

Keeping the Faith**Monday 8/5**Related VersesEph. 4:13

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

1 Tim. 1:19

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

John 3:15-16

15 That every one who believes into Him may have eternal life.

16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

John 1:18

18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

1 John 4:9

9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 Thes. 3:2

2 And we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to establish and encourage you for the sake of your faith,

Related Reading

The word *faith* in the New Testament has at least two meanings. The first meaning is the subjective meaning. Subjective faith has to do with our action of believing...To have faith in the Lord is to believe in the Lord. The second meaning of *faith* is the objective meaning. The objective faith refers to the object of our believing, that is, to the things in which we believe...The New Testament is full of references to faith's objective aspect. Jude 3 says, "Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to

earnestly contend for the faith once for all delivered to the saints." Second Timothy 4:7 says, "I have fought the good fight; I have finished the course; I have kept the faith." The faith mentioned in both of these verses is not faith as a believing action but the objective faith, denoting the things in which we believe. Likewise, the faith mentioned in the phrase *the oneness of the faith* in Ephesians 4:13 is the objective faith. (CWWL, 1964, vol. 1, pp. 589-590)

The items of the faith are only those items that are related to our salvation—in other words, only those items that relate to Christ's person and work. They include Christ being the Son of God, His being born of a human virgin, His dying a redemptive death for us, His rising on the third day, His ascension, and His descending as the Spirit...Whether or not we believe in baptism by immersion, post-tribulation rapture, or any other such matter does not affect our salvation. As long as we believe in the basic items mentioned above, we are saved. If we do not believe in these items, we are lost. These basic items that have to do with our salvation constitute the faith. All the rest of the points are not part of the faith. Rather, they are doctrinal teachings. (CWWL, 1964, vol. 1, pp. 590-591)

The word *faith* in the expression *holding faith* [1 Tim. 1:19] refers to our believing act; hence, it denotes subjective faith...This faith rises up in us when we come to the Word and are infused with God through the Word and by the Spirit. The subjective faith moves within us to bring about an organic union between us and the Triune God. In this union we receive the divine life and nature to become God's many sons and the many members of the Body of Christ, the new man, to be the corporate expression of the Triune God for eternity. We must war the good warfare by this kind of faith, not by trying to keep the law.

Along with faith, we also need a good conscience, a conscience without offense (Acts 24:16). A good conscience is a safeguard of Christian faith and life. Faith and a good conscience go together...A good conscience accompanying faith is needed for warring the good

warfare against the different teachings in a troubled local church.

By thrusting away faith and a good conscience, some "have become shipwrecked regarding the faith" [1 Tim. 1:19]. This shows us the seriousness of thrusting away faith and a good conscience. To hold faith and a good conscience is a safeguard for our Christian faith and life. The word *shipwrecked* implies that the Christian life and the church life are like a ship sailing on a stormy sea, needing to be safeguarded by faith and a good conscience...In this verse Paul speaks both of subjective faith, our act of believing, and of objective faith, those things in which we believe. In speaking of those who are shipwrecked regarding the faith, Paul has in mind the objective faith, the contents of the complete gospel according to God's New Testament economy. (*Life-study of 1 Timothy*, 2nd ed., pp. 21-22)

Further Reading: *Life-study of 1 Timothy*, msg. 1-2; *CWWL*, 1964, vol. 1, pp. 589-595; *Life-study of 1 Thessalonians*, msg. 14

Tuesday 8/6Related Verses2 Tim. 4:7

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

1 Tim. 6:12

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.

1 Tim. 4:1

1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons

1 Thes. 3:5, 6, 10

5 Because of this, when I also could bear it no longer, I sent to find out concerning your faith, lest perhaps the tempter had tempted you and our labor would be in vain.

6 But Timothy, having just come to us from you and announcing the good news to us of your faith and love and that you have kind remembrance of us always and long to see us, just as we also you,

10 Night and day petitioning exceedingly so that we may see your face and complete the things that are lacking in your faith?

Gal. 1:23

23 But they only heard this: He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.

Eph. 1:9-10

9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Related Reading

A proper Christian life has three aspects. It involves fighting the good fight, or “struggling the good struggle,” against Satan and his kingdom of darkness for the interests of God’s kingdom (1 Tim. 6:12), running the course for the carrying out of God’s economy according to His eternal purpose (Heb. 12:1), and keeping the faith for participation in the divine riches in God’s economy (1 Tim. 3:9). In this Paul set up an adequate pattern for us.

