

<b>Monday 12/16</b>
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**Related Verses**

**Matt. 28:18**

**18** And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

**Eph. 1:20**

**20** Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

**2 Cor. 13:10**

**10** Therefore I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

**Rev. 22:1**

**1** And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

**Matt. 20:26-28**

**26** It shall not be so among you; but whoever wants to become great among you shall be your servant,  
**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.

**Matt. 24:45**

**45** Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

**Related Reading**

God's right hand, where Christ was seated by the surpassingly great power of God, is the most honorable place, the place with supreme authority. (Eph. 1:20, footnote 3)

*Spiritual authority* does not mean anything official but something in life. When we say that the elders have authority, we must not forget that the authority is not official. When anything becomes official, it is no longer something of life...Since the authority is not

official, there is no rank or position. Anything that is not official is not positional.

We should reexamine the Bible to see if any verse indicates or even hints that the elders have been assigned with authority. Let us look at Hebrews 13:17: "Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you." We may ask, "Doesn't the New Testament say in this verse that the members in the church have to obey those who lead them? Doesn't the word obey indicate that there is a certain kind of authority?" This verse, however, tells us to obey the ones leading us, not ruling us. We obey their leading, not their authority. (CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," pp. 440-442)

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When there are elements outside of Christ that are present in us, there is no authority. We may have good things, gain the praises of others, be gentle and mild, and even be zealous in our work yet have no authority. Authority is in the church, and the church is upheld by Christ. In other words, the church is built upon Christ, and Christ Himself is the material for the building of the church...The amount of the element of Christ in us determines the amount of authority we have. (CWWL, 1956, vol. 1, "The Church as the Body of Christ," p. 22)

In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man and the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection.

According to John's record, after His resurrection the Lord met with His disciples in a room where the doors had been shut (20:19). The disciples were frightened, being afraid of the Jews. Because they needed to be strengthened by life, the Lord came to them as life, breathed upon them, and told them to

receive the holy breath (v. 22)...According to Matthew, the Lord charged the disciples to go to a mountain in Galilee. Surely He met with them on that mountain during the day, not during the night. Furthermore, when He met with them on the mountain, He did not breathe upon them and tell them to receive the holy breath. Instead, He said, "All authority has been given to Me in heaven and on earth." In Matthew it is not a matter of breath but a matter of authority. John's concern was for life, and life requires breath. But Matthew's concern was for the kingdom, and the kingdom requires authority. The Gospel of John reveals that we need life to care for the little lambs and to feed the Lord's flock. But in Matthew 28 there is no word about feeding the lambs. In Matthew the Lord commanded the disciples to disciple all the nations (v. 19) in order to make all the nations part of the kingdom. This requires authority. Therefore, in John resurrection is a matter of life, power, breath, and shepherding. However, in Matthew it is a matter of righteousness, authority, and discipling the nations. (*Life-study of Matthew*, 2nd ed., pp. 786-787)

Further Reading: *Life-study of Matthew*, msg. 72

<b>Tuesday 12/17</b>
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**Related Verses**

**Matt. 28:19**

**19** Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

**Matt. 16:19**

**19** I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

**Matt. 18:17-19**

**17** And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

***Discipling All the Nations by Baptizing Them into the Name of the Father, the Son, and the Holy Spirit***

**18** Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.  
**19** Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

**Matt. 12:28-29**

**28** But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.  
**29** Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

**Related Reading**

Because all authority had been given to Him, the heavenly King sent His disciples to disciple all the nations. They go with His authority. To disciple the nations is to cause the heathen to become the kingdom people for the establishing of His kingdom, which is the church, even today on this earth.

