vain knowledge to people. People may ask us about many matters, but we must learn to exercise our spirit to discern the purpose of the questions...People often like to gain knowledge, asking about the elders, the brothers and sisters, and many other matters. We must learn to be wise, not be involved with questionings, and not pass on vain knowledge. This also is a difficult lesson for us all. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 609, 611-613)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 2

Wednesday 1/28

Related Verses**1 Cor. 12:23-25**

23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,

24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

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

1 Thes. 2:11

11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying,

2 Cor. 1:3-4

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort;

4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.

Rom. 1:11-12

11 For I long to see you that I may impart to you some spiritual gift so that you may be established;

12 That is, that I with you may be encouraged among you through the faith which is in one another, both yours and mine.

Related Reading

Most importantly, we must learn to minister life to others. In order to do this, we ourselves must have life...Therefore, we must learn the lessons of life. Then we will know how to minister to others. In fact, if we have life, there is no need to purposely minister life to others. Life will already be ministered to them.

We should not try to wrongly impress people that we have the way to do things, that we are smart, or that we know everything. Rather, we should simply help people to put their trust in the Lord and depend on Him for

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everything. To this end, we should bring with us a spirit and atmosphere of prayer to help others to come into a prayer life. We need to create an atmosphere so that whatever happens to people, they will pray, look to the Lord, and rely on Him for His presence and clear leading.

A weaker one may require our patience to contact him again and again. This kind of continual, patient contact will shepherd people. This takes time, but there is nothing else we can do. The church grows through shepherding...It is impossible for only the leading brothers in a church to take care of the shepherding. Everyone must pick up the burden to take care of others. This requires our patience. (CWWL, 1973–1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” pp. 613-615)

We must learn to trust and rely upon the ones who are under our care. This is to have a proper fellowship. In one sense, we are the parents nourishing our children, but in another sense, we are all brothers and sisters. Therefore, we should show others that not only do they rely on us, but we also rely on them. This mutual reliance creates much profit. It causes others to be open to us, trust us, and have confidence in us. This is to “open our veins for the blood to circulate.” All the members must be open to one another. Then the circulation will do its proper work. We have seen that some of the ones who are under our care do not open to us, regardless of how much time we spend with them. This means that they have no confidence in us. We need to behave in a way to build up a mutual confidence; this will cause them to open to us. This requires us to depend on them, rely on them, and show them that we need their help.

We should never give anyone under our care the sense that we are forcing them to do anything. We must all learn the attributes of God. From the beginning, God never forced people. Rather, He gave them a free choice...Not to force or coerce people is contrary to our natural concept. In shepherding, however, we should stay away from every kind of forcing, coercing, and convincing.

Whatever we fellowship with the dear ones must be according to our own experience. Paul told the

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Thessalonians, “Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying” (1 Thes. 2:11). No doubt, Paul testified many things to the saints, but a great part of his testimony must have been his own experiences. We need personal experiences to be able to testify to the younger ones. In the proper sense, whatever we render to them as a help should be from our own testimony. How much we can testify in this way depends on how much we have experienced. We must have a certain amount of experience of all of the foregoing detailed items. The more we pick up the burden to shepherd others, the more things we will need to learn. (CWWL, 1973–1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” pp. 615-616)

Further Reading: CWWL, 1973–1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” ch. 8

Thursday 1/29

Related VersesJohn 10:11, 16

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

16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

1 Pet. 2:25

25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Col. 1:27-29

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,

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

29 For which also I labor, struggling according to His operation which operates in me in power.

Acts 20:28

28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Rev. 7:16-17

16 They will not hunger any more, neither will they thirst any more, neither will the sun beat upon them, nor any heat;

17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Related Reading

The Gospel of John tells us not only that the Lord is the life (11:25; 14:6) but also that the Lord is the good Shepherd who came that we might have life and have it abundantly (10:10-11).

Furthermore, the Gospel of John tells us that the Lord as the good Shepherd would lay down His life to form the Jewish believers and the Gentile believers into one flock under the shepherding of Himself as the one Shepherd (10:14-16).

As the Chief Shepherd (1 Pet. 5:4) and the great Shepherd of God's flock (Heb. 13:20), He will shepherd us for eternity as the Lamb of God and guide us to springs of waters of life for us to have eternal satisfaction, without thirst or hunger (Rev. 7:16-17). By this He accomplishes a great part of God's organic salvation.

