

Monday 9/18

Related Verses**Phil. 4:11-13**

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

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

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

Phil. 1:19-21

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

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

Related Reading

[I have learned the secret literally means] “I have been initiated.” The metaphor in Philippians 4:12 refers to a person’s being initiated into a secret society with instruction in its rudimentary principles. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles. (Phil. 4:12, footnote 4)

In the book of Philippians Paul uses a number of unusual expressions. One of these expressions is found in verse 12 of chapter 4. Here Paul says, “In everything and in all things I have learned the secret.” The phrase *learned the secret* indicates that Paul had come into a new situation, a new environment.

Whenever we are put in a new environment, we need to learn the secret of living in that environment. For someone from the West to go to the Far East is for him to go into a new environment. In order to live, he must learn the secret of life there. For example, when brothers and sisters from the United States visit the Far East, they need to learn the secret of eating with chopsticks. If they do not learn the secret, they will not be able to eat.

In Philippians 4:12...Paul seems to be saying, “In all things I have been instructed with the secret so that I know how to be in want and how to abound. I have been initiated with a type of secret knowledge.” What is the secret Paul learned? Because Paul had been instructed with the particular secret, he could handle any situation, whether he was rich or poor, filled or hungry. The secret is in Philippians 4:13: “I am able to do all things in Him who empowers me.” The secret is not that Christ is in us; it is that we are in Him.

Most of us do not know how to apply the fact that we are in Christ. Take riding in a car to the meeting as an example. My secret in coming to the meeting is simply to sit in the car and to let someone else drive. What a problem it would be if I refused to get into the car or did not like being in the car and did certain foolish things to get out of the car! On the day we were saved, God put us into the heavenly car, the best car in the universe. The name of this car is Christ. On the day we were saved, we were put into Him. If we would exercise to be in Him in a practical way, we would not be active to do so many things on our own. Instead, we would simply rest and be at peace. If we are in Christ, we will be at rest and not endeavor to overcome negative things such as our temper. Although we were put into Christ on the day we were saved, to the feeling of many Christians they are not yet in Christ.

The secret of being in Him...needs to be put into practice. In order to practice this secret, we first need to realize that Christ lives in us. Second, we must deny the flesh and the natural man. We should count all things as loss and not treasure or appreciate anything

of our natural man, such as our humility or other virtues. All our good points, attributes, and virtues need to be counted as loss. We should not have any confidence in anything other than Christ. Third, we should not do anything by ourselves, for we are not alone. Another person lives in us.

Before we act, we should wait a while to see whether it is we or Christ who is acting. By doing this we allow the Christ who dwells in us to live for us. This is the practice of the secret. (*CWWL*, 1978, vol. 1, “The Experience of Christ,” pp. 399-401)

Further Reading: *CWWL*, 1978, vol. 1, “The Experience of Christ,” ch. 10

Tuesday 9/19

Related Verses**Eph. 4:20-21**

20 But you did not so learn Christ,

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Matt. 11:29

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

John 16:13

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 13:13-15

13 You call Me the Teacher and the Lord, and you say rightly, for I am.

14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

15 For I have given you an example so that you also may do even as I have done to you.

Matt. 9:12-13

12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

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13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

Related Reading

In resurrection He [Christ] became the life-giving Spirit and entered into them [the disciples]. He breathed Himself into them, saying, "Receive the Holy Spirit" (John 20:22). In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His disciples, and they also became living. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years.

The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 76)

They were disciplined through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also disciplined through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and

mystical living to disciple all His followers for three and a half years.

They were also disciplined to know Christ as the life-giving Spirit (1 Cor. 15:45).

Christ's resurrection was for the producing of the many sons of God as His multiplication and increase (Heb. 2:10; John 12:24).

If we open to the Spirit within us as we prayerfully consider this fellowship, we will be disciplined. Only the disciplined ones are the constituents of the vital groups. They have been disciplined to be vital. A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 76-77).

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather, after living on earth for thirty years, He ministered for another three and a half years. During the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (*Life-study of Ephesians*, p. 393)

Further Reading: *Life-study of Ephesians*, msgs. 46, 49, 93

Wednesday 9/20

Related Verses**2 Cor. 12:2a****2a** I know a man in Christ,**Phil. 3:9**

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,

1 Cor. 1:30

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Phil. 4:8, 13

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

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

John 15:5

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Related Reading

Paul had been altogether in the Jewish religion under the law and had always been found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ and became "a man in Christ" (2 Cor. 12:2). Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ. Only when we are found in Christ will Christ be expressed and magnified (Phil. 1:20). (Phil. 3:9, footnote 1)

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Christ lives in the believers for them to be able to do all things in Him who empowers them...(Phil. 4:13). To be empowered by Christ is to be made dynamic inwardly. Christ dwells in us (Col. 1:27), and He empowers us, makes us dynamic, from within, not from without.

