

The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God**Monday 4/24****Related Verses****Hag. 1:4-5, 7-9, 14**

4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?

5 Now therefore thus says Jehovah of hosts, Consider your ways.

7 Thus says Jehovah of hosts, Consider your ways.

8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

9 You looked for much, and yet it amounted to little; and when you brought it home, I blew on it. Why? declares Jehovah of hosts. Because of My house that lies waste while you each run to your own house.

14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,

Related Reading

The rebuilding of the temple was accomplished through the priesthood of Joshua and the authority of Zerubbabel, the governor of Judah (Hag. 1:1). In the building of the recovered temple both Joshua and Zerubbabel became somewhat weak and discouraged. Therefore, God used the prophets Haggai and Zechariah to speak for Him and to strengthen and encourage Joshua and Zerubbabel. (Ezra 5:1, footnote 1)

The central thought of the book of Haggai is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration. In the Old Testament the house of God, or the temple, was a type first of Christ as the house of God individually, and then of the church, the Body, the enlarged Christ, as God's house corporately. Thus,

we should consider that Haggai refers to us, since we are the reality of the type. Jehovah's dealing with the returned captives signifies His dealing with us in the recovery.

In 1:2-6, 9-11 we have Jehovah's rebuke.

The people's excuse for delaying to rebuild the house of Jehovah...was [that] the time had not yet come [v. 2].

The people's excuse is followed by Jehovah's question. "...Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?" (vv. 3-4). They were taking care of their houses but not Jehovah's house, so He came in to ask them concerning His house.

In verses 5, 6, and 9 through 11 we have Jehovah's dealing with the self-caring and God-neglecting returned captives.

In His dealing, the first thing Jehovah did was to charge the people to consider their ways (v. 5).

Jehovah pointed out that the returned captives had sown much but had brought in little; that they had eaten and drunk but without satisfaction; that they had clothed themselves but without being warmed; and that they had earned wages to put them into a bag with holes (v. 6). This tells us that if we do not have the heart to take care of God's house for His satisfaction, no matter how much we eat or drink or how well we dress ourselves, there will be no satisfaction. If we neglect the church, we will have no real enjoyment or satisfaction.

In verse 9 Jehovah went on to say that they looked for much, and it amounted to little. When they brought it home, He blew on it because of His house which lay waste, and they each ran to their own house.

The word *run* in verse 9 indicates that the people were busy caring for their own houses. Today some saints are so busy caring for their own houses that they have no time to attend the meetings. As we consider this, we need to realize that in the entire universe there is no such thing as neutrality. We must be absolute.

We must either take care of our houses first or take care of the Lord's house first. My point here is that we need to learn to save some time for the Lord's interests. How many sinners are waiting for our visitation? How many saints, especially younger ones, are waiting for our cherishing and nourishing?...When the Lord comes to settle accounts with us (Matt. 25:19), He will surely rebuke us. It has been difficult for us to get the increase, not mainly because of our environment but because of our excuses.

In His charge Jehovah told the people to consider their ways and to go up to the mountain and bring wood and build the house, and He would take pleasure in it and would be glorified (Hag. 1:7-8). Today our gospel preaching is our gathering of material for the building of God's house. (*Life-study of Haggai*, pp. 2-5)

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

Tuesday 4/25**Related Verses****Hag. 2:7**

7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

Matt. 16:18, 27

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.

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.

Hag. 2:20-23

20 And the word of Jehovah came a second time to Haggai on the twenty-fourth day of the month, saying, **21** Speak to Zerubbabel the governor of Judah, saying, I will shake the heavens and the earth.

The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God

22 And I will overthrow the throne of the kingdoms and will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, each by the sword of his brother.

23 In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a signet; for I have chosen you, declares Jehovah of hosts.

Related Reading

[Zerubbabel, Joshua, and] the remnant of the people responded to Jehovah by listening to the voice of Jehovah their God and to the words of Haggai the prophet, and they were in fear before Jehovah (Hag. 1:12). Then Haggai, Jehovah's messenger, encouraged the people with Jehovah's declaration, "I am with you" (v. 13). Jehovah stirred up the spirit of Zerubbabel, the spirit of Joshua, and the spirit of all the people, and they came and did work in the house of Jehovah of hosts (vv. 14-15). What a wonderful response! I hope that all the dear saints will be busy in going out to visit people and in contacting their relatives, classmates, and colleagues for the gospel. All the saints should be occupied by the Lord Jesus in preaching the gospel, feeding the new believers, and taking care of others. I hope that concerning this the whole atmosphere and environment among us will be revolutionized. (*Life-study of Haggai*, p. 5)

I appreciate the line in Charles Wesley's hymn that says, "Come, Desire of nations, come!" Christ truly is the desire of all mankind [cf. Hag. 2:7]. All people desire to have life, light, peace, goodness, and righteousness, yet they do not realize that what they desire is really Christ...Christ is the reality of every human virtue. Thus, to desire virtue actually is to desire Christ.