Paul began to run the heavenly race after the Lord took possession of him, and he continually ran (1 Cor. 9:24-26; Phil. 3:12-14) that he might finish it (Acts 20:24). Now at the end he triumphantly proclaimed, “I have finished the course” [2 Tim. 4:7]. For this he will receive from the Lord a reward—the crown of righteousness (v. 8).

Paul could testify that he had kept the faith...To keep the faith is to keep the entire New Testament economy of God—the faith concerning Christ as the embodiment of God and the mystery of God and the church as the Body of Christ and the mystery of Christ. (*Life-study of 2 Timothy*, 2nd ed., pp. 59-60)

Paul does not say that he had kept various doctrines but that he had “kept the faith” [2 Tim. 4:7]. Paul was a man who could tolerate any kind of practice and could give up any doctrine, but he could never give up the

faith. Rather, he kept the faith to the end. (CWWL, 1964, vol. 3, p. 38)

Paul said that he kept the faith, not the doctrine. In the New Testament the word *faith*...[first] refers to our believing action or ability. It is the action or ability to believe in the Bible, in God, and in Christ. This is our faith, the subjective faith. Faith also has another meaning, referring to the things in which we believe. This is the objective faith. When we speak of the oneness of the faith, faith is objective, the things in which we believe, not the believing action, the believing ability. We have to fight for this faith. If anyone would say, as the modernists do, that Christ is only a man and not the Son of God, I would never shake hands with him. He is one of the antichrists (1 John 4:3; 2 John 10-11). I would never recognize such a one as my brother. By the Lord’s grace and mercy, however, I do not care whether someone is for baptism by sprinkling or by immersion. As long as he believes, as long as he has this faith, he is my brother. (CWWL, 1971, vol. 4, “Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ,” p. 144)

[Regarding the] main items of the proper Christian faith,...some may disagree with the point concerning one city, one church, but as a proper Christian we have to believe that the church is both universally one and locally one. As the Body of Christ, the church is universally one; as the expression of the Body of Christ, a local church is locally one. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved. He or she is saved, but there is something lacking, not for salvation but for the proper church life.

The faith is the speciality of the church life. This is something very specific, very special...If we are going to fight for something, we have to fight for this. There is no need for us to fight for other things. We have to fight the good fight of such a faith (1 Tim. 6:12). We have to contend for such a faith (Jude 3). We have to teach and preach such a faith. (CWWL, 1971, vol. 3, “The Speciality, Generality, and Practicality of the Church Life,” p. 419) Further Reading: *Life-study of 2 Timothy*, msg. 7; CWWL, 1971, vol. 4, “Enjoying the Riches of

Christ for the Building Up of the Church as the Body of Christ,” ch. 14

Wednesday 8/7**Related Verses****1 Tim. 6:12, 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.

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.

2 Cor. 5:17

17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 3:23-26

23 But before faith came we were guarded under law, being shut up unto the faith which was to be revealed.

24 So then the law has become our child-conductor unto Christ that we might be justified out of faith.

25 But since faith has come, we are no longer under a child-conductor.

26 For you are all sons of God through faith in Christ Jesus.

John 1:12-13

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

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

Related Reading

To fight for the faith 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 in 1 Timothy 6:12 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, and 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 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 carry out God's economy concerning the church, as seen in 1 Timothy, to confront the process of the church's decline, as seen in 2 Timothy, and to maintain good order in the church life, as seen in Titus, this life is a prerequisite. (*Life-study of 1 Timothy*, 2nd ed., p. 101)

We have been called into 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.

The good confession [1 Tim. 6:12] refers to the good faith, the full gospel that Christians believe...We all should confess such a good confession.

First Timothy 6:11 and 12 are a marvelous summary of nearly the whole New Testament. A man of God should pursue righteousness, godliness, faith, love, endurance, and meekness; he should fight for God's New Testament economy and lay hold on eternal life. All these matters are essential aspects of the New Testament...We today must fight the good fight of the faith. This means that we must fight for Christ as the embodiment of God and for the church as the Body of Christ. Furthermore, we must not merely fight objectively but fight subjectively, by laying hold on eternal life. We should not do anything apart from this life. We should speak to our husband or wife and to our children not by the natural life but by the eternal life. Even in the matter of buying a pair of shoes, we should live according to the eternal life to which we have been called. As today's Timothys, we need to lay hold on eternal life.

