

Monday 7/22

Related Verses**1 Tim. 1:1-7, 18-19 (3-4)**

1 Paul, an apostle of Christ Jesus according to the command of God our Savior and of Christ Jesus our hope,

2 To Timothy, genuine child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

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.

5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

6 From which things some, having misaimed, have turned aside to vain talking,

7 Desiring to be teachers of the law, though they understand neither the things that they say, nor concerning what they confidently affirm.

18 This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare,

19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;

2 Tim. 4:7-8 (7)

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

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

Related Reading

As believers, we need to fight the good fight by receiving the apostle's charge. First Timothy 1:18 says, "This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare."...On the positive side, this charge concerns the economy of God, and on the negative side, it concerns the different

teachings. Because of different teachings, the church had already become degraded and had deviated from the faith. Paul charged Timothy to fight against this deviation from the faith, which is to fight the good fight of the faith [6:12].

According to the prophecies [v. 18] means to be in the sphere, support, and confirmation of the prophecies. Hence, Timothy was to fight against the deviations of the faith in the sphere, support, and confirmation of the prophecies that were made concerning him. (*Truth Lessons—Level Four*, vol. 3, pp. 38-39)

In Greek the words *God's economy* in 1 Timothy 1:4 also mean God's "household law," implying distribution. (The base of this word is of the same origin as that for *pasture* in John 10:9, implying a distribution of the pasture of the flock.) It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is also a household economy. God's economy in faith is His household economy, His household administration, which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (1 Tim. 3:15), the Body of Christ. The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints.

In 1 Timothy 1, the apostle Paul presented God's economy in opposition to different teachings. God's economy is in faith (v. 4), whereas the different teachings are based on the principle of the law and centered on the law (vv. 7-10). Hence, faith is versus the law, as dealt with in Galatians 3...Only God's economy, which is in faith, in opposition to the teachings that are based on the principle of the law and centered on the law, is healthy and can make it possible for people to believe on Christ unto eternal life (1 Tim. 1:16) and to thus participate in God's eternal plan, God's economy, which

is in faith. This is the gospel of glory with which the blessed God entrusted the apostle Paul (v. 11). If anyone thrusts away such faith and a good conscience, regarding the faith, he becomes shipwrecked on a deep sea (v. 19).

In 1 Timothy 1:4 Paul tells us that God's economy is in faith. The dispensing of God into us is altogether by faith. The economy of God is a matter in faith, that is, a matter that is initiated and developed in the sphere and element of the faith. God's economy, which is to dispense Himself into His chosen people, is not in the natural realm or in the work of law but in the spiritual sphere of the new creation through regeneration by faith in Christ (Gal. 3:23-26). By faith we are born of God to be His sons, partaking of His life and nature to express Him. By faith we are put into Christ to become the members of His Body, sharing all that He is for His expression. This is God's plan, God's dispensation, which is carried out in faith, according to His New Testament economy. (*Life-study of 1 Timothy*, 2nd ed., pp. 10-12)

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

Tuesday 7/23

Related VersesActs 2:42

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

1 Tim. 1:11-18 (18)

11 According to the gospel of the glory of the blessed God, with which I was entrusted.

12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,

13 Who formerly was a blasphemer and a persecutor and an insulting person; but I was shown mercy because, being ignorant, I acted in unbelief.

14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

15 Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.

16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen.

18 This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare,

Related Reading

During Paul's first imprisonment, the churches were tested. This test showed that decline and degradation had set in. This decline was altogether due to different teachings, teachings that were different from the ministry. This was the reason Paul charged Timothy to war a good warfare [1 Tim. 1:18].

Throughout the centuries the degradation and decline of the church has had one source: teachings that differ from the ministry of the apostles. In Acts 2:42 we see that at the beginning of the church life, the believers continued in the teachings of the apostles. These teachings were *the* ministry. What the apostles taught and preached was nothing other than Christ and the church. They preached a Christ who had been incarnated, crucified, resurrected, and ascended in order that, as resurrection life, He might be imparted into His believers to produce the church...In the Bible there are teachings concerning many things. However, the focus of the ministry of the apostles was the incarnated, crucified, resurrected, ascended, and glorified Christ to be our Savior, our life, and everything to us so that we may become His Body, the church. This is the vital focus of the New Testament revelation, and this is God's economy. (*Life-study of 1 Timothy*, 2nd ed., p. 19)

We need to contact the Word and receive God by the Spirit through the Word. Then we will have faith. By coming to the Word, we are infused with God, and spontaneously, faith operates within us to bring us into an organic union with God. The more we enjoy God's

infusion, the more we become one with Him. However, this vital matter has been lost for centuries.

