

Monday 2/19

Related Verses**1 Tim. 4:6**

6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

2 Tim. 2:2

2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

Matt. 4:4

4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

Jer. 15:16

16 Your words were found and I ate them, And Your word became to me The gladness and joy of my heart, For I am called by Your name, O Jehovah, God of hosts.

John 6:57

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Rom. 15:16

16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Col. 1:7

7 Even as you learned from Epaphras, our beloved fellow slave, who is a faithful minister of Christ on your behalf,

Related Reading

A minister of Christ is one who serves others with Christ, ministering Christ as Savior, life, life supply, and every positive thing to people. He differs from the teacher of the law and of other things (1 Tim. 1:7, 3)...Although it is true that a minister of Christ belongs to Christ, the main thought in 4:6 is that he serves others with Christ, ministering Christ to them. Not only does he belong to Christ, but he serves Christ to others. (*Life-study of 1 Timothy*, second edition, p. 69)

Paul says, "If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed" (1 Tim. 4:6). By *these things* Paul means that all he has covered thus far in this Epistle. Just as a steward lays different courses of food before guests at a dinner, so a good minister of Christ should lay "these things" before the believers. Furthermore, Paul's use of the term *being nourished* indicates that his concept is that of supplying life to others...If we would minister Christ to others, we ourselves must first be nourished. Being nourished with Christ, we will have Christ as food, as life supply, to minister to others. The words *being nourished* give us the ground to say that a good minister of Christ does not merely teach others about Christ but ministers Christ into others as food. Others should be able to testify of us that we have nourished them with Christ.

Before Timothy could lay these things before others, he first had to feed on them himself. He had to digest them, assimilate them, and allow them to saturate his inner being. Then he would be able to lay them before the brothers. Today we should follow Timothy's example and lay before the saints the things with which we have been nourished by the Lord through the ministry. How wonderful the church life would be if we all did this! However, if we turn from the ministry and seek to produce something different, we may give place to different teachings. It was not Timothy's intention to teach anything different from what Paul taught. Rather, he would lay before the brothers what he had received from Paul.

My burden...is to produce groceries for the local churches...If the leading ones in a local church lay before the saints the riches contained in the Life-studies, the saints will be abundantly nourished.

I simply long that [the churches] feed on the spiritual riches the Lord has given us...[and] present [the saints] the riches, the groceries, that the Lord has shown us from the Word.

Many who truly love the Lord are starving. We must take up the burden to supply them with food. We all need

to be good ministers of Christ, serving others with His riches. Let us first be nourished ourselves and then minister this nourishment to all the people of God. We would emphasize that being nourished is for the growth in life. This is a matter of life, and it differs from merely being taught, which is a matter of knowledge. To minister Christ to others requires that we ourselves first be nourished with the words of life concerning Christ.

In verse 6 Paul specifically speaks of "being nourished with the words of the faith and of the good teaching." The words of the faith are the words of the full gospel concerning God's New Testament economy...If you want to see the focal point of God's economy, study the books of Galatians, Ephesians, Philippians, and Colossians. We need to be nourished with the words of the faith, God's economy, found in these books. (*Life-study of 1 Timothy*, second edition, pp. 69-72)

Further Reading: *Life-study of 1 Timothy*, msg. 8

Tuesday 2/20

Related Verses**Heb. 5:12-14**

12 For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food.

13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;

14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Eph. 4:14-16

14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

15 But holding to truth in love, we may grow up into Him in all things, who is 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.

1 Pet. 2:2-3

2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,
3 If you have tasted that the Lord is good.