In 1 Timothy 6:12 Paul specifically says that we have been called to eternal life. No other book in the New Testament speaks of "the eternal life, to which you were called"...Do you realize that you have been called to eternal life? This eternal life does not mainly refer to blessings in the future. To be called to eternal life does not mean that we have been called to enjoy blessings in

heaven. 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 the adamic life, the natural life. Yes, we must be truly human, even Jesusly human, but not 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.

I am deeply burdened concerning this matter of being called to the eternal life. I am especially concerned for those dear saints who have been distracted from the eternal life to which we have been called and who have become preoccupied with other things. 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. (*Life-study of 1 Timothy*, 2nd ed., pp. 101-102)

Further Reading: *Life-study of 1 Timothy*, msg. 12

Thursday 8/8

Related Verses

1 Tim. 1:4

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

1 Tim. 3:9

9 Holding the mystery of the faith in a pure conscience.

Rom. 12:4-5

4 For just as in one body we have many members, and all the members do not have the same function,

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

Rom. 1:1, 3-4

1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,

3 Concerning His Son, who came out of the seed of David according to the flesh,

4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Col. 2:2

2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Eph. 3:4

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

Related Reading

We need to be deeply impressed with the meaning of faith in the New Testament...Faith is first God being the Word spoken to us. We have God and then God as the Word spoken. Through the Word of God and by the Spirit of God we are infused with God in Christ. As a result, something rises up within us. This is faith. Faith then works in us to bring us into an organic union with the Triune God. Through this organic union God is continually transfused and infused into us. As a result, we have the divine life and the divine nature to become God's sons, members of Christ, and parts of the new man. As a totality, we become the house of God, the Body of Christ, and the new man. This is God's economy in faith. (*Life-study of 1 Timothy*, 2nd ed., p. 12)

The faith [in 1 Timothy 3:9], as in 1:19 and 2 Timothy 4:7, is objective. It refers to the things we believe in, the things that constitute the gospel. The mystery of the faith is mainly Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). A deacon in a local church should hold the mystery of the faith with full understanding in a pure conscience for the Lord's testimony.

Whenever the deacons are asked by the elders to do a certain thing or to help others in a particular way, they should realize that they are serving the saints in the mystery of the faith. This will uplift their service. It makes a tremendous difference if the deacons' contact with others is based on God's New Testament economy.

A pure conscience [1 Tim. 3:9] is a conscience purified from any mixture. To hold the mystery of the

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faith for the Lord's testimony, we need such a purified conscience.

In order to have a pure conscience, the deacons need to behave according to their knowledge of the mystery of the faith...A deacon should consider how he deals with his wife, his children, and the other saints. He then may realize his shortage, that he does not live according to the mystery of the faith. A deacon must be justified in the first place by his own conscience. He should have a conscience that testifies even to the demons that he lives according to the standard of the mystery of God's New Testament economy. Then he will truly hold the mystery of the faith with a pure conscience. (*Life-study of 1 Timothy*, 2nd ed., pp. 49-50)

In 2 Timothy 1:3 Paul says, "I thank God, whom I serve from my forefathers in a pure conscience..." To serve here is to serve God in worship to Him (Acts 24:14; Phil. 3:3). Paul followed in the footsteps of his forefathers to serve God in a pure conscience. In a time of degradation, a pure conscience, a conscience purified from any mixture, is needed if we are to serve God.

I have the assurance that all the saints who are so honest, truthful, and faithful to the Lord in His recovery have not only a good conscience but also a pure conscience. In this matter we should not accept the lie of the enemy. The more we doubt that we have a pure conscience, the more we will feel that our conscience is not pure. We need to declare, "Satan, get away from me! I have a pure conscience. Satan, don't you know that I am for the Lord and not for anything else? I am for the Lord, for His recovery, for His church, and for His interests..." Do not listen to your doubts, and do not believe the lies of the enemy. The Lord's blood prevails against him...Learn to tell the enemy, "Satan, you have been cheating me long enough. I will not believe you any longer, and I will not allow you to hold me back. I am for the Lord, and I have a pure conscience." (*Life-study of 2 Timothy*, 2nd ed., pp. 4-5)

Further Reading: *Life-study of 1 Timothy*, msg. 5; *Life-study of 2 Timothy*, msg. 1

Friday 8/9

Related Verses**Jude 3**

3 Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.

