

Monday 10/21**Related Verses****2 Tim. 1:16**

16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain;

1 Cor. 4:17

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

Phil. 2:20

20 For I have no one like-souled who will genuinely care for what concerns you;

1 Kings 19:14, 18

14 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.

18 Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him.

Rom. 11:5

5 In the same way then at the present time also there has come into being a remnant according to the selection of grace.

Ezra 9:8

8 And now for a brief moment favor has been shown by Jehovah our God to leave us a remnant to escape and to give us a peg in His holy place, that our God may enlighten our eyes and give us a little reviving in our bondage.

Neh. 1:3

3 And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the wall of Jerusalem is broken down and its gates have been burned with fire.

Hag. 1:14

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

Related Reading

Onesiphorus was an overcomer who surmounted the general trend and stood against the downward current to refresh the Lord's ambassador in spirit, soul, and body, not being ashamed of the apostle's imprisonment on behalf of the Lord's commission. (2 Tim. 1:16, footnote 1)

In addition to his knowledge of the New Testament, Timothy had, from his childhood, a good foundation in the knowledge of the Old Testament. He was one who was fully perfected and equipped to minister the word of God, not only in caring for a local church but also in confronting the worsening decline of the church. (2 Tim. 3:15, footnote 1)

Philippians deals very much with the believers' soul. We must strive together with one soul along with the personified faith of the gospel (1:27); we must be joined in soul, thinking the one thing (2:2); and we must be like-souled, genuinely caring for the things of Christ Jesus (vv. 20-21). In the gospel work, in the fellowship among the believers, and in the pursuing of the Lord's interests, our soul is always a problem. Hence, it must be transformed, especially in its leading part, the mind (Rom. 12:2), that we may be of one soul, joined in soul, and like-souled in the Body life. (Phil. 2:20, footnote 1)

The early church recognized Luke as the author of both this Gospel and the Acts. Luke's authorship is evident from the style of composition of the two books. Luke was a Gentile (Col. 4:14; cf. Col. 4:11), probably an Asiatic Greek, and a physician (Col. 4:14). Beginning in Troas, he joined Paul in his ministry and accompanied him in his last three ministry journeys (Acts 16:10-17; 20:5—21:18; 27:1—28:15). He was a faithful companion of Paul until Paul's martyrdom (Philem. 24; 2 Tim. 4:11). Hence, his Gospel should represent Paul's views,

as Mark's represents Peter's (see Mark 1:1, footnote 1, par. 1). (Luke 1:3, footnote 1)

Paul did not care for the circumstances or for what he thought or could see. He only cared for his spirit. His brother Titus had not come, so he did not have rest in his spirit [2 Cor. 2:13]. I like this phrase—*in my spirit*. We have to be brought into the realization of our spirit, and we have to learn how to do everything in our spirit. If we are going to be happy, we have to be happy in the spirit. If we are going to be sorrowful, we have to be sorrowful in the spirit. Many times we are happy merely in our emotions...We have to learn how to be happy in the spirit, how to have rest in our spirit. We need to learn to take care of the rest in our spirit and be persons living in the spirit.

In 2 Corinthians 4:13 Paul tells us that he and the brothers with him had "the same spirit of faith." We have to learn to exercise the spirit to such an extent. Whatever we do and whatever we say, we have to be sure that we have the same spirit, that we are in the same spirit. This is not something in the soul or in the flesh, but in the spirit. When we go to see a brother, we have to go in the spirit. When we have fellowship, we must have it in the spirit.

In 2 Corinthians 12:18 Paul said that he and Titus walked in the same spirit. This verse and the other verses we have fellowshiped show us what kind of person the apostle Paul was. He was a person fully, absolutely, and thoroughly living in the spirit. He would never be kept away from the spirit. (*CWWL*, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 146, 148)

Further Reading: *CWWL*, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," chs. 4, 6

Tuesday 10/22**Related Verses****2 Tim. 2:1-2**

1 You therefore, my child, be empowered in the grace which is in Christ Jesus;

Being Empowered in the Grace Which Is in Christ Jesus to Be Teachers, Soldiers, Contenders, Farmers, and Workmen

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.