Psa. 34:8

8 Taste and see that Jehovah is good; Blessed is the man who takes refuge in Him.

Related Reading

According to 1 Timothy 4:6, we should also be nourished with the good teaching which we have closely followed. The words of the good teaching are the sweet words that contain and convey the riches of Christ to nourish, edify, and strengthen His believers. Actually, the words of the faith and the words of the good teaching refer to the same thing. If we would teach others, we ourselves must first follow these words closely. Following them closely and being nourished with them, we will then be able to feed others. For example, if a mother does not know how to nourish herself properly, she will not know how to feed healthy food to her children. Through her own experience of being nourished, she will know what food is best for her children. This illustrates the fact that as good ministers of Christ, we must first be nourished ourselves with the words of the faith and of the good teaching which we have closely followed, and then we will be able to nourish others. (*Life-study of 1 Timothy*, second edition, pp. 72-73)

We need to be of the same mind toward one another according to Christ Jesus so that with one accord we may glorify God in receiving the believers to live the church life (Rom. 15:5-7). Whenever we are in one accord, we speak the same thing; we speak with one mouth. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified. We have said that God is the New Jerusalem. When we glorify God,

we take Him as the New Jerusalem and give all the glory to Him. (*CWWL, 1994-1997*, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 509)

Many seeking Christians, dear brothers, in the denominations are seeking something higher, deeper, and richer than what they have heard and possess. They are tired of shallow things. If we tell them the high-peak truths, they will wake up. At first, they may oppose, but gradually they will find the truth. Then what shall we do? We have to learn the high peaks of God's present revelation and learn to speak these things. We have to go, and we have to speak. I believe that the high peaks of today's revelation will become the hottest market among today's Christians.

I would encourage all of us to pick up this high commission: to go out with the high peaks of the divine revelation and with God's up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy. (*CWWL, 1994-1997*, vol. 3, "The Triune God's Revelation and His Move," p. 151)

Just as people have different tastes in food, so the Lord's recovery also has a taste for the ministry that has built up the recovery over the years. The recovery was raised up with a certain taste. Those who have been raised with this taste will reject a taste that is contrary to it. This means that if you speak something contrary to the taste of the Lord's recovery, your speaking will be rejected, and you will be the first to suffer loss. We have seen a number of examples of this in the past.

If you are wise, you will know the taste of those to whom you are speaking. All the churches in the recovery were raised up through the ministry, and the saints have been "eating" this ministry for years and have a taste for it..You will have trouble if you expect the saints to "eat" something against the taste in the Lord's recovery. (*CWWL, 1984*, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 344-345)

Further Reading: *CWWL, 1958*, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," ch. 2

Wednesday 2/21

Related Verses

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 17:17

17 Sanctify them in the truth; Your word is truth.

2 Tim. 2:15

15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

2 Cor. 4:5-6

5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

1 Cor. 2:1-2

1 And I, when I came to you, brothers, came not according to excellence of speech or of wisdom, announcing to you the mystery of God.
2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

Related Reading

In learning to take care of God's work, one basic lesson is to be absolute for the truth. No truth in the Bible should be entangled with man's condition. Today man is not absolute toward the truth because he entangles the truth with his own condition. When man entangles the truth with his own condition, he feels that he cannot speak the truth if he has not experienced it. Yet we have to realize that it is not our experience that qualifies us to speak concerning a truth. Truth is absolute in itself. David said that all men speak falsehood (Psa. 12:2). When he spoke this word, he was not considering himself..Because the truth is absolute, we have to sacrifice ourselves and put ourselves aside.

We have to realize that the condition of an individual has nothing to do with God's truth. If truth is affected by man, the truth is no longer the truth. If the truth is not something absolute for you, you do not know God, and you do not know God's word. (*CWWN*, vol. 57, pp. 133-134)

What I am personally cannot affect what God's truth is...So many problems in the world and so many disputes in teachings arise because of changes in human factors, not because of a change in the truth itself.

What does it mean to say that the truth is absolute? First Timothy speaks of the pillar of the truth (3:15). Why does it say the pillar of the truth? It is because a pillar is something immovable. It cannot go up or down. It is not like a chair that can be moved from one place to another. If we are not sober, the truth will not have any effect on us. The truth cannot be entrusted to a person who walks according to his feelings. This is a great test. A man must stand on the side of the truth to oppose himself. Only by this can he maintain the truth instead of himself. Those who have never been dealt with do not know what the truth is. Some people lower the truth a little when they are wrong, and lift up the truth a little when they are right. This means that they are like elevators. The truth goes up and down with them. Only those who have dealt with themselves are able to maintain the truth.

