

The God-men's Divine Right to Participate in God's Divinity**Monday 12/25****Related Verses****John 3:6**

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 1:12-13

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

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

Gen. 1:26

26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Rom. 8:6

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Heb. 2:10

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

1 John 3:1

1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

Related Reading

One of [the high-level truths in the Word] is the matter of participating in God's divinity...I would like to give a brief word concerning the God-men's right to participate in God's divinity.

A line in the third stanza [of *Hymns*, #473] says, "He and you are one." How marvelous that we, fallen human beings, can be one with the Lord! Such a thought is surely very high. Now we need to see

something even higher—that as God-men, we have the divine right to participate in God's divinity.

The phrase *participate* in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess...We all need to realize that we can participate in God's divinity, that is, participate in God. (*CWWL*, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

We human beings were created by God for this purpose. Man was created in God's image and according to His likeness (Gen. 1:26). We were created not in man's image and according to man's likeness but in God's image and according to God's likeness. Thus, human beings have the image and likeness of God. However, at the time of creation, man did not have God's life. But now as God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, in nature, and in expression but not in the Godhead. (*CWWL*, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

The first qualification of the God-men is that they are born of God to be His many sons (John 1:12-13; Heb. 2:10). Originally, we were merely created men. After being created, we became fallen sinners. We were not sons of God.

Although we are of different races and nationalities, by His mercy we have all become the same; we are all God-men. A God-man is one who has been born of God. In Christianity there is a theology that tells people that we believers became sons of God not by birth but by adoption. According to this theology, we were not born of God but were merely adopted by God. However, according to the Scriptures, we, the believers in Christ, were all born of God to be His sons. As the sons of God, surely we are God-men. We are the same as the One of whom we were born. It would be impossible to be born of God and not be the sons of God. Since we are the sons of

God, we are God-men. (*CWWL*, 1994-1997, vol. 2, "The God-men," pp. 436-437)

The way the God-man is born of God [is] through regeneration, the first item of the organic salvation of Christ...[A God-man is] born not of blood (the physical life), nor of the will of the flesh (the will of fallen man after man became flesh), nor of the will of man (the will of the man created by God), but of God, who is the source of life and the fountain of life (John 1:13). God is the source of life. He is also the fountain of life that flows.

Not many Christians have paid full attention to regeneration as they should. Our being born of our parents was our first birth...We should not pay attention to our first birth. We should remember only one birth—our regeneration. Day by day we should not forget that we are children of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Today we believers in Christ know who our Father is. We respect our second birth, the birth in which we were born of the very God...[As] the children of God, [we] are God-men born of God. (*CWWL*, 1994-1997, vol. 3, "The God-man Living," pp. 446-447)

Further Reading: *CWWL*, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," ch. 4; *CWWL*, 1994-1997, vol. 2, "The God-men," ch. 1

Tuesday 12/26**Related Verses****John 3:15**

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

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

John 1:4

4 In Him was life, and the life was the light of men.

The God-men's Divine Right to Participate in God's Divinity**John 3:36a**

36a He who believes into the Son has eternal life;

John 10:10b

10b ; I have come that they may have life and may have it abundantly.

Rom. 8:10-11

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Eph. 1:4

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Col. 3:4

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Related Reading

As the God-men, we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes into the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life. We were created in God's image and God's likeness but without God's life. Through regeneration we have been graced by God with His divine life...He has put, has dispensed, His life into our being. Colossians 3:4 speaks of "Christ our life." Since Christ is the embodiment of God, for Christ to be our life means that God is our life. (*CWWL, 1994-1997*, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 214-215)

As sons of God and as God-men, we have the divine life (John 3:15, 36a). Many Christians realize that they have eternal life, yet they do not know what eternal life is. Furthermore, they do not know what the

divine life is. They do not know that, as regenerated ones, they have another life in addition to their own human life...The natural life makes us a natural man, and the divine life makes us a divine man...Since we have been born of the divine life and possess the divine life, surely we are divine persons. We have been born of the divine life; therefore, we are divine. It is a pity that the majority of regenerated people do not know that they have God's life in addition to their own life. Our own life is a human life; thus, we are all human. But through regeneration we have received another life, which has been added to our natural life. This life is not only holy and heavenly but also divine. Thus, we have all become divine. (*CWWL, 1994-1997*, vol. 2, "The God-men," p. 437)