2 Tim. 1:12-14

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.

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.

Neh. 8:10

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

2 Cor. 12:9

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1 Tim. 6:20

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

Eph. 3:2

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

Eph. 4:29

29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

1 Pet. 4:10

10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

Related Reading

The subject of 2 Timothy is inoculation against the decline of the church...[There are] five specific titles given to the inoculator in 2:1-15...If we read these verses carefully, we will see that Paul regarded Timothy and his other co-workers as those who should be teachers, soldiers, contenders, farmers, and workmen...Based upon what he has just written to Timothy [in chapter 1], Paul now goes on to encourage him to be empowered in the grace which is in Christ Jesus [2:1]. Paul did not charge Timothy here to be empowered in knowledge or in gifts. He charged him to be empowered in grace...This grace is God's provision in life given to us that we may live out His purpose. Instead of being discouraged, Paul was empowered in grace, even though he was in prison. (*Life-study of 2 Timothy*, 2nd ed., p. 21)

[Paul] realized that grace is nothing less than the processed Triune God—the Father embodied in the Son and the Son realized as the indwelling Spirit. Second Corinthians 13:14 indicates that grace is the very Triune God Himself: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Grace is not a thing; it is a unique person, the living, divine person of the Triune God processed to be the all-inclusive, life-giving, indwelling Spirit. This Spirit now dwells in us as our grace.

The more we are empowered in this grace, the more able we will be to teach others...The things to which Paul refers [in 2 Timothy 2:2] are the healthy words in 1:13. The healthy words, after being committed to faithful men, become the good deposit in them (v. 14). This word indicates that if someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones, the trustworthy ones, that they too may have a good deposit from the Lord and be competent to teach others.

Paul realized that Timothy had received a good deposit, that he had been taught and nourished with the riches of grace. Therefore, he charged Timothy to commit these things to others who would be faithful and competent to carry on the same ministry. This indicates that more than one person is needed to carry on the

riches of God's New Testament economy. My hope is that through all these Life-study messages thousands of saints in the Lord's recovery will receive a good deposit of the riches of grace concerning God's New Testament economy. Then those who have received these riches will be able to commit these things to others. Imagine what the situation would be if the Lord had ten thousand saints filled with His good deposit, spreading the riches of His economy throughout the earth. No doubt, this would hasten the time of His glorious appearing.

There is one God, one Christ, one Spirit, and one church. Because God is one, His way must also be one...God's way is in His recovery...Many saints can testify with a pure conscience from the depths of their being that if they do not take the way of the recovery today, they have no other way. The Lord's recovery is the way...Some who became dissenting and left discovered that they had no way to go back to the denominations. In certain cases the denominations might not even be willing to accept them. This shows that if we touch the recovery and then leave it, we commit spiritual suicide, for we turn away from God's unique way.

In 2:1 and 2 Paul was burdened to charge Timothy, one who had received such a good deposit, to pass on the riches of grace to others. Then there would be many teachers, many ministers of Christ, to spread the riches of God's New Testament economy. (*Life-study of 2 Timothy*, 2nd ed., pp. 21-23)

Further Reading: *Life-study of 2 Timothy*, msg. 3; *CWWL, 1994-1997*, vol. 2, “The Governing and Controlling Vision of the Bible,” ch. 3

Wednesday 10/23

Related Verses

2 Tim. 2:3-4

3 Suffer evil with me as a good soldier of Christ Jesus.

4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

1 Cor. 14:8

8 For also if the trumpet gives an uncertain sound, who will prepare himself for battle?

Being Empowered in the Grace Which Is in Christ Jesus to Be Teachers, Soldiers, Contenders, Farmers, and Workmen

Num. 4:23, 30

23 From thirty years old and upward to fifty years old you shall number them, everyone who enters to carry out the service to do the work in the Tent of Meeting.

30 From thirty years old and upward even to fifty years old you shall number them, everyone who enters into the service to do the work of the Tent of Meeting.