On the one hand, Timothy was to war against the different teachings of the dissenters. On the other hand, he was to carry out God's economy according to the apostle's ministry. If we wish to carry out God's economy, we must do it not according to the teachings of traditional Christianity or according to systematic theology but according to the apostle's ministry.

Furthermore, God's economy concerns the gospel of grace and eternal life...This gospel is for the glory of the blessed God; it is for the expression, the manifestation, of the blessed God.

When Paul was in prison the first time, dissenters rose up to teach different things. These different teachings were the seed of the church's decline...Especially in Colossians we see that certain isms—Judaism, Gnosticism, and asceticism—had crept into the church life. These different teachings caused dissension and decline. Thus, Paul charged his faithful co-worker to fight the good fight against the different teachings and fight for God's economy.

Throughout the centuries the church has been poisoned and corrupted by such teachings. If we are not on guard, different teachings may also cause damage to the Lord's recovery. In the past we have seen the damage caused by different teachings propagated in a subtle, hidden way. This has helped the leading ones in many churches to learn the important lesson of being watchful for different teachings. We must not allow any different teachings to come into the Lord's recovery. The recovery is strictly for the carrying on of the ministry. By this I do not mean my ministry but the ministry of the apostles, which began with Peter and is still being carried on today. All true apostles teach and preach the same thing, even the one thing—God's New Testament economy. The focus of our preaching and teaching is Christ and the church. To teach and preach God's economy concerning Christ and the church is to war a good warfare. (*Life-study of 1 Timothy*, 2nd ed., pp. 19-21)

Further Reading: *Life-study of 1 Timothy*, msg. 2

Wednesday 7/24

Related Verses

1 Tim. 6:12-21 (12, 19)

12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.

13 I charge you before God, who preserves all things in life, and Christ Jesus, who testified the good confession before Pontius Pilate,

14 To keep the commandment spotless, without reproach, until the appearing of our Lord Jesus Christ,

15 Which in its own times the blessed and only Sovereign will show, the King of those who reign as kings and Lord of those who rule as lords,

16 Who alone has immortality, dwelling in unapproachable light, whom no man has seen nor can see, to whom be honor and eternal might. Amen.

17 Charge those who are rich in the present age not to be high-minded, nor to set their hope on the uncertainty of riches but on God, who affords us all things richly for our enjoyment;

18 To do good, to be rich in good works, to be ready to distribute, to be ones willing to share;

19 Laying away for themselves a good foundation as a treasure for the future, that they may lay hold on that which is really life.

20 O Timothy, guard the deposit, turning away from profane, vain babblings and oppositions from what is falsely called knowledge,

21 Because of which some, professing this, have misaimed regarding the faith. Grace be with you.

Related Reading

To fight for the faith [1 Tim. 6:12a] means to fight for God's New Testament economy. In particular, it is to fight for Christ as the embodiment of God and for the church as the Body of Christ. The eternal life [1 Tim. 6:12b] is the divine life, the uncreated life of God, which is eternal. Eternal denotes the nature more than the time element of the divine life. To fight the good fight of the faith in the Christian life, especially in the Christian ministry, we need to lay hold on this divine life and not trust in our human life. Hence, in 1 and 2 Timothy and

Fighting the Good Fight

Titus the eternal life is stressed again and again (1 Tim. 1:16; 6:19; 2 Tim. 1:1, 10; Titus 1:2; 3:7). To bring forth God's dispensation concerning the church in 1 Timothy, to confront the process of the church's decline in 2 Timothy, and to maintain good order in the church life in Titus, this life is a prerequisite. (*The Conclusion of the New Testament*, pp. 1862-1863)

We have been called to the eternal life of God. We were born of the human natural life, but we were reborn of the divine eternal life when we were called by God in Christ.

We fight the good fight of the faith not only objectively but also subjectively by laying hold on eternal life. We should not do anything apart from this life. As those who would fight the good fight, we need to lay hold on eternal life.

