

***The Central and Crucial Point of the Recovery Books of Ezra and Nehemiah—the Proper and Adequate Leadership in the Lord's Recovery*****Monday 6/5****Related Verses****Matt. 20:25-28**

25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

27 And whoever wants to be first among you shall be your slave;

28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

**Matt 23:10-12**

10 Neither be called instructors, because One is your Instructor, the Christ.

11 And the greatest among you shall be your servant.

12 And he who will exalt himself shall be humbled, and he who will humble himself shall be exalted.

**1 Pet. 5:1-3**

1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

3 Nor as lording it over your allotments but by becoming patterns of the flock.

**Related Reading**

According to the natural, human concept, a leader is higher than others. But in [Matthew 20 and 23] the Lord said that whoever wants to be great among His people must be a slave. Thus, the Lord's concept of leadership is the opposite of the natural concept. Yes, there is a need for leaders among the Lord's children today. These leaders, however, need to realize that, in God's New Testament economy, leadership means slavery. If you would be a leader among the Lord's children, you must be a slave.

If we are genuine and honest, we will admit that we love leadership but not slavery. Such is the human heart...If you are truly a slave among the Lord's people, you must be willing to clean the restroom, vacuum the

floor, arrange the chairs, and serve as an usher. How different this is from the worldly view of leadership!

According to God's economy, there is just one leader among His people—the Lord Jesus Christ...(Matt. 23:10). (CWWL, 1978, vol. 3, "Truth Messages," pp. 309-310)

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In God's New Testament economy the leadership among His children is not official, permanent, or organizational...Leadership depends upon spiritual capacity. The one with the greatest capacity is the leader...On the day of Pentecost the greatest capacity was with Peter, but in Acts 15 it was with James.

The relationship between Barnabas and Paul further illustrates this principle. [In Acts 13:2] Barnabas is named before Paul (Saul). But when they were on their mission, Paul spontaneously took the lead (v. 9) because he had the greater spiritual capacity...Barnabas realized that Paul's capacity was greater than his, [so] he did not argue with him over taking the lead.

All these cases prove that the leadership among God's children today should not be official, permanent, or organizational. On the contrary, it depends always upon spiritual capacity. God ordained it this way in order to set aside the human concept of leadership. In the Old Testament...there were never three or four kings at the same time. But in the New Testament the Lord appointed not one apostle but twelve. Later, He added others, such as Paul, Barnabas, and Timothy. I believe that there were many apostles. If not, in 2 Corinthians 11:13 how could there be false apostles? Moreover, in every local church there are always a number of elders. The plurality in the eldership indicates that actually there is no fixed leadership in the church.

To consider me the leader in the Lord's recovery is to not be clear about the real situation; it is against the practice of the truth...I have not given orders either to the churches or to the saints concerning what they should do. On the contrary, many times elders of various churches have begged me to tell them what to do. I always told them to go to the Lord in prayer and let Him lead them. There is no organized leadership in the Lord's recovery. When we left the denominations long ago, we mainly left the hierarchy, the organization...What matters is what the

Lord says and what the Bible teaches, not what a brother says.

The New Testament reveals that all the children of God are one Body. Although there are many members, there is just one Head...There is one Head who gives orders to all the members directly, not through subheads. In the Lord's recovery there is no organization; there is just one organism, the Body...The Body has one unique Head—Christ. (CWWL, 1978, vol. 3, "Truth Messages," pp. 311-313)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 3; *Life-study of Matthew*, msg. 55; *Life-study of Exodus*, msg. 68

**Tuesday 6/6****Related Verses****1 Tim. 1:3-4**

3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

**Acts 2:42**

42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

**2 Thes. 2:13**

13 But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth,

**2 Cor. 4:1**

1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

**Eph. 4:3-6**

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

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

5 One Lord, one faith, one baptism;

6 One God and Father of all, who is over all and through all and in all.

***The Central and Crucial Point of the Recovery Books of Ezra and Nehemiah—the Proper and Adequate Leadership in the Lord's Recovery*****Related Reading**

According to my knowledge of the New Testament, the apostles have no authority in themselves to control the churches. Only the word ministered by them has authority. If the churches and the saints go on according to the Word, according to God's oracle, the apostles have no authority to touch the churches. But if a church goes astray or is misled, then the apostles have the obligation and responsibility to deal with the situation according to God's word, which has authority. Therefore, Paul says, "What do you want? Should I come to you with a rod or in love and a spirit of meekness?" (1 Cor. 4:21). He also told them that he was present in spirit to deal with the sinful one among them and to cast him out (5:3-5). The authority of apostles is spiritual and is in their ministry of the word. They have no authority in position to interfere with the church affairs.

