

**Monday 2/26****Related Verses****1 Tim. 1:16**

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.

**Phil. 1:21**

21 For to me, to live is Christ and to die is gain.

**2 Cor. 3:3**

3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

**Acts 26:16, 19**

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

**Eph. 4:20-21**

20 But you did not so learn Christ,  
21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

**1 Tim. 4:12**

12 Let no one despise your youth, but be a pattern to the believers in word, in conduct, in love, in faith, in purity.

**Related Reading**

On the sea in the storm, the Lord had made the apostle [Paul] not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (vv. 22, 25)...All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the

wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

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When the Lord Jesus [first] appeared to Paul, He commissioned him, appointing him as a minister and a witness...A minister is for the ministry; a witness is for the testimony. The ministry is related mainly to the work, to what a minister does. A testimony is related to the person, to what a witness is.

In Acts 26:16 the Lord Jesus said to Paul, "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." Notice that here the phrase in which is used twice. Here Paul was saying that the Lord had appointed him as a minister and a witness of the things He revealed to Paul and of the things He would reveal to him. Although this was Paul's meaning, this was not the way he presented the matter. Rather, this verse speaks of the things in which Paul had seen the Lord and of the things in which the Lord would yet appear to him.

Acts 26:16 indicates that Paul did not receive the revelation of things without seeing Christ. Instead, he received the things in which he saw Christ. In other words, Christ did not reveal things to Paul without Himself as the content of those things. This is the reason that Paul would be a witness of the things in which he had seen the Lord. In all the visions that Paul saw, he saw Christ. Furthermore, he would be a witness of the things in which the Lord was yet to appear to him. Here the Lord seemed to be saying to Paul, "In all the visions and revelations you will receive, I will appear to you." This indicates that if we only see visions and revelations and do not see the Lord, then what we see is vanity.

We do not agree with studying the Bible merely in a theological way. Those who study the Bible in this way may learn theology, but they do not see Christ. There is a great difference between studying the Bible to learn theology and studying the Bible in order to see Christ.

As Paul was on the way to Damascus, Christ revealed certain things to him, and in those things Paul saw Christ. The Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him. Therefore, what Paul saw was not merely the things themselves but Christ as the One appearing in all these things.

In any light we receive of the Lord, we must see Christ. Christ must appear to us...in the way of enlightenment, vision, or revelation...If we study the Bible and gain knowledge of the Scriptures without seeing Christ, that knowledge is vanity. We all need to learn to see Christ in the things that are revealed to us. (*Life-study of Acts*, second edition, pp. 578-581)

Further Reading: *Life-study of Acts*, msgs. 26, 68; *Life-study of Philippians*, msg. 21

**Tuesday 2/27****Related Verses****2 Cor. 5:14-15**

14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;  
15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

**2 Cor. 5:17, 20**

17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.  
20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

**Rom. 7:6**

6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

**Rom. 8:4**

4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

***The Pattern of the Apostle Paul*****Gal. 5:24-25**

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

25 If we live by the Spirit, let us also walk by the Spirit.

**Related Reading**

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority...The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. (*CWWL, 1967*, vol. 2, "An Autobiography of a Person in the Spirit," p. 171)

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As an ambassador of Christ, Paul realized that whatever was within him, whatever he was, and whatever he had was mortal (2 Cor. 5:4)...Our wisdom is mortal, and our ability is mortal. Whatever we can do,...we are, and...we have is going to die. This is why we should not have any trust in what we are...We are mortal beings, but God has wrought into us something which is eternal, something which will never die, something which will last forever. Because we have received the Lord Jesus and He lives in us, we possess His eternal divinity. Eventually,...mortality will be swallowed up by the divine life [v. 4].

Since I realize that I have Christ as the eternal life within me, I have to endeavor with an ambition to please Him all the time (v. 9). If we are going to be an ambassador of Christ, there must be one day in this whole universe in which we make a decision, calling the heavens and the earth to be the witnesses, that we are now absolutely for Christ, that we have only one ambition—to please Christ. God has wrought Himself as the eternal life into us so that we should not live by

ourselves but by this life. Now we have to be ambitious to please Him.

