

Monday 8/19

Related Verses

2 Tim. 4:1, 7-8

1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

7 I have fought the good fight; I have finished the course; I have kept the faith.

8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

1 Thes. 5:23

23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

John 14:21

21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

Matt. 24:45-46

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

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

Rev. 22:12

12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

Acts 26:16

16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

Related Reading

This word [in 2 Timothy 4:1] proves that, in his life and work, Paul took the Lord's appearing and His kingdom as the incentive and goal. The Lord's appearing will be for judgment, to reward each one of us (Matt.

16:27; Rev. 22:12), and His kingdom will be for His reigning with His overcomers (Rev. 20:4, 6). The apostle not only took these two matters as the incentive and goal for himself but also by these two matters charged Timothy, who was under his leading, to faithfully fulfill his ministry of the word. (2 Tim. 4:1, footnote 2)

The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. (2 Tim. 4:8, footnote 5)

In 2 Timothy 3:1 Paul says that in the last days "difficult times will come." The Greek for difficult times also means "hard times, grievous times, perilous times."...In verse 12 Paul says, "All who desire to live godly in Christ Jesus will be persecuted." For those who pursue righteousness, faith, love, and peace and who call on the name of the Lord out of a pure heart, this time will indeed be difficult, grievous, perilous. Here Paul seems to be saying, "Timothy, I am encouraged by the fact that the firm foundation of God stands and that, with others, you can pursue righteousness, faith, love, and peace and call on the Lord out of a pure heart. You can stand together and dispense the inoculation against the decline of the church. Some may even be recovered to the full knowledge of the truth and to the will of God. Nevertheless, I want you to know that the time that is coming will be very difficult for you. This time will be grievous, perilous, for all those who call on the Lord out of a pure heart and who desire to live godly in Christ Jesus."

In verse 2 Paul goes on to say, "For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy." The prophetic picture presented in verses 2 through 5 portrays not the evil condition of the non-Christian society but the corrupted situation of the great house mentioned in 2:20, degraded Christianity. This is proved by the phrase *having an outward form of godliness* (3:5). Unbelievers do not have even the form of godliness. Those who have such a form are those who are called Christians.

The first thing Paul says about these men is that they will be "lovers of self." Many Christians today are self-

lovers. Not only those who indulge in worldly entertainments are selfish; even those who attend the chapels and cathedrals may be selfish.

In 1 and 2 Timothy and Titus seven kinds of lovers are mentioned: lovers of self, lovers of money (2 Tim. 3:2; 1 Tim. 6:10), lovers of pleasure, lovers of God (2 Tim. 3:4), lovers of good (Titus 1:8), lovers of husbands, and lovers of children (2:4). Also, two kinds of nonlovers are mentioned: nonlovers of good and nonlovers of God (2 Tim. 3:3-4). Whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by. This is crucial! Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends altogether on what we set our heart upon, what it is we love. History tells us that the root of the church's decline was the loss of her first love toward the Lord (Rev. 2:4). To maintain the victorious standard of the church, we must be lovers of God and lovers of the good that pertains to God's economy. (*Life-study of 2 Timothy*, 2nd ed., pp. 41-42)

Further Reading: *Life-study of 2 Timothy*, msg. 5; *CWWL*, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 5

Tuesday 8/20

Related Verses

James 1:12

12 Blessed is the man who endures trial, because when he has become approved by testing, he will receive the crown of life, which He promised to those who love Him.

James 2:5

5 Listen, my beloved brothers: Did not God choose the poor in the world to be rich in faith and heirs of the kingdom, which He promised to those who love Him?

1 Cor. 9:25

25 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.

1 Pet. 5:4

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

Isa. 28:5

5 In that day Jehovah of hosts Will become a crown of beauty and a diadem of glory to the remnant of His people,

Matt. 16:27

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

2 Cor. 5:10

10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

Related Reading

In 1 Corinthians 9:25 Paul [states], “Everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.” All those who contend in the games, Paul says, exercise strict self-control. For instance, they watch their diet very carefully. If athletes exercise self-control in order to receive a corruptible crown, we should exercise self-control even more to obtain an incorruptible crown. (*Life-study of 1 Corinthians*, 2nd ed., p. 411)

Second Timothy 4:8 says, “Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.” The crown, a symbol of glory, is given as a prize, in addition to the Lord’s salvation, to the triumphant runner of the race (1 Cor. 9:25). In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). The believers will be recompensed with such a reward, not according to the Lord’s grace but according to His righteousness. Hence, it is the crown of righteousness. The Recompenser is the Lord as the righteous Judge, not as the merciful God or the gracious Redeemer. Paul was assured that such a prize was reserved, laid up, for him and that he would be

recompensed with it at the day of the Lord’s second appearing.

