

Monday 1/15**Related Verses****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.

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.

1 Tim. 1:3-4

3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 1:10

10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:2, 8-9

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

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

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Related Reading

When God created man, He created him as a vessel...God's purpose is to fill up this vessel with Himself. However, before God filled man up, man became defiled and corrupted. Hence, God came to redeem man and cleanse him. But this is only the means; it is not God's goal.

The ultimate purpose of God is to work Himself into us in order that He may be our life and everything to us so that one day we can become Him. But this does not mean that we can become part of the Godhead and be the same as the unique God...Although we are born of God and have God's life to become God's children, His house, and His household, we do not have a share in His sovereignty or His person and cannot be worshipped as God. (*CWWL, 1990*, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 390-391)

In church history, beginning from the second century, some church fathers who were expounding the Bible used the term deification, which means to make man God. Later, they were opposed by others and were considered as heretics. But John 1:12-13 says...[that] we the believers are begotten of God. What is begotten of man is man, and what is begotten of God must be God. We are born of God; hence, in this sense we are God. Nevertheless, we must know that we do not share God's person and cannot be worshipped by others. Only God Himself has the person of God and can be worshipped by man.

The traditional concept in Christianity is that God wants us, the saved ones, to be good, to be spiritual, and to be holy, but there is no concept that God wants us to be God-men. When God became flesh and came to earth, He was both God and man, a wonderful God-man, having both divinity and humanity. As for us, we are not only created by Him, but we have Him begotten into us so that every one of us has God's life and nature, and we are now God's children (2 Pet. 1:4). Therefore, as those begotten of God, we are all God-men.

God's economy and plan is to make Himself man and to make us, His created beings, "God" so that He is "man-ized" and we are "God-ized." In the end He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men...God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out.

When God created us, He created us in His image and according to His likeness. We are like a picture that has His image but is without His life. After we are regenerated, this picture becomes the "real" person, having His life and nature, and being the same as He is. He is God "man-ized," and we are man "God-ized." In the end the two become one, both being God-men.

For this reason we have to exercise ourselves to be God-men...God begot us so that we can receive His life and nature and can grow in His life. When God grows within us, we grow (Col. 2:19). In order for God to increase within us, we have to exercise our spirit because every proper thing that goes on between God and man depends on the spirit. The more we exercise our spirit, the more God operates and increases within us. As a result, we grow up to become genuine God-men. This is what God is after. (*CWWL, 1990*, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 391-392)

Further Reading: *CWWL, 1986*, vol. 2, "The Vision of the Age," ch. 2; *CWWL, 1985*, vol. 3, "Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move," ch. 1

Tuesday 1/16**Related Verses****Eph. 1:4-5**

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

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

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.

1 Pet. 1:15-16

15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

16 Because it is written, "You shall be holy because I am holy."

Heb. 12:14

14 Pursue peace with all men and sanctification, without which no one will see the Lord;

Related Reading

Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated 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) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy in God's nature and character, just like God Himself. (Eph. 1:4, footnote 3)

Sanctification is to separate God's people unto God for God to work on them and to work in them to make them His sons. God had an intention and made an economy to get many sons. Then the Spirit came to separate the chosen ones unto God so that God could beget them. First, they were sanctified unto God; then...God came to beget them, making them His sons, and this was through the sanctification of the Spirit. Verse 4 of Ephesians 1 says that God chose us to be holy. Then verse 5 says that He did this by predestinating us unto sonship. Thus, sanctification is unto sonship, for sonship.

For us to be holy and for us to be sons both require God's dispensing...God is the only One who is holy. For us to be holy we need a holy element dispensed into us. When the Holy Spirit comes into us, He brings God's holy nature into us, and that holy nature becomes the holy element with which the Holy Spirit sanctifies us. Stanza 1 of *Hymns*, #841 says, "By Thy holy nature / I am sanctified; / By Thy resurrection, / Vict'ry is

supplied." His holy nature makes us holy, and His resurrection power makes us victorious. We have God's holy nature imparted into our being, and this holy nature becomes the holy element with which we are made holy. Our being made holy is for us to be sons. The imparting of God's holy nature into us and His begetting us are His dispensing.

Both sanctification and the sonship are always carried out by the Spirit. This is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit. Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow. It is the Spirit who sanctifies us unto sonship.