Num. 10:9

9 And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, so that you may be remembered before Jehovah your God and be saved from your enemies.

Judges 7:18

18 When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!

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.

Related Reading

The apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.). Whenever we minister Christ to others, we find ourselves in a battle. Hence, we should not only be teachers committing the deposit to others, but we should also be soldiers fighting for God's interests.

The word for *life* [2 Tim. 2:4] in Greek is *bios*, denoting the physical life in this age. To fight a good fight (4:7) for the Lord's interests on this earth, we must clear away all earthly entanglements. The matters of our material, physical life should not entangle us as we are endeavoring to minister Christ to others...On the one hand, the priestly service is a ministry to God; on the other hand, it is a warfare against God's enemies. As the priests were bearing the Ark of the Testimony, they had to be prepared to fight against those who might attack this testimony. (*Life-study of 2 Timothy*, 2nd ed., p. 23)

Concerning the matter of speaking in tongues [in 1 Corinthians 14:6-9]...the apostle Paul inserts verse 8 with the word *battle* in it...An army that is fighting a battle needs the morale, a fighting unity. In order to maintain this morale, even a little dissension concerning the smallest matter has to be killed. If that little dissenting talk is not killed, the morale will be annulled...and surely the army will lose the fight, the battle...The Lord's ministry is like the sounding of the trumpet for the army to go on to war (Num. 10:9; Judg. 7:18). The Lord's ministry is a matter of a battle (2 Tim. 2:3, footnote 1).

We are doing something more serious than any battle on this earth. We are fighting against God's enemy, Satan. The church is God's army...Ephesians is a book on the Body of Christ, the church. It tells us that the Body of Christ, the church, is the fullness of the One who fills all in all (1:22-23). It also tells us that this church is the new man created in Christ on the cross (2:15-16). Furthermore, this church is the kingdom of God, the household of the very God (v. 19), and the wife of Christ, His counterpart (5:24-25). Paul eventually tells us in Ephesians that the church, the Body of Christ, with such a tremendous status, is a warrior to fight against God's enemy. Whatever Christ is and whatever Christ has done should be used and applied as aspects of the armor of God. We have to wear Christ as our breastplate (6:14) and as our shield (v. 16). We have to have our loins girded with Christ (v. 14), and we have to wear Christ as a pair of shoes for our standing to fight the battle (v. 15). The church is not a mere group of people collected together. The church is a universal and divine army fighting for God in the universe against His enemy. (*CWWL*, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 130-131)

As Nazarites we must abstain from earthly pleasure, remain under the headship of the Lord, and learn to fight against death. Death is everywhere. Society is filled with the germs of death. Because these germs are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26).

We should not think that the Nazarites are not for fighting. The Nazarites are numbered for the formation

of God's army. They are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it. (*Life-study of Numbers*, pp. 64-65)

Further Reading: *CWWL*, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 6; *Life-study of Numbers*, msgs. 9-10

Thursday 10/24**Related Verses****2 Tim. 2:5**

5 And also if anyone contends in the games, he is not crowned unless he contends lawfully.

1 Cor. 9:25-26

25 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.

26 I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air;

Rom. 8:13

13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rev. 2:10

10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

2 Tim. 4:6-8

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

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.

Being Empowered in the Grace Which Is in Christ Jesus to Be Teachers, Soldiers, Contenders, Farmers, and Workmen

Eph. 5:26

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

1 Pet. 5:4

4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Related Reading

In 2 Timothy 2:5 Paul likens Timothy to an athlete contending in the games...At the same time that Timothy was to be a teacher and a soldier, he was also to be an athlete.

