

***In the Father's House—Living in the Place Prepared for Us through the Death and Resurrection of Christ*****Monday 2/17****Related Verses****John 14:1-2**

1 Do not let your heart be troubled; believe into God, believe also into Me.

2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

**1 Tim. 3:15**

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

**John 2:16**

16 And to those who were selling the doves He said, Take these things away from here; do not make My Father's house a house of merchandise.

**Eph. 2:21-22**

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

**1 Peter 2:5**

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

**Related Reading**

John 14:1 reveals two very important points. The first is that the Lord is the same as God. If one believes into God, he must also believe into the Lord, for the Lord is the same as God Himself. In fact, the Lord is God Himself.

The second important point in 14:1 is that believing God is different from believing into God. You may say that you believe God, but do you believe into God?...The basic thought of this chapter is that the Lord intended to help or instruct the disciples to be in God. We must remember that to believe God is

objective but to believe into God is subjective. It is this kind of subjective believing that brings us into God. In effect, the Lord was saying, "If you believe into God, you must also believe into Me." The preposition *into* is very important...We must not miss the preposition. It is not a matter of believing the fact objectively; it is a matter of the subjective believing that brings us into God. The central thought of this chapter is that we must believe into God. (*Life-study of John*, 2nd ed., pp. 336, 338)

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According to the natural concept, most Christians think that the Father's house mentioned in John 14:2 must refer to the third heaven where God the Father dwells. But we must not interpret the Bible according to our natural concepts. Rather, we must interpret the Scripture with the Scripture...The phrase *My Father's house* is used twice in the Gospel of John. It is used the first time in 2:16, where it clearly refers to the temple, the dwelling place of God on earth. The temple is a type, a figure, of the body of Jesus (v. 21), which...has in resurrection been enlarged into the Body of Christ...In 2:16 *My Father's house* refers to the temple on earth. It does not denote a place in the heavens but God's temple on earth. Since the temple is the type of the body of Jesus, the body of Jesus is the tabernacle (1:14), the temple, for God's dwelling place on earth. This interpretation of the phrase *My Father's house* is clearly shown in chapter 2...We should not take this phrase in 14:2 to have a different meaning from the same phrase found in 2:16, for that would be illogical. The second time that this phrase is used in the same Gospel, it must have the same definition as the first time it is used. Thus, *the Father's house* in chapter 14 must also mean God's dwelling place on earth. It cannot mean the third heaven. In chapter 2 the Father's house is eventually the Body of Christ, and in chapter 14 it must also be the Body of Christ... Now we have the proper interpretation of the phrase *My Father's house*: it is the Body of Christ, that is, the church.

In the Epistles the revelation that the Body of Christ is the church and that the church is the house of God is fully developed. First Timothy 3:15 discloses that the church is the house of the living God. Hence, *the Father's house* must mean the house of the living God on earth and not in heaven. First Corinthians 3:16 tells us that the believers, as a whole entity, are the temple of God. First Peter 2:5 says that we, as living stones, are being built up as a spiritual house...Furthermore, Hebrews 3:6 says that we are the house of God, and Ephesians 2:21-22 says that the believers are being built together as God's dwelling place, not in the heavens but in spirit. Thus, the whole New Testament supports the interpretation, as found in the Gospel of John itself, that the Father's house is eventually the Body of Christ. The Father's house in the Gospel of John and in the whole New Testament is not heaven but the Body of Christ, which is the church as the dwelling place, the habitation of God on earth. (*Life-study of John*, 2nd ed., pp. 338-339)

Further Reading: *Life-study of John*, msgs. 29—30**Tuesday 2/18****Related Verses****1 Cor. 3:16**

16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

**1 Cor. 12:27**

27 Now you are the Body of Christ, and members individually.

**Matt. 16:18**

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

**Romans 12:5**

5 So we who are many are one Body in Christ, and individually members one of another.

**Eph. 1:22-23**

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

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23 Which is His Body, the fullness of the One who fills all in all.

