

Crucial Aspects of Living in the Good Land after Returning from Captivity in Babylon**Monday 4/10****Related Verses****1 Cor. 10:11**

11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

2 Tim. 2:13

13 If we are faithless, He remains faithful, for He cannot deny Himself.

1 Cor. 4:2

2 Here, furthermore, it is sought in stewards that one be found faithful.

Lam. 3:22-23

22 It is Jehovah's lovingkindness that we are not consumed, For His compassions do not fail;

23 They are new every morning; Great is Your faithfulness.

1 Cor. 4:1-2

1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.

2 Here, furthermore, it is sought in stewards that one be found faithful.

Rev. 17:14

14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

Related Reading

God is surely the best writer, and He uses pictures in the first thirty-nine books of His writing in the Bible...The pictures are the types, figures, and shadows in the Old Testament. For instance, Adam is "a type of Him who was to come" (Rom. 5:14). Some types are also prophecies...The greatest type in the Old Testament is the history of the people of Israel, who typify God's people on earth today. Thus, the history of Israel in the Old Testament is a big type signifying things to come. (Life-study of 1 & 2 Chronicles, p. 2)

In 1 Corinthians 1:9 Paul says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord." God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God's faithfulness is not according to our natural understanding.

We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy.

Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep...While we are repenting and weeping, God is rejoicing. However, if we repent and weep too much, even our repentance may become an idol...Therefore, after repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God

wants. God is not interested in anything other than our enjoyment of Christ. (Life-study of Jeremiah, pp. 28-29)

In 1 Corinthians 4:2...the word here means in the stewardship, in the dispensing ministry. In this dispensing ministry it is most important that stewards be found faithful. Here Paul seems to be talking about himself...When I was with the Brethren, we were taught never to refer to ourselves in a positive way. But here Paul seems to indicate that he was faithful as a steward. (Life-study of 1 Corinthians, p. 300)

Further Reading: CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 2; Life-study of 1 & 2 Chronicles, msg. 1, 3, 6, 8, 12; Life-study of Ezra, msg. 1

Tuesday 4/11**Related Verses****1 Chron. 16:8**

8 Give thanks to Jehovah; call upon His name; Make known His deeds among the peoples.

Exo. 3:14

14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo. 6:8

8 And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

Rev. 1:4

4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Heb. 11:6

6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Gen. 35:11

11 And God said to him, I am the All-sufficient God: Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from your loins.

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God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. Genesis 1 does not mention Jehovah, because it covers the creation. Even when chapter 1 mentions man, it is in relation to creation and power. Genesis 2 speaks of God's intimacy with man and His relationship with man; therefore, it mentions Jehovah God. [Saying] Jehovah God...instead of just Jehovah...proves that the Jehovah in chapter 2 is the God in chapter 1. Jehovah God is not only the One who is powerful, but is also the One who draws near to man. (CWWN, vol. 9, p. 265)

Just as El Shaddai is God's name for supply and promise, so Jehovah is His name for existence and fulfillment. As Jehovah, God is the existing God (Exo. 3:14; John 8:24, 28, 58) and the fulfilling God (Exo. 6:6-8). Abraham, Isaac, and Jacob died without enjoying the fulfillment of the promise (Heb. 11:13). In their experience God was the all-sufficient One, but He was not Jehovah. To them, He was the promising God, but He was not the fulfilling God. When God spoke to Moses in Exodus 6:1-8,...God did not make a promise to Moses regarding the good land; rather, He came to fulfill the promise He had made to Abraham, Isaac, and Jacob. When God was making a covenant with Abraham in Genesis 15, He indicated in verses 13 and 14 that it would be four hundred years before the promise concerning the good land would be fulfilled. These years were completed when Moses was eighty years of age. This indicates that what was a promise to Abraham was to be a fulfillment to Moses and to the children of Israel.