Notice that the Lord did not charge the disciples to preach the gospel but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become the kingdom people. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations. This is a matter of the kingdom. (*Life-study of Matthew*, 2nd ed., p. 787)

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Christ's being the Son of David is...for us to participate in the divine authority...The Lord has given us the authority to bind and to loose. "I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens" (Matt. 16:19). The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of

authority. The church revealed in this book represents the kingdom to reign. Hence, the authority to bind and to loose is given not only to Peter, the apostle for the church in 16:19, but also to the church itself (18:17-18). Matthew 28:18-19 is another portion of the Word which reveals that we participate in the divine authority...Because all authority has been given to the Lord Jesus, the Son of David as the heavenly King, He has sent His disciples to go and disciple all the nations. (*The Conclusion of the New Testament*, pp. 2754-2755)

Matthew 12:28 and 29 say, "If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house." Verses 18 and 19 of chapter 28 say, "Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." We need to read the word *therefore* strongly. *Therefore* refers to the fact that all authority has been given to Christ. For this cause, "therefore," we must go to disciple all the nations, to make all the nations disciples.

We all have to realize that to preach the gospel is not merely to preach or to teach; it is to fight the battle. Matthew 12 tells us that in order to preach the gospel we have to bind the strong man. Satan is the strong man, the one who usurps all people. The whole world is now under darkness and the usurping hand of Satan. To preach the gospel to bring someone to the Lord is to plunder some goods out of the usurping hand of Satan. Therefore, we have to pray to bind the strong man Satan. For this we need not only power but also authority. We can illustrate the difference between power and authority with a policeman. Cars on the street have power, but a policeman has authority. No matter how powerful a car is, when a policeman gives an order, he has the authority over the car. (*CWWL*, 1965, vol. 1, "Preaching the Gospel in the Way of Life," pp. 219-220)

Further Reading: *CWWL*, 1965, vol. 1, "Preaching the Gospel in the Way of Life," ch. 3

<b>Wednesday 12/18</b>
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**Related Verses****Acts 2:38**

**38** And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

**Acts 19:5**

**5** And when they heard this, they were baptized into the name of the Lord Jesus.

**Acts 8:12, 36, 38**

**12** But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

**36** And as they were going along the road, they came upon some water, and the eunuch said, Look, water. What prevents me from being baptized?

**38** And he ordered the chariot to stand still, and they both went down into the water, Philip and the eunuch, and he baptized him.

**Acts 10:44, 48**

**44** While Peter was still speaking these words, the Holy Spirit fell upon all those hearing the word.

**48** And he charged them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

**Eph. 1:13**

**13** In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

**Gal. 3:14**

**14** In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

***Discipling All the Nations by Baptizing Them into the Name of the Father, the Son, and the Holy Spirit*****Related Reading**

Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. John the Baptist's recommending ministry began with the preliminary baptism, a baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God. (*Life-study of Matthew*, 2nd ed., pp. 787-788)

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Baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect, whereas the invisible aspect is the reality of the visible aspect...Both are needed. Not long after the Lord charged the disciples with [the] baptism [in Matthew 28:19], He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13), the Jewish part on the day of Pentecost (Acts 1:5; 2:4) and the Gentile part in the house of Cornelius (11:15-17). Then, based on this, the disciples baptized the new converts (2:38) not only into water but also into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb in which the baptized ones' old history is ended. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God eventually is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side, to terminate their old life, and on the positive side, to germinate them with new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here baptizes people out

of their life into the Body life for the kingdom of the heavens.

The word *into* in Matthew 28:19 indicates union, as in Romans 6:3 and Galatians 3:27. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15. To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him.

There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is. (*Life-study of Matthew*, 2nd ed., p. 788)

The all-inclusive Spirit of the processed Triune God in His New Testament economy, both essential for life and economical for power, [is] given to the believers at the time of their believing in Christ (Eph. 1:13; Gal. 3:2), as the all-inclusive blessing of God's full gospel (Gal. 3:14) that they may enjoy all the riches of the Triune God (2 Cor. 13:14).