It is the Spirit who begets us that we may be born of God (John 3:6)...To be sanctified unto sonship is altogether a matter by the Spirit, in the Spirit, and with the Spirit. I am concerned when I see a number of dear saints who have been in the recovery for many years with no growth. Although they may meet, read the Bible, and listen to the messages, they do not care for the Spirit...Although they say that they love the Lord, love the recovery, and love the church life, they do not care a bit for the Spirit. This is wrong. We have to take care of the Spirit. Today this Spirit, who is wrapped up with sanctification and with God's sonship, is in our spirit (Rom. 8:16; 1 Cor. 6:17). If we desire to take care of the Spirit, we should first take care of our spirit. (*CWWL*, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 479-481)

Further Reading: *CWWL*, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-3

Wednesday 1/17

Related Verses**Heb. 2:11**

11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

1 Thes. 5:23

23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

John 17:17

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

Eph. 4:30

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

Eph. 5:26-27

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

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

1 Cor. 6:11

11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Rev. 21:2, 10

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Related Reading

The divine sanctification is the holding line in the carrying out of the divine economy...God's economy is the intention of His heart's desire, and God made this intention a purpose. This purpose became and still is God's economy. Sanctification is a great point in God's

economy...We need to see what the term *holding line* means. When a person goes fishing, he needs a line...The line holds his fish. In other words, the line directs his fishing. We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy. (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," p. 219)

God created the universe. Not one part of it was holy. Then God created man. Even before man's fall, he was not holy. In the whole universe, only One is holy, that is, God Himself. Regardless of how perfect and good someone is, this does not make him holy...If you are holy, you must have the holy essence, and the holy essence in the whole universe is God Himself.

The New Jerusalem is called the holy city (Rev. 21:2)...The New Jerusalem is built on gold...Gold signifies God in His divine nature. In the whole universe, only God is holy in nature.

When we are speaking of sanctification in its highest sense in the New Testament, we are speaking about something not merely belonging to God but something that is God. Ephesians 1:4 and 5 speak of being holy unto sonship. We were chosen to be holy so that we can become God's sons. Since we are God's sons, born of God, we do not just belong to God. We are sons of God who have God's essence, God's life and nature.

The sanctifying work of the Spirit first issues in our repentance and continues all the way to our glorification. In between our repentance and our glorification are regeneration, renewing, transformation, conformation, and the transfiguration of our body, which is the glorification of our entire being. This is the line of the divine sanctification to make us holy, so this line holds the carrying out of God's economy.

Today we all have been "hooked" by the line of the divine sanctification. We were in the "ocean" of humanity, but this line reached us, and we have been hooked. Our being hooked will be consummated when we are transfigured...A number of us were studying in school when someone came and spoke something about Christ to us. There was a "hook" hidden in this one's speaking, and a hook got into us. We were convicted,

and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification.

The divine sanctification holds all our spiritual experiences from our repentance to our glorification. It goes through our regeneration, renewing, transformation, and conformation unto the redemption of our body (Eph. 1:14; 4:30). *Unto* means "resulting in." The redemption of our body is the consummation of the divine sanctification.

Such a sanctification is to "sonize" us divinely, making us sons of God in order that we may become the same as God in His life and in His nature (but not in His Godhead) so that we can be God's expression. Hence, sanctification is the divine sonizing...We have been sonized by regeneration divinely. We do not have and we cannot have God's Godhead, but we do have God's life and nature so that we may be God's expression...After being regenerated we need to grow to reach maturity...when our soul is fully sonized. Eventually, our body...will be transfigured, glorified in full. (*CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," pp. 219-222)

Further Reading: *CWWL*, 1993, vol. 2, "The Spirit with Our Spirit," chs. 11-14

Thursday 1/18

Related Verses

Eph. 5:26-27

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

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Exo. 30:18-21

18 You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.

19 And Aaron and his sons shall wash their hands and their feet with water from it;

20 When they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah,

21 Then they shall wash their hands and their feet, that they may not die. And it shall be a perpetual statute to them, for him and for his seed throughout their generations.

Matt. 4:4

4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

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.

Rev. 2:7

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Related Reading

Now we must see the way the Lord sanctifies us. In Ephesians 5:26 Paul says that Christ sanctifies the church by cleansing her by the washing of the water in the word. According to the divine concept, water here refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as "spot or wrinkle or any such things" (Eph. 5:27). In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish. (*Life-study of Ephesians*, second edition, p. 445)

The cleansing is the sanctifying. The cleansing by the washing of the water of life is in the word...This indicates that in the word there is the water of life, which is typified by the laver between the altar and the tabernacle (Exo. 38:8; 40:7). In Greek the word rendered "washing" in Ephesians 5:26 means "laver." This Greek

word is used in the Septuagint to translate the Hebrew word for *laver*. In the Old Testament, the priests washed themselves from earthly defilement in the laver (Exo. 30:18-21). Now the laver, the washing of the water, washes us from defilement. Therefore, we are cleansed by the laver of the water in the word.