Paul was a person in Christ (2 Cor. 12:2) and he desired to be found in Christ by others (Phil. 3:9). In 4:13 he declared that he could do all things in Christ, the One who empowered him. This is an all-inclusive and concluding word of Paul's experience of Christ. It is the converse of the Lord's word concerning our organic relationship with Him in John 15:5, "Apart from Me you can do nothing." As long as we have Christ and are in Him, we can do all things in Him.

In Philippians 3 Paul testified that he pursued Christ in order to gain Him and be found in Him. Now in 4:13 Paul says that he is in Him. In Christ as the One who empowers him Paul could do all things. Christ was his secret of sufficiency. By being in Him Paul could do all things in Him.

The "all things" in Philippians 4:13 refer to the things mentioned in verse 12 and to the virtues listed in verse 8...By the empowering of Christ we can live a contented life (vv. 11-12) and be true, honorable, righteous, pure, lovely, and well spoken of. This means that we are persons in Christ, who empowers us to live out every kind of virtue. This is to live Christ, to magnify Christ in His virtues.

Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness...God created man in His image, that is, in His attributes of love, light, holiness, and righteousness...The six items, whatever is true, honorable, righteous, pure, lovely, and well spoken of, are in these four divine attributes of love, light, holiness, and righteousness. This is the real virtue, for it is the expression of Christ.

To live a life of all these virtues is much more difficult than doing a Christian work. Many can

preach the gospel, teach the Bible, and even establish churches, but they are not able to live this kind of life, a life full of the virtues of being true, honorable, righteous, pure, lovely, and well spoken of. In order to live Christ as our human virtues for the expression of the divine attributes, we need to be empowered by the indwelling Christ.

If we would experience Christ as the empowering One enabling us to do all things in Him, we need to let Him live in us (Gal. 2:20), be formed in us (Gal. 4:19), make His home in us (Eph. 3:17), and be magnified in us (Phil. 1:20)...When Christ lives in us, is formed in us, makes His home in us, and is magnified in us, the way is prepared for Him to empower us. Then, empowered by the indwelling Christ, we shall be able to do all the things spoken of in Philippians 4:8 through 12. (*The Conclusion of the New Testament*, pp. 1554-1556)

Further Reading: *CWWL, 1994-1997*, vol. 5, "The Vital Groups," chs. 2-3, 10-11

Thursday 9/21

Related Verses

Phil. 4:6-7

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

John 16:33

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

Phil. 4:9

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

Rom. 8:6

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

Rom. 15:13

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

Rom. 16:20

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

2 Cor. 4:16-18

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

Related Reading

[To God in Philippians 4:6] denotes motion toward, in the sense of a living union and communion, implying fellowship, hence,...*in the fellowship with God*. (Phil. 4:6, footnote 4)

The result of practicing fellowship with God in prayer is that we enjoy the peace of God. The peace of God is actually God as peace (Phil. 4:9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33). (Phil. 4:7, footnote 1)

The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil. (Phil. 4:7, footnote 2)

Anxiety is opposed to forbearance. Anxiety is like a worm that devours our ability to forbear. If we have no forbearance, it will be easy for us to be upset or to lose our temper. Anger often comes out of anxiety. If I am worried about my future, my circumstances, or my family, I will not be happy with others. This worry will cause me to be upset with everyone. Only when

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we are happy and contented do we have forbearance...One who is sorrowful and discontented, on the contrary, is easily irritated or offended. Because Paul was full of happiness and contentment, with him there was no anxiety but an abundance of forbearance.

If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God. We need to have this realization with a full assurance. Suppose a brother is in business as a merchant. His business may prosper, and he may earn a good deal of money. Later his business may fail, and he may lose much more than he earned. Both earning money and losing it are God's assignment to him. If this brother has the full assurance that his circumstances come from God's assignment, he will be able to worship the Lord for His arrangement. Perhaps losing money will benefit him more than earning money, for through such a loss he may be perfected and built up.

