

Entering through the Narrow Gate and Walking on the Constricted Way That Leads to Life, the Ever-blessed Condition of the Kingdom**Monday 3/30****Related Verses****Matt. 7:13-14**

13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

John 14:6

6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Acts 24:14, 16

14 But I confess this to you, that according to the Way, which they call a sect, so I serve the God of our fathers, believing all the things that are written in the Law and in the Prophets;

16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Acts 20:19-20, 31

19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;
20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house,
31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Col. 1:28-29

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.

Related Reading

The Lord impressed me, “Tell the saints who love Me and who want to be vital something about the narrow gate and the constricted way.” To be vital should not be a miracle. Trees do not grow in a miraculous way...Their growth [is] according to the principles of life. God ordained these principles.

We are being trained in the God-ordained way revealed in the Bible. The God-ordained way is to have a living and a working that are always narrowed and constricted...In the spiritual field there is no broad way. The way in the spiritual field is always constricted. On this way our freedom is always restricted. (*CWWL, 1993*, vol. 2, “The Training and the Practice of the Vital Groups,” p. 372)

In the spiritual realm we...need the trimming. A miracle is not mentioned in John 15 concerning the bearing of fruit, but trimming is strongly referred to by the Lord. Are you going to bring forth fruit? You need to be trimmed, pruned (v. 2). To be trimmed is to be constricted.

The fruit of life does not come by means of a miracle. We need to see that the more we are constricted, the more we are regulated. The more we are regulated, the more we are healthy...A sick tree cannot bear fruit...God’s ordination is for living things, such as the trees, to grow vitally. We Christians should also be growing vitally...We need to be healthy and normal. We should not expect to get many persons saved. We should always be prepared to bear one remaining fruit a year. We should pray, “Lord, give me one fruit per year, remaining fruit, healthy fruit, fruit that is healthy just as I am.” We might think that the apostle Paul would bring thousands to the Lord, but we can see in Paul’s history that this was not the case. In Colossians 1:28-29 Paul says that he labored to announce Christ, admonishing every man and teaching every man in all wisdom that he might present every man full-grown in Christ...The “every man” work could never be a miracle. Paul was the biggest gift, so we may think he would do everything miraculously. But the Bible tells us that Paul was not able to do that many miracles...He was one who labored all the time.

In Acts 20 we see that he was with the saints in Ephesus for three years. He said that he served the Lord and admonished each one of the saints with tears (vv. 19, 31). Tears indicate much hardship and difficulty. He said that he admonished the saints “night and day” (v. 31). He taught publicly in the meetings and from house to house (v. 20). He taught publicly, but his work was

much more in the “every man” way. He was not just giving lectures. Paul tutored each one of the saints.

The environment in the church life narrows us down and restricts us...Do not expect to do a big work and to become a great person. Just live normally, commonly, always entering through the narrow gate and walking on the constricted way. Then be assured that you will bear remaining fruit each year. Also, many saints will be helped by you to pass through the narrow gate and walk on the constricted way.

I have been working for the Lord for over sixty years. Nearly every day I am learning to enter through the narrow gate and to walk on the constricted way. I want to be constricted. I do not want to maintain a career of man to achieve man’s enterprise. Instead, I want to bear the testimony of Jesus Christ to carry out God’s economy. We should live a normal, common Christian life, seeking after the Lord and pursuing Him all the time. Always exercise to enter through the narrow gate and to walk on the constricted way. (*CWWL, 1993*, vol. 2, “The Training and the Practice of the Vital Groups,” pp. 372-373, 376)

Further Reading: *CWWL, 1993*, vol. 2, “The Training and the Practice of the Vital Groups,” ch. 13

Tuesday 3/31**Related Verses****Gen. 2:9**

9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Rev. 22:1-2

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

John 10:10b

10b ; I have come that they may have life and may have it abundantly.

Entering through the Narrow Gate and Walking on the Constricted Way That Leads to Life, the Ever-blessed Condition of the Kingdom**Matt. 4:4**

4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

Jer. 15:16

16 Your words were found and I ate them, And Your word became to me The gladness and joy of my heart, For I am called by Your name, O Jehovah, God of hosts.

Mark 12:30

30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

S.S. 1:4

4 Draw me; we will run after you - The king has brought me into his chambers - We will be glad and rejoice in you; We will extol your love more than wine. Rightly do they love you.