The apostles preached and ministered Christ, but when their hearers repented and believed in Him, they received this wonderful Spirit of the Triune God. This implies that this Spirit is just the resurrected and ascended Christ Himself. The receiving of the Spirit here is both essential and economical, in a general and all-inclusive sense, differing from the receiving of the Spirit in Acts 8:15-17 and 19:2-6, which is particularly the receiving of the Spirit in His falling upon the believers economically. (Acts 2:38, footnote 7)

Further Reading: *The Conclusion of the New Testament*, msg. 265

**Thursday 12/19**

**Related Verses****Matt. 1:1**

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

**Matt. 4:17**

17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

**Jer. 23:5**

5 Indeed, days are coming, Declares Jehovah, When I will raise up to David a righteous Shoot; And He will reign as King and act prudently And will execute justice and righteousness in the land.

**Isa. 9:7**

7 To the increase of His government And to His peace there is no end, Upon the throne of David And over His kingdom, To establish it And to uphold it In justice and righteousness From now to eternity. The zeal of Jehovah of hosts Will accomplish this.

**Acts 13:22-23**

22 And when He had deposed him, He raised up David for them as king, to whom also He testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,

**John 3:3, 5**

3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

**Related Reading**

[Matthew 4:17] indicates that the gospel is presented first not in the way of life, as in John, but in the way of the kingdom, as in Matthew. The reason for this is that there is the need of a kingdom, a realm, a sphere, for God to exercise Himself to give us His all-inclusive being. Even in John, the Gospel of life, we are told that if we are not regenerated, we cannot enter into the kingdom of God (John 3:3, 5). There is the need of a kingdom so that God can exercise Himself to dispense Himself into us as our life

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blessing. Therefore, in the gospel we receive Jesus Christ first not as life but as the King.

In Matthew we have the King-Savior; in Mark, the Slave-Savior; in Luke, the Man-Savior; and in John, the God-Savior. If we do not repent and receive the Lord as the King-Savior, we cannot have Him as the Slave-Savior, the Man-Savior, and the God-Savior. (*The Conclusion of the New Testament*, p. 2758)

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We need to repent not only because we are sinful but also because we are rebellious. We are even enemies of God. We need to repent of our rebellion. We sin because we are rebellious. If we did not rebel, we could not sin. Because we are rebels, we need to repent and receive Christ as our authority, as our Sovereign and King, that He may rule in us and over us in God's kingdom. This is the reason that in Matthew 1:1 Christ is presented first not as the Son of Abraham for the blessing but as the Son of David for the kingdom.

Once there is the kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us. We all like to receive the blessing, but we may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration. Without such a sphere, there is no way for God to come in to bless us. If we are not under God's administration, receiving Him as our Sovereign, there is no way for Him to bless us. Therefore, in our experience our Savior, Jesus Christ, must first be the Son of David for the kingdom and then the Son of Abraham for the blessing.

We need to be impressed with the fact that we must receive Christ first as the Son of David and then as the Son of Abraham. To receive Him as the Son of David is to recognize His kingly status and to realize that we should be under His kingship and sovereignty. He comes to us not merely as the Savior but as the King-Savior. If He is not the King to us, He cannot be our Savior. If we are not under His authority, His administration, we cannot be saved. Salvation comes

to us under His administration, under His kingship. If we say, "O Lord Jesus, I take You as my King," we will be saved to the uttermost.

If we have Christ as the Son of David, the greater Solomon, we will also have Him as the Son of Abraham, the real Isaac. This means that if we have the kingdom, we will also have the blessing. This is the blessing of life, the blessing of the processed Triune God consummated as the all-inclusive Spirit. Many of us can testify that by receiving Christ as our King we enjoy the processed Triune God as our blessing. The more we are under the Lord's ruling, the more we enjoy the Triune God as our blessing.