It is important for a runner in a race to run fast. That is not the time for him to exercise patience. In a foregoing message I encouraged you to wait and pray. But when it comes to running the race to win the crown, we should not wait. On the contrary, we should run to reach the goal. (*Life-study of 2 Timothy*, 2nd ed., p. 24)

Christ as the Chief Shepherd is taking care of the shepherding of His churches [1 Pet. 5:4]. When He comes back, He will reward the faithful ones who cooperated with Him. (*CWWL, 1994-1997*, vol. 5, "The Vital Groups," p. 118)

To gain the experience of reigning, we must first solve the problem of position. We must know and keep the position of ascension, and we must also know and keep the position of order. Knowing the position of ascension is the experience of knowing the ascension...Knowing the position of order is the experience of knowing the Body...We must know the position of ascension, which He has caused us to obtain in His salvation, and the position of order, which He has arranged for us in His Body, before we can exercise His authority and reign for God.

Second, we must have the desire to reign. This means that we must positively and actively reign for God, ruling over all things...Some brothers and sisters, however, have neither the thought nor the desire to reign. Their spirits are loose and lazy. They neither care for the difficulties arising in the church nor inquire about the problems springing up in the Lord's work. They simply allow

Satan to work and destroy at will. Hence, according to their growth of life, they are able to reign, yet in reality, due to their laxity and unwillingness to reign, they still cannot obtain the experience of reigning. Therefore, if one desires to reign, his spirit must not be lax or timid but willing to exercise God's authority and positively and actively deal with all the works of the enemy. Thus, God's authority will immediately be manifested in the church, and many rebellious and unlawful matters in the church will be subdued.

In the church today we lack the kind of people who desire to reign. Therefore, many situations that should not exist often arise. For example, some of the fellowship and breaking of bread meetings are weak and confused. Some of the brothers and sisters should have prayed, but they did not; some should have spoken, but they withheld from speaking. On the contrary, many unnecessary prayers and meaningless testimonies were released. The meetings thus are disturbed, and the brothers and sisters are not edified and lose heart toward the meetings. This condition is mainly caused by those who should have reigned but did not reign. They have just behaved like bystanders, allowing others to act in the meetings in whatever manner they chose. They even regard such a way as being very spiritual, not by man's doing but by the Spirit's move. As a result, they cause the church to suffer great loss.

We often say that certain meetings are very dead and depressed...Whenever a meeting is dead and depressed, it means that Satan is reigning there as king. At that time, someone should rise up to reign for God, either by a word, a hymn, or a prayer to control the meeting, change the atmosphere, and release the life of God, thereby swallowing up Satan's death. (*CWWL, 1953*, vol. 3, "The Experience of Life," pp. 510-512)

Further Reading: *CWWL, 1972*, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6; *CWWL, 1969*, vol. 2, "The Recovery of God's House and God's City," chs. 6, 8

Friday 10/25

Related Verses**2 Tim. 2:6-7**

6 The laboring farmer must be the first to partake of the fruit.

7 Consider what I say, for the Lord will give you understanding in all things.

1 Cor. 3:9

9 For we are God's fellow workers; you are God's cultivated land, God's building.

Luke 8:11

11 Now the parable is this: The seed is the word of God.

John 7:38

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

John 6:63

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

John 17:17

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

Jer. 23:28-29

28 The prophet who has a dream, let him tell the dream; and he with whom is My word, let him speak My word faithfully. What is the straw to the grain? declares Jehovah.

29 Is not My word thus - like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?

Related Reading

[In 2 Timothy 2:6] Paul likens Timothy to a farmer. Just as a soldier must win the victory and an athlete must receive the crown, so a farmer must partake of the fruit, the food. This requires patience. As athletes, we should be quick, but as farmers, we need to be patient. If out of impatience a farmer would pluck up the tiny sprouts, his crop would be ruined. Likewise, if he drives his cattle too much, he may hurt them. With both crops and livestock, farmers must learn to have patience. (*Life-study of 2 Timothy*, 2nd ed., p. 24)

Being Empowered in the Grace Which Is in Christ Jesus to Be Teachers, Soldiers, Contenders, Farmers, and Workmen