Among the children of God in today's New Testament economy, there is actually no leadership in the natural sense. There is no official, permanent, organizational leader among the apostles. The same is true regarding the elders in a local church. Furthermore, all the churches are on the same level; there is no unifying organization. Likewise, all the regions, districts, and areas of the work are on the same level...There is no organization, no hierarchy, and no official, permanent leader. Rather, we all respect and honor the headship of the Lord Jesus Christ. (CWWL, 1978, vol. 3, "Truth Messages," p. 315)

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In the New Testament there is only one ministry and only one leadership in the ministry. Although there is the truth of the leadership in the New Testament ministry, the Lord did not officially appoint someone to be the leader. The early part of Acts shows us that Peter was taking the lead among the apostles (cf. 1:15; 2:14). However, the Lord Jesus did not appoint Peter to be an official leader. The leadership was something spontaneous according to life, according to the real need, and according to the situation. A leadership is shaped by the growth in life and is an issue of the need. If there is no need, no leadership can be manifested.

Because the ministry is one [cf. 1:17, 25], there should never be more than one leadership. There is also one unique leadership since God, the Lord, and the Spirit all are one (Eph. 4:4-6)...The one unique leadership is for keeping the oneness of the Spirit for the Body of Christ (v. 3). Today's Christianity is divided because there are too many leaderships. Every leader has a group that is the sphere of his leadership, and that sphere becomes a division. Thus, if the matter of leadership is not applied or viewed properly, it will create division.

The leadership is produced, strengthened, and also limited, restricted, in the apostles' teaching. In 1 Timothy 1:3-4 Paul charged Timothy to remain in Ephesus to do one thing with a definite purpose. He was there to charge the dissenting ones not to teach the things different from the economy of God in faith. He had to charge these ones not to teach things that were different from the apostles' teaching, which is concerning God's New Testament economy to dispense the processed Triune God into His chosen and redeemed people that Christ might have a Body to express Himself and that the Triune God might have a complete, eternal expression in the New Jerusalem. Any minister who preaches or teaches should carry out such a ministry...Paul had the authority to charge people not to teach differently from God's economy...First Timothy shows us that there was some leadership that charged people to teach the right thing. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 451-452)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-4; CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," chs. 1-4

<b>Wednesday 6/7</b>
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**Related Verses****2 Cor. 13:10**

**10** Therefore I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

**1 Cor. 4:17**

**17** Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

**2 Thes. 3:9, 12, 14**

**9** Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us.

**12** Now such ones we charge and exhort in the Lord Jesus Christ to work with quietness and eat their own bread.

**14** And if anyone does not obey our word through this letter, mark this one so as not to mingle with him, in order that he may be ashamed.

**Acts 2:42**

**42** And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

**2 Tim. 3:10**

**10** But you have closely followed my teaching, conduct, purpose, faith, long-suffering, love, endurance,

**Related Reading**

The New Testament shows us God's delegated authority in the leading ones in the ministry. In a family there is delegated authority, and in human government there is also delegated authority. Without delegated authorities the whole earth would be in anarchy and disorder and would be unsuitable for living...The Bible strongly reveals God's delegated authority in the church life and in the ministry.