In order for God to be the fulfilling God, He must be the existing God; that is, He must be the self-existing One. In a unique sense, the verb to be is applied only to Him. This verb is a basic component of the name Jehovah. In this universe He alone is the self-existing One. As the One who promised, He is El Shaddai; but as the One who fulfills what He has promised, He is Jehovah, the One who is. God's existence is not dependent on anything apart from Himself. He exists

eternally, having neither beginning nor ending. As Jehovah, God simply is.

Approximately four thousand years ago, God made a promise to Abraham concerning the good land. God's promise has not yet been fulfilled to Abraham himself, because Abraham has not been resurrected...Because God is and always will be, He cannot fail to fulfill His promise. In this universe there is One who is, and this One is the fulfilling God. Whatever He says will come to pass. Jehovah will fulfill His word.

In the Lord's recovery today...we are in the stage of fulfillment. The stage of fulfillment includes the fulfillment of the promises made both in the Old Testament and in the New Testament. One New Testament promise is the Lord's word, "I will build My church" (Matt. 16:18). This word is being fulfilled among us today.

Young people, my burden in this message is especially for you. I am grateful to the Lord for your faithfulness to His recovery. But I realize that there is a long journey ahead of you and that many trials and tests await you. I want to testify to you that the very God whom you are serving is not only El Shaddai, but also Jehovah...I may not be able to keep my word because I may cease to be. But because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken. When you encounter tests, trials, and difficulties, you should say, "Lord, You are. My problems will end, but You, Lord, will be forever." (Life-study of Exodus, pp. 162-166)

Further Reading: CWWN, vol. 9, pp. 263-274; Life-study of Exodus, msgs. 5, 14

Wednesday 4/12

Related Verses**2 Chron. 36:23**

23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

Deut. 12:5

5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

Eph. 4:3-4

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

4 One Body and one Spirit, even as also you were called in one hope of your calling;

John 17:21

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

Rev. 1:11

11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Psa. 133:1-3

1 Behold, how good and how pleasant it is For brothers to dwell in unity!

2 It is like the fine oil upon the head That ran down upon the beard, Upon Aaron's beard, That ran down upon the hem of his garments;

3 Like the dew of Hermon That came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

Related Reading

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches...There is one unique Body of Christ in the universe, and there is one unique local church in each locality. This unique oneness is the basic element of the church life. Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground. In addition to this, since a local church is very much involved with its locality, the locality of the local church is also a crucial element of the church ground. So, the church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality. (CWWL, 1993, vol.

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2, “The Crucial Points of the Major Items of the Lord’s Recovery Today,” p. 66)

According to the divine revelation of the New Testament, the church ground is constituted of three crucial elements:

The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3). This is the oneness that the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers in Christ. This oneness is in the name of the Father (vv. 6, 11), denoting the Father’s person, in which is the Father’s life. This oneness is even in the Triune God through sanctification by His holy word as the truth (vv. 14-21). This oneness is ultimately in the divine glory for the expression of the Triune God (vv. 22-24). Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life.

The second element of the church ground is the unique ground of the locality in which a local church is established and exists. The New Testament presents us a clear picture that all the local churches, as the expression of the universal church—the universal Body of Christ—are located in their respective cities. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities (Rev. 1:4, 11). Every city, as the boundary in which a church exists, is the local ground of that church. Such a unique ground of locality preserves the church from being divided by many different matters as different grounds in the way that divisive denominations, such as the Baptists, the Presbyterians, the Lutherans, the Methodists, and the Episcopalians, are divided.

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church. Briefly, [it] is the reality of the Spirit, who is the living reality of the Divine Trinity (1

John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6). (CWWL, 1990, vol. 2, “A Brief Presentation of the Lord’s Recovery,” pp. 408-409)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 3-5, 10; Life-study of Deuteronomy, msgs. 9-10; CWWL, 1968, vol. 1, “The Practical Expression of the Church,” chs. 6, 8-9

Thursday 4/13

Related Verses**1 Chron. 16:16-18**

16 The covenant that He made with Abraham, And His oath unto Isaac.

17 And He confirmed it unto Jacob as a statute, Unto Israel as an eternal covenant,

18 Saying, To you I will give the land of Canaan, The portion of your inheritance;

Gen. 15:8-10

8 And he said, O Lord Jehovah, how will I know that I will inherit it?

9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.