Paul was a person who lived to the Lord (v. 15). Another item which equips us to be the ambassadors of Christ is the constraining love of Christ. We must be persons carried away by the love of Christ. In 2 Corinthians 5:14-15 Paul tells us that the dying love of Christ is like the rushing of great waters toward us, impelling us to live to Him beyond our own control. To be constrained is similar to being carried away by a tide of water. The love of Christ is as strong as a tide of water which overcomes us and carries us away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. We should be able to say, "I have no other way to go. I have to love the Lord because His love has constrained me. What can I do?"...We all have to be constrained by the love of Christ in such a way.

I must confess that I have prayed day by day for years that the Lord would show me His love so that I could be constrained by the love of Christ. I prayed in this way: "Lord, constrain me with Your love. O Lord, flood me with Your love."...The young saints among us need to realize that although they love the Lord today, they are still at the crossroads of their Christian experience. There are many directions for them to choose, to take. They may have many choices, but once they are flooded by the love of Christ, they lose all the choices.

A person who is an ambassador of Christ...does not know people according to the flesh but according to Christ in the spirit. You should never consider anything or try to know a person by the outward appearance according to the flesh but always according to Christ in the spirit. (*CWWL, 1967*, vol. 2, "An Autobiography of a Person in the Spirit," pp. 172-174)

Further Reading: *CWWL, 1967*, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6; *Life-study of 2 Corinthians*, msgs. 13-14, 25, 29

<b>Wednesday 2/28</b>
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**Related Verses****1 Thes. 2:1-3**

1 For you yourselves know, brothers, our entrance toward you, that it has not been in vain.

2 But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.

3 For our exhortation is not out of deception nor out of uncleanness nor in guile;

**1 Thes. 1:5-6**

5 For our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much assurance, even as you know what kind of men we were among you for your sake.

6 And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit,

**2 Cor. 4:12**

12 So then death operates in us, but life in you.

**Acts 20:19, 35**

19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;

35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

**Related Reading**

Paul...gives a strong testimony of his living among the Thessalonians. He reminds them of the apostles' coming and of their manner of life among them. Why did Paul emphasize this? He emphasized it because he was presenting a pattern of a proper living to the young saints. I hope that all the elders and leading ones will see from Paul's example that we must be a pattern to the saints. In every local church there must be some patterns, some models, for others to follow.

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By

showing them a pattern, you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones. (*Life-study of 1 Thessalonians*, 2nd edition, pp. 107-108)

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Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church...Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages, we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living.

The apostle stresses repeatedly [the apostles'] entrance toward the believers (1:5, 9; [2:1]). This shows that their manner of life played a great role in infusing the gospel into the new converts. It was not only what the apostles said but also what they were...The apostles' entrance was not in vain. They were a pattern of how to believe in the Lord and follow Him. Because many came to believe in the Lord Jesus through the apostles, a church was raised up in less than a month.

In the preaching of the gospel, the apostles experienced God. They enjoyed Him as their boldness in the struggle for the gospel. They were bold not in themselves but in God...Suffering and persecution could not defeat them, because they were in the organic union with the Triune God. According to verse 2, they spoke the gospel of God in much struggle. This indicates that

while they were preaching, they were fighting, because persecution was still going on. Hence, they were struggling and speaking the gospel to the Thessalonians in the boldness of God.

In verse 3...*deception* refers to the goal, uncleanness to the motive, and guile to the means. All three are of and by the subtle and deceiving devil. The word exhortation includes speaking, preaching, teaching, instructing, and entreating...The apostles were not greedy, and they had no intention of making a gain of anyone. Their coming to the Thessalonians with the gospel was altogether honest and faithful. (*Life-study of 1 Thessalonians*, second edition, pp. 108, 95-96)

Further Reading: *Watchman Nee—a Seer of the Divine Revelation in the Present Age*, ch. 11; *Messages Given during the Resumption of Watchman Nee's Ministry*, 1st ed., vol. 1, chs. 10, 33

