

Monday 1/1

**Related Verses****John 14:10-11, 20**

**10** Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

**11** Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

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

**John 17:21, 23**

**21** That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

**23** I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

**John 15:4-5**

**4** Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

**5** I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

**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.

**Related Reading**

God in His Divine Trinity is an incorporation (John 14:10-11). The three of the Divine Trinity are an incorporation both in what They are and in what They do.

The three of the Divine Trinity are incorporated by coinhering mutually. Concerning this, the Lord Jesus said, “Do you not believe that I am in the Father and

the Father is in Me?” (v. 10a)...The Son is in the Father and the Father is in the Son by a mutual coinhering. The three of the Divine Trinity are an incorporation also by working together as one. In verses 10b and 11b...the Lord seemed to be saying, “You have seen all the works that I have done. These works were not done by Me, for I never did anything of Myself. Whatever I did was the Father’s work. The Father and I work together mutually.” This working together as one reveals that the Divine Trinity is an incorporation. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” p. 334)

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The consummated Triune God and the regenerated believers are an incorporation (John 14:16-19).

The Spirit, the third of the Divine Trinity as another Comforter, being the reality of the Son, the second of the Divine Trinity as the first Comforter and the embodiment of the Triune God, not only abides with the regenerated believers but also dwells in them (vv. 16-17).

The Son as the first Comforter left His believers through His death and came back to be another Comforter to them through His resurrection to make them live with Him.

The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ...“In that day” [v. 20] is in the day of the Son’s resurrection. “You will know that I am in My Father”: The Son and the Father are incorporated into one. “And you in Me”: The regenerated believers are incorporated into the Son and into the Father in the Son. “And I in you”: The Son in the Father is incorporated into the regenerated believers. Here we have three *ins*. In verse 17 we have a fourth in: “The Spirit of reality...abides with you and shall be in you.” The *in* of the Spirit of reality in verse 17 is the totality of the three *ins* in verse 20.

Christ’s glorification produced an issue—an incorporation. According to the divine revelation in

the Scriptures, God’s work in the universe is to complete His economy, and God’s desire in His economy is to have a unique incorporation...The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do...God’s intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation...This incorporation is the issue of Christ’s glorification.

*Union* and *mingling* refer to our relationship with the Lord in our life and nature but not in our person. Humanly speaking, no person can be in another person. But in the divine and mystical realm the consummated God and the regenerated believers, the persons, indwell one another. This is an incorporation. In this universal, divine-human incorporation, persons indwell one another; that is, they coinhere. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 334-336, 349)

Further Reading: CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” ch. 3

Tuesday 1/2

**Related Verses****John 12:23-24**

**23** And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

**24** Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

**Acts 3:13**

**13** The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

**1 Cor. 15:45b**

**45b** the last Adam became a life-giving Spirit.

***The Divine-human Incorporation of the Consummated God with the Regenerated Believers—the Issue of Christ Being Glorified by the Father with the Divine Glory*****Phil. 1:19**

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

**Acts 13:33**

33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

**Rom. 8:29**

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;

**John 20:22**

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

**1 Pet. 1:3**

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

**Related Reading**

Christ as the second of the Triune God possessed the divine glory from eternity past.

Christ's humanity through His incarnation became a shell to conceal the glory of His divinity...John 1:14 tells us that the very God became flesh. This flesh, this humanity, became a shell to conceal the glory of Christ's divinity. Christ's divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory.

Because the divine glory was concealed within the shell of His flesh, it was necessary for Him to be glorified [cf. 12:23; 17:1, 5]. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 318-319)

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In Luke 12:50 the Lord said, "I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The Greek word translated "pressed" can also be rendered "constrained." The Lord was constrained in His flesh, which He had put upon Himself in His incarnation. He needed to undergo physical death, to be baptized, that His unlimited and infinite divine being with His divine life might be released from His flesh. The Lord Jesus therefore desired to be released from the constraint of the shell of His flesh. He referred to this release in John 12:24...If the Lord Jesus as a grain of wheat had not died, He would have remained the same. But He fell into the ground and died, and that death released Him from His human shell. His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory.

The release of the glory of Christ's divinity was to cast fire on the earth (Luke 12:49)...This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life...When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth.

In His human living...the Lord Jesus prayed that the Father would glorify Him, and the Father answered Him by resurrecting Him [cf. Acts 3:13].

Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

If we glorify a certain person in the sense of praising and exalting him, this kind of glorification does not transfer him...However, God's glorification of Christ transferred Christ from one stage to another stage. He was in the first stage, the stage of incarnation, but He was transferred out of that stage

into the second stage, the stage of inclusion. In the stage of inclusion He, as the last Adam, became the life-giving Spirit in resurrection.

Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity, and became the life-giving Spirit, the pneumatic Christ, and regenerated all His believers to be God's children, God's species. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 320-321, 326-327, 332)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-2

Wednesday 1/3
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**Related Verses****John 14:2, 23**

2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**John 2:19, 21**

19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

21 But He spoke of the temple of His body.

**1 Tim. 3:15**

15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

**Eph. 2:19-22**

19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

### Related Reading

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)...The house of the Father [ch. 14], the true vine of the Son [ch. 15], and the child of the Spirit [ch. 16] are the three different aspects of the universal incorporation as the issue of Christ's glorification.