As the priests in the Old Testament came first to the altar and then to the laver, so we come first to the cross to be saved, redeemed, and justified, and then we come to the word to be cleansed. Day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word...Whenever you contact the world in the course of your human living, you need to come to the word to be cleansed.

Christ gave Himself up for the church so that “He might sanctify her, cleansing her by the washing of the water in the word” (Eph. 5:26). After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered “word” in Ephesians 5:26 is not *logos*, the constant word, but *rhema*, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you...No one who takes Christ as his life and his person can remain silent. On the contrary, he will be constrained by Christ to speak.

Because such an inward transformation is taking place within us, there is no need for outward correction in the church life. God's way in His economy is not to change us outwardly. His way is for Christ to give Himself up for us and then to come into us as the life-giving Spirit. In a very practical sense, the Lord's presence is one with His speaking. Whenever He speaks, we realize His presence within us. This speaking of the life-giving Spirit within is the water that cleanses our inner being. This cleansing water deposits a new element into us to replace the old element in our nature and disposition. This metabolic cleansing causes a genuine change in life. This change is what we mean by *transformation*. Outward correction has no value. What the church needs is the inward metabolic cleansing that

comes from allowing Christ as the life-giving Spirit to be our life and our person. (*Life-study of Ephesians*, second edition, pp. 446-447, 453-455)

Further Reading: *Life-study of Ephesians*, msgs. 54-55; *CWWN*, vol. 34, “The Glorious Church,” ch. 3

Friday 1/19

Related Verses

Acts 26:16-19

16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
17 Delivering you from the people and from the Gentiles, to whom I send you,
18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Psa. 51:1-2, 7, 9, 12-13

1 Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassions blot out my transgressions.
2 Wash me thoroughly from my iniquity, And from my sin cleanse me.
7 Purge my sin with hyssop, and I will be clean; Wash me, and I will be whiter than snow.
9 Hide Your face from my sins, And blot out all my iniquities.
12 Restore to me the gladness of Your salvation, And sustain me with a willing spirit.
13 I will teach transgressors Your ways, And sinners will turn back to You.

1 John 1:7, 9

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Related Reading

The complete, perfect, whole gospel is found [in] Acts 26:18: to open people's eyes and to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins, be sanctified by faith, and enjoy the common portion of the saints to have the church life. In this one verse there are seven points: (1) to open people's eyes, (2) to turn them from darkness to light, (3) to turn them from the authority of Satan to God, (4) to help them receive forgiveness of sins, (5) to help them to be sanctified by faith, (6) that they may have a common portion among the saints, and (7) be in the church life...This is the gospel that the young people must preach to this generation. Do not preach the poor gospel about going to heaven—preach the uplifted gospel revealed in Acts 26:18. (*CWWL*, 1975-1976, vol. 3, “Young People's Training,” p. 311)

You need to go to the Lord and pray, saying, “Lord, open my eyes. I don't need knowledge, Lord. I need my eyes to be opened. Lord, turn me from anything dark. I don't want to remain in darkness. Lord, turn me from darkness to light.” This is spiritual reality...You also need to pray, “Lord, turn me from the authority, the dominion, of Satan to Yourself. I must be a person who is absolutely in God. God is my sphere, my realm, my kingdom. I must be in God.” If you pray like this, you will become another person. I can assure you that you will be different. If necessary, even fast and pray about these matters, saying, “Lord, I want to have my eyes opened like they have never been opened before. I don't want to be opaque. I want to have eyes like the four living creatures in the book of Revelation.” The living creatures have eyes everywhere, without and within. We need to be like this. Then when we contact people, they will realize that we are crystal clear...Others may be good, ethical, religious, moral, and even scriptural, but they are opaque.

We also need to pray, “Lord, grant me a full and thorough forgiveness of all my sins. I want to have a clearance of sins from the top to the bottom. I would leave nothing that has not been dealt with. Lord, I also want to be fully sanctified. I don't want to be merely a forgiven person but also a sanctified person...” Day by

day we enjoy Christ as our portion, not in an individualistic way but by enjoying Him among the saints,...those who are sanctified in the church. The saints are the church. When we get into the church, we get among the saints. Oh, how we must pray over these seven matters! Pray desperately to the Lord, saying, "Lord, I want to experience the gospel that You revealed to Paul as mentioned in Acts 26:18. I want to experience this full, complete, perfect, and thorough gospel." This gospel covers not only God's kingdom but also Satan's kingdom. It includes the rich Christ as our portion and all the saints as the corporate Body, the church of Christ. How we need to experience this gospel!

