

Monday 4/8**Related Verses****Col. 1:18, 27**

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

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,

Eph. 1:22-23

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.

Rev. 22:13

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

1 Cor. 15:20

20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

Col. 1:15

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

Related Reading

In Galatians 3:14 [Paul] says, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”...According to the context,...this blessing must refer to the good land. In Genesis 12 the blessing God promised to give Abraham was the land. In Galatians 3:14 Paul links the blessing of Abraham to the promise of the Spirit. This indicates that the promise of Abraham, the promise of the good land, is the Spirit. Hence, the Spirit is the good land.

This Spirit is nothing less than the all-inclusive Christ. As the good land is an all-inclusive type of Christ, and as Christ has become the Spirit, so the Spirit, the all-inclusive Spirit as the processed God, is eventually the good land to us, the New Testament believers, as a fulfillment of God’s promise to Abraham that all the families of the earth would be blessed in him (Gen.

12:3). (*Life-study of Colossians*, second edition, pp. 49-50)

God has two creations: the old creation and the new creation. Colossians 1:18 refers to the new creation...Christ is the Head of the Body, the church, which is God’s new creation. Christ is not only the Firstborn of the old creation [cf. vv. 15-17] but also the Firstborn from the dead in the new creation.

Both in the old creation and in the new creation, Christ is the first...As the new creation, we, the church, are in Christ, through Christ, and unto Christ. Moreover, we are moment by moment cohering in Christ. Are you in the old creation or in the new creation? Outwardly, we are the old creation, but inwardly, we are the new creation. Both in the old creation and in the new creation Christ is the Firstborn for the purpose of expressing God. After Paul speaks of God’s two creations, he says in 1:19, “For in Him all the fullness was pleased to dwell.” The word *fullness* in this verse is equal to the *image* in verse 15...Christ is the image of God and the fullness of God in order to express God. The image is the expression, and the expression is the fullness. This expression is through both the old creation and the new creation. Through these two creations we have the fullness. This fullness is the expression, and the expression is the image.

Verses 15 through 19 reveal that the first aspect of Christ’s all-inclusiveness is that He is the image of the invisible God. In the old creation and in the new creation, Christ is the fullness of God, His expression.

We may wonder what such a revelation of Christ has to do with us in a practical way. In 1:26 and 27 Paul speaks of the mystery. This mystery is the image, the fullness, in the foregoing verses. According to verse 27, the mystery among the Gentiles is Christ in us, the hope of glory. Have you ever realized that the Christ who is in you is the image of the invisible God, the fullness of God, the Firstborn of creation, and the Firstborn from the dead?...In 1:28 and 29 we see that Paul labored and struggled in order to present every man full-grown in Christ.

Christ is in us. But now we need to grow until we are full-grown in Christ. This growth is hindered by culture.

It is crucial for us to realize that we can see Christ in all the items of creation. We need to drop our concept of the heavens, the earth, and the physical things; we need to see that Christ is the Firstborn of the old creation and the Firstborn of the new creation. Hence, Christ is everything; He is all-inclusive. Seeing that Christ is everything, we need to have the realization that this Christ is in us to be our hope of glory. What we need today is to grow in Him unto maturity. (*Life-study of Colossians*, second edition, pp. 286-288)

Further Reading: *Life-study of Colossians*, msgs. 6, 24, 34

Tuesday 4/9**Related Verses****Col. 2:6-7, 19**

6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Col. 1:28

28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 2:8, 13, 20

8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;

20 If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances:

Related Reading

In the book of Colossians a number of important phrases or expressions point to our experience of Christ. Some of these phrases are *Christ in you* (1:27), *full-grown in Christ* (v. 28), *walk in Him* (2:6), *according to Christ* (v. 8), *made alive together with Him* (v. 13), *died with Christ* (v. 20), *holding the Head* (v. 19), *out from whom* (v. 19), and *grows with the growth of God* (v. 19). These nine expressions give us a complete picture of the proper experience of Christ. In this regard, we need to pay special attention to the prepositions *in*, *according to*, *with*, and *out from*. Furthermore, it would be a great help to pray-read all the verses related to these points. (*Life-study of Colossians*, second edition, p. 355)