Paul says that such a recompense will be given to all those who love the Lord’s appearing.

The crown of righteousness of which Paul was assured is the incentive to the inoculator. If we are faithful to the healthy word of the truth, and if we are faithful inoculators to dispense the ingredients of the divine inoculation into Christians today that they may return to the full knowledge of the truth, this reward will be given to us at the time of the Lord’s appearing. This means that if we are faithful to the Lord’s ministry, we will receive the crown of righteousness as our reward.

There is a great deal of talk among Christians today concerning the Lord’s second coming. But not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior but as the righteous Judge. Christians should be warned and encouraged to prepare themselves to stand before this Judge. I hope that many among us will take up the burden in this dark age to bring such a solemn charge to the Lord’s people. We all need to receive this charge before God and before the Lord Jesus, the One who will judge the living and the dead. We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord’s servants will have to give an account to Him. The Lord will either say, “Well done, good and faithful slave” (v. 21), or, “Evil and slothful slave” (v. 26). In His righteousness the Lord will decide whether or not we receive a reward.

Because the Lord’s coming and His kingdom are solemn matters, Paul gave a serious charge to Timothy in 2 Timothy 4:1-8. We should not think that the Lord’s appearing will merely be a time of rapture and excitement. It will also be a time of great solemnity for every believer in Christ. This was the reason Paul charged Timothy by the Lord’s appearing and His kingdom. May we all give heed to this solemn warning. (*Life-study of 2 Timothy*, 2nd ed., pp. 60-61)

Further Reading: *Life-study of 1 Corinthians*, msg. 46

Wednesday 8/21

Related Verses**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,

Rom. 3:24

24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Acts 13:39

39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Gal. 3:24, 27

24 So then the law has become our child-conductor unto Christ that we might be justified out of faith.

27 For as many of you as were baptized into Christ have put on Christ.

1 Pet. 2:24

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.

Rev. 19:8

8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Related Reading

In Philippians 3:9 Paul does not speak merely in a general way but in a very definite way...He wanted to live not in his own righteousness but in the righteousness of God, and to be found in such a transcendent condition, expressing God by living Christ, not by keeping the law.

Before Paul was saved, he had no idea that Christ could be his righteousness. The righteousness out of the law is the righteousness that comes from man’s own effort to keep the law...Formerly, Paul lived in that righteousness which was according to the law...But now Paul’s desire was to be observed as a person living in

Christ and having Christ as his righteousness. (*Life-study of Philippians*, 2nd ed., p. 162)

[In Philippians 3:9], the expression *faith in Christ* implies our believing in Christ. Such faith issues from our knowing and appreciating Christ. It is Christ Himself, infused into us through our appreciation of Him, who becomes our faith—the faith in Him. Hence, it is the faith of Christ that brings us into an organic union with Him. The righteousness which is out of God and based on faith is that righteousness which is God Himself lived out of us to be our righteousness through our faith in Christ. Such righteousness is the expression of God, who lives in us. It is based on faith because it is on the basis, or condition, of faith. Faith is the basis, the condition, on which we receive and possess the righteousness out of God, the highest righteousness, which is Christ (1 Cor. 1:30). (*Life-study of Philippians*, 2nd ed., p. 163)

There are two aspects of Christ being righteousness from God to the believers. The first aspect is that He is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ (Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27). The first stanza of *Hymns*, #295 says, "God's Christ, who is my righteousness, / My beauty is, my glorious dress." Christ is our beauty given by God to us to be put on us as our clothing, our glorious dress. This is outward, objective.