Likewise, both illness and good health come from God as His assignment. We should all aspire to be healthy. But sometimes good health does not perfect us as much as a period of illness. Furthermore, when our health fails, we may be more inclined to pray than when we are in good health.

The first prerequisite to having no anxiety is to have the full assurance that all the sufferings we experience are God's assignment...He knows what we need.

When I was very young, I read a story about a conversation between two sparrows who were talking about the sorrows and the worries common among human beings. One sparrow asked the other why people worry so much. The other sparrow answered, "I don't think they have a Father who cares for them like we do. We don't need to worry about anything because our Father takes care of us." Yes, our Father does care for us. But sometimes He sends us hardships and sufferings to serve in fulfilling our destiny to magnify Christ. We can be freed from worry, not because God has promised us a life without suffering

but because we know that all our circumstances come to us as God's assignment. Paul did not care about life or death. He cared only that Christ would be magnified in him. He realized that every circumstance was for his good. This is the way to have no anxiety.

Why do certain saints worry about losing money? Simply because their desire is to have more money. Why are others anxious about their health? They are anxious because they are afraid to die...If we lose money or even lose our job, we need not be anxious. Such a loss comes from God's assignment, and we need not be anxious about it. (*Life-study of Philippians*, pp. 530-532)

Further Reading: *CWWL*, 1959, vol. 3, "Lessons for New Believers," lns. 22-24

Friday 9/22

Related Verses

Matt. 14:12

12 And his disciples came and took the corpse and buried it; and they came and reported the matter to Jesus.

Mark 6:30

30 And the apostles gathered together to Jesus and reported to Him all that they did and all that they taught.

Num. 20:8

8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock a drink.

1 Cor. 10:4

4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Psa. 62:6-8

6 He alone is my rock and my salvation, My high retreat; I will not be shaken.

7 On God my salvation and my glory depend; The rock of my strength, my refuge, is in God.

8 Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge to us. Selah

Psa. 56:8

8 You have counted my wanderings. Put my tears into Your bottle. Are they not in Your book?

Related Reading

The Lord Jesus is a person in whom men can most easily confide. He allows others to tell Him anything. The Bible records many instances in which the Lord spoke to men. But it does not record many instances of men speaking to Him. To my knowledge, there are only two passages of Scripture that talk about this. The first is in Matthew 14, where John's disciples came to tell the Lord something [v. 12]. The second is in Mark 6, where the Lord's own disciples came to tell Him something [v. 30].

One is a sad picture; the other is a happy picture. One picture shows us that John the Baptist's disciples realized that their teacher was dead and had come to a tragic end. What a sad thing this was! After John's disciples had buried their teacher, they came to tell Jesus about it. The other picture shows us the Lord's twelve disciples being sent to preach the gospel, heal the sick, and cast out demons. This was a happy experience, and the disciples came and told the Lord about it. (*CWWN*, vol. 18, p. 327)

Men can easily tell the Lord what they want to say. Any words can be told to Him...Many times we need someone to share our sorrow or joy, but we are unable to find someone...If we encounter a difficult or unsolvable problem, we want to tell others, but they may think that it is an unimportant matter. It is something very important and crucial to us. But when we tell others about it, they ignore us. Sometimes we tell others about something very joyous, but they do not understand and share our joy. At other times we feel depressed, but others cannot share our depression.

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Some would bury their dead and then say, “Everything with me is over. I have lost all hope. He is dead, and I have lost everything. Everything I had left with him.” Yet these are the times when we should draw near to the Lord. We can tell the Lord our sorrow. He will not rebuke us as being too worldly, too affectionate, or too attached to our dead ones. He knows our emotion, and He sympathizes with our heart. Some may have never experienced the sorrow of losing their parents, wife, brothers, or relatives. Nevertheless, when they lose something,...they feel...that everything around them has lost its ardor; they find no way out. At such times...they should bury the corpse, like the disciples of John did, and go and tell the Lord. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more. Intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him. By these contacts we advance in life. We should bring our problems to the Lord and tell Him about them. He can comfort us and help us. If a person has never shed tears before the Lord, if he has never shared his joy or sorrow with the Lord, and if he has never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord; he has never had any deep acquaintance with Him. We are not saying that you cannot ask others to pray for you or ask others to help you. We are saying that one can only be drawn closer to the Lord through telling Him everything.