Titus 1:4

4 To Titus, genuine child according to the common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Acts 6:7

7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

1 Tim. 5:8

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

1 Tim. 6:10

10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

2 Tim. 3:8

8 And in the manner that Jannes and Jambres opposed Moses, so these also oppose the truth; men corrupted in mind, disapproved concerning the faith.

Titus 1:13

13 This testimony is true; for which cause reprove them severely that they may be healthy in the faith,

2 Pet. 1:1

1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

Related Reading

The faith in Jude 3 refers not to subjective faith as our believing but objective faith as our belief, referring to the

things we believe in, the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 2:18; 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should earnestly contend (1 Tim. 6:12). (*The Conclusion of the New Testament*, p. 4031)

When used in a subjective sense, faith denotes our action of believing; when used in an objective sense, faith denotes the object of our belief. In 1 Timothy 1:19...Paul says, "Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith." The first reference to faith in this verse is subjective; it denotes our capacity to believe. The second use of faith is objective; it denotes the object of our faith. Peter tells us in his second Epistle that equally precious faith has been allotted to us (1:1). This faith is subjective and refers to the faith that is within us. This differs from the faith in Jude 3, which refers to what we believe.

The faith in the objective sense is equal to the contents of God's will given to us in the New Testament...What God gives in the New Testament is the faith that includes all the items of God's new will. This will includes even the Triune God. However, it does not include such matters as head covering, foot-washing, or methods of baptism. Nevertheless, some believers contend for such things, thinking that they are contending for the faith. But that is not the correct understanding of what Jude means by contending for the faith once for all delivered to the saints. To contend for the faith is to contend for the basic and crucial matters of God's new will.

The faith—our belief—is constituted of certain basic truths. First, we believe that God is one yet triune—the Father, the Son, and the Spirit. Second, we believe that our God became incarnated in the Son, the Lord Jesus Christ. Third, we believe that Jesus Christ, the Son of God incarnated as man, lived on earth and died on the cross for our sins to secure our redemption. On the third day He was resurrected from the dead both physically and spiritually, and today He is our Savior, our Lord in

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resurrection, and our life. Because we believe in Him, our sins have been forgiven, He has come into us as our life, and we have been regenerated. Eventually, the Lord Jesus will come back to receive all His believers to Himself. These are basic truths, basic doctrines, that constitute the faith for which we should contend. Because every sound, genuine believer holds these basic truths, they are called the common faith (Titus 1:4).

Nowhere in the Scriptures are we told to fight for doctrine. However, we must contend for the faith that is related to our “common salvation” (Jude 3). Our common salvation comes from the common faith...The different denominations emphasize different doctrines and hold on to them. Although we are not to fight for doctrine, we must be willing to fight for the faith. In 1 Timothy 6:12 Paul charges Timothy, “Fight the good fight of the faith.” Therefore, we should contend for our faith, but we should not fight for our doctrine. Concerning the faith, we must be bold, strong, and definite, ready to contend for the faith once for all delivered to the saints. However, as far as doctrines are concerned, we must be liberal with others. (*The Conclusion of the New Testament*, pp. 4032-4033)

Further Reading: *The Conclusion of the New Testament*, msg. 398; *Life-study of Jude*, msgs. 1, 3

Saturday 8/10

Related Verses

Eph. 4:13

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

1 Tim. 6:21

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

Eph. 4:1-6, 12

1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
2 With all lowliness and meekness, with long-suffering, bearing one another in love,

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.