The second aspect is that Christ is the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively (Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8). We were sinners who repented to God and believed into the Lord Jesus. Right away God gave Christ to us as a glorious dress to cover us, so we are acceptable to God righteously, outwardly. This is objective righteousness. Also, when Christ was given to us to be put on us, He entered into us to be our life and life supply to live Himself out of us. This living out is the manifestation of God in Christ. This is pleasant in the eyes of God. Surely, God would justify us subjectively,

not just objectively. Now we can see the two aspects—outward and inward. Christ is put on us, and Christ enters into us to live God out of us to be our subjective righteousness.

These two aspects of Christ as righteousness are also typified by the two garments of the queen in Psalm 45:13-14. Solomon had a queen, and that queen had two garments. The first one corresponds with the objective righteousness, which is for our justification. The other garment corresponds with the subjective righteousnesses (Rev. 19:8), which are for our victory. This garment is equivalent to the wedding garment in Matthew 22:11-12. (*CWWL*, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 259-260)

Further Reading: *Life-study of Philippians*, msgs. 20, 51; *CWWL*, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 5

Thursday 8/22

Related Verses

Psa. 45:13-14a

13 The King's daughter is all glorious within the royal abode; Her garment is a woven work inwrought with gold.

14a She will be led to the King in embroidered clothing;

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,

Luke 15:22-23

22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Jer. 23:6

6 In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, Jehovah our righteousness.

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Rev. 19:8

8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 3:18

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.

Related Reading

In Psalm 45:13a...the king's daughter is the queen signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode.

The word *abode* here refers to the church's taking Christ as her abode. First we, the believers of Christ, take Christ as our abode, and then we become His abode...Christ becomes an abode when we take Him as our abode, abiding in Him, and thus become His abode in Him. Concerning this, the Lord Jesus said, "Abide in Me and I in you" (John 15:4a)...If we take Him as our abode, we become His abode. In this way the abode becomes the abode. (*Life-study of the Psalms*, p. 264)

"Her garment is a woven work inwrought with gold" (Psa. 45:13b). This signifies that the Christ who has been dealt with through death and resurrection is the righteousness of the church to meet the righteous requirement of God for her to be justified before God. Thus "woven work inwrought with gold" again refers to the first layer of her covering—Christ as our righteousness through whom we are justified.

"She will be led to the King in embroidered clothing" (v. 14a). This embroidered clothing, another garment, the second layer of her covering, signifies that the church

will be led to Christ at their marriage clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage.

Revelation 19:8 says, “It was given to her [the overcomers as the Lamb’s wife] that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.” The word “righteousnesses” refers to Christ as our subjective righteousness, Christ lived out of us. The righteousness (Christ) that we received for our salvation (1 Cor. 1:30) is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming believers are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ...Thus, the queen in Psalm 45 has two garments. (Life-study of the Psalms, pp. 265-266)

These two garments are also seen in Psalm 45. In this psalm the queen has two garments (vv. 13-14): one corresponds to the objective righteousness for our salvation and the other to the subjective righteousness for our victory. The latter is equivalent to the wedding garment in Matthew 22:11 and 12. The queen in Psalm 45 signifies the church. Her first garment is “inwrought with gold,” and her second is “embroidered clothing.” In the Bible gold signifies the divine nature of God. At the time of our salvation, we received a golden garment that enabled us to be in the presence of God. In addition to this, we need another garment, a garment of embroidery. This embroidery signifies the transforming work of the Holy Spirit...Although we have the first garment, our second garment is now being prepared under the embroidering work of the Holy Spirit. This garment will qualify us to see Christ at His judgment seat. Day by day we are under the needle, the transformation, of the Holy Spirit. How we need this second garment! This is a serious matter.

However serious this matter may be, most Christians care only for the first garment. Some even say, “As long as we are justified, redeemed, and saved, everything is all right.” Do not listen to this. You may be all right as far as salvation is concerned, but what about the reward? You not only need justification—you also need approval. When you appear before the judgment seat of Christ, will He approve of you? Matthew 22:14 says very clearly that

some will be chosen and not others. Only those who have the second garment produced by the embroidering work of the Holy Spirit will be chosen and qualified to attend the wedding feast of the Lamb. (*Life-study of Revelation*, 2nd ed., pp. 608-609)

Further Reading: *Life-study of Revelation*, msgs. 16, 54; *CWWL*, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 7

Friday 8/23

Related Verses

2 Tim. 4:18

18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.