We need to realize that we have been called to eternal life. This eternal life does not mainly refer to blessings in the future...Eternal life should be our life today, a life for our present daily living. By our first birth, the physical birth, we received the Adamic life. But because we have been called to eternal life, we should no longer live by the Adamic life, the natural life. Although we should be truly human, even Jesusly human, we should not be human in our natural life. On the contrary, we need to live a human life by the eternal life. We have been called to this life, and now we need to live it.

As believers in Christ, we have been called uniquely to eternal life. This life, the divine life, is actually the Triune God Himself. Having been called to eternal life, we now should lay hold on this life, live this life, and have our whole being according to this life.

The subtlety of the enemy in bringing deviation from the faith is to keep the believers from the eternal life. Therefore, we, the genuine believers, must lay hold on the eternal life. Without the eternal life we are nothing. This eternal life is actually the processed Triune God being life to us.

Not only heretical teachings but even fundamental teachings may be used by the enemy to keep us from

enjoying the eternal life. Teachings that are scriptural, fundamental, good, ethical, and moral, teachings about the improvement of character and about making up our mind to do good things, keep the believers from the experience of the processed Triune God as eternal life to them.

It is crucial for us to see that all the matters in the New Testament concerning the believers are related to the dispensing of the processed Triune God into us. To experience this dispensing is to enjoy eternal life. Some may teach according to the Bible without teaching the believers how to contact the processed Triune God and to receive His dispensing, which becomes the vital factor of our Christian life. Because even fundamental teachings may be subtly used by the enemy to keep us from enjoying eternal life, we need to lay hold on the eternal life. Then we shall be able to fight the good fight for the faith. (*The Conclusion of the New Testament*, pp. 1863-1864)

Further Reading: *Truth Lessons—Level Four*, vol. 3, Isn. 44

Thursday 7/25

Related Verses

2 Tim 1:1-12 (1, 10)

1 Paul, an apostle of Christ Jesus through the will of God according to the promise of life, which is in Christ Jesus,
2 To Timothy, beloved child: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

4 Longing to see you, remembering your tears, that I may be filled with joy;

5 Having been reminded of the unfeigned faith in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded dwells also in you.

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.

8 Therefore do not be ashamed of the testimony of our Lord nor of me His prisoner; but suffer evil with the gospel according to the power of God;

9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
11 For which I was appointed a herald and an apostle and a teacher.

12 For which cause also I suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit unto that day.

1 John 5:11

11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

Related Reading

When Paul was writing 2 Timothy, he was fully aware that the churches were declining. However, because he was one who laid hold on the promise of eternal life, he was not discouraged or disappointed. He had something within him that never changed—the eternal, uncreated, incorruptible life of God. No matter how the environment may change, this eternal life remains the same. Because he himself was encouraged in the life of God and not disappointed by the situation, Paul wrote the second Epistle to Timothy not only as an encouragement and strengthening to a younger co-worker but also as an inoculation for the entire Body of Christ against the decline of the church.

The eternal life according to which Paul became an apostle is incorruptible and unchanging, for this life is actually the processed Triune God Himself. Because Paul was indwelt by this life, not even the whole Roman Empire was able to prevail over him in its dealings with him. Paul was strengthened by the processed Triune God as life. (*Life-study of 2 Timothy*, 2nd ed. pp. 2-3)

Fighting the Good Fight

The life mentioned in 2 Timothy 1:1 includes all the eight basic elements of the inoculation. This means that eternal life includes a pure conscience, unfeigned faith, the divine gift, a strong spirit, eternal grace, the element of incorruption, the healthy word, and the indwelling Spirit. If we have this life, which is actually the processed Triune God, we have a pure conscience, unfeigned faith, and all the other provisions of the divine inoculation.

The eternal life of God is given to all believers in Christ (1 Tim. 1:16) and is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4). It was according to the promise of such a life that Paul was an apostle (2 Tim. 1:1). This life and the incorruption that is its consequence have been brought to light and made visible to men through the preaching of the gospel.

Life is the divine element, even God Himself, imparted into our spirit. Incorruption is the consequence of life's saturating of our body (Rom. 8:11). This life and incorruption are able to counter the death and corruption brought in by the decline among the churches.

In 2 Timothy 1:12 Paul says, "I know whom I have believed." What the apostle believed was not a thing or a matter but a living person, Christ, the Son of the living God, who is the embodiment of divine grace and eternal life. The eternal life in Him is powerful; it is more than able to sustain to the end the one who suffers for His sake, and to preserve him for the inheritance of the coming glory.