10 And he brought Him all these and cut them in two in the middle and laid the half of each opposite the other, but the birds he did not cut in two.

John 1:14, 17,29

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

17 For the law was given through Moses; grace and reality came through Jesus Christ.

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Rom. 6:9

9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.

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;

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

God not only repeated His promise to Abraham concerning the seed but also the promise to him concerning the land...Abraham believed in the Lord for that promise concerning the seed. The promise concerning the land is affirmatively made by God in Genesis 15:7, but Abraham lacked faith to believe in God for this promise concerning the land. Because Abraham found it difficult to believe in God regarding the promise of the land, God was forced to make a covenant with him. In Genesis 15:9-21 we see that God confirmed His promise by making a covenant with Abraham through Christ. (Life-study of Genesis, pp. 602, 605)

In making His covenant with Abraham, God told him to take a heifer, a she-goat, a ram, a turtledove, and a young pigeon (Gen. 15:9)...It was through these that God made His covenant with Abraham, implying that it was in this way that Abraham could fulfill God’s eternal purpose.

The three cattle, which were cut and killed, are types of the crucified Christ. The crucified Christ was the One who became flesh, living on earth in His humanity...The Lamb of God was the One who was the Word of God becoming flesh [John 1:14, 29]. Thus, the three cattle in Genesis 15 should signify Christ in His humanity being crucified for us.

The female heifer was for a peace offering (Lev. 3:1)...In order for God to make a covenant with His called one, there was first the need of a peace offering. And Christ was that peace offering. The she-goat was a type of Christ as our sin offering (Lev. 4:28; 5:6). Regardless of how good we may be as God’s called ones, we are still sinful. Thus, following the peace offering we

Crucial Aspects of Living in the Good Land after Returning from Captivity in Babylon**Friday 4/14****Related Verses****Matt. 6:10****10** Your kingdom come; Your will be done, as in heaven, so also on earth.**John 15:7****7** If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.**Rev. 4:11****11** You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.**1 Chron. 4:10****10** And Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me! And God caused what he had requested to come to pass.**Phil. 3:12, 14****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.**14** I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.**Eph. 6:18****18** By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,**1 John 5:14-15****14** And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.**15** And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.**Related Reading**

In 1 Chronicles 4:10 we have a particular prayer offered by one of the descendants of Judah: "Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand

need the sin offering. Hallelujah, the problem of sin has been settled! It has been taken away by Christ as our she-goat, as our sin offering. Following this there was the need of the burnt offering, the offering which signifies that everything must be for God (Lev. 1:10)...Christ was all of the offerings that God passed through in making a covenant with His called one.

The two birds, neither of which was killed, signify the resurrected, living Christ (Lev. 14:6-7). This resurrected Christ is mainly in His divinity because, according to the Bible, a dove in typology signifies the Holy Spirit (John 1:32). Therefore, while the cattle typify Christ in His humanity, the birds typify Him in His divinity. So the birds in Genesis 15 signify the heavenly Christ, the Christ who came from and who still is in heaven (John 3:13), the Christ who was and who still is living...He was killed as a man who walked on this earth, but now He is living as the heavenly One soaring in the heavens...He was sacrificed for us in His humanity, and He is living for us in His divinity.

In typology, the turtledove signifies a suffering life and the young pigeon signifies a believing life, a life of faith. While He was living on earth, the Lord Jesus was always suffering and believing. In His suffering life He was the turtledove and in His believing life He was the young pigeon.