As God-men, we also have the divine right to participate in God's nature. [In] Ephesians 1:4...we see that God chose us in Christ with a particular purpose—to make us holy. *Holy* means not only sanctified, separated unto God, but also different, distinct, from everything common. God is holy, but we are common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. God intends to make us holy even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being, so that our whole being may be saturated and permeated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4). Thus, we may participate not only in God's life but also in God's nature. (*CWWL, 1994-1997*, vol. 4, "Incarnation, Inclusion, and Intensification," p. 215)

Just as we are constituted physically of the food we eat, so we, believers in Christ, should be constituted of the God of which we partake. This should be our experience day by day. If we enjoy God and partake of Him, we shall be constituted of Him. We shall be thoroughly constituted of God's nature.

We may become so constituted of God that we express God in all that we are and do. We may even give off a divine "fragrance." If we partake of God

day by day, eventually we shall partake of Him unconsciously. When others contact us, they will see in us the expression of the Triune God...The more we are saturated with God, the more we shall express Him.

To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of God's being. When we partake of God, the aspects of what God is become our enjoyment. This is to enjoy the constituents of the divine nature. (*The Conclusion of the New Testament*, pp. 64-65)

Further Reading: The Conclusion of the New Testament, msgs. 7-9

Wednesday 12/27

Related Verses**Phil. 2:5**

5 Let this mind be in you, which was also in Christ Jesus,

Eph. 4:23

23 And that you be renewed in the spirit of your mind

Rom. 8:6

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

1 Cor. 2:16

16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.

Eph. 3:8

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

1 John 2:27

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

The God-men's Divine Right to Participate in God's Divinity**Related Reading**

[In Philippians 2:5 “let this mind be in you” literally is] “think this in you.” *This* refers to the considering in verse 3 and the regarding in verse 4. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to this extent, that is, in His tender inward feeling and in His thinking. (Phil. 2:5, footnote 1)

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind...We need to let Christ's mind be our mind [Phil. 2:5].

Ephesians 4:23 says, “Be renewed in the spirit of your mind.” The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. The more the mingled spirit penetrates our mind, saturates our mind, and possesses our mind, the more our mind becomes like God's mind. This is to make His mind our mind, and this is to participate in God's mind. (*CWWL, 1994-1997*, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 215)

The leading of the Spirit does not derive from nor depend upon outward things. The leading of the Spirit is an issue of the inner life. I would say that it comes from the sense of life, from the consciousness of the divine life within us. The word life is mentioned at least five times in Romans 8. Hence, the leading of the Spirit is a matter of life, a matter of the sense and consciousness of life. The mind set upon the spirit is life (v. 6). How can we know this life? Not by outward things but by the inward sense and consciousness of life. There is an inward sense which comes from setting the mind upon the spirit. If our mind is set

upon our spirit, we are immediately strengthened and satisfied inwardly. We also are watered and refreshed. By that sense and consciousness we can know the life within us, and by this sense of life we can know that we are walking rightly. In other words, we know that we are under the leading of the Spirit. Therefore, the leading of the Spirit in verse 14 does not depend on outward things; it absolutely depends upon the sense of life within our spirit.

You should not violate this inner sense or disobey this inward consciousness, for it is truly the leading of the Spirit...The inward life gives you the sense, even in small things, of whether or not you are under the Lord's leading. Thus, we are led of the Spirit by walking according to spirit and by setting our mind upon the spirit. (*Life-study of Romans*, pp. 220, 222)

Next, the God-men have the divine right to participate in God's being. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed into the Lord's image “even as from the Lord Spirit.” This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ, indicating that these riches have been dispensed into us. The unsearchable riches of Christ are the riches of Christ's being, the riches of what Christ is. For the unsearchable riches of Christ to be dispensed into us means that we participate not only in God's life, nature, and mind but also in His being. (*CWWL, 1994-1997*, vol. 4, “Incarnation, Inclusion, and Intensification,” pp. 215-216)