When we go to the front to fight the battle, we have to be bold. Then we can win the war. But when we come to build, we have to be wise. We have to realize that the building which we are building is altogether a matter in life...The wise master builder and the building of God are both matters of life and in life. First, Paul's ministry was a matter of planting. Paul says, "I planted, Apollos watered, but God caused the growth" (1 Cor. 3:6). This is not a matter of fighting, but a matter of the growth in life. Then Paul goes on to say that we are God's cultivated land, or God's farm (v. 9). This farm is not wild or uncultivated, but it is a farm cultivated by God to grow Christ. A farm is also a matter of life. Then Paul says that we are not only God's farm but also God's building (v. 9). This building is surely a building in life. (*CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 143*)

In 1 Peter 2:2 the word is referred to as milk: "As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation." The portions of the Bible that are easy for us to take in are milk. They are also called "the good word" (Heb. 6:5) and the word of grace (Acts 14:3; 20:32). When we read some parts of the Word, we feel like a child enjoying a refreshing glass of milk. Other portions of the Word, though, have more weight to them; taking them in is like eating a steak. These weightier portions are referred to in Hebrews as solid food (5:12) and as the word of righteousness (v. 13). When we can receive them, they give us the weight of maturity.

These, then, are the life ways to take the word: taste it, breathe it, eat it, drink it as milk, and take it in as solid food.

Notice how the word is described in Isaiah 55:10-11: "Just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater; / So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it." The word is likened to rain in summer and

snow in winter, watering us to produce the seed for fruit-bearing and the bread for our satisfaction. This is a marvelous picture of our experience in taking the word.

The word of God even brings health to our body. Proverbs 4:20-22 says, "My son, be attentive to my words; / Incline your ear to my sayings. / Do not let them depart from your sight; / Keep them in the midst of your heart. / For they are life to those who find them, / And healing to all their flesh." How can God's word make us physically healthy? Illness is often caused by anxiety or anger. If people are made happy, their sickness often disappears. When we get into the Word, joy comes in to heal. The word kills the bothering things and brings in resurrection. Then we can eat and digest our food well, and our body becomes healthy. (*CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 242-244*)

Further Reading: *Life-study of 1 Timothy*, msg. 9; *CWWL, 1963, vol. 1, "Experiencing the Mingling of God with Man for the Oneness of the Body of Christ," ch. 5*

Saturday 10/26

Related Verses

2 Tim. 2:15

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

Psa. 119:129, 130, 131-136

129 Your testimonies are wonderful; Therefore my soul keeps them.

130 The opening of Your words gives light, Imparting understanding to the simple.

131 I opened my mouth wide and panted, For I longed for Your commandments.

132 Turn to me, and be gracious to me, As is Your custom with those who love Your name.

133 Establish my footsteps in Your word, And do not let any iniquity have dominion over me.

134 Redeem me from man's oppression, That I may keep Your precepts.

135 Cause Your face to shine on Your servant, And teach me Your statutes.

136 My eyes shed streams of water, Because men do not keep Your law.

Related Reading

[In 2 Timothy 2:15] Paul indicates that the inoculator is to be a workman. As a carpenter, this workman must cut straight the word of the truth. This means to unfold the word of God in its various parts rightly and straightly without distortion. Just as a carpenter has the skill to cut wood in a straight way, so the Lord's workman needs the skill to cut straight the word of the truth. This is necessary because in the decline of the church so many truths are twisted and presented in a warped, biased form. (*Life-study of 2 Timothy*, 2nd ed., p. 26)

"Contentions of words" (2 Tim. 2:14), "profane, vain babblings" (v. 16), the word that eats away like gangrene (v. 17), and "foolish questionings and those arising from an untrained mind" (v. 23) are often used by the devil (v. 26) in the downward current among the churches to beget contentions (v. 23), to ruin the hearers (v. 14), to promote ungodliness (v. 16), and to overthrow people's faith (v. 18). Hence, there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Among Christians today, only the superficial aspects of the truth are not twisted. Virtually all the deeper things of the truth have been distorted...Therefore, we should be not only teachers, soldiers, contenders, and farmers but also workmen, carpenters, cutting straight the word of the truth. The truth here does not merely denote biblical doctrine; it refers to the contents and the reality of God's New Testament economy. The main elements of this truth are Christ as the mystery of God and the embodiment of God and the church as the mystery of Christ and the Body of Christ. We all need to learn to cut straight the word of the truth with respect to Christ and the church.