According to God's arrangement in His creation of man, the human virtues, such as love, kindness, patience, and humility, are for the expression of the divine attributes...The human virtues are the "glove"

for the expression of the divine attributes as the "hand." Just as a glove without a hand has no content, so the human virtues without the divine attributes have no reality.

Genesis 1:26 tells us that God made man in His own image and according to His likeness. Nevertheless, man was empty, having only the outward form but not having God as his inward content. God intended, therefore, that the man created in His image would exercise his will to choose God, signified by the tree of life, as his content. To choose God in this way means that we receive God's life with His attributes into us to be expressed through us by our virtues. For example, one of God's attributes is love...As believers, we have received God as our life, and as He lives within us, His attribute of love is expressed through the virtue of our human love. In this way, Christ becomes the reality of this human virtue.

Today people everywhere desire life, light, love, patience, and endurance without realizing that to desire these virtues is actually to desire Christ. All people, including unbelievers, desire Christ unconsciously.

In Haggai 2:20-23 we have the promise of Messiah (typified by Zerubbabel) in the coming kingdom. Haggai was charged to speak to Zerubbabel, saying, "I will shake the heavens and the earth. And I will overthrow the throne of the kingdoms and will destroy the strength of the kingdoms of the nations...In that day, declares Jehovah of hosts, I will take you,...My servant,...and make you as a signet; for I have chosen you, declares Jehovah of hosts" (vv. 21-23). Jehovah's making Zerubbabel as a signet ring indicates that Jehovah regarded him as His representative and that He loved him and trusted him.

In this matter Zerubbabel is a type of Christ, for God's signet has been given to Christ. He represents God, and He is the One whom God loves and trusts. As such a person, He is qualified to take care of the building of God's house, the church. (*Life-study of Haggai*, pp. 6-8)

Further Reading: *CWWL*, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 4-5

Wednesday 4/26

Related Verses

Hag. 2:7, 9

7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

Eph. 3:21

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

Exo. 40:34

34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

1 Kings 8:11

11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

Ezek. 43:4

4 And the glory of Jehovah came into the house through the gate which faced toward the east.

Rev. 21:10-11

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Related Reading

After the completion of the building of the house, the glory of the Lord returned. In his early ministry Ezekiel had seen the glory of the Lord depart in a series of steps. First, the glory of the Lord left the temple and hesitated upon the threshold (Ezek. 9:3; 10:4). From the threshold it went out to the city. From the city the glory of the Lord went further out to the

The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God

Mount of Olives on the east side of the city (11:23), and from there the glory of the Lord ascended to the heavens.

The glory of the Lord returned because the building of the temple was completed [43:1-3]...How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet. (*Life-study of Ezekiel*, p. 273)

Today the Lord is not concerned merely for individual spirituality. Even if many spiritual people such as Daniel had been raised up in Babylon, the glory of the Lord would not have gone there to fill them.

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete...In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth...The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church...If we have the grace to be built up in the church, the God of glory will live among us.

Ezekiel 43:4 says, "The glory of Jehovah came into the house through the gate which faced toward the east." The Lord came back by the east gate.

The temple has three gates...The gates on the south and the north are for the convenience of the people, but the gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord. This means that in the

church life we need a gate which is open to the glory of the Lord. We should not only care for convenience; we should care especially for the glory of the Lord...The decisions in the church life must be made primarily according to the Lord's glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord's glory and not simply for people's convenience. The church must be open to the Lord's glory so that His glory may come into the church.

The river issues forth from the house and flows toward the east (47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God's glory. The river cares for God's glory.

Everything in the church life should be for God's glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel preaching is for God's glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church. (*Life-study of Ezekiel*, pp. 275-277, 304)

Further Reading: *Life-study of Revelation*, msg. 33

Thursday 4/27

Related Verses**Zech. 3:9**

9 For here is the stone that I have set before Joshua - upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

Zech. 4:10

10 For who has despised the day of small things? For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.

Rev. 5:6

6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

John 4:24

24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Rom. 8:9-10

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

1 Cor. 15:45b

45b ; the last Adam became a life-giving Spirit.

2 Cor. 3:17

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Related Reading

[In Zechariah 4:10] "these seven," which are the eyes of Jehovah, are the seven eyes on the stone in 3:9...and [are] also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God [cf. footnote 5 on 1:4; footnote 5 on 5:6], indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person's eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ's seven eyes is to observe and search in order to execute God's judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-

The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God

giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

The Lamb is for redemption, and the stone is for building. For the purposes of redemption and building, Christ has seven eyes. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," p. 457)

The church as the lampstand has seven lamps, which are God's seven Spirits...We are told in Proverbs 20:27, "The spirit of man is the lamp of Jehovah." Within us, we have two lamps, the Spirit of God [John 4:24] and our human spirit...Before we were saved, our spirit was a broken lamp. After we repented, the lamp was restored and began to give forth light...With regeneration this lamp also had another lamp come into it. This was the Spirit of God. It is because of these two lamps that there is so much shining within us. The two become one, for "he who is joined to the Lord is one spirit" (1 Cor. 6:17).