Thursday 2/29
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### Related Verses

#### **1 Thes. 2:4-5**

4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

5 For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.

#### **2 Cor. 1:12**

12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

#### **2 Cor. 6:6**

6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,

#### **Psa. 26:2**

2 Examine me, O Jehovah, and try me; Test my inward parts and my heart.

#### **Psa. 139:23-24**

23 Search me, O God, and know my heart; Try me, and know my anxious thoughts;

24 And see if there is some harmful way in me, And lead me on the eternal way.

### Related Reading

The word *approved* in 1 Thessalonians 2:4 implies being tested. God tested the apostles before He approved them. Based upon this approvedness, God entrusted them with the gospel. God did this in a careful way, for He knows our hearts.

According to our opinion, since God already knows everything, it is not necessary for Him to test us. Yes, before we were born, He already knew what kind of person we would be. Why, then, does God test us? God's testing is not mainly for Himself; it is primarily for us. God knows us, but we do not know ourselves. Because we do not know ourselves adequately, we may think that we are upright, honest, and faithful. However, when we are put to the test, we will see what we really are and discover that in ourselves we are not honest, faithful, or trustworthy...Only after God proves us in this way will we have approvedness. (*Life-study of 1 Thessalonians*, 2nd edition, p. 96)

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I would encourage the young people not to have confidence in themselves, for they have not yet been tested. I have the assurance that God will use the young people. But God's using of them will come after His testing of them. God cannot entrust anything to us until we have the approvedness that comes from His testing. God's entrusting is based on our approvedness. But we cannot approve ourselves. Only after God has tested us will He grant us approvedness. Then He will entrust something to us and begin to use us.

It was in this way that God entrusted the apostles with the gospel. Because the apostles had been entrusted with the gospel, they spoke not as pleasing men but as pleasing God, who proves our hearts. Their speaking was based on God's entrusting. Because He had entrusted them with the gospel, they spoke as pleasing God.

In 1 Thessalonians 2:4 we see that we must be approved and then have something entrusted to us. Then we need to speak as pleasing God, the One who proves us. This indicates that we need to pass through testing,

approving, and entrusting. Then we will have something to preach and teach.

The Greek word rendered “pretext” [in verse 5] also means “pretense, cloak.” To have any pretext for covetousness is to peddle or adulterate the word of God (2 Cor. 2:17; 4:2). It is also to pretend to be godly for the sake of gain (1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3).

According to 1 Thessalonians 2:5, the apostles were never found with flattering speech. We all must avoid flattery, never speaking in a way to flatter others. In this verse Paul also says that the apostles did not have a pretext, a cloak, for covetousness. They did not have an evil motive that was covered in some way. Because they did not have any pretext or pretense, they did not peddle the word of God or adulterate it. To adulterate something is to mix it with an inferior material, for example, to mix gold with copper or wine with water, and then to sell it as if it were pure. Throughout the centuries many preachers and teachers have adulterated the word of God in this way. They preached under a pretext in order to make gain for themselves.

From verse 5 we learn to avoid flattery and a pretext for covetousness. In our Christian work we must give no place to such unclean things. No servant of the Lord should use flattery or have some kind of pretext for covetousness. May the Lord have mercy on us and purify us from all these things. May we be able to say that God is our witness that we do not speak words of flattery or have any pretext for covetousness. (*Life-study of 1 Thessalonians*, second edition, pp. 96-98)

Further Reading: *CWWN*, vol. 44, “The Mystery of Christ,” chs. 98, 104

**Friday 3/1**

### Related Verses

#### **1 Thes. 2:6-7**

6 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ.

7 But we were gentle in your midst, as a nursing mother would cherish her own children.

#### **2 Cor. 4:5**

5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

#### **1 Cor. 9:12**

12 If others partake of this right over you, should not rather we? Yet we did not use this right, but we bear all things that we may not cause any hindrance to the gospel of Christ.