We all were regenerated and are under the shepherding of the Lord as the good Shepherd. Thus, we partake of God's life and are nourished and grow unto maturity in it (Eph. 4:13b; Col. 1:28), manifesting the function of God's life in us for the accomplishment of God's eternal economy and the achievement of God's eternal purpose. (CWWL, 1994–1997, vol. 3, “The Organic Aspect of God's Salvation,” pp. 397-398)

In John 10:16 the Lord said, “I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.” This means that Christ was the Shepherd

flocking the divided Jewish and Gentile sheep together to be one flock...The proper shepherding work is to flock people together.

Christ is the Chief Shepherd, shepherding His flock through the elders of the churches (1 Pet. 5:4). All the elders are subordinate shepherds. Christ as the Head is the Chief Shepherd...When we shepherd, it should be Christ shepherding through us...All the elders have to learn to shepherd the churches not by themselves in the old creation but by Christ as the shepherding Chief in resurrection.

Christ is the great Shepherd through whom God, based upon His redeeming blood of the eternal covenant, perfects the sheep of God, the churches, in every good work for the doing of His will, doing in us that which is well pleasing in His sight (Heb. 13:20-21).

Christ shepherds the sheep led astray and returned to Him, overseeing their inward condition as the Overseer of their souls (1 Pet. 2:25). This should be a part of His inward comforting of the believers.

When the Lord's shepherding goes deeper in us, it reaches our soul to take care of our inward condition for the doing of the will of God in us. Christ as the Shepherd of our soul oversees the inward situation of our soul, which is composed of our mind, emotion, and will. We need Him to perfect our mind, adjust our emotion, and correct our will.

Christ became the Spirit of reality as the second Comforter (John 14:16-17a; 15:26). The first Comforter was Christ in the flesh, and the second Comforter is Christ as the life-giving Spirit, the Spirit of reality.

Christ comforts us inwardly to constitute the divine organism, the incorporation of the processed and consummated Triune God with His regenerated and transformed elect (14:17b-20). As the second Comforter, Christ is the Spirit of reality who comes not only to be with us but also to be in us, the redeemed ones of God (v. 17). Then the Son in whom we believe is in the Father and we are in Him and He is in us (v. 20). These four ins show the Triune God incorporated with His redeemed and transformed people to be one entity. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 106-107)

Shepherding according to God

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 6

Friday 1/30

Related Verses

Heb. 13:20-21

20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

1 Pet. 5:4

4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Matt. 24:45-47

45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

46 Blessed is that slave whom his master, when he comes, will find so doing.

47 Truly I say to you that he will set him over all his possessions.

Matt. 25:21

21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

1 Thes. 5:14

14 And we exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all.

Gal. 6:1-2

1 Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.

2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

Related Reading

Shepherding works. We should not desire to be giant speakers to make a name for ourselves. People may be attracted to come to listen to us, but who will take care of

them afterward? The way of having large gospel campaigns does not work...We may have big gospel meetings with many people, but eventually not many of them are added to the church. Also, we should not use famous or well-known people to testify in our meetings. This will not save people to be added to the church...The way that can save people effectively must be by small vital groups, and everyone in this small vital group must be a shepherd. After a short time the church will be revived. No other way is more prevailing than this shepherding way. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 451)

For the shepherding of the saints, there must be the healthy teaching in the vital groups. In 1 Timothy 3:2 Paul says that an elder should be apt to teach. Teaching here is similar to parents' teaching their children. An elder must be apt to render this kind of home teaching to the members of a local church.

I hope that we would pray, "Lord, I want to be revived. From today I want to be a shepherd. I want to go to feed people, to shepherd people, and to flock people together." In John 10 and 21 the Lord used three words concerning shepherding: *feed*, *shepherd*, and *flock*. He said, "Feed My lambs," and, "Shepherd My sheep" (21:15-16). He also said, "I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd" (10:16). The other sheep are the Gentile believers who would be joined together with the Jewish believers to be one flock. The Lord used the word *flock* here as a noun. I also like to use it as a verb. We should learn to feed, to shepherd, and to flock together. All the churches have to learn how to flock together so that they can be blent together. In the atmosphere of flocking, people are subdued, convinced, nourished, and stirred up by the Lord. All the nearby churches should be flocked together for the saints to be shepherded and stirred up. The elders and co-workers should take the lead to practice this.

In view of the eternal economy of God, there is the tendency through the whole writing of John to have the church of God issuing in the Body of Christ for the accomplishment of God's eternal economy. Its judicial section qualifies and positions the believers to carry out

its organic section by the divine life of the processed and consummated Triune God. But today most Christians are just lingering in its judicial section and are satisfied with it, paying very little attention to its organic section and missing the critical point of the fulfillment of the eternal economy of God. The critical need of the Lord's recovery today is not to be held back by the satisfaction of the judicial section but to press forward to carry out the organic section so that there may be the possibility of accomplishing the eternal economy of God.