**Eph. 5:30**

30 Because we are members of His Body.

**Related Reading**

In the Father's house are many abodes (John 14:2). The Greek word for *abodes* in verse 2 is the plural form of the word translated "abode" in verse 23. What does *abode* mean? The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). The Lord's Body has many members, and each member is an abode. That the many abodes are the many members of the Body is adequately proven by John 14:23, which says that the Lord with the Father will make an abode with the one who loves Him...We all are the abodes of God's building. This building is the Body of Christ, and all the abodes are the members of the Body of Christ. (*Life-study of John*, 2nd ed., p. 343)

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The words I go in John 14:2 mean that the Lord was going through death and resurrection to bring man into God for the building of God's habitation. This is the building of the church mentioned in Matthew 16:18, where the Lord said, "I will build My church." Here, in John 14:2 the Lord said, "I go to prepare a place for you."...The Lord has only one work...If we put these two portions of the Word together, we will see that the preparing of a place is just the building of the church. In order for the Lord to build the church, He had to go to prepare a place. The consummate result of this will be the building of the New Jerusalem (Rev. 21:2). The Lord is now building the church. This building of the church is equal to the building of the New Jerusalem...In all the universe God has only one building—the building of His living habitation with His redeemed people.

*I go to prepare a place for you* means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for man to get into God...This is the central thought of John 14. If we are

going to allow God to dwell in us, we must first get into Him. If we do not get into Him, He will not get into us. Once we dwell in God, then He will dwell in us.

How can sinners get into God? All the separating elements, the obstacles of sin, sins, the world, the devil, death, the flesh, the self, and the old man, must be abolished. Then we will be brought near to God, and not only to God but into God.

For this, some work, some preparation, was needed. The Lord had to do a work of preparation. He had to go not to the heavens but to the cross to remove all the obstacles. All the obstacles have been removed by the Lord's all-inclusive death...He dealt with sin, sins, the world, the ruler of this world, the flesh, the self, the old man, and even death. By death and resurrection the Lord paved the way and prepared the place that we might be brought into God.

By His death and resurrection the Lord cut and prepared the way and paved the highway that can bring any person into God immediately. The Lord removed all the mountains, filled all the gaps, paved the highway, and paid all the tolls. There is no charge for us to pay. We may come directly into God.

By His death and resurrection the Lord has not only opened the way into God but also prepared a standing for us before and in God...As long as we believe into the name of the Lord Jesus, we have a standing before God and in God. We all must shout, "Hallelujah! I have a standing before God. I even have a standing within God. Even God Himself cannot reject me. Oh, because of the preparing work of Christ, the righteous God can never cast me out. I have such a firm standing in God." I can testify to you that I am so secure about the fact that I am in God. Without the crucified and resurrected Christ we could never have this assurance. But since the Lord has gone through the cross and has been raised from the dead, we know that we have a position before God and a standing in God. (*Life-study of John*, 2nd ed., pp. 343-345)

Further Reading: *Life-study of John*, msgs. 31—32

**Wednesday 2/19**

**Related Verses**

**John 14:3, 17-19, 20**

3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

18 I will not leave you as orphans; I am coming to you.

19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

20 In that day you will know that I am in My Father, and you in Me, and I in you.

**John 1:14**

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.

**John 10:10**

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

**John 20:22**

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

**Related Reading**

The Lord's redemption was not to prepare a place for us in heaven. The Lord's redemption was to prepare a place for us in God...This thought is on the highest plane. The Lord redeemed us to bring us into God, to prepare a place for us in God...After we have been redeemed, after we have been saved, after we have been regenerated, please tell me where we are. We are in Christ and in God. Even John's first Epistle

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reveals that we abide in God and that God abides in us (4:13). Throughout the whole New Testament the central thought is that after we have been saved and regenerated, we are in God and in Christ. God and Christ are our dwelling place. Furthermore, we have become the dwelling place for God. Thus, God and we, we and God, are a mutual abode...[The Lord] was preparing a place that we might get into God, that the Lord might bring us into God by His redemption. By His death and resurrection He has brought us into God. Praise the Lord that each one of us has a place in God! (*Life-study of John*, 2nd ed., pp. 346-347)

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The Lord's going was to bring man into God for the building of His habitation. He went to the cross to accomplish redemption, removing all the obstacles between man and God, that He might open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place, in God does not have a place in the Body of Christ, which is God's habitation. Hence, the Lord's going to accomplish redemption was to prepare a place in His Body for the disciples.