The Christ who is in us is the extensive, immeasurable, unsearchable One. How marvelous that such a Christ dwells in us! We need to become full-grown in such a Christ, to walk in Him, and to be according to Him. Having died with Christ and having been made alive with Him, we should hold Him as the Head out from whom the whole Body grows with the growth of God. [These nine expressions] indicate that Christ is near, available, and applicable...Unless Christ were applicable, we could not walk in Him, be according to Him, or die and be made alive together with Him. Neither could we hold Him as the Head out from whom the Body grows with the growth of God. All these points are related to the subjective experience of Christ. Furthermore, these points are neglected or altogether lacking among today's Christians, where there is little emphasis on walking in Christ, being according to Christ, or holding Christ as the Head.

If Christ were merely objective to us, He could not be in us, and we could not be full-grown in Him...The unique person qualified for all these nine points is the Spirit.

Through incarnation God was brought into man, and through Christ's resurrection man was brought into God. Through Christ's resurrection the Triune God, mingled with man, became the Spirit. This Spirit includes God, incarnation, humanity, human living, crucifixion, and resurrection. Redeemed and uplifted humanity is in this

Spirit. The all-inclusive life-giving Spirit is the Triune God reaching us in a final and ultimate way. This is the Spirit. Furthermore, the very Christ today is this Spirit. Therefore, it is easy for Christ to be in us and for us to be in Him. It is also possible for us to become full-grown in Him, to walk in Him, and to be according to Him.

On the one hand, Christ is in us; on the other hand, we are in Christ...Today the processed Triune God as the all-inclusive life-giving Spirit is our air. This air is in us, and we are in this air and even walk in this air. Moreover, we can be people according to this air who grow in this air with the growth of God. The all-inclusive Christ is, therefore, the experiential Christ. He is a Christ who can be in us, and a Christ in whom we can walk. We can live, walk, move, and have our being in Him.

We should not be according to philosophy, ethics, culture, or religion. We should not in any way be according to the old man. Rather, we are here to be according to the processed, all-inclusive, life-giving Triune God. This, however, should not be a mere doctrine. For example, a brother should not deal with his wife according to culture; he should deal with her according to Christ, according to the processed Triune God.

If we would live, behave, and have our being according to the all-inclusive, life-giving, processed Triune God, we would all be like Paul the apostle. (*Life-study of Colossians*, second edition, pp. 356-358)

Further Reading: *Life-study of Colossians*, msg. 42

Wednesday 4/10

Related Verses**Col. 2:2-3**

2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
 3 In whom all the treasures of wisdom and knowledge are hidden.

Eph. 1:8, 17

8 Which He caused to abound to us in all wisdom and prudence,

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,

1 Cor. 1:24, 30

24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Col. 2:9-10

9 For in Him dwells all the fullness of the Godhead bodily,

10 And you have been made full in Him, who is the Head of all rule and authority.

Related Reading

To be knit together in love involves the emotion, whereas to have the riches of the full assurance of understanding involves the mind. When our hearts have been comforted, we being knit together in love, and our minds function properly, we will have the full knowledge of Christ as the mystery of God. (Col. 2:2, footnote 4)

The book of Ephesians concerns the mystery of Christ, which is the church, the Body (3:4). Colossians concerns the mystery of God, which is Christ, the Head. (Col. 2:2, footnote 5)

The apostle told the Colossians that all the treasures of genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17). (Col. 2:3, footnote 1)

Colossians 1:19 says that all the fullness was pleased to dwell in Christ. This thought is echoed in 2:9, where Paul says, "In Him dwells all the fullness of the Godhead bodily." The fullness both in the old creation and in the new creation dwells in Christ. This fullness refers not to the riches of God but to the expression of these riches. The expression of God's riches dwells in Christ. (*Life-study of Colossians*, second edition, p. 123)