The only way for us to take is the way in the Lord's recovery...We must rise up to seek after the Lord so that we can be the overcomers to bring forth the building up of the Body of Christ. Then the Lord will have a way to consummate this age and to bring in His kingdom to celebrate His wedding day for His pleasure and satisfaction. Eventually, this will consummate His eternal goal, the New Jerusalem in the new heaven and new earth. (CWWL, 1994–1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 451-453)

Further Reading: CWWL, 1994–1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

Saturday 1/31

Related Verses

1 Pet. 5:1-4

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:

2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

3 Nor as lording it over your allotments but by becoming patterns of the flock.

4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

2 Pet. 1:3-7, 10-11

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.

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.

Related Reading

Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (1 Pet. 2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God's flock according to God. *According to God* means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness...We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds.

If we want to enjoy life and minister life to others, we must shepherd them. The real ministering of life is shepherding by visiting and contacting people. (CWWL, 1994–1997, vol. 5, "The Vital Groups," pp. 114-115)

You may say that you have seen the Body, but you may not have anything practical. If you have truly seen the Body, you will be concerned for the weaker ones.

In the church life we need to take care of the little ones, the weaker ones, and the uncomely ones. We must

not have any rank; the strong ones should not form themselves into a special class of their own...The elders should regard themselves as little brothers. This is the reason we never use the term elder as a title or speak of Elder So-and-so. In like manner, we should not have the concept of so-called leading sisters. Yes, we have leading ones both in reality and in practicality, but we should not have titles or the consciousness of position...There is a great need for shepherding. Do not expect that everyone in the church life will be a spiritual giant. On the contrary, the proper church life is a big family that includes grandparents, young ones, weak ones, and even sick ones. When all the saints are cared for, we shall have a beautiful church life.

The main responsibility of elders...is shepherding. In 1 Peter 5: 1 Peter refers to himself as a fellow elder. Peter was an elder in one locality, whereas some of those addressed in his Epistle were elders in other localities. The term *fellow elder* is very meaningful. It implies that although the elders are in different localities, they should work together with one another as fellow elders. We are shepherding one flock, not many flocks, because the Lord Jesus has just one flock...The elders in all the churches are the fellow elders, and the Lord Jesus is the head Shepherd. Shepherding is the main function of the elders.

According to Ephesians 4, the shepherds and the teachers are one category. This indicates that anyone who would be a shepherd must also be a teacher. Likewise, a good teacher is also a shepherd...Just as a mother shepherds her children by feeding them and caring for them, so we also need to shepherd God's children. For example, some need help in knowing the church ground. In order for them to be clear about the ground of the church, someone needs to shepherd them by teaching them. Who will do this work? We all must rise up to do it. No matter how many elders we may have, they are not sufficient to fill the gap. For the shepherding, there is the need for all the brothers and sisters to function. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," pp. 28-31)

Further Reading: CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," ch. 4

Lord's Day 2/1**Related Verses****John 10:9-17**

9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.

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

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

12 He who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them.

13 He flees because he is a hireling and it does not matter to him concerning the sheep.

14 I am the good Shepherd, and I know My own, and My own know Me,

15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

17 For this reason the Father loves Me, because I lay down My life that I may take it again.

Further Reading:

Further Reading: *CWWL, 1973–1974*, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” ch. 8

Hymn: #1221

1 Jesus, our wonderful Shepherd
Brought us right out of the fold
Into His pasture so plenteous,
Into His riches untold.

Glorious church life,
Feasting from such a rich store!
Here where we're dwelling in oneness
God commands life evermore.

2 In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

3 Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.

4 Dwell we here on a high mountain,
Wet with the morning-fresh dew,
Slaking our thirst at the fountain,
Water so living and new.

5 Christ is our rest and enjoyment,
Here we have nothing to fear;
Here all the sheep dwell securely,
Kept by His presence so dear.

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

Scripture Reading and Copying: Gen. 37:12-36

Assigned Reading: *Life-study of Genesis*, msg(s). 89-90

Level 2—Topical Study

Crucial Point: Building an Altar and Pouring Out a Drink
Offering and Oil at Bethel to El-Bethel

Scripture: Gen. 35:6-15

Assigned Reading: *Life-study of Genesis*, msg(s). 79-89

Supplemental Reading: N/A

Study Questions: See the church website at

churchinnyc.org/bible-study