Gal. 6:7-8

7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

8 For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

Related Reading

If we read the Bible carefully, we will discover that throughout the Bible we have two lines—the line of the tree of life and the line of the tree of knowledge...These two lines began at the book of Genesis and continue through the subsequent books of the Bible until they reach their destination...The destination of the line of life will be the New Jerusalem, where the tree of life appears once again. The river of the water of life is also found in the New Jerusalem, for it flows throughout the entire city. Thus, the New Jerusalem, a city of living water, is the ultimate consummation of the line of the tree of life. The line of knowledge will conclude with the lake of fire, a vivid contrast to the city of New Jerusalem. The city is a city of living water; the lake is a lake of burning fire. (*Life-study of Genesis*, pp. 181-182)

As redeemed people we are surely on the right line, the line of life. However, it is possible that our walk and

our work—that is, the way we live and work for God—might be on the wrong line...The Bible firstly warns people to stay away from the line of knowledge and remain on or return to the line of life. Once we are saved, we are eternally saved, and our salvation is eternally secure. Nevertheless, the Bible warns us concerning our daily walk and our work for the Lord. In Galatians Paul warns us to walk in the Spirit (5:16) and to sow to the Spirit (6:7-8). Otherwise, everything we do will be consumed by fire. In 1 Corinthians 3 Paul cautions us, the builders of the churches, to be careful to build with the proper materials. If we build the church with gold, silver, and precious stones, this work will continue unto the New Jerusalem, because the New Jerusalem is a city built with gold, pearl, and precious stones. On the other hand, Paul warns us that the wood, grass, and stubble are only useful for burning (1 Cor. 3:12-15)...Thus, we must be careful about ourselves, our walk, and our work. We ourselves must stay on the right line, and our daily walk and work must also be on the right line. Then we and our work will enter the New Jerusalem. (*Life-study of Genesis*, pp. 182-183)

We will enjoy the Divine Trinity to the fullest in eternity (Rev. 22:1-5)...In this enjoyment we will have God and the Lamb [the redeeming God in His trinity] as the temple for our dwelling (21:22-23).

The throne of God and of the Lamb is for the divine administration. It is also the source of our divine, eternal enjoyment because the river with the tree of life comes out of the throne [22:1, 3]. We will drink the river of water of life [the Spirit] proceeding out of the throne (v. 1). We will also eat the tree of life [the life-giving Son] growing on the two sides of the river, yielding fruit each month (v. 2). The life-giving Son yields fruit each month for our life supply. Thus, we have the redeeming God as our dwelling place, the throne as the source of our enjoyment, the Spirit as our drink, and the life-giving Son as our food.

The Triune God...is our dwelling place, our drink, our food, and our light. To maintain life, we need a dwelling place, drink, food, and light. As long as we have these four necessities, we can have a proper living...All of these are the Triune God. The Triune God is our dwelling place, the Son is our food, the Spirit is our drink, and the redeeming God is our light. This describes

the coming life in eternity, which we will enjoy to the fullest. (*CWWL*, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 387-389)

Further Reading: *CWWL*, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13

Wednesday 4/1**Related Verses****Rev. 3:7-8**

7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

John 14:23

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

John 15:11-12

11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

12 This is My commandment, that you love one another even as I have loved you.

1 John 4:7-8

7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

8 He who does not love has not known God, because God is love.

Rev. 2:4

4 But I have one thing against you, that you have left your first love.

2 Cor. 11:2-3

2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

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

Related Reading

The sixth church [mentioned in Revelation 2 and 3]...has the name Philadelphia. *Phil* means “love” and *adelphia* means “brotherly.” *Philadelphia* means “brotherly love.”

The characteristic of Philadelphia is brotherly love. Here is a return to brotherly love. There is no worldliness here because all are brothers. There is no need to struggle to separate oneself from death. It is a return to the original state of brotherhood. Here we find brotherly love. (*CWWN*, vol. 50, “Messages for Building Up New Believers (3),” pp. 779-780)

First, this church had “a little power.” Many times we estimate the church in Philadelphia too highly, thinking that this church was strong and prevailing. Actually, it was not so...Whereas we estimate the church in Philadelphia very highly, the Lord said that she had “a little power.” What pleases the Lord is not that we are strong but that we use our little power to do the best we can. Do not try to be strong...You can never surpass what the Lord gives you. Simply spend what you have received from Him. Do not usurp the Lord’s grace. None among us can say that he has received nothing from the Lord. Even the least among us has received a certain amount of grace from Him. You must spend that grace, using it to do your best. If you do this, the Lord will appreciate you and say, “Good. You have a little power, yet you have kept My word with the power you have.” Do not seek to be a giant. The Lord is not happy with giants; He is happy with the little ones who have an amount of grace. Although that grace may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord’s word, He will be pleased.