God's delegated authority in the leading ones in the ministry was for building up and not for overthrowing (2 Cor. 13:10)...God's delegated authority was in the teaching of the leading ones (1 Cor. 4:17b-21; 7:17b; 16:1; 11:2; 2 Thes. 3:6, 9, 12, 14). Paul exercised his authority in his teaching. He taught the same thing everywhere in every church (1 Cor. 4:17b), and the churches followed his speaking. This was the demonstration of Paul's delegated authority. Authority always follows the proper speaking. (CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," pp. 506-507)

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[The] leadership...exercised by Paul and by John was not the leadership in organization. The first twelve apostles were appointed by the Lord Jesus, but they were not organized. The Lord Jesus' appointment was equal among the twelve. In the New Testament we cannot see an organization...All the major denominations have board members and a chairman. The Catholic Church has the pope as the head of their hierarchical organization. But the leadership in the New Testament ministry is not the leadership in the worldly sense to control others. In the Lord's recovery we do not have board members with a chairman or president.

Furthermore, this leadership is not the leadership in the ministers' acts but in their teaching to restrict them from being divisive. Sometimes in the New Testament Paul told some of his co-workers to go to certain places (1 Cor. 4:17) or to remain in other places (Titus 1:5). But basically speaking, the leadership is not exercised over the ministers' acts. No one should exercise any control over the work for the Lord. If one has the burden to go to Alaska, he must be clear that this is of the Lord. No one controls his going or not going, but he needs to be clear that his decision is of the Lord through fellowship with the Lord and the Body. There is no restriction exercised in the movements of the workers, but if someone rises up to teach something beyond the teaching of the apostles, the leadership may rise up to tell this one not to teach differently. The leadership that is shown in the New Testament is mainly in the teachings of the ministers, not in the acts of co-workers.

As the Lord's recovery is spreading throughout the entire world, who can direct the acts of so many co-workers and serving ones? We do not have a board or a mission to direct the acts of the co-workers. No one is in a position to direct the ministers' acts. They must pray and seek the Lord's leading and fellowship with the dear saints who are so concerned for the Lord's move on this earth today. Through fellowship and prayer with the saints, they will be clear whether they should stay where they are or go to another place,...should go by themselves or go with some others. What is taught or preached by the workers, however, should be restricted. The leadership is very much needed in this area. (CWWL,

1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 452-453)

Further Reading: CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2; *Life-study of 1 Timothy*, msg. 8

<b>Thursday 6/8</b>
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**Related Verses****Acts 26:19**

19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

**Eph. 3:2-4, 8-9**

2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

3 That by revelation the mystery was made known to me, as I have written previously in brief,

4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

**Prov. 29:18**

18 Where there is no vision, the people cast off restraint; But happy is he who keeps the law.

**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.

**Related Reading**

In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem.

We are serving God according to the last scene [of the New Jerusalem], which includes all the previous scenes.

Since we have the up-to-date and ultimate vision, we should closely follow after it. We are absolutely not following a man; rather, we are following a vision,...God's consummate vision. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 40-42)

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Our preaching and our teaching have to be restricted under the leadership by the revelation of God's New Testament economy. If someone in the Lord's recovery began to teach, stress, or promote something contrary to or different from God's New Testament economy, there would be the need of some leadership to restrict this. Then there would be no confusion.

There is the danger of teachings coming in among us that stress things other than God's New Testament economy...We need to teach the saints in the Lord's recovery to learn the New Testament economy. By learning God's economy, the saints will have the ability to discern what is needed and what is not needed...Because of the Lord's new way, the door is wide open for everyone to speak and to act. Therefore, we must be restricted by the heavenly vision, by the revelation of the New Testament economy.

The leadership in the New Testament ministry in actuality is not the leadership of one controlling person. In the Lord's recovery we reject the notion of one person controlling persons and matters. We do have some leadership but not the leadership of one controlling person. Instead, we have the leadership of one controlling revelation in the one ministry through those who bring in the revelation of the ministry...The revelation in the Lord's recovery controls us and restricts us.