[The fullness of the Godhead dwelling in Christ bodily] points to the physical body that Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body. Before Christ's incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way; and in His glorified body (Phil. 3:21) now and forever it dwells. (Col. 2:9, footnote 3)

The Greek word [translated “full” in Colossians 2:10] implies completion, perfection. Because all the fullness dwells in Him, after we have been put into Christ (1 Cor. 1:30), we are made full, filled up, with all the divine riches. Hence, we need no other source. Because Christ is our perfection and completion, we do not need other rules and authorities as objects of adoration, for He is the Head of all these. (Col. 2:10, footnote 1)

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is...The life He has we have also. Moreover, we have one living with Christ...If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks...If we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living. We should refrain from losing our temper not because we are trying to obey a biblical command but because we sense that the Christ who lives in us is not losing His temper. If we simply try to control our temper, we are religious. But if we do not lose our temper because we are living with Christ, then we are one with Him in life and in living.

We also have one glory and destiny with Christ. Glory is our future and our destination. The Lord Jesus is now in glory. However, He is in glory in a way that is hidden from mankind...One day Christ will be in glory no longer in a hidden way but in an open way, in the way of manifestation. Then everyone on earth will know that the Lord Jesus is in glory. Christ's destiny is to be openly in glory. This is our destiny as well. (*Life-study of Colossians*, second edition, pp. 509-510)

Further Reading: *Life-study of Colossians*, msgs. 15, 35, 48

Thursday 4/11

Related Verses

Col. 3:1-4

- 1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- 2 Set your mind on the things which are above, not on the things which are on the earth.
- 3 For you died, and your life is hidden with Christ in God.
- 4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 17:24

24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

Rom. 8:6

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

Related Reading

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1). In John 17:24 the Lord Jesus prayed, “Father, concerning that which You have given Me, I desire that they also may be with Me where I am.” To be where the Lord Jesus is, is not a matter of geography. The Lord is in the Father, and He prayed that the disciples, who were not yet in the Father, would be brought into Him. The Lord prayed, therefore, that they would be where He is.

If we stop here, we will have nothing more than a mere doctrinal understanding of our one position with Christ. We will only know the fact that we are in Christ, in the Father, and in heaven. What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father,

and in heaven practically and experientially. (*Life-study of Colossians*, 2nd edition, pp. 510-511)

Praise the Lord that transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit. Because we may experience and enjoy this unique transmission, there is no need for us to go to heaven in order to be in heaven. Simply by being in our spirit where we experience the transmission from heaven, we are in heaven. Just as the lights in the meeting hall are connected to the power plant by the flow of electricity, so we are connected to heaven by the divine transmission, which flows from the throne of God in heaven into our spirit.

We need to ask ourselves...whether we are in heaven or on earth. In answering this question we need to be careful. The proper way to answer is to say that when we are in spirit, we are also in heaven, but when we are not in spirit, we are on earth and, experientially, even under the earth. According to our experience, we know that in spirit we may be in heaven one minute and then, because we do not remain in our spirit, we may immediately plunge down to the earth. For example, during your time with the Lord in the morning, you may be in the heavenlies, having prayed yourself into the spirit. But at the breakfast table your wife or husband may say something to bother you, and immediately you are drawn out of the spirit into the flesh. No longer are you in heaven; you are now on earth. This indicates that only when we are in spirit are we in heaven. Whenever we are outside the spirit, we are earthly.

In Colossians 3:1 Paul charges us to seek the things which are above. The way to seek these things is to turn to the spirit and call on the name of the Lord...[Then] we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above.

In 3:3 Paul goes on to say, “For you died, and your life is hidden with Christ in God.” Because our life (not

our natural life but our spiritual life, which is Christ) is hidden with Christ in God, who is in the heavens, we should no longer care for things on the earth. God in the heavens should be the sphere of our living. With Christ we should live in God.