Matthew 28:19 speaks of the believers' being baptized into the Triune God—into the name of the Father, of the Son, and of the Holy Spirit. This is the enjoyment of the Triune God. As the Son of David and the Son of Abraham, Christ brings us into the Triune God. As long as we have the Son of David and the Son of Abraham, we have the Triune God, and we are in the Triune God. This is the divine blessing in the divine kingdom. (*The Conclusion of the New Testament*, pp. 2758-2759)

Further Reading: *CWWL, 1957*, vol. 2, "What the Kingdom Is to the Believers," ch. 5

<b>Friday 12/20</b>
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**Related Verses****Matt. 3:16-17**

**16** And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

**17** And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

**1 Cor. 15:50**

**50** Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.

**Gal. 3:16, 27, 29**

**16** But to Abraham were the promises spoken and to his seed. He does not say, "And to the seeds," as concerning many, but as concerning one: "And to your seed," who is Christ.

**27** For as many of you as were baptized into Christ have put on Christ.

**29** And if you are of Christ, then you are Abraham's seed, heirs according to promise.

**Eph. 1:13-14**

**13** In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

**14** Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

**Related Reading**

For our experience of life, John unveils the mystery of the Godhead in the Father, the Son, and the Spirit, especially in chapters 14 through 16; whereas for the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ (the Son—v. 18), and God (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son (vv. 16-17). (*Life-study of Matthew*, 2nd ed., p. 789)

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In Matthew 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28). In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom (vv. 16-19). In chapter 17 the Son entered into transfiguration

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(v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28). Eventually, in the closing chapter, after Christ as the last Adam had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity. Later, in the Acts and the Epistles it is disclosed that to baptize people into the name of the Father, the Son, and the Spirit is to baptize them into the name of Christ (Acts 8:16; 19:5), and that to baptize them into the name of Christ is to baptize them into Christ the person (Gal. 3:27; Rom. 6:3), because Christ is the embodiment of the Triune God, and He, having become the life-giving Spirit (1 Cor. 15:45), is available any time and in any place for people to be baptized into. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (1 Cor. 15:50); it can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them. (*Life-study of Matthew*, 2nd ed., pp. 789-790)

Christ, the Son of Abraham [Matt. 1:1], brings us the divine blessing for us to inherit God...Abraham's seed [Gal. 3:29] is only one, Christ (v. 16). Hence to be Abraham's seed we must be Christ's, a part of Christ. Because we are one with Christ, we are Abraham's seed, heirs according to promise, inheriting God's promised blessing, which is the all-inclusive Spirit as the ultimate consummation of the processed Triune God to be our portion.

The believers' divine inheritance [Acts 26:18]...is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people. This Triune God is embodied in the all-

inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (1:12).

Since God is our inheritance, the Holy Spirit is the pledge of this inheritance to us [Eph. 1:13-14]. (*The Conclusion of the New Testament*, p. 2756)

Further Reading: *The Conclusion of the New Testament*, msg. 265

**Saturday 12/21**

**Related Verses****Matt. 28:20**

20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

**Matt. 1:23**

23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

**Matt. 18:20**

20 For where there are two or three gathered into My name, there am I in their midst.

**1 John 5:11-12**

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

12 He who has the Son has the life; he who does not have the Son of God does not have the life.

**John 14:18-21**

18 I will not leave you as orphans; I am coming to you.

19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

20 In that day you will know that I am in My Father, and you in Me, and I in you.

21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

**Related Reading**

The disciples were commanded things like baptizing people into the name of the Father, the Son, and the Spirit...Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations (Matt. 28:19-20).

The heavenly King is Emmanuel, God with us (1:23). In 28:20 He promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age. Hence, wherever we are gathered into His name, He is in our midst (18:20).