There were two birds, and the number two means testimony, bearing witness (Acts 5:32). The two living birds bear testimony of Christ as the resurrected One living in us and for us (John 14:19-20; Gal. 2:20)...In Revelation 1 the Lord Jesus said, "I am...the living One; and I became dead, and behold, I am living forever and ever" (vv. 17-18). His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it does not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus. (Life-study of Genesis, pp. 606-609)

Further Reading: Life-study of Genesis, msg. 45; The Conclusion of the New Testament, msg. 230

would be with me, and that You would so keep me from evil that it would not grieve me!" God caused what Jabez had requested to come to pass. I hope that all of us would have such a prayer, a prayer that God would enlarge the border of the enjoyment of the good land, that is, enlarge the border of our enjoyment of Christ. (Life-study of 1 & 2 Chronicles, p. 18)

One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer. There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will pay attention to the third step, which is returning God's will back to God...All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible.

When God created man, He gave man a free will, so that now there are three wills in the universe. One is the will of God, the second is the will of Satan, and the third is the will of man. Man wonders why God would not destroy Satan quickly. But God would not do this. He wants man to join Him in dealing with Satan. God has His will, Satan has his will, and man also has his will. God wants man's will to be joined to Him...He does not want to act alone; He wants man to cooperate with Him. This is the responsibility of the church on earth.

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In order to do something, God must first put His will within us through the Holy Spirit. He will only accomplish something after we have echoed it in our prayer. God operates through this procedure...He wants a will that is one with Him and that echoes Him. If God does everything without us, then man does not need to be here, and we do not need to know God's will. Yet every part of God's will needs someone to carry it out, and He wants our will to become one with His will. The first step in carrying out His will is to pray out God's will and utter His will through our prayer. From this we see that prayer is a work. There is no work more important than this work because prayer is the speaking of God's will and the accomplishment of His will. Brothers and sisters, we have to know that God's will is uttered through our prayers. Therefore, prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ. Prayer that originates from ourselves has no spiritual value. (CWWN, vol. 38, pp. 281-284)

Further Reading: CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 3; CWWL, 1959, vol. 3, "Ten Lines in the Bible," ch. 1

Saturday 4/15

Related Verses**2 Chron. 20:22**

22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

Psa. 86:12

12 I will praise You, O Lord my God, with all my heart; And I will glorify Your name forever.

Psa. 22:22

22 I will declare Your name to my brothers; In the midst of the assembly I will praise You.

Psa. 146:2

2 I will praise Jehovah while I live; I will sing psalms to my God while I yet have being.

Heb. 12:2

2 Looking away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Heb. 13:15

15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

Rev. 19:5-6

5 And a voice came out from the throne, saying, Praise our God, all His slaves and those who fear Him, the small and the great.

6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.

Related Reading

Praise is the highest work carried out by God's children. We can say that the highest expression of a saint's spiritual life is his praise to God. God's throne is the highest point in the universe, yet He sits "enthroned upon the praises of Israel" (Psa. 22:3). God's name and even God Himself are exalted through praise. The Christian life soars through praises. To praise is to transcend everything to touch the Lord...Once we praise, we are above the trials. The more others try to put us down, the more we should rise up before the Lord and say, "I thank You and praise You!"...Nothing can ripen and mature a man like sacrifices of praise. We need to learn not only to accept the discipline of the Holy Spirit but also to praise the discipline of the Holy Spirit...If we do this, a clear and glorious door will be opened to us. (CWWN, vol. 48, pp. 247, 257-258)

The nation of Judah was coming to an end at the time of Jehoshaphat's rule. It was very weak; everything was in a state of shambles...Judah was completely in despair; they felt that defeat was certain. Jehoshaphat was a

revived king and a God-fearing person...Jehoshaphat was a person seeking after God. He told Judah to believe in God...He appointed singers to sing praises to Jehovah [2 Chron. 20:21]. He also asked these ones to praise the beauty of holiness and to walk out before the army..."And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Senir" [v. 22]. When they began means at that very moment...Nothing moves the Lord's hand as quickly as praise...We need to pray, and we need to pray every day. However, we can overcome many things only by praising.

Here we see that spiritual victory does not depend on warfare but on praising...We overcome Satan not only by prayer but also by praise...[In] 2 Chronicles 20...on one side was the army, and on the other side was the singing of hymns. These ones either had great faith in God, or they were crazy. Thank God, we are not crazy people. We are those who have faith in God.