The reason for so much darkness today is that man sacrifices the truth and forces the truth to yield to him. If you can take the truth as the unique standard and if you have the courage to say that since the Lord has done such and such a thing, you admit that you are wrong, new light will come, and a new way will be opened to you...If you do not sacrifice the light, the light will uplift you. Blessed are those who can go along with the truth. Only those who judge themselves have the hope of going on. Those who cannot go along with the truth, but instead lower the standard of the truth, will forever live in darkness. Light will have no way to shine on them.

On the one hand, a man cannot preach the truth unless he has the experience. But on the other hand, a person has to know that the truth has nothing to do with

him. If a man is brought to a point that he can no longer withstand God's word and he finds God's word condemning him, he will receive the light. This is the basis of revelation; it is the secret to receiving revelation. Throughout history no one who has received God's light sacrificed God's word. If we are not up to the standard of God's word, we have to catch up, and we have to go along with God's word. If we cannot catch up, we can only say that we have sinned. If we do this, the way ahead will be clear, and we will have more and more light. Otherwise, our reading and preaching of the truth will become vain talk and vain preaching. (*CWWN*, vol. 57, pp. 134-136)

Further Reading: *CWWN*, vol. 57, ch. 12; *CWWN*, vol. 52, "The Character of the Lord's Worker," ch. 8

Thursday 2/22

Related Verses

Rev. 22:14

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Ezek. 37:10

10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

S. S. 4:11

11 Your lips drip fresh honey, my bride; Honey and milk are under your tongue; And the fragrance of your garments Is like the fragrance of Lebanon.

2 Cor. 3:6

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Tim. 1:13-14

13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.

14 Guard the good deposit through the Holy Spirit who dwells in us.

Psa. 119:11

11 In my heart I have treasured up Your word That I might not sin against You.

Col. 3:16

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Related Reading

A prophet breathes God, lives in God, and is joined to God. A prophet serves as God's spokesman and God's expression; hence, his words are God's words. A prophet's ministry and his words are to call people to enjoy God...A person who ministers as a prophet enjoys the tree of life so that he can call others and lead others to also enjoy the tree of life...All the Epistles in the New Testament were written according to this principle. The writers...were joined to God, filled with God, and lived in God. They breathed God, so they became His expression and His spokesmen; their words were God's words. The message, the ministry, of every Epistle is to lead people into enjoying God in Christ as their life. (*CWWL*, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," pp. 614-615)

God wants to be mingled with man to become man's element and to be everything to man. This does not mean that we do not understand other topics but that they have become tasteless. The tree of life has become our yardstick for measuring every message. Any message that is apart from God coming to be man's life...is a wind of teaching [cf. Eph. 4:14]. Messages that...lead others to live in Christ and to enjoy Him as their life...are called messages of life...[and] give people the supply of life.

Persons who genuinely minister as prophets, that is, who enjoy the tree of life, live in God, and allow God to fill them, will become an expression of God and will speak for God. They will bring others to enjoy God as their life because they give messages of life.

A person who desires to genuinely minister as a prophet must be delivered from the tree of knowledge and live in the tree of life. (*CWWL*, 1958, vol. 1, "The

Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil,” pp. 615-616)