The ministry among us is not the ministry of a single person but the unique New Testament ministry, the ministry of the Lord's move on this earth in the dispensation of the church. The Lord's move on this earth is through His unique ministry, and we are all participating in this unique ministry. Even our going out to visit people by knocking on their doors is a part of this unique ministry. The leadership is not the leadership of

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any single person who is controlling people in the Lord's recovery. The leadership in the Lord's recovery is the leadership of the God-given revelation that restricts us, directs us, and controls us so that confusion and division can be avoided. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 453-456)

*Recovery* means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures. (*The Conclusion of the New Testament*, p. 2447)

Further Reading: CWWL, 1952, vol. 2, "The Vision, Ministry, and Leading of the Lord's Serving Ones," ch. 1

**Friday 6/9**

**Related Verses****Eph. 4:3-4**

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

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

**Col. 3:10-11**

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

**Eph. 4:15b-16**

15b the Head, Christ,

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**Psa. 119:105**

105 Your word is a lamp to my feet And a light to my path.

**1 Cor. 4:1-2**

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

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

**Related Reading**

The Lord's recovery is the recovery of three main items. These items are vital for our practice of the church life, and it is crucial for us not to miss any of them.

First, the Lord's recovery is the recovery of the oneness of the Body of Christ. Throughout the past centuries Christians have been divided again and again. In the eighteenth century Count Zinzendorf saw the need of keeping the oneness of the Body of Christ, and a century later the Brethren in England saw more concerning the oneness of the Body and practiced it to some degree. Then in 1920 the Lord raised up Brother Watchman Nee in China and showed him the Body of Christ. He put what he saw into writing, and we received much help from him. From that time many young saints in China took the stand for the testimony of the oneness of the Body. The Lord's recovery is testifying that regardless of differing races, cultures, or levels of education, all Christians should be one. There is no reason for us to be divided. This is clearly revealed in the New Testament. (CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," p. 259)

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Second, the Lord's recovery is the recovery not of any doctrine but of Christ as our all in all. Christ is everything. He is the center, and He is also the circumference. We care only for Christ. In the past sixty years the Lord has used us to put out many publications concerning Christ, the church, and the Body of Christ in oneness.

Third, the Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a

functioning member. Almost all Christian groups practice the system of the clergy and laity...Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ (Eph. 4:11-16). (CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 259-260)

The leaders of the returned captivity were Zerubbabel of the royal family, Ezra of the priestly family, and Nehemiah of a common family. Among all the leaders in the history of Israel, these three were the top ones. Nehemiah was very common with no rank. There is no indication that his family had a high standing in society, and he did not have a high profession. Even though he served in the palace of the king of Persia, he was just a household servant.

The central and crucial point of the recovery books, which end with Nehemiah, is the matter of proper, adequate leadership...In Ezra and Nehemiah three leaders are mentioned: Zerubbabel, Ezra, and Nehemiah. They were all excellent leaders, but the best and the highest was Nehemiah. Nehemiah was the perfect leader, the best leader in human history. Only under the leadership of such persons as Zerubbabel, Ezra, and Nehemiah could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations. This is a type of what God wants the church to be today. (*Life-study of Nehemiah*, pp. 29, 33)

Further Reading: *Life-study of Nehemiah*, msgs. 1-2, 5; CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 258-265

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2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.  
3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

**Luke 10:1**

1 Now after these things, the Lord appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to come.

**Rom. 12:5**

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

**1 Cor. 12:24**

24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

**Eph. 4:11-12**

11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,  
12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

**Related Reading**

Nehemiah was a head, a ruler, of a nation, but he was altogether not ambitious. This is indicated by the fact that he recognized his need of Ezra. In reconstituting the nation, Nehemiah realized that he did not know God's Word. But Ezra, who was famous for his knowledge of the Word of God, was still alive, and Nehemiah was willing to go to Ezra for help. Many of today's leaders would not seek help in such a way...Nehemiah knew that without Ezra he could not reconstitute the people of God. (*Life-study of Nehemiah*, p. 32)

When the Lord Jesus sent out His disciples, He sent them out two by two (Luke 10:1),...in the principle of two as a testimony. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body.