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Related Reading

In Ephesians 4:3 the oneness of the Spirit is the oneness of the divine life in reality; in 4:13 the oneness is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We need only to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Timothy 4:7, and 1 Timothy 6:21, *the faith* does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ. (Eph. 4:13, footnote 2)

In Ephesians 4:13 Paul speaks of the need for all to arrive at the oneness of the faith, not only in relation to the saints but also in relation to the gifts in verse 11. The gifts also all need to arrive at the oneness of the full knowledge of the Son of God; then we will arrive at a full-grown man. If the light we receive stays merely on the surface of the truth, we will have no way to arrive at the oneness of the faith. It is only in the Son of God that we can arrive at the oneness of the faith. If we truly know the Son of God inwardly, whether we keep the Lord's Day or the Sabbath day will not matter to us. Romans

14:5 says, “One judges one day above another; another judges every day alike. Let each be fully persuaded in his own mind.” The Jews asked the Lord Jesus about the matter of profaning the Sabbath, and the Lord replied, “The Son of Man is Lord of the Sabbath” (Matt. 12:8). Actually, it is not a matter of the Sabbath but a matter of the *Lord*.

Only when we take Christ as the center and focus on Him can we arrive at the oneness of the faith. Only in the Son of God can our faith be one. Once we deviate from this center, the oneness is gone...If we truly know the Son of God, there will be no arguments. This knowing does not depend on mental comprehension but on growth in life; this knowing is not in the mind but in experience. Hence, Ephesians 4:13 continues, saying, “At a full-grown man, at the measure of the stature of the fullness of Christ.” From this verse we can see that knowing is the result of arriving at a full-grown man, at the measure of the stature of the fullness of Christ.

Even though we may win an argument regarding the rapture, what is the profit if people do not know Christ? If we know and experience the Son of God, the matter of the prophecy regarding the rapture will not matter to us. The oneness of the faith among the saints does not depend on the rapture; rather, it depends on the Son of God, Christ.

In the matter of the administration and management of the church,...any practice that is not in contradiction to the Son of God, Christ, is acceptable. If we have seen this great principle, we will not have any arguments...If we take Christ—the Son of God—as the criterion and broaden our view, there will be no problem. All our problems are due to our inadequate knowledge and vision of the Son of God...The oneness of the faith altogether depends on our full knowledge of the Son of God. (*CWWL, 1952*, vol. 2, “How to Administrate the Church,” pp. 87-89)

Further Reading: *CWWL, 1952*, vol. 2, “How to Administrate the Church,” ch. 3; *CWWL, 1957*, vol. 1, “The Faith, Testimony, and Ground of the Church,” ch. 4

Keeping the Faith**Lord's Day 8/11****Related Verses****Eph. 4:15-16**

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.

Heb. 10:39

39 But we are not of those who shrink back to ruin but of them who have faith to the gaining of the soul.

Heb. 11:1-3

1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

2 For in this the elders have obtained a good testimony.

3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

Heb. 12:1-2

1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Further Reading:

Further Reading: *Life-study of 2 Timothy*, msg. 7

Hymn: #1285

1 The faith which once for all was giv'n
Unto the saints of old,
Has been committed unto us
To guard, defend, and hold.

And we know whom we have believed
And are persuaded that He is able
To guard, through the Holy Spirit,
Our deposit to that day.

2 This good deposit is the mark
Of God's economy,
Without it we will miss the aim
Of His recovery.

3 The myst'ry of the common faith,
A conscience pure requires;
A holy, separated life
For us the Lord desires.

4 This outline of the healthy words,
In faith and love we'll hold;
All different teaching, fruitless talk,
Reject with spirit bold.

5 Oh, healthful teaching, wholesome words:
The truth of godliness!
Oh, good deposit, common faith,
And life of holiness!

6 Lord, make us now those faithful men
Who pass on what we've heard;
Make us examples of the saints
In spirit, faith, and word.

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

Scripture Reading and Copying: Heb. 9:6-17

Assigned Reading: *Life-study of Hebrews*, msgs. 43-44

Level 2—Hebrews Topical Study

Crucial Point: Hope as the Anchor of the Soul that Enters Within the Veil

Scripture: Heb. 6:18-20

Assigned Reading: *The Central Vision for Serving the Church*, ch. 6

Supplemental Reading:

Questions:

1. What is the significance of hope as an anchor the soul?
2. What does it mean that the hope in Heb. 6:19 enters within the veil?
3. Consider the significance of hope, especially as it is revealed in the New Testament.
4. What is your understanding of Jesus as the Forerunner (Heb. 6:20)?