Man's spirit, Proverbs 20:27 goes on to say, searches all the innermost parts of the inner being, or as Darby's footnote says, "all the chambers of the soul."...The spirit is searching the chamber of your emotions and of your mind and of your will.

The inward parts of our soul may not be open. When we pray, we are afraid to open our emotion, for example, to the Lord. After we reach a certain point in our praying, we close up because we are unwilling to open some inner chamber to Him. We may faithfully attend all the meetings, read the Word, and spend time in prayer. Yet there is a door within that is locked...We tell the Lord that there is no way to open that door, even though we love Him and have paid a price in other ways.

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul,

however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him.

Where this light shines, there the life supply goes...Chamber by chamber, we are transformed into the Lord's image. The gold in us takes shape. Christ is formed in us. For us, to live is Christ. In all of us this shining, supplying, and transforming is going on, making us the golden lampstand. Then we are truly the church, the practical expression of God, and His testimony. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 370-372)

Further Reading: CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," chs. 1-3

Friday 4/28

Related Verses**Prov. 20:27**

27 The spirit of man is the lamp of Jehovah, Searching all the innermost parts of the inner being.

Rev. 4:5

5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Luke 24:32

32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?

2 Cor. 3:18

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rev. 3:1

1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev. 5:6

6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Related Reading

Who experiences the greatest amount of transformation? It is the one who is absolutely open to the Lord.

"Lord, I am fully open to You. I want to keep opening to You. My whole being is open—my heart, my mind, my will, and my emotions. Keep shining. Search me thoroughly. Enlighten and enliven me. I will accept it fully." In this way, the light will penetrate into every area, and life simultaneously will be supplied to you. The man of clay will be transformed into the image of Christ. As the gold is thus formed in you, there will be the seven Spirits shining forth and manifesting God.

May we all be open to Him to receive His enlightening and to let His life supply us. Then we will be transformed and bear the image of Christ. As we are enlightened by the lamps within us, we will become the golden lampstand in reality in our locality, manifesting the Triune God. Then He will have His testimony. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 380)

The all-inclusive, excellent, marvelous, mysterious, and wonderful One is the Executor of God's administration...Because He is qualified and worthy [cf. Rev. 5:4-6], the seven seals were handed over to Him. This One is qualified to open the seven seals, to carry out God's economy. The way He carries out God's economy is by the seven Spirits as His eyes...Christ is the very focal Executor of God's economy, yet He needs the seven Spirits as His eyes to carry out God's economy.

The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God

The seven Spirits are burning on this earth today for the carrying out of God's administration.

The purpose of the burning flame in carrying out God's economy is to bring forth the golden lampstands, the churches. Burning implies judging, purifying, refining, and producing...I do not believe in the seemingly disappointing condition in the world or in the churches. I believe in the flame of the burning seven Spirits that control and direct the world and that also judge, purify, and refine the church to produce a pure golden lampstand. We are here endeavoring to afford the Lord an opportunity and an entrance to judge us, purify us, and refine us to produce a pure golden lampstand. We are open wide to the flaming of the seven Spirits of God. We all need to pray, "Dear divine Flame, come! Come and judge! Come and purify! Come and refine that You may produce the golden lampstand."...By His mercy,...we are open to Him. Every day, every morning, and every evening, we need to pray, "Lord, come; we are open to You! We open every avenue of our being to You."...I can testify that nearly every day I pray, "Lord, enlighten me; search me within and expose me, Lord. I like to be enlightened by You and exposed in Your light."...We all need to pray, "Lord, we are open. Come and shine upon us and shine from within us and enlighten every avenue and every corner of our being. We like to be exposed, purged, and purified." Then the Lord has a way to produce a pure golden lampstand.

The seven Spirits, who are out from the eternal One and of the redeeming One, are the seven lamps of fire burning before God's throne, executing God's economy in the universe, and the seven eyes of the slain Lamb, searching and infusing the churches (Rev. 4:5; 5:6b). The twofold mission of the seven Spirits is to carry out God's administration and to search and infuse the churches. The seven Spirits search out our sinfulness and infuse us with the riches of Christ. While a person is speaking to you, his two eyes are also infusing you with his burden. In like manner, the seven Spirits of God as the eyes of the Lamb infuse us with this wonderful One's burden and essence.

(CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 325-327)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," msgs. 68-70, 74-75; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 23

Saturday 4/29

Related Verses**Zech. 4:3, 12, 14**

3 And there are two olive trees beside it, one to the right of the bowl and one to the left.

12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

Psalms 45:7

7 You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions.

Luke 10:34

34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

John 7:38

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Rev. 1:12

12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

Matt 25:8-9

8 And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.

9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.

Related Reading

These two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (Zech. 4:3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17). These two witnesses are Moses and Elijah. Moses, representing the law, and Elijah, representing the prophets, both testify for God...These two, Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (*Life-study of Zechariah*, p. 28)

[Zechariah 4:12 says that the] branches "empty the gold from themselves." To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God. Furthermore, in typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is flowing out from us into them. We all should be olive trees emptying God from ourselves into others. (*Life-study of Zechariah*, p. 29)

In Exodus the lampstand signifies Christ as God's embodiment, and at the end of the New Testament the lampstands signify the churches as the multiplied embodiment of the Triune God.

In the lampstand there are...two basic elements...The gold is the solid form, and the oil is the burning element. When these two are put together, there is a lampstand shining to express God in His Trinity with the Father's nature and essence, the Son's image and appearance, and the Spirit's

The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God

expression...Zechariah 4:12 tells us that the oil of the lampstand is golden oil...The church as the lampstand is the solid embodiment of the Triune God with the sevenfold Spirit as the oil. Actually, the essence of the oil is the element of the gold.

Whenever Christ as the High Priest comes to snuff all the negative things and add more oil to the church, He is actually adding more and more of the sevenfold Spirit, which is to add more of the divine nature, more of the gold, into the church life. At the beginning, the church in a locality may not have much gold. As time goes on, though, the Lord snuffs the negative things and adds the oil. Eventually, the church will have more gold, more and more of the divine nature. This tells us that the church as the embodiment of the Triune God must be reduced in all the human, natural things but always increased in the divine nature. Our flesh, our self, our natural man, and everything about us related to the old creation, even our good self, must be reduced.

The Spirit in essence is the golden element, even God Himself. The Spirit being added into the church indicates that God's divine element is being added into the church. By this way the flesh, the natural life, and the old creation are being reduced in the local churches, and God's divine element is being increased. Through this process the churches become the pure golden lampstands in reality, and this is the testimony of Jesus in today's age on this earth. (CWWL, 1984, vol. 3, "The Divine Economy," pp. 107-109)

Further Reading: *Life-study of Zechariah*, msg. 5; *CWWL, 1984*, vol. 3, "The Divine Economy," ch. 15

Lord's Day 4/30**Related Verses****Psalms 46:1-5,7,10-11**

1 God is our refuge and strength; A help in distress,
He is most readily found.

2 Therefore we will not fear, Though the earth change,
And the mountains slip into the heart of the seas;

3 Though the waters of the sea roar and foam; Though
the mountains shake at its swelling. Selah

4 There is a river whose streams gladden the city of
God, The holy place of the tabernacles of the Most
High.

5 God is in the midst of her; she will not be moved;
God helps her at the dawn of the morning.

7 Jehovah of hosts is with us; The God of Jacob is our
high retreat. Selah

10 Be still and know that I am God. I will be exalted
among the nations; I will be exalted on earth.

11 Jehovah of hosts is with us; The God of Jacob is
our high retreat. Selah

Further Reading:

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

Hymns, #1254

1

This is the time for building the temple of the Lord
That all the local churches may fully be restored.
'Tis not the time for our house while God's house lieth
waste—
O brothers, for God's building, rise up, make haste!

Be strong, be strong, God's dwelling place to build!
The Lord of hosts is with us, with His glory 'twill be filled!
Be strong, be strong, and work in one accord,
That all the nations may behold the temple of the Lord.

2

O hear, the Lord is speaking: Consider now your ways,
Ye sow and bring in little, for lacking is My praise.
Go up into the mountain, material to provide,
And build My house that I may be glorified.

3

Ye who are priests, ye remnant of Christians now obey—
The Lord Himself is with us, whatever men may say,
With spirits stirred and burning, now let us come to work;
May none his part with others in building shirk.

4

I'll fill this house with glory, the Lord of hosts has said,
And the desire of nations will be exhibited.
Its glory will be greater than all that's gone before,
And we will share this glory forevermore.

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

Scripture: Rom. 7:1-25

Assigned Reading: *Life-study of Romans*, msgs. 12-13

Level 2—Romans Topical Study

Crucial Point: The Righteous Having Life and Living by Faith

Scripture: Rom. 1:16-17; 4:1-5:5

Assigned Reading: *Life-study of Romans*, msgs. 9, 57

Supplemental Reading: *Crystallization-study of the Epistle to the Romans*, chs. 7-11

Hymn: 535

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