#### **Matt. 20:27-28**

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

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

#### **Gal. 4:19**

19 My children, with whom I travail again in birth until Christ is formed in you,

#### **Isa. 66:13**

13 As one whom his mother comforts, So will I comfort you; And you will be comforted in Jerusalem.

### Related Reading

To seek glory from men is a real temptation to every Christian worker [cf. 1 Thes. 2:6]. Many have been devoured and spoiled by this matter.

The Greek words rendered “stood on our authority” also mean “asserted authority.”...To assert authority, dignity, or right in Christian work damages that work. The Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle preferred not to use his right (1 Cor. 9:12).

The fall of the archangel was due to the seeking of glory...Even though he was a leading angel with a very high position, he was still seeking glory...According to the New Testament, anyone who seeks glory from men is a follower of Satan. The seeking of glory is a trap spread by Satan to snare Christian workers...Not many have escaped this trap. (*Life-study of 1 Thessalonians*, second edition, p. 98)

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How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men...The seeking of glory for the self always kills

one's usefulness. Therefore, may we all, especially the young, be warned never to seek glory in the Lord's work.

First Thessalonians 2:6 indicates clearly that the apostles did not stand on their authority as apostles of Christ...They had to forget that they were apostles and serve God's people as slaves. They were not to remind others of the fact that they were apostles of Christ. Instead, they were to keep in mind that they were brothers serving believers.

Those who are believers and also those who are not believers may consider the leading ones, the elders, or the apostles as dignitaries. However, in the local churches there are no dignitaries. Instead of being dignitaries, we are slaves serving one another. Nevertheless, I know of certain ones who did not assume anything when they did not have a position or title. But as soon as they were given a position, perhaps in a service group, they began to assume authority. This is shameful.

A sister whose husband is an elder should not assume authority because she is the wife of an elder...She is simply a little sister serving the church. Furthermore, her husband is not a dignitary; he is a slave. As an elder, he has been appointed to serve the church as a slave. We all should have this attitude.

Paul's statement, “We could have stood on our authority as apostles of Christ” [v. 6], indicates that even in the early days there was the temptation of assuming authority...Paul, however, did not stand on his authority as an apostle in order to claim something for himself. By refusing to stand on his authority or assert authority, Paul is a good pattern for us all. If we follow this pattern, we will kill a deadly disease germ in the Body of Christ, the germ of assuming a position.

In verse 7...the Greek word rendered “nursing mother,” trophos, sometimes means “a mother”; hence, a nursing mother (cf. Gal. 4:19). Cherishing includes nourishing. Therefore, this word not only includes nourishing but also includes tender care.

Even though Paul was a brother, he considered himself a nursing mother. Surely, he had no thought of position, dignity, or authority...What position does a nursing mother have? What rank, dignity, or authority

belongs to her? Her authority consists in nourishing and cherishing her children, in taking care of them in a tender way.

Paul regarded himself as a cherishing one, not merely as one who served. He certainly did not control the believers. Neither did he merely serve them. Rather, he cherished them. His care for them was full of tenderness. (*Life-study of 1 Thessalonians*, second edition, pp. 98-100) Further Reading: *CWWL, 1994-1997*, vol. 5, “The Vital Groups,” chs. 7, 10

Further Reading: *CWWL, 1994-1997*, vol. 5, “The Vital Groups,” ch. 7, 10

<b>Saturday 3/2</b>
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**Related Verses**

**1 Thes. 2:8, 11-12**

8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.

11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying,

12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

**2 Cor. 12:15**

15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

**Phil. 2:17**

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

**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.

**Related Reading**

The word *yearning* [1 Thes. 2:8] indicates being affectionately fond of, affectionately desirous of, like a nursing mother affectionately interested in her child whom she nourishes and cherishes. This was what the apostles did with the new believers.

The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls. To live a clean and upright life [vv. 3-6, 10] and to love the new converts, even by giving our own souls to them [vv. 7-9, 11], are the prerequisites for infusing others with the salvation conveyed in the gospel that we preach.