The Lord said that the church in Philadelphia kept His word [Rev. 3:8]. One outstanding feature of Philadelphia is that she kept the Lord’s word. According to history, no other Christians have kept the Lord’s word as strictly as these in the church in Philadelphia. Likewise, by His grace, we are keeping His word

today...We keep the Word of God not in the traditional way but in the way of the pure Word. This offends those who want to hold the traditions of their forefathers. The church in Philadelphia does not care for tradition; she cares for the Word of God.

In verse 8 the Lord also said that the church in Philadelphia did not deny His name...To deviate from the Lord’s word is apostasy, and to denominate the church by taking any name other than the Lord’s is spiritual fornication. The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband’s. All other names are an abomination in the eyes of God...The recovered church has no denominations (names); it has only the unique name of the Lord Jesus Christ. The deviation from the word to heresies and the exalting of many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure word from all heresies and traditions and the exalting of the Lord’s name by abandoning every other name constitute the most inspiring testimony in the recovered church. This is why the church in the Lord’s recovery has the revelation and presence of the Lord and expresses the Lord in a living way, full of light and with the riches of life.

Because we have an all-sufficient name, the name above every name, we do not need the names Lutheran, Methodist, Baptist, Episcopalian, Presbyterian, or any other names. We have only one name—the name of our Savior, the Lord Jesus Christ, the Son of God. (*Life-study of Revelation*, pp. 180-182)

Further Reading: *CWWN*, vol. 50, “Messages for Building Up New Believers (3),” ch. 45

Thursday 4/2**Related Verses****Rev. 3:12**

12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 2:17

17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

1 Tim. 3:15

15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Pet. 2:5

5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Rev. 21:9-11

9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

John 3:29-30

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom’s voice. This joy of mine therefore is made full.

30 He must increase, but I must decrease.

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.

Related Reading

In Revelation 3:7, the introductory word in the epistle to the church in Philadelphia, the most difficult term for the teachers of the Bible to understand is *the key of David*. This key is used by the Lord to open the door for His recovered church. Today it is also used by the Lord

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for us, the seekers and lovers of the Lord in His recovery, to have an opened door not only for the spread of the recovery in an objective way but also for us to become a white stone (2:17) and pillars that are built into the temple of God and bear three names—the name of God, the name of the city of God, and the Lord’s new name (3:12). The temple, the house of God, refers first to the church in the present age (1 Cor. 3:16-17; 1 Tim. 3:15)...The house of God...will consummate in the New Jerusalem as both the tabernacle and temple of God for His dwelling in eternity (Rev. 21:3, 22). (*CWWL, 1994–1997*, vol. 4, p. 73)

The name of My God indicates that the pillar is God; *the name of the city of My God* indicates that the pillar is the New Jerusalem; and *My new name* indicates that the pillar is Christ in a new significance [Rev. 3:12]. The overcomer as a pillar becomes God (in life and in nature but not in the Godhead), the New Jerusalem, and Christ in a new experiential sense. In ourselves we have no way to carry this out. However, the Lord Jesus has the way,...the key. The Lord’s opening the doors for the spread of His recovery is objective to us, but Christ is also subjective to us. He is the key for us to be transformed into white stones and to be built into the house of God, which is the church today and the New Jerusalem in eternity as the consummation of the book of Revelation and of the entire Bible.

A loving seeker of the Lord can become one who bears the name of God, the name of the New Jerusalem, and the new name of Christ. This means that he becomes God in life and in nature but not in the Godhead, and he also becomes the New Jerusalem and Christ in a new sense. By ourselves this is impossible, but the One who has the key of David has the way.

I am very thankful to the Lord that in recent years He has shown us the high peak of the New Testament truths. If we read the outlines of these truths, we can see that they give us a key that opens the way to make us a part of God, of the New Jerusalem, and of the new Christ. We need to pray-read these outlines, study and investigate them, memorize and recite them, and prophesy with them. As a result, there will be an open door for us to

enter into the reality, that is, to become a part of God, of the New Jerusalem, and of Christ.

The New Jerusalem is the enlarged and expanded God. As His enlargement and expansion, we are God in life and in nature but not in the Godhead, and we are Christ in a new sense. We are the new Christ, who is not the same as He was in the four Gospels (cf. 1 Cor. 15:45). John 3:29 and 30 say, “He who has the bride is the bridegroom...He must increase, but I must decrease.” The bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God’s regenerated ones (Rev. 21:9-10).