Further Reading: *Life-study of Romans*, msg. 18

Thursday 12/28

Related Verses**2 Cor. 3:18**

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:29-30

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Col. 1:15

15 Who is the image of the invisible God, the Firstborn of all creation,

2 Cor. 4:4

4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

Heb. 2:10

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

1 Cor. 2:7

7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

2 Cor. 4:6

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Col. 1:27

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Related Reading

As God-men, we also have the divine right to participate in God's image...[“The same image” in 2 Corinthians 3:18] is the image of the resurrected and glorified Christ. In God's creation man was made in

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God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

The metabolism involved in transformation is comparable to that which takes place in our physical body after we eat, digest, and assimilate food...We Christians, who are God-men, all have the Lord Spirit within us, and the Lord Spirit is in the process of carrying out a metabolic change in our being, transforming us into the image of Christ. To be metabolically transformed into the image of the resurrected and glorified Christ is to participate in God's image. (*CWWL, 1994-1997*, vol. 4, "Incarnation, Inclusion, and Intensification," p. 216)

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God's organic salvation, wherein God obtains a full expression, which will be manifested ultimately in the New Jerusalem. (*CWWL, 1994-1997*, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 216-217)

[A] marvelous attribute of God is glory. Acts 7:2 says, "The God of glory appeared to our father Abraham." Acts 7:55 says, "He [Stephen] looked intently into heaven and saw the glory of God." Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God. God's glory

was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

We have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem.

God created us as His vessels to contain Him and express Him [Rom. 9:23]. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem.

An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. (*The Conclusion of the New Testament*, pp. 111-112)

Further Reading: *The Conclusion of the New Testament*, msg. 11

Friday 12/29

Related Verses

Eph. 1:5

5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Rom. 8:23, 19

23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Gal. 4:6

6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

Rom. 8:15, 21

15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Col. 3:4

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Related Reading

Another aspect of the God-men's divine right to participate in God's divinity is the right to participate in God's sonship (Eph. 1:5; Rom. 8:23). We can have God's life, God's nature, God's mind, God's being, God's image, and God's glory because we are God's sons...As a human son shares the glory or prestige of his human father, the sons of God share in the glory of their divine Father.

Before the foundation of the world, that is, in eternity past, God predestinated us, marked us out, unto sonship. Before time began, God intended and determined that we would participate in His sonship. (*CWWL, 1994-1997*, vol. 4, "Incarnation, Inclusion, and Intensification," p. 217)

We are the sons of God enjoying all the blessings of sonship. We may itemize the blessings: the spirit of sonship, the witnessing of the Spirit, the leading of the Spirit, the firstfruits of the Spirit, the helping of the Spirit, and the interceding of the Spirit. Eventually, we will have the full sonship of the sons of God revealed in the freedom of glory (Rom. 8:19, 21).

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In this portion of the Word three significant terms are used—children, sons, and heirs...The life of God works in three stages to make us sons of God. The life of God regenerates us in our spirit, transforms us in our soul, and transfigures our body. Hence, we have regeneration, transformation, and transfiguration. These together give us full sonship. As the result of these three steps, the sons are fully matured.

In...Romans 8 we are told that the Spirit witnesses with our spirit that we are the children of God (v. 16). In verse 16 it does not say “sons” or “heirs,” for in the first stage of sonship we are simply little children who have been regenerated by the life of God. After this we will grow. Then verse 14 says that “as many as are led by the Spirit of God, these are sons of God.” In verse 14 we are no longer babes or children but sons...We have grown from children into sons who are able to take the leading of the Spirit. This means that we are in the second stage, the stage of transformation. Ultimately, we will become heirs. According to ancient law, heirs had to be of age and declared the legal heirs that they might claim the inheritance. Therefore, in this portion of Romans we have children by regeneration, sons by transformation, and heirs by transfiguration or glorification. We were born the children of God, we are growing up as the sons of God, and we are waiting for the time when we will be fully matured and legally declared to be the rightful heirs of God. The procedure which makes us legal heirs is the transfiguration of our body, that is, the redemption of our body, the full redemption (v. 23). The transfiguration of our body will qualify us to be the heirs of the divine inheritance. This transfiguration will be accomplished by glorification. (*Life-study of Romans*, pp. 233-234)