To confront the death, corruption, and confusion in the church's decline, the eternal life, on which chapter 1 is based (vv. 1, 10), the divine truth, emphasized in chapter 2 (vv. 15, 18, 25), and the Holy Scripture, highly regarded in chapter 3 (vv. 14-17), are all needed. The eternal life not only swallows up death but also renders the life supply; the divine truth replaces the vanity of corruption with the reality of all the divine riches; and the Holy Scripture not only dispels the confusion but also furnishes divine light and revelation. Hence, in this book the apostle stressed these three things. (*Life-study of 2 Timothy*, 2nd ed., pp. 4, 8-9, 48-49)

Christ is eternal life to us. If we were not in Him, Christ would still be eternal life in Himself, but He would not be eternal life to us. Because we are now in Him, to us Jesus Christ is eternal life [1 John 5:20]. (*Life-study of 1 John*, 2nd ed., p. 351)

Further Reading: *Life-study of 2 Timothy*, msgs. 1-2, 6-7

Friday 7/26

Related Verses

2 Cor. 10:3-5

3 For though we walk in flesh, we do not war according to flesh;
4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,
5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

Matt. 16:21-28

21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.
22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!
23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
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.

28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

Related Reading

For the interest of God's kingdom, the believers have to fight the good fight against Satan and his kingdom of darkness. Hence, in 2 Timothy 4:7 Paul says that he had "fought the good fight." In 1 Timothy 6:12 he charges the believers to "fight the good fight of the faith," that is, to fight for the contents of the complete gospel according to God's New Testament economy. In this matter we need to experience the dispensing of the Divine Trinity. (*Truth Lessons—Level Four*, vol. 3, p. 38)

We should be God's soldiers, fighting the good fight, overthrowing the devil's strongholds and taking captive man's thought unto the obedience of Christ...We must be strong warriors in prayer, so that the myriads of evil spirits will not be able to have their way and we will be able to walk and work with Christ, overcoming in this age and reigning in the coming age. (*CWWN, vol. 1, "The Christian Life and Warfare,"* pp. 120-121)

In 1 John 1:6 John speaks of walking in darkness. To walk habitually in the darkness is to live, behave, and have one's being in the nature of Satan's evil works.

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light that is actually God Himself [v. 5]. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God.

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality. For example, when you are in the light, God is a reality to you, and the divine life is also a reality...When we walk in the light, we see one reality after another. However, when we are in darkness, nothing is

real to us...When we are in darkness, we do not have any reality because we do not see anything. Instead of the sense of reality, we have the sense of emptiness and vanity.

When we dwell in God, we are in the fellowship. When we are in this fellowship, we are in light. Then as we walk in the light, Christ, the Spirit, the church, the Body, and the members of the Body are all real to us.

However, suppose a sister is offended by an elder. Although the elder had no intention of offending her, nonetheless something he said offended her because she is sensitive. Perhaps the elder said that all the sisters, no matter what their background may be, are fragile...Because she is offended, the “switch” is turned off, and immediately she is in darkness. As a result, instead of enjoying the church life, she begins to be unhappy with the church. The church is no longer real to her, and she no longer cares about the church ground. She may say, “What is the church anyway? And what is the church ground? I don’t care about the ground of the church.” If she stays in darkness, she will eventually find that Christ, the Spirit, and the divine life are no longer real to her in her experience.

Suppose after a period of time the sister who has been offended and is in darkness repents. The Lord is merciful and for no apparent reason, she turns to the Lord and says, “O Lord, forgive me.” Immediately, the “switch” is turned on, and the light begins to shine again. Then this sister will experience the cleansing of the Lord’s precious blood, and the divine things will become real once more. (*Life-study of 1 John*, 2nd ed., pp. 59-61)

Further Reading: *Life-study of 1 John*, msgs. 5, 7; The Conclusion of the New Testament, msgs. 7-8, 10

Saturday 7/27

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.

2 Tim. 4:7

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

1 John 1:5-7

5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 2:21

21 I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.

1 John 4:1, 6

1 Beloved, do not believe every spirit, but prove the spirits whether they are of God, because many false prophets have gone out into the world.

6 We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.

Related Reading

Truth is the Triune God...Truth is also the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things. Hence, the Word of God also is reality (John 17:17).