Jesus said, “Abide in Me and I in you” (John 15:4). The key is to be in Him and not in ourselves. To get out of ourselves and into Him is the key. To this end, we must deny the self and keep it on the cross (Matt. 16:24) so that it is no longer we who live but Christ who lives in us (Gal. 2:20). When we are in the Son, we are also in the Father. To be one with the Triune God in this way is the secret of being transformed, being built up, and being built in as a pillar. Then we are parts of God, parts of Christ, and parts of the New Jerusalem, which is the enlargement of God and the increase of Christ. (*CWWL, 1994–1997*, vol. 4, pp. 74-77)

Further Reading: *CWWL, 1994–1997*, vol. 4, pp. 73-77

Friday 4/3

Related Verses

Rev. 3:14-18 (14, 16, 18)

14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.

16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

1 Cor. 3:12-13

12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one’s work, of what sort it is.

1 Pet. 1:6-7

6 In which time you exult, though for a little while at present, if it must be, you have been made sorrowful by various trials,

7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

Rev. 21:18

18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Related Reading

Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word *Laodicea...Lao* in Greek means “many people,” and *dikea* or *dicea* means “opinion.”

As soon as Philadelphia becomes degraded, the “brothers” become the “many people,” and its “brotherly love” becomes “the opinions of the many.”...When brotherly love is lost, the Body relationship is lost. The fellowship of life is cut off as well, leaving only the opinion of men. The opinion of the Lord is lost, and the only things left are the vote of the majority, ballots, and the show of hands. Once Philadelphia falls, it becomes Laodicea. (*CWWN*, vol. 50, “Messages for Building Up New Believers (3),” p. 784)

“I know your works, that you are neither cold nor hot; I wish that you were cold or hot” [Rev. 3:15]...Verse 17 says, “Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked.”...In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride...Where does spiritual pride come from? It comes from history. Some were once rich, and they think that they are still

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rich. The Lord was once merciful to them, and they remember their history. But now they have lost that reality.

There is only one group of proud people—those who were Philadelphia and who had once kept God’s word and not denied His name. Yet the life which they once had is lost...They remember that they were once wealthy and had become rich and had need of nothing. But they are now poor and blind!

If you want to continue in the way of Philadelphia, remember to humble yourselves before God.

Laodicea means to know everything, but in reality to be fervent about nothing...It remembers its former glory but forgets its present condition before God. Formerly, it was Philadelphia; today it is Laodicea.

The God-ordained pathway for the church is the way of Philadelphia. (*CWWN*, vol. 50, “Messages for Building Up New Believers (3),” pp. 784-787)

The Lord’s counsel to the church in Laodicea [is] “...Buy from Me...” [Rev. 3:18]. Buying requires the paying of a price. The degraded recovered church must pay a price for the gold, white garments, and eyesalve, which she desperately needs.

First, the Lord counseled the church in Laodicea to buy gold refined by fire. In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11). We partake of the divine nature of God by faith (2 Pet. 1:1, 4-5). The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ. She needs to pay the price to gain the golden faith through the fiery trials that she may participate in the real gold, which is Christ Himself as the life element to His Body. Thus, she can become a pure golden lampstand (Rev. 1:20) for the building of the golden New Jerusalem (21:18).

We know experientially that when we have the living faith, we enjoy the divine nature. And when we are in the divine nature, we surely have this living faith. Hence, these two things are combined and are both signified by gold. The church in Laodicea needs this gold—the divine nature applied, appropriated, by the living faith, which is

Christ Himself. If we would gain this, we must pay the price. (*Life-study of Revelation*, pp. 195-197)

Further Reading: *CWWN*, vol. 47, “The Orthodoxy of the Church,” chs. 6—9

Saturday 4/4

Related Verses**Rev. 3:18, 21**

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Phil. 3:7-14 (7-8, 13-14)

7 But what things were gains to me, these I have counted as loss on account of Christ.

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,

11 If perhaps I may attain to the out-resurrection from the dead.

12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Related Reading

The Lord counseled the church in Laodicea to buy white garments that they may be clothed and that the shame of their nakedness may not be manifested. In figure, garments signify conduct. White garments here signify conduct that can be approved by the Lord. Such conduct is the Lord Himself lived out of the church...These white garments are not Christ as our objective righteousness for justification. Rather, the white garments are Christ as our subjective righteousness...When we have living faith and participate in the divine nature, this divine nature will eventually come out of us to be our living. This living is Christ lived out of our being...Yes, we all have been justified and have been covered by the first garment, the best robe put on the prodigal son in Luke 15. But after being justified, we must love the Lord, be on fire, and be absolutely for the Lord. If we are this kind of Christian, then we will have the living faith to participate in the rich, divine nature, which will become the Christ lived out of our being as the second garment to cover our nakedness. (*Life-study of Revelation*, pp. 197-198)