Among the four Gospels the Lord's ascension is recorded only in Mark (16:19) and Luke (24:51). John testifies that the Lord, as the Son of God, even God Himself, is life to His believers. As such, He can never and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King who is with His people continuously until He comes back. Hence, in both John and Matthew, the Lord's ascension is not mentioned. (*Life-study of Matthew*, 2nd ed., p. 790)

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As the King in the kingdom with the kingdom people, the Lord is with us all the days until the consummation of the age. Today is included in all the days. The Lord is with us today, and He will be with us tomorrow. Not one day will be an exception. He will be with us until the consummation of the age. This refers to the end of this age, which will be the time of the Lord's parousia, the Lord's coming. The consummation of the age, the end of the age, will be the great tribulation. We do not want to be here during that time. Rather, we prefer to be raptured into the Lord's parousia, into His presence. This is a matter of the kingdom.

In the Lord's resurrection with His righteousness, the kingdom is present, and we have the authority, commission, and position to disciple the nations. In this way the kingdom is spreading. (*Life-study of Matthew*, 2nd ed., pp. 790-791)

***Discipling All the Nations by Baptizing Them into the Name of the Father, the Son, and the Holy Spirit*****Lord's Day 12/22**

Ministry requires the experience of lessons of life. We can use gifts to collect, prepare, and produce building materials, but we must have ministry in order to build people into the church...In the book of Acts the church began through gifts, but at the time of 1 and 2 Timothy, the administration and building of the church required the learning of lessons. Hence, Paul charged Timothy, saying, "If I delay, I write that you may know how one ought to conduct himself in the house of God" (1 Tim. 3:15)...The administration of the church is not a matter of outward gifts but a matter of ministry. Paul often mentioned learning, teaching, exercising, and training in his two Epistles to Timothy. These matters do not come by gifts but by lessons learned through paying a price. We should learn to discern different kinds of vessels and to know people; these matters require the paying of a price. Ministry is to help others according to the lessons that we have learned. Gifts are of little use in the building of the church. The way to build the church depends on our paying a price and learning the lessons of life that work God into us.

Whether or not the Lord will delay His return or come quickly depends entirely on whether the church is built. Today many evangelists and revivalists become famous through gospel campaigns and revival meetings, but few have learned the lessons of life. If the leaders in Christianity do not have much spiritual learning, what can be expected of the ordinary "church-goers"? In church history very few have spoken of the building of the church. Nevertheless, we should see that the Lord needs the building of the church today. (CWWL, 1957, vol. 3, pp. 393-394)

Further Reading: CWWL, 1957, vol. 3, pp. 386, 394

**Related Verses****Acts 2:38-43, 46-47**

**38** And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

**39** For to you is the promise and to your children, and to all who are far off, as many as the Lord our God calls to Himself.

**40** And with many other words he solemnly testified and exhorted them, saying, Be saved from this crooked generation.

**41** Those then who received his word were baptized, and there were added on that day about three thousand souls.

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

**43** And fear was upon every soul; and many wonders and signs took place through the apostles.

**46** And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

**47** Praising God and having grace with all the people. And the Lord added together day by day those who were being saved.

**Further Reading:**

Further Reading: *Conclusion of the New Testament*, msg. 265

**Hymn: #917**

**1** Far, far away, in heathen darkness dwelling,  
Millions of souls forever may be lost;  
Who, who will go, salvation's story telling,  
Looking to Jesus, counting not the cost?

"All pow'r is given unto me,  
All pow'r is given unto me,  
Go ye into all the world and preach the gospel,  
And lo, I am with you alway."

**2** See o'er the world, wide open doors inviting:  
Soldiers of Christ, arise and enter in!  
Christians, awake! your forces all uniting,  
Send forth the Gospel, break the chains of sin.

**3** "Why will ye die?" the voice of God is calling,  
"Why will ye die?" re-echo in His name:  
Jesus hath died to save from death appalling,  
Life and salvation therefore go proclaim.

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

Scripture Reading and Copying: None  
Assigned Reading: None

**Level 2—Hebrews Topical Study**

Crucial Point: None  
Scripture: None  
Assigned Reading: None  
Supplemental Reading: None  
Questions: None