In keeping with the divine principle, the Lord would not allow His servant to be individualistic. Moses needed Aaron. Hence, Aaron's presence was not accidental. God had prepared him as a match for Moses. (*Life-study of Exodus*, pp. 97-99)

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This principle of matching applies today. If you have been called by the Lord, you need to realize your need for someone to match you. We have pointed out that the Lord Jesus sent out His disciples two by two. When the apostle Paul came out to serve the Lord, he did not behave individualistically. He always had others to match him. This is proved by the opening verse of 1 Corinthians: "Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother." When Paul wrote this Epistle, neither Timothy nor Barnabas was present. Therefore, Paul took Sosthenes as a match; he took a brother whose name we hardly know in order to keep the principle.

To act individualistically in the Lord's service is not according to the divine principle. Today, in the New Testament economy, to be individualistic is to violate the principle of the Body. We should not behave individualistically; rather, we should move and act according to the principle of corporateness, always having at least one other member to match us...The Body cannot be represented by individuals. According to the divine principle, the proper representation of the Body is always by those members who are matched with others. To be matched, however, is difficult. In the case of Moses and Aaron, the younger brother was the leader, and the elder was the follower. To be matched with anyone is difficult, to be matched to a brother in the flesh is more difficult, and to be matched in such a way that the younger is the leading one is most difficult.

In principle, it is the same with us today. The Lord will often arrange a difficult match for us. But such a

match is actually a great help. Without it, we would have no restriction, no protection, and no safeguard.

The arrangements God makes in matching us with others sometimes are beyond our understanding...Most of the time it may be enjoyable, but at least part of the time it will be unpleasant. But this unpleasantness is our protection.

It is very difficult for a capable person to be bound to another...A hired one is very different from a matching one. Moses did not hire Aaron, and Paul did not hire Timothy...In the Lord's recovery there is an urgent need for the true work of building. This building work, however, can be carried out only by co-workers who have been matched...It is by means of such matching that God's commission is carried out. (*Life-study of Exodus*, pp. 99-102)

Further Reading: *Life-study of Exodus*, msg. 9; *Life-study of Titus*, msg. 1

**Lord's Day 6/11****Related Verses****Neh. 8:1-12**

1 And all the people gathered as one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.  
2 And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.  
3 And he read in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.  
4 And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.  
5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

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**6** And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

**7** Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.

**8** And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

**9** And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.

**10** Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

**11** So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.

**12** And all the people went their way to eat and to drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

**Further Reading:**

Further Reading: *CWWL, 1978*, vol. 3, "Truth Messages," ch. 3

**Hymns, #840**

**1** Freed from self and Adam's nature,  
Lord, I would be built by Thee  
With the saints into Thy temple,  
Where Thy glory we shall see.  
From peculiar traits deliver,  
From my independent ways,  
That a dwelling place for Thee, Lord,  
We will be thru all our days.

**2** By Thy life and by its flowing  
I can grow and be transformed,  
With the saints coordinated,  
Builded up, to Thee conformed;  
Keep the order in the Body,  
There to function in Thy will,  
Ever serving, helping others,  
All Thy purpose to fulfill.

**3** In my knowledge and experience  
I would not exalted be,  
But submitting and accepting  
Let the Body balance me;  
Holding fast the Head, and growing  
With His increase, in His way,  
By the joints and bands supplying,  
Knit together day by day.

**4** By Thy Spirit daily strengthened  
In the inner man with might,  
I would know Thy love surpassing,  
Know Thy breadth and length and height;  
Ever of Thy riches taking,  
Unto all Thy fulness filled,  
Ever growing into manhood,  
That Thy Body Thou may build.

**5** In God's house and in Thy Body  
Builded up I long to be,  
That within this corporate vessel  
All shall then Thy glory see;  
That Thy Bride, the glorious city,  
May appear upon the earth,  
As a lampstand brightly beaming  
To express to all Thy worth.

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

Scripture: Rom. 8:28-39

Assigned Reading: *Life-study of Romans*, msgs. 20-21

**Level 2—Romans Topical Study**

Crucial Point: The Old Man Crucified and Buried with Christ

Scripture: Rom. 6:1-5

Assigned Reading: *Life-study of Romans*, msgs. 11, 34

Supplemental Reading: *Christ and the Cross*, ch. 13

Hymn: 482

For study questions and additional materials, please visit the church website at [churchinnyc.org/bible-study](http://churchinnyc.org/bible-study)