The Father's house is typified by the temple of God in 2:16-21...The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 341-342)

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All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house [John 14:2a].

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect...John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

In our daily life the Father and the Son often come to visit us...Wherever we may be, the Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place

for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

The Father's house is built upon the foundation of the apostles and prophets with Christ as the cornerstone, and it is growing into the holy temple of the Lord, the dwelling place of God in the believers' spirit (Eph. 2:19-22).

In this building, Christ is making His home in the hearts of the believers strengthened into their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (3:16-19).

The Father's house is both the household of God and the kingdom of God...As the household of God, the Father's house is constituted by the children of God, the species of God, with His divine life for their growth in life and for His manifestation (2:19).

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16).

Second, the purpose of the Father's house is for the satisfaction and rest of the processed and consummated Triune God.

The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 342-344)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 4-6

Thursday 1/4

### Related Verses

#### **John 15:1**

1 I am the true vine, and My Father is the husbandman.

#### **John 16:21**

21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

#### **Eph. 2:15**

15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

#### **John 3:15**

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

#### **John 15:16**

16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

#### **Rom. 11:17**

17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

#### **Col. 3:10-11**

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

#### **Eph. 4:24**

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

**Related Reading**

The three aspects of the universal incorporation of the consummated God with the regenerated believers are revealed in John 14 through 16: a house, a tree, and a child. John 16 shows us the child born of the Spirit (v. 21). This child is Christ. Eventually, this child becomes the new man. In Colossians 3 we are told that Christ is this new man. He is every member and is in every member of the new man (vv. 10-11). In God's eyes the house, the tree, and the man in John 14 through 16 are all Christ. Christ is the house, the temple, the dwelling place of God; Christ is the vine tree; and Christ is the new man. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 352)

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The Lord is not a tall pine tree but a spreading vine tree (John 15:1-8, 16)...Today's Christ is spreading Himself everywhere throughout the globe...The vine tree I have seen is Christ as the true vine. This vine needs the entire globe for its spreading. In John 15 the Lord said, "I am the true vine" (v. 1)...Only one vine is uniquely true. This is Christ spreading around the globe. Christ as the true vine has spread Himself from America to places such as Russia, Poland, Romania, South Africa, South America, New Zealand, and Australia.

The true vine is a sign of the all-inclusive Christ as the organism of the processed and consummated Triune God.

Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15). Both the cultivated olive tree and the true vine signify Christ. Hence, to be grafted into the cultivated olive tree is to be grafted into the true vine.

Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.

This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God (vv. 29-30), for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ (15:4-5, 16) for the glorification of the Father (v. 8).

A new child, a new man, was born by the consummated Spirit (16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15). While Christ was dying on the cross, He was creating this new man. Also, this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman (16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11). Now we believers have to put on this new man through the renewing in the spirit of our mind (Eph. 4:23-24).

Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, and this Body of Christ, which is the church, will consummate the New Jerusalem. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 352-354)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 6

<b>Friday 1/5</b>
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**Related Verses****John 14:21**

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.

**John 15:7**

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

**John 14:2,23**

2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**Psa. 91:1, 9**

1 He who dwells in the secret place of the Most High Will abide in the shadow of the Almighty.

9 For You have made Jehovah, who is my refuge, Even the Most High, Your habitation,

**John 6:63**

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

**2 Cor. 3:6**

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

**1 Cor. 14:4b**

4b but he who prophesies builds up the church.

**Related Reading**

To have Christ abiding in us is to have the Son and the Father coming to us and making an abode with us (John 14:23)...This abode is a mutual abode. He becomes our abode, and we become His abode.

The Son and the Father come to us and make an abode with us because of our loving the Son...When we tell the Lord Jesus that we love Him, we will sense His coming to us and making His abode with us. If we neglect our love toward Him, we will lose His manifestation, His appearing. When Peter and the other disciples went fishing, as recorded in John 21, they thought that they were absent from the Lord...He was with them, but at the time of their fishing they did

not have His manifestation, His appearing. If we say, “Lord Jesus, I love You,” we will not only have Him with us but also have Him appearing to us, manifesting Himself to us. His coming to us and making an abode with us is His appearing, His manifestation. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 358)

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In order for the Lord to abide in us, it is necessary to let His words abide in us. The only possible way for the Lord to be practical to us is by His words. By what means did we hear the gospel and receive the Lord as our Savior? It was by His words. When we received His word, we actually received the Lord Himself because the Lord is in His word, and He Himself is the Word. According to the same principle, if we want to allow the Lord to abide in us, we must let His words abide in us...Praise the Lord that we have something very substantial, available, and practical in our hands. We have the Word. We can read the Word and receive it with our heart and our spirit. We can contact the word of the Lord in our spirit day by day and even moment by moment. As long as we are contacting the Lord's word, we are contacting the Lord Himself.