John 14:3...proves that the Lord's going (through His death and resurrection) was His coming (to His disciples—vv. 18, 28). The tense here is very strange to the English language. It means that His going was His coming, that He was coming by going...The Lord's intention was to get into His disciples. He came in the flesh (1:14) and was among His disciples, but while He was in the flesh, He could not get into them. He had to take the further step of passing through death and resurrection that He might be transfigured from the flesh into the Spirit that He might come into the disciples and dwell in them, as is revealed in 14:17-20. After His resurrection He came to breathe Himself as the Holy Spirit into the disciples (20:19-22). Therefore, His going was just His coming.

The Lord said, "I am coming again and will receive you to Myself" (14:3). This does not mean that the Lord receives us into a place but that He receives

us into Himself. In receiving the disciples to Himself, the Lord put them into Himself, as is indicated by the words you in Me in verse 20.

In verse 3 the Lord said that He would receive us to Himself so that "where I am you also may be." Where is the Lord? Is He in heaven? No, He is in the Father. The Lord wants His disciples to also be in the Father (17:21). Since the Lord is in the Father, He will also bring us into the Father...Through His death and resurrection the Lord has brought us into Himself. By being in Him we are also in the Father because He is in the Father. Where He is, there we are also...Before His death and resurrection the Lord Jesus was in the Father, but the disciples were not. After His death and resurrection all the disciples got into the Father, just as the Lord was and is in the Father. At that time the Lord could say, "Where I am you also may be."

The Lord Himself is the living way by which man is brought into God the Father, the living place. Like us, the disciples thought that both the place and the way were places, not persons. Notwithstanding, the Lord said to them, "I am the way." (*Life-study of John*, 2nd ed., pp. 347-349)

Further Reading: *CWWL, 1994–1997*, vol. 4, "The Divine and Mystical Realm," ch. 3

<b>Thursday 2/20</b>
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**Related Verses****John 14:14, 15-16, 21, 23**

**14** If you ask Me anything in My name, I will do it.

**15** If you love Me, you will keep My commandments.

**16** And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

**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.

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

**John 15:4**

**4** Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

**Rev. 21:2-3**

**2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**3** And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

**Related Reading**

John 14 reveals mainly how the Triune God is dispensing Himself into us in order that He and we, we and He, might be built together in the mingling of divinity with humanity. This chapter unfolds that the Triune God—the Father, Son, and Spirit—is dispensing Himself into the believers in Jesus Christ; that this very God and the believers are being built together, a building of divinity with humanity; that eventually, this building becomes a mutual abode; and that God dwells in man and man in God. This is the basis for the Lord's word in 15:4: "Abide in Me and I in you." This is a mutual abiding, for we abide in Him and He abides in us. (*Life-study of John*, 2nd ed., p. 361)

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In John 14:23 the Lord Jesus did not say, "The Father and I will abide with him," but He said, "We will come to him and make an abode with him." There is a difference between the two expressions *abide with* and *make an abode with*...To say "The Father and I will come to abide with him" is correct as far as language is concerned. But to say "The Father and I will come to him and make an abode with him" is more meaningful. In what way is it more meaningful? In the way that the Father and the Son will take the lover of Jesus as Their abode and that the believer will be an abode to Them. The Lord seemed to be saying,

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“We will make an abode with him that he and We may have an abiding place. He will be Our abode, and We will be his abode.”