No human or natural smell can be compared to the fragrance that emanates from the maiden [S.S. 4:11]. This naturally makes her lips drop as the honeycomb. Honey is sweet, and it restores the stricken ones. But this sweetness is not produced overnight. It comes from a long period of gathering, inward activity, and careful storage. This is the unique possession of one who is taught by God. From the mouth of the maiden issue forth sweet and refreshing words, not gossip, jokes, or rash words. Her words are not outbursts of torrents, but drops of honey from the honeycomb. This is the slowest kind of dripping. Some people have the urge to speak; their words are like the babbling of brooks. Even when they speak about spiritual things, the way they speak shows that they have not passed through the deeper work of grace. In this verse we can notice not only her lips slowly dropping sweet honey, but the things that are stored within her. “Honey and milk are under thy tongue.” The top of the tongue is where man takes in food, whereas under the tongue is where man stores food. This means that she has stored up these things; there are riches within her. She has more than enough food. Honey restores the weak ones, whereas milk feeds the immature ones. She has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time. However, she does not reveal all that she has. She is not like many people who exhibit on the outside all that they have inside. Honey and milk are under her tongue; they are not on her lips. (*CWWN*, vol. 23, “The Song of Songs,” pp. 71-72)

Further Reading: *CWWN*, vol. 56, “Two Principles of Living,” pp. 418-433; *CWWL*, 1958, vol. 1, “The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil,” chs. 2, 4-5

Friday 2/23

Related Verses

Isa. 13:1

1 The burden concerning Babylon, which Isaiah the son of Amoz saw:

Zech. 12:1

1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

1 Cor. 2:4-5, 9-11

4 And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power,

5 In order that your faith would not stand in the wisdom of men but in the power of God.

9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him.”

10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

11 For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.

Eph. 5:26-27

26 That He might sanctify her, cleansing her by the washing of the water in the word,

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Isa. 50:4

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

Related Reading

Revelation and light come first. This is the starting point...Yet revelation and light alone do not constitute the ministry of the word. One must be renewed in his mind and understanding. When God shines again, he will then be clear about the content of the revelation. We cannot convey a hazy and foggy revelation. At a minimum the revelation has to be clear in our mind before we can tell others about it...Yet even if our mind is clear, we still may not be a minister of the word because we still do not have the proper words. Others

can only hear our words; they cannot hear our mind. If we do not have the appropriate words, we may speak for hours on the platform without conveying what we know. This is why we have to have words from God.

What then is a burden? First, a burden is the light we receive in the spirit, the thoughts that capture the light, and finally the inner words that supplement the light and thoughts. The last step of the burden is the release of the inner word. The combination of these three things makes up the burden of the prophets. Burden is light plus thoughts plus the inner words. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that we have received. (*CWWN*, vol. 53, “The Ministry of God's Word,” pp. 194-195, 197)

The greatest problem in...the ministry of the word is not having a burden or, we can say, not receiving a burden or not paying attention to a burden. It is possible for elders to administrate the church without a burden. Those who minister the word may also do so without a burden...It is not a matter of how well we speak, the logistics of our presentation, or whether the saints are touched; rather, it is a matter of what will be produced in the saints. If some are not yet saved, we should receive a burden to bear their souls by the Lord's grace in order to sow the seed of salvation into them when we release the word. Our burden is salvation, not the release of a dynamic word. If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him. This is the ministry of the word with a burden.

When we minister the word of God, our concern should be whether we have God's speaking, not the topic of our speaking. In order to have God's speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is spoken with a burden, but they cannot deny that it is God's speaking.

Therefore, speaking should not be easy or cheap. We cannot speak simply because we have prepared a message. One who ministers the word should bear people's condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person...If there is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.

It seems as if the brothers in the churches serve according to obligation as employees in a company...Such service is dangerous and will cause us to lose the Lord's presence...Everyone who serves the Lord must receive a burden and have a burden. (*CWWL, 1957*, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 233, 235, 238-239)

Further Reading: *CWWL, 1957*, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 2; *CWWN, vol. 53*, "The Ministry of God's Word," ch. 12

Saturday 2/24

Related Verses

2 Tim. 4:2

2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

2 Tim. 1:6-7

6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

1 Tim. 4:6-8, 15-16

6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.

8 For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

15 Practice these things; be in them, that your progress may be manifest to all.

16 Take heed to yourself and to your teaching; continue in these things; for in doing this you will save both yourself and those who hear you.