The Word is the explanation of the Triune God. This means that the fourth aspect of what the truth is, the Word, is actually the explanation of the first three aspects of the truth—the Father, the Son, and the Spirit. Therefore, reality is God the Father, God the Son, God the Spirit, and also the divine Word. (*Life-study of 1 John*, 2nd ed., p. 79)

Every worker of the Lord must uphold the absoluteness of the truth...Many brothers and sisters are not absolute to the truth; they are affected by people,

things, and personal feelings...A basic requirement for being a servant of the Lord is to not sacrifice the truth.

The Bible contains many ordinances and commandments. These ordinances and commandments are from God, and God’s servants need to preach and announce them. On the one hand, it is tiresome to consider those who are only speakers but not doers. On the other hand, we cannot be a servant of God if we cannot preach beyond what we can practice. This is because the truth is absolute...We cannot tamper with the truth in any way in order to justify our own deficiencies. This is what it means to be absolute to the truth. We have to transcend ourselves, our own feelings, and our own personal interest in our speaking. This is a high requirement for the servants of the Lord. We must beware of doing things one way as they affect other brothers and sisters but doing them another way as they are applied to our spouse or our children. The truth is always absolute. God wants us to uphold the absoluteness of the truth. If God’s Word says something, it is so, no matter who is involved. We cannot make exceptions just because of some special relationships. If we do, we are lowering the standard of God’s truth. I am not talking about speaking untruths; I am talking about sacrificing the absoluteness of the truth...We cannot forfeit its absoluteness just because someone is our relative. We are here to follow the truth, not man, and we are here to maintain the absoluteness of the truth. (*CWWN*, vol. 52, “The Character of the Lord’s Worker,” pp. 151-153)

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. Before God, David considered himself as nonexistent. God’s servants cannot look inward into themselves. God’s truth is absolute; it is not involved

with us in any way. Because the truth is absolute, we have to sacrifice ourselves and put ourselves aside. (*CWWN*, vol. 57, p. 133)

We need to state our belief concerning the items of the Christian faith, such as the deity and humanity of Christ, so that others may realize that we are genuine believers in Him. The churches should bear the responsibility to clarify our teachings in order to fight for the truth, care for the Lord's recovery, and take care of our testimony (1 Tim. 3:15; 6:12; 2 Tim. 4:7). (*CWWL*, 1980, vol. 2, p. 430)

Further Reading: *Life-study of 1 John*, msgs. 9-11, 17, 32, 39-40

Lord's Day 7/28

Related Verses

2 Tim. 4:1-6, 16-18, 22

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

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

3 For the time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears,

4 And they will turn away their ear from the truth and will be turned aside to myths.

5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

6 For I am already being poured out, and the time of my departure is at hand.

16 At my first defense no one was with me to support me, but all abandoned me. May it not be counted against them.

17 But the Lord stood with me and empowered me that through me the proclamation of the gospel might be fully accomplished and all the Gentiles might hear; and I was delivered out of the lion's mouth.

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

22 The Lord be with your spirit. Grace be with you.

Fighting the Good Fight

Further Reading:

Further Reading: *Life-study of 1 Timothy*, msg. 2

Hymn: #885

1 Fight the battle in the Body,
Never fight it on your own;
With the Body to the Head joined,

Fight the battle on the throne.
Fight the battle in the Body!
By the virtue of the Head;
Standing firmly with the Body,
Into vict'ry you'll be led.

2 For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.

3 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil pow'r.

4 In the Body, by the Headship,
Sitting in the heav'nlies,
Struggle with the wicked spirits
And the principalities.

5 As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood.

6 In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.

7 Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.

Churchwide Truth Pursuit of Hebrews

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 8:7-13

Assigned Reading: *Life-study of Hebrews*, msgs. 40-41

Level 2—Hebrews Topical Study

Crucial Point: Being Brought on to Maturity

Scripture: Heb. 6:1-12

Assigned Reading: *Life-study of Hebrews*, msgs. 26, 30

Supplemental Reading: *CWWN*, vol. 44, "Conferences, Messages, and Fellowship (4)," ch. 116; *CWWN*, vol. 20, *Questions on the Gospel*, ch. 46; *The Way for a Christian to Mature in Life*, chs. 1, 12

Questions:

1. Explain how Heb. 6:7-8 fit in the context of the verses.
2. What is maturity?
3. What is the significance of "let us be brought on" in Heb. 6:1?
4. Why must we be brought on to maturity?