The Lord [also] counseled the church in Laodicea to buy from Him eyesalve to anoint their eyes that they may see. The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is also the Lord Himself as the life-giving Spirit (1 Cor. 15:45). Because she has been distracted by the dead knowledge of letters, the degraded recovered church also needs this kind of eyesalve for her blindness...We need more Spirit, not more knowledge...With this eyesalve, this anointing, we may have both foresight and deep insight to see things thoroughly. Then we will say, “Lord Jesus, because I now see what a treasure You are, I am ready to pay any price.”...Why are so many Christians unwilling to pay the price for Christ? It is because they do not see what a treasure Christ is. They do not see the preciousness, the worth, and the value of Christ. But once our eyes have been anointed by the divine, spiritual eyesalve, we will say, “It is worthwhile for me to pay any price for Christ. The price is too low. My self, my future, and my life are all worth nothing. I actually pay nothing to gain Christ who is everything.” If we would see this, we need eyesalve.

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The gold, the garment, and the eyesalve are all Christ. Christ is everything. Our need today is Christ...Paul says that all the things he counted loss for Christ were just refuse, dog food (Phil. 3:8). In the church life in the Lord's recovery, we are not for doctrine or merely for the so-called truths. We are here for the rich Christ...The degraded church does not need doctrine; she needs eyesalve. She needs revelation, vision, and great grace.

To sit with the Lord on His throne [Rev. 3:21] will be a prize to the overcomer, that he may participate in the Lord's authority in the coming millennial kingdom. This means that the overcomers will be co-kings with Christ ruling over the whole earth...Strictly speaking, all the promises in these seven epistles concern the coming kingdom. Any negative word regarding loss or suffering refers to a loss during the coming kingdom, and any positive word regarding gain or enjoyment refers to the enjoyment of Christ as our special portion during the age of the kingdom...Nevertheless, in principle, these promises may also be applied today, and we may pre-taste them now. There is no need to wait until we enter into the kingdom age to enjoy all these special portions. Today in the church life we are privileged to enjoy the kingdom. Praise the Lord for the church life! (*Life-study of Revelation*, pp. 199-200, 204)

Further Reading: *The Conclusion of the New Testament*, msg. 238

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

Scripture Reading and Copying: Gen. 44

Assigned Reading: *Life-study of Genesis*, msg(s). 107-108

Level 2—Topical Study

Crucial Point: Jacob's Prophesying with Blessing:

Reuben, Simeon, Levi, Judah, Zebulun, Isaachar

Scripture: Gen. 49:1-14

Assigned Reading: *Life-study of Genesis*, msg(s). 98-101

Supplemental Reading: *Truth Lessons, Level Two, Vol. 2*, ch. 24; *Truth Lessons, Level Three, Vol. 1*, ch. 11

Study Questions: See the church website at

churchinnyc.org/bible-study

Related Verses**Psa. 16:1-3, 5-11**

1 Preserve me, O God, for I take refuge in You.

2 I say to Jehovah, You are my Lord; No good have I beyond You;

3 As for the saints who are on the earth, they are the excellent; All my delight is in them.

5 Jehovah is the portion of my inheritance and of my cup; You maintain my lot.

6 The measuring lines have fallen on pleasant places for me; Indeed the inheritance is beautiful to me.

7 I will bless Jehovah, who counsels me; Indeed in the nights my inward parts instruct me.

8 I have set Jehovah before me continually; Because He is at my right hand, I shall not be shaken.

9 Therefore my heart rejoices and my glory exults; Even my flesh dwells securely.

10 For You will not abandon my soul to Sheol, Nor let Your Holy One see the pit.

11 You will make known to me the path of life; In Your presence is fullness of joy; At Your right hand there are pleasures forever.

Further Reading:

Further Reading: *Life-study of Revelation*, ch. 16

Hymn: #1275

1 Glorious things to thee are spoken,
Philadelphia, church of love.
These things saith the One who's holy,
He who's real speaks from above;
He that has the key of David,
Who the kingdom's entrance won,
"I will open, no man shutteth"—
He has spoken; it is done.

2 Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go.

3 Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He'll save thee,
Which o'er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.
"Hold thou fast, for I come quickly,
That no man may take thy crown."

4 Hallelujah, overcomers,
"In the temple of My God,
I will build them in as pillars,
Nevermore to go abroad."
God's own name is written on them
And the new name of the Lord.
With the triune God they're blended;
They're the city of our God.

5 Hallelujah, out of heaven,
Comes the New Jerusalem:
Gates of pearl and walls of jasper,
Mingled with each precious gem.
Philadelphia, Philadelphia,
Has become His Bride so dear.
Now the Spirit in the churches
Speaks to all who have an ear.