Matt. 7:21

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

Matt. 13:43a

43a Then the righteous will shine forth like the sun in the kingdom of their Father.

2 Pet. 1:10-11

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Matt. 26:27-29

27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

29 But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

Related Reading

In 2 Timothy 4:18...the heavenly kingdom is “the kingdom of their Father” (Matt. 13:43), “the kingdom of My Father” (26:29), “the kingdom of Christ and of God”

(Eph. 5:5), and “the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet. 1:11), which will be a reward to the overcoming saints. It equals the crown of righteousness in 2 Timothy 4:8 and is an incentive to the believers to run the heavenly race...Paul had the assurance to make the triumphant declaration that he would be saved into this heavenly kingdom. (*Life-study of 2 Timothy*, 2nd ed., pp. 68-69)

To enter into the kingdom of the heavens, we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father. Hence, not everyone who says, “Lord, Lord,” will enter into the kingdom of the heavens; but those who call on the Lord and do the will of the heavenly Father will enter in. (Matt. 7:21, footnote 1)

With the kingdom of the heavens there are three aspects: the reality [Matt. 5—7], the appearance [Matt. 13], and the manifestation...The manifestation of the kingdom of the heavens will be the practical coming of the kingdom of the heavens in power, as revealed by the Lord Jesus in Matthew 24 and 25...When the Lord comes back, the kingdom of the heavens will be manifested...Only the victorious, overcoming believers are in the reality of the kingdom of the heavens. After the Lord Jesus comes back, these overcoming believers will participate in the manifestation of the kingdom of the heavens.

Today the believers shine as lamps, but in the coming age the overcomers will shine as the sun [Matt. 13:43a].

Those who will shine as the sun are the sons of the kingdom (13:38) as the righteous. According to 5:20, these sons of the kingdom will have the surpassing righteousness. They will be righteous to such an extent that their entire being will shine. This righteousness is the indwelling Christ lived out of us that we may live in the reality of the kingdom today and enter into its manifestation in the future.

We are sons of God the Father, and God is light (1 John 1:5; 1 Tim. 6:16). The divine light, which is God

Himself, is, of course, much greater than the light of the sun. When in the millennium the overcoming believers enjoy the Father as light, they will shine forth as the sun in the kingdom of their Father.

In the heavenly part of the millennium the overcoming believers will drink the cup of the new covenant anew with their Lord. In Matthew 26:29 the Lord Jesus said, "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father." This word was spoken when the Lord was establishing the table (Matt. 26:26-30). By speaking this word, He made it clear that from the time He established the table He would be physically away from the believers and not drink the product of the vine with them until He drinks anew with them in the Father's kingdom. After His coming back, the Lord will drink the cup of the new covenant anew with the overcoming believers. Therefore, the Lord's promise in Matthew 26:29 will be fulfilled with the overcomers in the kingdom of the Father during the manifestation of the kingdom of the heavens. (*The Conclusion of the New Testament*, pp. 2009-2011)

Further Reading: *CWWL*, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 4

Saturday 8/24

Related Verses

Matt. 25:21

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

Rev. 20:6

6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Matt. 8:11

11 But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens,

Luke 18:29-30

29 And He said to them, Truly I say to you that there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God,
30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.

Rev. 2:26-28

26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;
27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;
28 And to him I will give the morning star.

Related Reading

In the kingdom of their Father the overcoming believers will also feast with the Old Testament overcomers. The Lord Jesus speaks of this in Matthew 8:11: "I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens." This refers to the manifestation of the kingdom of the heavens. It will be in the manifestation of the kingdom that the overcoming Gentile believers will feast with the Old Testament overcomers, including Abraham, Isaac, and Jacob. (*The Conclusion of the New Testament*, pp. 2011-2012)

In 1 Corinthians 6:10b Paul speaks of inheriting the kingdom of God. The word "inherit" in this verse implies enjoyment...The coming kingdom will be a joyful inheritance to the overcomers. According to Matthew, the manifestation of the kingdom will be a reward to the overcoming saints as their enjoyment with the Lord...This should be an incentive for us to live an overcoming life. By living an overcoming life today we shall be qualified to inherit the coming kingdom as a reward.