Many of God's children are under severe trials; they are frequently tested...They are like Jehoshaphat. They are shut in by their trouble. One side is too strong, and the other side too weak...Their problems are too great and beyond their ability to overcome. At such times, it is easy for them to turn their attention to their problems...The more a man goes through trials, the easier it is for him to be bound by his problems. This becomes a great time of testing...The more a man is tested, the more he tends to look at himself or his environment. But for those who know God, the more they are tested, the more they put their trust in the Lord. The more they are tested, the more they learn to praise. Therefore, we must learn not to set our eyes on ourselves. We must learn to set our eyes on the Lord. We should lift up our heads and tell the Lord, "You are above everything; I praise You!" Loud praises, praises that issue from the heart, and the praises that flow out of wounded feelings are the sacrifices of praise pleasing and acceptable to God. Once the sacrifice of praise ascends to God, the enemy, Satan, is defeated by the praise. The sacrifice of praise is very effective before God. Let your loftiest praises burst forth to God, and you will surely withstand and overcome. When you praise, you will find the way of victory opening wide before your eyes! (CWWN, vol. 48, pp. 253-255)

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Further Reading: CWWN, vol. 48, ch. 16; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 1; CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 4," ch. 34

Lord's Day 4/16**Related Verses****1 Chron. 29:10-16, 18**

10 And David blessed Jehovah in the sight of all the assembly. And David said, You are blessed, O Jehovah, God of Israel our Father, from eternity to eternity.
11 Yours is the greatness and the power and the splendor and the victory and the majesty, indeed all that is in heaven and on earth; Yours, O Jehovah, is the kingdom, and You are exalted as Head over all.
12 Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all.
13 Now therefore, our God, we thank You and praise Your glorious name.
14 But who am I, and who are my people, that we should have strength to offer so willingly in this way? For all things are from You, and from Your hand we have given to You.
15 For we are strangers before You and sojourners, as were all our fathers; our days upon earth are like a shadow, and there is no hope.
16 O Jehovah our God, as for all this abundance that we have prepared for building You a house for Your holy name, it is from Your hand, and all is Yours.
18 O Jehovah, the God of Abraham, Isaac, and Israel, our fathers, keep this forever in the imagination of the thoughts of Your people's heart and establish their heart toward You.

John 17:21-23

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Further Reading:

Further Reading: *Life-study of First and Second Chronicles*, msg. 8

Hymns, #124

- 1** Praise Him! praise Him! Christ is Victor!
 He has won the victory!
 Sin is judged, old Adam finished,
 Full redemption now we see!
 Vanquished all the evil powers
 Thru the Cross triumphantly!
- 2** Praise Him! Christ is resurrected!
 God hath raised Him from the dead!
 All the pow'r of death is swallowed,
 Man from death to life is led!
 Broken through are hell and darkness
 And His pow'r exhibited!
- 3** Praise Him' Christ hath now ascended!
 God hath raised Him to the throne!
 Far above all rule and power,
 He the highest Name doth own!
 All authority receiving
 Till His foe is overthrown!
- 4** Hallelujah, Christ the Victor
 Triumphed on Mt. Calvary!
 Hallelujah, resurrected,
 He displays His victory!
 Hallelujah, now ascended,
 He shall reign eternally!

Churchwide Truth Pursuit of Romans**Level 1—Romans Sequential Study**

Scripture: Rom. 5:1-11

Assigned Reading: *Life-study of Romans*, msg. 9

Level 2—Romans Topical Study

Crucial Point: Justification and Propitiation

Scripture: Rom. 3:21-31

Assigned Reading: *Life-study of Romans*, msg. 5;
Crystallization-study of the Epistle to the Romans, ch. 5

Supplemental Reading: *The Normal Christian Life*, ch. 1

Hymn: 1003

For study questions and additional materials, please visit the church website at churchinnyc.org/bible-study