As God-men, we will participate also in God's manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed, we, the sons of God, will participate in that revelation, in that manifestation. God will be manifested with His

sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory. (*CWWL, 1994-1997*, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 217)

Further Reading: *Life-study of Romans*, msgs. 19, 53, 62; *The Conclusion of the New Testament*, msgs. 12-14

Saturday 12/30

Related Verses**1 John 3:2**

2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Rom. 8:16, 14

16 The Spirit Himself witnesses with our spirit that we are children of God.

14 For as many as are led by the Spirit of God, these are sons of God.

1 John 3:3, 7

3 And everyone who has this hope set on Him purifies himself, even as He is pure.

7 Little children, let no one lead you astray; he who practices righteousness is righteous, even as He is righteous;

1 John 4:17

17 In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

2 Cor. 10:7

7 You look at things according to their appearance. If someone has confidence in himself to be of Christ, let him take account of this again concerning himself, that even as he is of Christ, so also are we.

Related Reading

The God-men's divine right to participate in God's divinity includes the right to bear God's likeness. First John 3:2...clearly reveals that we will bear God's likeness. We will not only participate in God's life and

nature but will also bear God's likeness. To bear God's likeness will be a great blessing and enjoyment. (*CWWL, 1994-1997*, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 217)

Since we are the children of God, we shall be like Him in the maturity of life when He is manifested. To be like Him is “what we will be” [1 John 3:2]. This has not yet been manifested. This indicates that the children of God have a great future with a more splendid blessing. We shall not only have the divine nature but shall also bear the divine likeness. To partake of the divine nature is already a great blessing and enjoyment; yet to be like God, bearing His likeness, will be a greater blessing and enjoyment.

The pronoun *He* in 3:2 refers to God and denotes Christ, who is to be manifested. This not only indicates that Christ is God but also implies the Divine Trinity. When Christ is manifested, the Triune God will be manifested. When we see Him, we shall see the Triune God; and when we are like Him, we shall be like the Triune God.

In verse 2 John says, “We will be like Him because we will see Him even as He is.” This means that by seeing Him we shall reflect His likeness (2 Cor. 3:18). This will cause us to be as He is.

First John 3:2 indicates that the children of God have a great future. However, I have heard some saints say that they do not have a future. These saints need to realize that they have a great future with splendid blessings. Our future is indicated by the word *it has not yet been manifested what we will be*. What we shall be is a divine mystery. Because it is such a mystery, it must be something great. We are not able to imagine what our future will be. The fact that our future has not yet been manifested indicates that it will be wonderful. Although it has not been manifested what we shall be, we know that when the Son is manifested, we shall be like the Triune God. (*Life-study of 1 John*, pp. 225-226)

The God-men's Divine Right to Participate in God's Divinity**Lord's Day 12/31****Related Verses****2 Pet. 1:1-8, 10-11, 19**

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

2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

Further Reading:

Further Reading: *The Conclusion of the New Testament*, msg. 7

Hymn *What Miracle! What Mystery!*

1 What miracle! What mystery!

That God and man should blended be!

God became man to make man God,

Untraceable economy!

From His good pleasure, heart's desire,

His highest goal attained will be.

From His good pleasure, heart's desire,

His highest goal attained will be.

2 Flesh He became, the first God-man,

His pleasure that I God may be:

In life and nature I'm God's kind,

Though Godhead's His exclusively.

His attributes my virtues are;

His glorious image shines through me.

His attributes my virtues are;

His glorious image shines through me.

3 No longer I alone that live,

But God together lives with me.

Built with the saints in the Triune God,

His universal house we'll be,

And His organic Body we

For His expression corp'rately.

And His organic Body we

For His expression corp'rately.

4 Jerusalem, the ultimate,

Of visions the totality;

The Triune God, tripartite man—

A loving pair eternally—

As man yet God they coinhere,

A mutual dwelling place to be;

God's glory in humanity

Shines forth in splendor radiantly!

Churchwide Truth Pursuit

The All-inclusive Christ, chs. 1-2