When the overcoming believers participate in the coming kingdom, they will inherit eternal life and thereby have a fuller enjoyment of the divine life (Matt. 19:29b; cf. Matt. 19:23-24). To inherit eternal life is to be rewarded in the coming age (Luke 18:29-30) with the

enjoyment of the divine life in the manifestation of the kingdom of the heavens. In the manifestation of the kingdom the overcoming believers will participate in the enjoyment of eternal life with the Lord Jesus...in a fuller way.

To participate in the coming kingdom is also to gain our soul-life, to save our soul-life, and to enjoy the salvation of our soul. If today we love only the Lord and not our soul-life, that is, our self, and if we live by Him and according to His standard, then when He comes back He will reward us with the kingdom. In the kingdom we shall have no problems, sorrows, or sufferings in our soul, for at that time we shall gain our soul-life, we shall save our soul-life, and we shall enjoy the salvation of our soul. However, if we are defeated believers, we shall be punished during the kingdom age, and that punishment will involve our soul, with the gnashing of teeth as a sign of suffering in our soul.

In the coming kingdom the overcoming believers will reign with Christ. Revelation 20:4b says, "They lived and reigned with Christ for a thousand years" [cf. v. 6b]...In 2 Timothy 2:12a Paul says, "If we endure, we will also reign with Him." These verses indicate that in the coming manifestation of the kingdom the overcoming believers will reign with Christ as His co-kings.

In the coming manifestation of the kingdom of the heavens, the overcoming believers will rule over the nations. In Revelation 2:26 and 27 the Lord Jesus says, "He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father." This is a prize to the overcomers of reigning with Christ over the nations in the millennial kingdom. This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom. In Psalm 2:9 God gave Christ authority to rule over the nations. In the coming kingdom Christ will give the same authority to the overcoming believers. (*The Conclusion of the New Testament*, pp. 2012-2014, 2016, 2018-2019)

Further Reading: *The Conclusion of the New Testament*, msg. 186

Lord's Day 8/25

Related Verses

Matt. 16:25-26

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Matt. 25:23

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

Luke 9:23-24

23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

24 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it.

Heb. 10:37-39

37 "For in yet a very little while the Coming One will come and will not delay.

38 But My righteous one shall live by faith; and if he shrinks back, My soul does not delight in him."

39 But we are not of those who shrink back to ruin but of them who have faith to the gaining of the soul.

1 Pet. 1:9

9 Receiving the end of your faith, the salvation of your souls.

Further Reading:

Further Reading: The Conclusion of the New Testament, msg. 186
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Hymn: #295

1 God's Christ, who is my righteousness,
My beauty is, my glorious dress;
Midst flaming worlds, in this arrayed,
With joy shall I lift up my head.

2 Lord, I believe Thy precious blood,
Which, at the mercy seat of God,
Forever doth for sinners plead,
For me, e'en for my soul, was shed.

3 Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full redemption made.

4 Bold can I stand in every way,
For who aught to my charge shall lay?
Fully, by Thee, absolved I am
From sin and fear, from guilt and shame.

5 This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its glorious hue,
Its glory is forever new.

6 Thou God of power, Thou God of love,
Let all Thy saints Thy mercy prove;
Our beauty this, our glorious dress,
Jesus the Lord, our Righteousness.

Churchwide Truth Pursuit of Hebrews**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 10:1-10

Assigned Reading: *Life-study of Hebrews*, msg. 47

Level 2—Hebrews Topical Study

Crucial Point: The New Covenant: The More Excellent Ministry, the Better Promises, and the Better Covenant, through the Greater and More Perfect Tabernacle

Scripture: Heb. 8:1-10:18

Assigned Reading: *Life-study of Hebrews*, msg. 35-39

Supplemental Reading: *CWWN, vol. 9, "The Present Testimony (2)," The New Covenant (4)-(6); A General Sketch of the New Testament in the Light of Christ and the Church (part 3—Hebrews through Jude)*, ch. 27

Questions:

1. What is the difference, if any, among a promise, an oath, a covenant, and a testament?
2. What does the new covenant include?
3. In what ways are the ministry of the new covenant more excellent than the ministry of the old covenant and the promises of the new covenant better than the promises of the old covenant?
4. What is the significance of Christ as "a Minister of the holy places...a High Priest of the good things...through the greater and more perfect tabernacle?"