Certain Brethren teachers interpret Paul's word about cutting straight the word of the truth to mean dividing the Bible into various dispensations: innocence, conscience, human government, promise, law, grace, and kingdom. The Bible can be understood according to these dispensations. However, arranging the Word into

Being Empowered in the Grace Which Is in Christ Jesus to Be Teachers, Soldiers, Contenders, Farmers, and Workmen

Lord's Day 10/27

Related Verses

Exo. 28:36-38

36 And you shall make a plate of pure gold and engrave upon it, like the engravings of a signet: HOLY TO JEHOVAH.

37 And you shall put it on a cord of blue strands, and it shall be on the turban; it shall be at the front of the turban.

38 And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel sanctify for all their holy gifts; and it shall always be on his forehead, that they may be accepted before Jehovah.

Exo. 29:6

6 And you shall place the turban on his head and put the holy crown on the turban.

James 1:12

12 Blessed is the man who endures trial, because when he has become approved by testing, he will receive the crown of life, which He promised to those who love Him.

1 Pet. 1:15-16

15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
16 Because it is written, "You shall be holy because I am holy."

Acts 26:16, 18, 20

16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
20 But declared both to those in Damascus first and in Jerusalem and throughout all the country of Judea and to the Gentiles that they should repent and turn to God, doing works worthy of repentance.

dispensations is not what Paul means in 2:15 about cutting straight the word of the truth. As used in the three books of 1 and 2 Timothy and Titus, the word *truth* has a specific significance: it denotes the contents of God's New Testament economy. Not realizing this, many readers of the Bible think that in 2 Timothy 2:15 Paul is speaking of truth in a general way. But we need to understand the word *truth* in this verse according to its usage in the three books of 1 and 2 Timothy and Titus. First Timothy 3:15 says that the church is "the pillar and base of the truth." This truth is the mystery of godliness, God manifested in the flesh. The church should bear, uphold, this truth, this reality. Numerous times in these three Epistles Paul speaks of the truth. For example, in 1 Timothy 2:4 he says that God "desires all men to be saved and to come to the full knowledge of the truth." *The word of the truth* in 2 Timothy 2:15 refers to the healthy words of God's New Testament economy. As workmen, we should learn not merely to divide the Bible into dispensations. This is too superficial. We must learn to unfold the word of the truth concerning God's economy. If we would do this, we need to consider carefully Paul's use of the word truth in these three Epistles. If we consider these books carefully, we will see that truth here denotes the reality of the contents of the New Testament economy of God. Therefore, to cut straight the word of the truth is to unfold without bias or distortion the reality of God's economy revealed in the New Testament. (*Life-study of 2 Timothy*, 2nd ed., pp. 26-28)

Further Reading: *CWWL*, 1978, vol. 2, "Life Messages, Volume 1," ch. 10

Further Reading:

Further Reading: *Life and Building Portrayed in the Song of Songs*, ch. 6

Hymn: #723

1 He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase,
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

2 When we have exhausted our store of endurance,
When our strength has failed ere the day is half-done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

3 His love has no limit, His grace has no measure,
His power no boundary known unto men,
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

Churchwide Truth Pursuit of Hebrews

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 12:11-24

Assigned Reading: *Life-study of Hebrews*, msg(s). 61-62

Level 2—Hebrews Topical Study

Crucial Point: Looking Away Unto Jesus as the Author and Perfecter of Our Faith

Scripture: Heb. 12:2

Assigned Reading: *LS of Hebrews*, msg. 49

Supplemental Reading: *Christ Making His Home in Our Heart and the Building Up of the Church*, ch. 11

Questions:

1. What does it mean to "look away unto Jesus?"
2. What is the relationship between "looking away unto Jesus" and Jesus as "the Author and Perfecter of our faith" in the context of running the race?
3. Based on the Scripture and your experience, how is faith perfected?
4. What is the significance of "endured the cross, despising the shame" in the context of Heb. 12:1-3?