In John 15:7 the term *words* in the Greek language is *rhema*, not *logos*. Logos is the written word, but rhema is the present word, the word that is spoken to you by the Lord for a particular purpose at that very moment...We have logos in our hands, but we have rhema in our spirit. Logos is the written word as the expression of the living Christ; rhema is the word spoken within us by the Spirit of Christ just at the time we need it. For example, perhaps while you are fellowshiping with another brother, something within tells you to stop talking. This is rhema. Perhaps you are thinking about a certain matter that you want to do today, but again something within you tells you not to do it. This also is rhema.

We should not vaguely say that we abide in Christ and that Christ abides in us. We must be more precise and realize that we must deal with two kinds of words—the outward word and the inward word, the

word in the Scriptures that is outside of us and the word in the spirit that is within us. If we say that we are going to abide in Christ and let Christ abide in us, certainly we must deal with both kinds of words. If we fail to understand these two different words, it will be impossible to keep ourselves in contact with the Lord, and it will be absolutely impossible for us to abide in the Lord and for the Lord to abide in us. Therefore, we must deal with the written word without and the living word within, because by the written word without we have the explanation, definition, and expression of the mysterious Lord, and by the living word within we have the experience of the abiding Christ and the presence of the practical Lord. (Life-study of John, pp. 411-412)

Further Reading: Life-study of John, msgs. 32-34

**Saturday 1/6**

**Related Verses**

**Rev. 21:3, 22**

3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

**Psa. 90:1**

1 O Lord, You have been our dwelling place In all generations.

**Psa. 27:4**

4 One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

**Heb. 9:3-4**

3 And after the second veil, a tabernacle, which is called the Holy of Holies,

4 Having a golden altar and the ark of the covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

**Rev. 2:17**

17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

**Rev. 22:17**

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

**Related Reading**

I have spent more than seventy years studying the Bible, but only very recently did I see that the Bible actually unveils just one thing—the universal incorporation. The purposeful God has an economy, and in His economy He intends to have a universal incorporation.

Although we have seen that the New Jerusalem is the goal of God's economy, we did not see that the New Jerusalem is an incorporation. In Revelation 21:2 the apostle John says, “I saw the holy city, New Jerusalem,” and in the next verse he speaks of the New Jerusalem as “the tabernacle of God.” As the tabernacle of God, the New Jerusalem is God's dwelling place...[and] the universal incorporation. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 339-340)

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Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). This hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming believers, who overcome the degradation of the worldly church [Rev. 2:17]. While the church goes the way of the world, these overcomers come forward to abide in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply.

***The Divine-human Incorporation of the Consummated God with the Regenerated Believers—the Issue of Christ Being Glorified by the Father with the Divine Glory***

To eat the hidden manna is to be incorporated into the tabernacle. The tabernacle in the Old Testament is a sign of the universal incorporation. Christ as the hidden manna is the center of the tabernacle...The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four *ins* in John 14:16-20...The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna...The tabernacle in the Old Testament is a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation. This universal incorporation is God's eternal goal. The New Jerusalem is the tabernacle of God, and the center of this tabernacle is Christ as the hidden manna for us to eat. The way to be in the New Jerusalem is to eat Christ. The more we eat Christ, the more we are incorporated into this universal incorporation.

The church in Pergamos signifies the worldly church, the church that has married the world to be in union with the world...The Lord promised the overcomers in the church in Pergamos that if they ate Him, they would be incorporated into the universal incorporation, the consummated New Jerusalem. We should not be joined to the world; we should be incorporated into the New Jerusalem by eating Christ as the hidden manna. (CWWL, 1994-1997, vol. 5,

“The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 340-341)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” chs. 4, 10

**Lord's Day 1/7****Related Verses****John 14:16-20**

**16** And I will ask the Father, and He will give you another Comforter, that He may be with you forever,  
**17** Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

**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.

**Eph. 3:16-19**

**16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

**17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

**18** May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

**19** And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**Further Reading:**

Further Reading: *The Issue of Christ Being Glorified by the Father with the Divine Glory*, ch. 3

**Hymn 223**

**1** O what a miracle, my Lord,  
That I'm in Thee and Thou in me,  
That Thou and I are really one;  
O what a wondrous mystery!

**2** For me Thy body Thou didst give,  
That I may ever share in Thee;  
For me Thy precious blood was shed,  
That from my sins I might be free.

**3** By resurrection Thou didst change  
Thy form and as the Spirit come;  
Thou wouldst that I be filled with Thee  
That all Thy riches mine become.

**4** Now as the symbols we behold,  
Thy loving self we see anew;  
We thank Thee for Thy heart's desire  
As all Thy travail we review.

**5** We eat the bread and drink the wine,  
And to Thy sweetness we are led;  
In spirit each receiving Thee,  
Our spirits with Thyself are fed.

**6**  
We long to eat and drink e'en more,  
To take Thyself in spirit thus,  
Till Thou shalt all our being fill  
And true remembrance have from us.

**Churchwide Truth Pursuit**

*The All-inclusive Christ*, chs. 3-4