In verse 4 Paul continues, “When Christ our life is manifested, then you also will be manifested with Him in glory.” In God, Christ, not our self, our soul, is our life. This life is now hidden, but it will be manifested. Then we will be manifested with this life in glory. (*Life-study of Colossians*, second edition, pp. 511-512, 224)

Further Reading: *Life-study of Colossians*, msg. 27

Friday 4/12

Related Verses

Col. 2:7, 19

7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1 Cor. 3:6-7

6 I planted, Apollos watered, but God caused the growth.

7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

Gal. 4:19

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

Eph. 3:16-17

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,

Related Reading

For the Body to hold the Head [Col. 2:19] means that the Body does not allow itself to be separated from the Head...by anything. When we live by our culture instead of by Christ, we separate ourselves from Christ as the

Head and are defrauded of our prize, which is the enjoyment of Christ.

If we are rooted in Christ and walk as He moves, we will spontaneously absorb the riches of Christ into our being and grow with the growth of God. This growth is by holding Christ as the Head.

Colossians 2:19 speaks of the supply and of the Body being knit together. When the Body is supplied and knit together by holding the Head, the Body grows with the growth of God. The phrase out from whom in this verse is important. It indicates that the Body grows out from the Head, for all the supply comes from the Head. In one sense, Christ is the Head; in another sense, He is the soil. As we absorb the riches of the soil, we hold the Head. Likewise, to receive the supply from the Head is to absorb the riches from the soil...We grow with the increase from the soil; we also grow as the Body with the supply out from the Head. (*Life-study of Colossians*, 2nd edition, pp. 376-377)

Colossians 2:7 speaks of having been rooted in Christ and of being built up in Him. The more a plant grows, the more it builds itself up. A tree, for example, builds itself up by absorbing into itself nourishment from the soil. This implies organic activity. Through this activity the nourishment from the soil is absorbed into the tree.

It is significant that in 2:7 Paul puts being rooted and building together. The reason for this is that being rooted is for growing, and growing is genuine building. Growth is not only for building but is actually the building itself. As a tree grows, it builds itself up. The same is true of human beings. As all mothers realize, the more their children are nourished with healthy food, the more they grow, and by growing, they are built up. The organic activity that takes place within them causes them to grow. This growth is the building of their physical bodies.

Being rooted brings in the growing, and the growing is the building. If we do not grow, we cannot have any building. We grow by absorbing the rich, nourishing element of the soil. Having been rooted in Christ, we now are being built up in Him. We have been rooted in Christ, and we grow by absorbing His riches into us. This

leads to growth, which is the building up of ourselves in Christ.

In 2:19 Paul speaks of “holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.” Holding the Head is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation that keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

Out from whom in verse 19 indicates that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil. (*Life-study of Colossians*, 2nd edition, pp. 444-445)

Further Reading: *Life-study of Colossians*, msgs. 44, 51

Saturday 4/13

Related Verses

Eph. 4:11-12, 15-16

11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor. 3:9-10

9 For we are God's fellow workers; you are God's cultivated land, God's building.

10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

Eph. 2:20b-22

20b 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

In 1 Corinthians 3:9 Paul says that the saints are God's cultivated land. In verse 6 he says, "I planted, Apollos watered, but God caused the growth."...Through Paul's preaching of the gospel and ministry of the word, many were planted into Christ...Later, Apollos came to water what Paul had planted. Although Paul planted and Apollos watered, it was God who caused the growth.

God causes the growth...by getting into us...The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God causes the growth by giving Himself to us in a very subjective way.

Since God causes growth in this way, we need to take time to absorb Him...As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we will not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. (*Life-study of Colossians*, second edition, pp. 447-448)

In Ephesians Paul also speaks of growth and building. In Ephesians 2:21 he says, "In whom all the building, being fitted together, is growing into a holy temple in the Lord." This verse refers to the universal church. In the eyes of God, the universal church is a

building. This building is growing by absorbing the riches of Christ.

In 4:15 and 16 Paul goes on to say, "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."...We must hold to the truth in love so that we may grow into the Head in all things. Out from the Head in whom we have grown, we have nourishment, as indicated by the word supply. Through the supply that comes out from the Head, the Body grows and builds itself up in love. Much is implied here. The focal point of the implications of Ephesians 4:15 and 16 is that we should be rooted in Christ and absorb His nourishment into our being to become the element and substance with which we grow and are built up.