No matter what we tell Him, He will listen...He is sympathetic to every one of our problems. He cares for the affairs of us all. In His heart, there seems to be no one else’s affairs but ours. He bears all our sorrows...Our Lord is willing to bear all our anxieties and patient to listen to our speaking. (*CWWN*, vol. 18, pp. 327-329)

Further Reading: *Life-study of 1 & 2 Samuel*, msg. 6; *Life-study of Joshua*, msg. 9; *CWWN*, vol. 18, issue no. 34, “Tell Him”

Related Verses**Psa. 142:2**

2 I pour out my complaint before Him; I declare my trouble before Him.

Psa. 73:16-17, 25-26

16 When I considered this in order to understand it, It was a troublesome task in my sight,

17 Until I went into the sanctuary of God; Then I perceived their end.

25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

26 My flesh and my heart fail, But God is the rock of my heart and my portion forever.

Eph. 3:16-21

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Related Reading

The Lord in His sovereignty may allow us to lose our money, but when every cent is gone, God is still here. We may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God. While we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His

firstborn Son. (*CWWL*, 1991-1992, vol. 2, “The Christian Life,” p. 488)

Psalm 102:7 says, “I watch, and I am like / A lone sparrow on a housetop.” The “housetop” here refers to the flat roof of a Jewish house. People would often go to the housetop to pray [cf. Acts 10:9]...Since Psalm 102:7 refers to Christ, this verse indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone sparrow on a housetop, would watch and pray, caring for God’s interest. This was also the situation of the writer of this psalm. Because of the devastation of Zion, he could not sleep or stay in bed. Instead, he went to the housetop where he poured out his complaint to God, asking Him to look upon Zion, the city, and the temple.

Verse 7 is a particular verse concerning Christ’s suffering, His affliction. His affliction was related to His zeal for God’s house (John 2:17; Psa. 69:9). In His suffering Christ was a watcher, caring not for His own interest but for the interest of God’s house...This was an aspect of Christ’s suffering...Christ’s suffering was for the producing of the church.

Psalm 73:2 through 16 is a record of the sufferings and puzzles of the God-seeking psalmist. Verse 2...indicates that the psalmist was nearly stumbled by the situation concerning the prosperity of the wicked (vv. 3-12)...This pious seeker of God was suffering, but if he had told others about his situation, they would have been stumbled and would have said, “Whoever keeps the law will be prosperous” [Psa. 1]. However, here is one who kept the law, yet was not at all prosperous. In 73:16 the psalmist tells us that he was puzzled. “When I considered this in order to understand it, / It was a troublesome task in my sight.” This is a heavy word. The more the psalmist considered the situation, the more he was troubled and puzzled.

The psalmist obtained the solution in the sanctuary of God [v. 17]...Where is God’s sanctuary today?

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First, God’s sanctuary, His habitation, is in our spirit. Second, God’s sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked.

“Whom do I have in heaven but You? / And besides You there is nothing I desire on earth” (v. 25). This verse reveals that God’s pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist’s unique goal. The psalmist did not care for anything except God and gaining Him...[Similarly], Paul said that he counted all things as refuse in order to gain Christ [Phil. 3:8].

Psalm 73 ends with these words: “My flesh and my heart fail, / But God is the rock of my heart and my portion forever” (v. 26). Here we have the answer to the psalmist’s question concerning his suffering and the prosperity of the wicked. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things. (*Life-study of the Psalms*, pp. 419, 353-355)

Further Reading: *CWWL*, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” ch. 4; *Life-study of the Psalms*, msgs. 37, 30

Lord’s Day 9/24**Related Verses****1 Pet. 2:18-25**

18 Household servants, be subject in all fear to your masters, not only to the good and forbearing but also to the crooked.

19 For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly.

20 For what glory is it if, while sinning and being buffeted, you endure? But if, while doing good and suffering, you endure, this is grace with God.

21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

22 Who committed no sin, nor was guile found in His mouth;

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

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

Further Reading:

Further Reading: *CWWN*, vol. 18, issue no. 34, “Tell Him”

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

Scripture: Rom. 6:1-23

Assigned Reading: *Life-study of Romans*, msgs. 42-43

Level 2—Romans Topical Study

Crucial Point: The Principle of a Remnant

Scripture: Rom. 11:5

Assigned Reading: *Life-study of Romans*, msg. 24; *The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation*, chs. 1-3

Supplemental Reading: *Incarnation, Inclusion, Intensification*, chs. 1-2

Hymn: 894

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

Hymns, #564

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

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

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

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

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