Related Reading

We need to be those who speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2). We should speak Christ to those from every tribe, tongue, people, and nation (Rev. 5:9). In Mark 16:15 the Lord Jesus charged us to preach the gospel to all the creation. This indicates that we should pick up the burden for the preaching of the gospel to such an extent that we would speak to whatever is around us. We should speak to the mountains, the trees, the rivers, the animals, and the entire creation. If we practice this, we will become exercised in speaking. This will strengthen us to speak with power. If we speak awkwardly, that will weaken our speaking and even weaken the contents of our speaking. This is why we should practice speaking Christ all the time even though no person may be present. We always have the entire creation to speak to. I am grateful to the Lord that I practiced this when I was a young man.

To be a speaking one, we need the inward filling. Then we have the content. We also need the outward filling. Then we have the power and the authority...When we speak in the meetings, our speaking should be full of the exercise of the spirit. (*CWWL, 1988*, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 179-180, 183-184)

Regretfully, due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit...Today's society needs the law so much because most people neglect one part of their spirit—their conscience...The

best people in human society are not the lawful ones but the ones who take care of their conscience.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced. Something stronger and richer has been added into our being...God's life and God's spirit...have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God...What an enriched spirit we have!

Now that we have seen the importance of our spirit, we want to see the exercise of our spirit. We must build up a habit of exercising our spirit. When I rise up in the morning, the first thing I spontaneously say is "O Lord." To call on the Lord by saying, "O Lord" is a habit of exercising our spirit. To say "O Lord" as soon as you rise up in the morning makes a big difference...When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit.

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame...Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to "fan into flame the gift of God." Then in verse 7 he says, "For God has not given us a spirit..." Our God-given spirit is what we must fan into flame. We have to fan our spirit.

We saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit, not to depress us but rather to uplift us and help us. (*CWWL, 1993*, vol. 2, "The Spirit with Our Spirit," pp. 180-182, 184)

Further Reading: *CWWL, 1993*, vol. 2, "The Spirit with Our Spirit," ch. 8; *CWWL, 1988*, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

Lord's Day 2/25**Related Verses****Hos. 6:1-3**

1 Come and let us return to Jehovah; For He has torn us, but He will heal us, And He has stricken us, but He will bind us up.

2 He will enliven us after two days; On the third day He will raise us up, And we will live in His presence.

3 Therefore let us know, let us pursue knowing Jehovah: His going forth is as sure as the dawn, And He will come to us as the rain, As the latter rain which waters the earth.

Psa. 119:147-148

147 I anticipated the dawn and cried out; I hoped in Your words.

148 My eyes anticipated the night watches, That I might muse upon Your word.

S.S. 8:13-14

13 O you who dwell in the gardens, My companions listen for your voice; Let me hear it.

14 Make haste, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.

Jude 20-21

20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

Further Reading:

Further Reading: *Life-study of 1 Timothy*, msg. 8

Hymn: #922

1 To the lost world minister Christ,
Not just by word, but by life,
Imparting Christ by living deeds

To the poor souls living in strife.
To the lost world minister Christ,
By daily walk making Him known;
Imparting Christ by whom you live,
Share with all men what you own.

2 To the lost world minister Christ,
The precious One you possess,
Imparting Christ to those you love
As all their gain and success.

3 To the lost world minister Christ,
The very Christ you enjoy,
Imparting Christ to all your friends
As all their boast and their joy.

4 To the lost world minister Christ,
Who is your life and your all,
Imparting Christ to all you meet,
All fallen ones, great or small

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

Scripture Reading and Copying: Heb. 1:1-3

Assigned Reading: *Life-study of Hebrews*, msg. 1

Level 2—Hebrews Topical Study

Crucial Point: The Speaking God

Scripture: Heb. 1:1

Assigned Reading: *Life-study of Hebrews*, msgs. 1-2

Supplemental Reading: *The Apostles' Teaching*, ch. 1

Questions:

1. What is the significance of the book of Hebrews starting with God's speaking in the Son?
2. Why is God's speaking important?
3. In Heb. 1:2, which days are the "last of these days?"
4. What does it mean that God speaks to us "in the Son"?