First, we grow individually, then corporately. Individual growth becomes corporate growth. Hence, not only are the members built up individually, but the Body is built up corporately. Our physical bodies illustrate this. Your body is built up through the growth of the individual members. If the members do not grow, the body cannot grow. Without growing, the members of the body cannot build themselves up...The building of the body depends on the building up of the individual members of the body. If all the members grow and build themselves up individually, the body will be built up corporately.

After a church has been in a locality for a certain period of time, friction may develop between the saints...The growth in Christ [cancels] out all this friction. Therefore, we can be happy together and truly one. The shortages among us are filled by the riches of Christ. Then we grow both individually and corporately. This is the genuine building of the church. The building up of the church is based upon the building up of the individual members. Furthermore, the building of the members depends on their growth, which, in turn, depends upon being rooted in Christ and absorbing the riches of Christ to become the very element with which the members grow. (*Life-study of Colossians*, second edition, pp. 450-451)

Further Reading: *Life-study of Colossians*, msgs. 52, 56

Lord's Day 4/14**Related Verses****1 John 4:7-21**

7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

8 He who does not love has not known God, because God is love.

9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

11 Beloved, if God has loved us in this way, we also ought to love one another.

12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

14 And we have beheld and testify that the Father has sent the Son as the Savior of the world.

15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

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.

18 There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.

19 We love because He first loved us.

20 If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

21 And this commandment we have from Him, that he who loves God love his brother also.

Further Reading:Further Reading: *Life-study of Colossians*, msg. 42**Hymn: #189**

1 Thou art the Son beloved,
 The image of our God;
 Thou art the saints' dear portion,
 Imparted thru Thy blood.
 Among all God's creation
 Thou art the firstborn One;
 By Thee all was created,
 All for Thyself to own.

2 Thou art before all creatures,
 In Thee all things consist;
 Of all Thou art the center,
 By Thee all things subsist.
 Thou art the sole beginning,
 The Firstborn from the dead;
 And for the Church, Thy Body,
 Thou art the glorious Head.

3 Because it pleased the Father,
 All fulness dwells in Thee,
 That Thou might have the first place
 In all we ever see.
 All things Thou reconciledst
 To God by Thy shed blood,
 To thus present us holy
 And blameless unto God.

4 In Thee God's fulness dwelleth,
 Thou art God's mystery;
 The treasures of all wisdom
 And knowledge are in Thee.
 Thou art the hope of glory,
 In us Thou dost abide;
 In Thee we are perfected
 And God is satisfied.

5 All things are but a shadow
 Which unto us reveal
 Thyself, in whom we're rooted,
 The only One that's real.
 Enjoying all Thy riches,
 Thy fulness we will be;
 We'll hold Thee, as Thy Body,
 And grow with God in Thee.

6 With Thee in God we're hidden,
 Thou art in us our life;
 Thy peace in us presiding,
 We rest from all our strife.
 In the new man, Thy Body,
 Thou art the all in all;
 Our all-inclusive Savior,
 Thyself we'll ever call.

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

Scripture Reading and Copying: Heb. 3:7-12

Assigned Reading: *Life-study of Hebrews*, msg. 13**Level 2—Hebrews Topical Study**

Crucial Point: Jesus Sanctifying His Brothers, Declaring the Father's Name to His Brothers, and Singing Hymns of Praise to the Father in the Midst of the Church

Scripture: Heb. 2:11-13

Assigned Reading: *Life-study of Hebrews*, msgs. 11-12Supplemental Reading: *CWWL, 1970*, vol. 3, "The Church Life in Spirit and Truthfulness," ch. 2

Questions:

1. What is the significance of the phrase, "...for both He who sanctifies and those who are being sanctified are all of One?"
2. What does it mean that Jesus declares to His brothers the Father's name?
3. For what do we praise the Father when we sing hymns of praise to Him?
4. Spend a few minutes to sing to the Father in spirit and truthfulness.