We can abide in Him, and He can abide in us. In such a situation there is no place for sin, the world, Satan, the old man, or the flesh. All such things have been chased away.

Have you not had this experience in the past? Deep within you there was a sweet appreciation toward the Lord Jesus, and you said, “Lord, I love You.” Then the Lord said, “Since you love Me, My commandment is that you do not do this and that.” You said, “Amen, Lord Jesus.” Perhaps you said Amen with tears in your eyes. Immediately, you had the sense of His manifestation within you. You were so much in His presence. At that time you had the sense that He was filling you up with Himself and that you were being drawn into Him. You were abiding in Him, and He was abiding in you. You were His abode, and He was yours...We need to have this experience all day long.

The Triune God’s making His abode with the believers is for the building of His habitation. Whenever you have had the sweet sensation that you were in the presence of the Lord and that the Lord was indwelling you to the fullest, you also had the feeling that you loved all the believers. According to your realization at the time, you had no problem with any believer, and you were ready to forgive every brother’s or sister’s fault...This is the desire to be one with the believers for God’s building...The building of God’s habitation among men on earth today is altogether dependent upon this experience. Perhaps two brothers have a problem with each other. What can solve it? It is not easy to do. One day they both begin to love the Lord, and they have a deep and sweet appreciation of Him. The Lord gives them a commandment, and they take it. Immediately, they are both in the Lord’s presence, and the problem is over. This is the way in which the Lord does the divine work of building among us. It is not a matter of organization, regulation, or outward teaching. It is absolutely a matter of our loving the Lord and

experiencing His manifestation and His abiding with us. (*Life-study of John*, 2nd ed., pp. 367-369)

Further Reading: *CWWL*, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 36—45

**Friday 2/21****Related Verses****1 Thes. 1:1**

1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

**Rom. 11:36**

36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

**John 1:12-13**

12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**John 5:26**

26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

**John 20:17**

17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

**Rom 8:15-16**

15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

16 The Spirit Himself witnesses with our spirit that we are children of God.

**Related Reading**

In 1 Thessalonians we have the revelation that the church is not only of God and of Christ but also in God the Father and in the Lord Jesus Christ.

The word *Father* [in 1:1] indicates a relationship of life...God is the Father of the church people, for we have all been born of Him. It is a wonderful fact that we have been born of God and that He is now our Father!

Suppose your father was the president of the United States. If such were the case, you could refer to him as “my father, the president.”...To refer to our president may indicate that you are a citizen. But if you could say, “my father, the president,” that would indicate that the president is your father and that you have a life relationship with him. In the same principle, we can speak of God as being our Father. No longer is God only our Creator. He has become our Father, for we have been born of Him. (*Life-study of 1 Thessalonians*, 2nd ed., pp. 42-43)

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The Father is the source; He is the Originator, the Initiator, the Planner, and the Designer...The Lord Jesus said, “I know Him, because I am from Him, and He sent Me” [John 7:29]. This brief word indicates that the Father is the source. As the source, the Father sent the Son. John 13:3 also indicates that the Father is the source: “Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God.” The Father is the Planner, and He sent the Son to carry out His plan. Because the Father is the Originator and the Initiator, the Son came forth from Him and received all from Him. (*CWWL*, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 397)

For God to be the Father means that God is the Creator, the unique Initiator. The Son was sent from the Father. “The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like

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manner” (John 5:19). This must be our experience. We must receive grace from God to realize that we cannot initiate anything...In the beginning it was not us, but God [Gen. 1:1]. God is the Father, and everything originates from Him.

The day that God shows you that He is the Father will be a blessed day. On that day you will realize that you cannot do anything and that you are helpless. You will not have to try to hold yourself back from doing this thing or that thing. Instead you will ask, “Has God initiated this?” This is the experience of Abraham. His experience shows us that he had no thought of becoming God’s people. Abraham did not initiate anything. It was God who initiated. It was God who brought him from the other side of the Euphrates River (12:1-5).