Paul's word in verse 8 about imparting their own souls to the Thessalonians can be compared to his word in 2 Corinthians 12 about being spent for the sake of the believers. Paul was willing not only to spend what he had but also to spend himself, his very being...This can be compared to a nursing mother giving herself to her child. (*Life-study of 1 Thessalonians*, 2nd edition, pp. 100-101)

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[In 1 Thessalonians 2:11] the apostle was strong in stressing what or how they were (1:5), for what they were opened the way to bring the new converts into God's full salvation.

In cherishing the believers as their own children, the apostles considered themselves as nourishing mothers. In exhorting them, they considered themselves fathers [2:11].

God's calling [v. 12] is according to His selection, and it follows His selection (1:4). As worshippers of idols (v. 9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ they were called, and they have believed into the kingdom of God, which is the sphere in which they can worship and enjoy God under the divine ruling with the view of entering into God's glory. God's glory goes with His kingdom.

Walking in a manner worthy of God [1 Thes. 2:12] is related to entering into His kingdom and being ushered into His glory. The thought here...is quite deep...Not many believers are taught to have a Christian walk that will enable them to enter into the kingdom of God, a

walk that will usher them into God's glory...This is included as part of Paul's teaching to young believers.

First Thessalonians 2:1-12 shows us how we should conduct ourselves as a pattern for new believers...We need to be pure in our motives, especially concerning money. Much of what is written in these verses is related to money, greed, and covetousness. If we are not pure concerning money, if we are not sincere, honest, and faithful regarding it, we may be among those who adulterate the word of God and peddle it. Furthermore, this motive may cause us to use flattery and to have a pretext for covetousness. All of these are serious matters. Therefore, if we would be a proper pattern for young saints, our greed must be dealt with, and money matters must be under our feet. We should never speak words of flattery, we should never have any pretext, and we should never seek glory for ourselves. Moreover, instead of trying to please man, we should do our best to please God. Then other believers will have a good pattern to follow.

We need to be a pattern to others and foster them, cherishing them as mothers and exhorting them as fathers to walk in a manner worthy of God...Only a life that lives God is worthy of God. When we live God, we walk in a manner worthy of Him. Such a walk will lead us into the kingdom and usher us into the glory of God. This is the goal of God's calling. (*Life-study of 1 Thessalonians*, second edition, pp. 101-103)

Further Reading: *Life-study of 1 Thessalonians*, msgs. 12-13

**Lord's Day 3/3****Related Verses****Phil 2:6-11**

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

**Further Reading:**

Further Reading: *Life-study of 1 Thessalonians*, msg. 13

**Hymn: #499**

1 Oh, what a life! Oh, what a peace!  
The Christ who's all within me lives.  
With Him I have been crucified;  
This glorious fact to me He gives.  
Now it's no longer I that live,  
But Christ the Lord within me lives.

2 Oh, what a joy! Oh, what a rest!  
Christ now is being formed in me.  
His very nature and life divine  
In my whole being inwrought shall be.  
All that I am came to an end,  
And all of Christ is all to me.

3 Oh, what a thought! Oh, what a boast!  
Christ shall in me be magnified.  
In nothing shall I be ashamed,  
For He in all shall be applied.  
In woe or blessing, death or life,  
Through me shall Christ be testified.

4 Oh, what a prize! Oh, what a gain!  
Christ is the goal toward which I press.  
Nothing I treasure, nor aught desire,  
But Christ of all-inclusiveness.  
My hope, my glory, and my crown  
Is Christ, the One of peerlessness.

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

Scripture Reading and Copying: Heb. 1:4-9

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

**Level 2—Hebrews Topical Stud**

Crucial Point: The Son in God's Eternal Economy

Scripture: Heb. 1:1-14

Assigned Reading: *Life-study of Hebrews*, msgs. 3, 67

Supplemental Reading: *The Mysteries in God's New Testament Economy*, ch. 1; *The Divine Dispensing of the Divine Trinity*, ch. 7

Questions:

1. Describe the Son presented in Hebrews 1, in light of God's eternal economy.
2. What is the significance of the Son being appointed Heir of all things?
3. What is a scepter and what is the significance of the scepter of the Son?
4. In Heb. 1:12 and 13:8, what does it mean that the Son Jesus Christ is "the same?"