If we experience the whole gospel, we shall not merely be a preacher—we shall be a witness. I can guarantee you that whenever you pray this way, the Lord Jesus will appear to you, and His appearing will give you a vision. Then you will see certain things...We need to see a vision...We should say, "Lord,...open my eyes and turn me thoroughly from all darkness to light. Turn me from the authority of Satan to God, and grant me a thorough forgiveness of all my sinfulness. O Lord, sanctify me that I may enjoy You as my portion among the saints in the local churches." (*CWWL, 1975-1976*, vol. 3, "Young People's Training," pp. 311-312)

Further Reading: *CWWL, 1975-1976*, vol. 3, "Young People's Training," ch. 1; *CWWN*, vol. 23, "The Song of Songs," sec. 6

Saturday 1/20

Related Verses

Col. 1:12

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Acts 26:18

18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Heb. 2:10-11

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.

11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Rev. 21:3, 7, 11, 22-23

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.

7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

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

23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Related Reading

The word *inheritance* in Acts 26:18 may also be translated into "lot" or "portion." This Greek word is also used in Colossians 1:12...The portion of the saints in Colossians 1:12 is the portion of those who have been sanctified by faith in the Lord in Acts 26:18...The saints are the persons who have been sanctified by God. The portion of the saints is Christ Himself. The entire book of Colossians deals with the fact that God gave the all-inclusive Christ to us as our portion. All the treasures of wisdom and knowledge are hidden in this all-inclusive person (Col. 2:3), and all the fullness of the Godhead dwells in Him bodily (v. 9). Christ has been given to us as a divine portion allotted to us by God. (*CWWL, 1964*, vol. 1, "A Young Man in God's Plan," p. 163)

Paul could not be disobedient to what he had seen [Acts 26:19]. His commission was according to his vision...If we have really seen God's plan and have been really converted from the things other than Christ to Christ Himself, what we have seen and experienced will produce or create a commission for us. This vision will cause us to act, to work for Christ, to serve Christ, according to what we have seen of Him. If I have really seen that Christ is everything, that He is my life, my experience, and the meaning and center of my life, there

will be no need for the responsible ones of the church to come to tell me that I have to do something for the Lord as a member of the church. Once you have seen a vision of God's plan and have been converted from everything to Christ Himself, there will be something within you energizing you to carry out God's plan.

When we contact other believers, we will fellowship with them about the Christ whom we know. Our commission and ministry come out of the heavenly vision. The more that you contact the Lord in prayer, the more you will be burdened for so many unbelievers. As a result of your inward burden for those who do not know Christ, who do not have Christ, it will be easy for you to preach the gospel. Preaching the gospel will not merely be an outward work for you but something being worked out from within you. Then when you contact people, you are not going to bring them some doctrines, forms, regulations, or creeds. You are not bringing a religion to them, but you are bringing the living person of Christ to them.

It may be that you would fellowship with another Christian brother about Christ being in the believers (Col. 1:27; 2 Cor. 13:5). He may say that he knows this. Then you can ask him, "What is your experience of Christ as life?" If you are so living in the spirit, what you say to him will impart Christ and will have an impact. The Holy Spirit will honor what you say...After his contact with you, he may wonder for days what it means to have Christ within him. He will desire to get back in touch with you to find out what it means to have Christ within him...You are going to bring Christ to people, and this commission depends on your seeing. Because you have experienced the Lord and seen Him, you have something within you energizing and operating to impel you to serve the Lord in ministering Him to others.

The Lord wants to recover Christ Himself to be realized by us as everything. Christ Himself is our knowledge, our teaching, our regulation, our form, our gifts, our power, our weight, and our riches. If you have Christ, you have everything. The Christian life is not a matter of religion, of teachings, of forms, of regulations, or of gifts, but a matter of Christ Himself. (*CWWL, 1964*, vol. 1, "A Young Man in God's Plan," pp. 163-166)

Further Reading: *CWWL, 1964*, vol. 1, “A Young Man in God's Plan,” chs. 1, 3-4

Lord's Day 1/21

Related Verses

Eph. 1:15-23

15 Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,

16 Do not cease giving thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

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

21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

23 Which is His Body, the fullness of the One who fills all in all.

Further Reading:

Further Reading: *The Vision of the Age*, ch. 2

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. 7-8