If you know that God is the Father, you will not be so confident and will not say that you can do whatever you want. You will only say, “If the Lord is willing, I will do this and that. Whatever the Lord says, I will do.” This does not mean that you should be indecisive. It means that you truly do not know what to do and that you only know after the Father has revealed His will.

Abraham knew God as the Father. This kind of knowledge is not a knowledge in doctrine. It is a knowledge in which one is brought to the point of confessing, “God, I am not the source. You are the source of everything, and You are my source. Without You, I cannot have a beginning.” This was Abraham...The first lesson we have to learn is to realize that we can do nothing and that everything depends on God. He is the Father, and He is the Initiator of everything. (*CWWN*, vol. 35, “The God of Abraham, Isaac, and Jacob,” pp. 8-9)

Further Reading: *CWWN*, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 1

**Related Verses****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.

**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.

**John 14:6, 10-11**

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

**10** Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

**11** Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

**Eph. 3:16-19**

**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.

**Related Reading**

All the believers should be in this divine and mystical realm of the consummated Spirit to be mingled with the Triune God for the keeping of oneness.

All the believers should abide in the Son that the Son may abide in them that they may bear much fruit for the glorification (expression) of the Father (John 15:4-5, 8).

All the believers should be one, even as the Father is in the Son and the Son in the Father, that they also may be in both the Father and the Son. The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers’ oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God. (*CWWL*, 1994–1997, vol. 4, “The Divine and Mystical Realm,” pp. 119-120)

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In John 14—16 the Lord Jesus presented a message to His disciples, and then in John 17 He prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit. (*CWWL*, 1994–1997, vol. 4, “The Divine and Mystical Realm,” p. 120)

God in His Divine Trinity is an incorporation (John 14:10-11).

The three of the Divine Trinity are incorporated by coinhering mutually. Concerning this, the Lord Jesus said, “Do you not believe that I am in the Father and the Father is in Me?” (v. 10a).

The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality.

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This is the incorporation of the processed God with the regenerated believers.

The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution; it is an incorporation.

In this building, Christ is making His home in the hearts of the believers strengthened into their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (Eph. 3:16-19).

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16). Second, the purpose of the Father's house is for the satisfaction and rest of the processed and consummated Triune God. The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (*CWWL, 1994–1997*, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 334, 341-344)

Further Reading: *CWWL, 1994–1997*, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” chs. 3—6

**Related Verses****John 15:1-13**

1 I am the true vine, and My Father is the husbandman.

2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

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.

6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

9 As the Father has loved Me, I also have loved you; abide in My love.

10 If you keep My commandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love.

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

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

13 No one has greater love than this, that one lay down his life for his friends.

**Further Reading:**

Further Reading: Further Reading: *Life-study of John*, msg. 29

**Hymn: #52**

1 Father, to Thee a joyful song we raise  
With all Thine own;  
And in Thy presence sound a note of praise  
To Thee alone;  
Bro't nigh, bro't home to Thee—O wondrous grace,  
That gives us now with Thine own Son our place.

2 How deep the holy joy that fills that scene,  
Where love is known!  
Thy love, our God and Father, now is seen,  
In Him alone;  
As, in the holy calm of Thine own rest,  
He leads the praise of those Thy love has blessed.

3 He leads the praise! How precious to Thine ear  
The song He sings!  
How precious, too, to Thee—how near, how dear  
Are those He brings  
To share His place: 'twas thus that Thou didst plan;  
Thou lovedst Him before the world began.

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

Scripture Reading and Copying: Gen. 3

Assigned Reading: *Life-study of Genesis*, msgs. 5-6

**Level 2—Topical Study**

Crucial Point: The First Day and the Second Day

Scripture: Gen. 1:3-8

Assigned Reading: *Life-study of Genesis*, msg(s). 3

Supplemental Reading: *Collected Works of Watchman Nee*, Set 1, Vol. 3, “The Christian”, ch. 3

Questions: See the church website at

[churchinnyc.org/bible-study](http://churchinnyc.org/bible-study)