

Spiritual Warfare to Bring in the Kingdom of God and Living in the Kingdom of the Son of God's Love**Monday 6/2****Related Verses****Matt. 6:10**

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Eph. 6:11-12

11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph. 5:17

17 Therefore do not be foolish, but understand what the will of the Lord is.

Matt. 7:21

21 Not every one who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:30

30 He who is not with Me is against Me, and he who does not gather with Me scatters.

Matt. 26:39

39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Gen. 1:26

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

Related Reading

In 1928 Brother Nee held his first overcomer conference on spiritual warfare...Brother Nee pointed out that in the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills,

these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (*Life-study of Ephesians*, p. 515)

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals. Throughout history there have been wars between nations, groups, persons, and even within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

We do not know how much time elapsed between the rebellion of Satan and the creation of Adam. We simply know that at a particular time, God created man and endowed him with a human will that was free. It is because of God's greatness that He gave man a free will...By giving man a free will, God was indicating that He would not force man to obey Him. When I was young, I thought that God was not wise in creating man with a free will. If I had been God, I would have made it impossible for man to have had a choice...But in His greatness God gave man freedom of choice.

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will,

respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will...As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily. However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side.

God's enemy must be defeated. For this, the church must be a warrior...Therefore,...we fight to subdue the satanic will...Our fighting is for the defeat of God's enemy. (*Life-study of Ephesians*, pp. 515-517)

Further Reading: *Life-study of Matthew*, msg. 33; *CWWL*, 1972, vol. 2, "The Kingdom," chs. 8—9"

Tuesday 6/3**Related Verses****Matt. 12:26, 28**

26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

John 14:30

30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

1 John 3:8

8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

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5 Let the faithful ones exult in glory; Let them give a ringing shout upon their beds.
 6 Let the high praises of God be in their throats, And a two-edged sword in their hand,
 7 To execute vengeance on the nations And punishment among the peoples;
 8 To bind their kings with fetters And their nobles with chains of iron;
 9 To execute upon them the judgment written. This honor is for all His faithful ones. Hallelujah!

Related Reading

Today the church is a model of God's reign...It is through the church that God will bind Satan and destroy his power. Thus, His name will be honored in the whole earth, His kingdom set up, and His will done. This is the commission of the church. This also is the purpose of the church's spiritual warfare.

In the universe there is the kingdom of God, and there is also the kingdom of Satan. The spiritual warfare we are speaking of is the warfare between these two kingdoms.

God's kingdom is eternal, both in time and in space. Since God Himself is from eternity to eternity, so also is His kingdom from eternity to eternity. Furthermore, since God Himself is in light, so also is God's kingdom in light. Satan's kingdom is not eternal. As to time, it is limited in time; as to space, it is limited to the air and the earth. Furthermore, Satan's kingdom is in darkness, the exact opposite of the kingdom of God.

In addition, there is still another great difference: God's kingdom is legal, whereas the kingdom of Satan is illegal. The whole universe was created by God and belongs to Him; hence, God has the legal right to reign. On the contrary, Satan's kingdom was established by rebellion against God; hence, it is entirely illegal. (*CWWL*, 1953, vol. 3, "The Experience of Life," pp. 519-520)

The kingdom of Satan...[is] organized altogether into a system through which Satan usurps the air and the earth to the end that he may overthrow God's authority and set up his own kingdom. Therefore, this kingdom, organized by Satan's rebellious force, is absolutely illegal.

At the beginning of the dispensation of the New Testament,...the Lord Jesus came forth to His ministry and declared, "Repent, for the kingdom of the heavens has drawn near." What the Lord meant was that before this it was the kingdom of earth, the kingdom of Satan, wherein Satan ruled, that held sway; but now it is the kingdom of the heavens, the kingdom of God, coming upon this earth to reign. Later, He taught the disciples to pray, "Let thy kingdom come." The full accomplishment of this matter will be seen at the sound of the seventh trumpet in the future (Rev. 11:15). Then the kingdom of this world will become the kingdom of God and Christ. Thus, God's kingdom will practically and completely come upon the earth.

[Now] is the time for the people of God to fight for Him on the earth. From the time the Lord Jesus came forth to minister, until the time of His second coming, all the works that the people of God are doing for Him are instances of spiritual warfare. God's desire is to rescue, through those who belong to Him, the people who were captured by Satan, and to recover the earth, which was usurped by Satan. This...is, according to what the Lord has shown us in Matthew 12, the warfare between the kingdom of God and the kingdom of Satan. (*CWWL*, 1953, vol. 3, "The Experience of Life," pp. 521-522)

Many Christians do not know the true significance of the preaching of the gospel. The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of

darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (*Life-study of Ephesians*, pp. 516-517)

Further Reading: *Life-study of Colossians*, msg. 4; *CWWL*, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 7

Wednesday 6/4**Related Verses****Col. 1:13**

13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

Heb. 2:14

14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

John 17:15

15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

John 5:24

24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

Rev. 11:15

15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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,

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3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Related Reading

The authority of darkness denotes the authority of Satan. God is light, and Satan is darkness. God has delivered us out of Satan's authority of darkness into God's marvelous light. Darkness is Satan as death, but light is God as life. To be delivered out of the authority of darkness is to be delivered from the devil, who has the might of death (Heb. 2:14; John 17:15). We have been delivered from the devil, Satan, by the death of Christ (Col. 2:14-15) and by the life of Christ in resurrection (John 5:24). (*The Conclusion of the New Testament*, pp. 2581-2582)

We have not only been delivered out of the authority of darkness but also transferred into the kingdom of the Son of God's love. The kingdom of the Son is the authority of Christ (Rev. 11:15; 12:10).

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love.

The Son of the Father is the expression of the Father as the source of life (John 1:18, 4; 1 John 1:2). The Father as the source of life is expressed in the Son. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection. The Son, as the embodiment of the divine life, is the object of the Father's love. The divine life embodied in the

Son is given to us in the divine love. Therefore, the object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection. This is the kingdom of the Son of His love.

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of the Father's love. Here in this kingdom we enjoy Christ and have the church life.

The words *the Son of God* are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God's love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom. (*The Conclusion of the New Testament*, pp. 2582-2583)

Further Reading: *The Conclusion of the New Testament*, msg. 244

Thursday 6/5**Related Verses****Rev. 4:11**

11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

Rom. 12:2, 5

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

5 So we who are many are one Body in Christ, and individually members one of another.

Eph. 3:9-11

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,

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

11 According to the eternal purpose which He made in Christ Jesus our Lord,

Eph. 2:21-22

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.

Eph. 4:16

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.

Related Reading

The basis of God's work in creation was God's will and plan (Eph. 1:10-11). Revelation 4:11 says that

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all things were created according to God's will. God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose...According to [His] will and plan, He created all things so that He may have the church. (*The Conclusion of the New Testament*, p. 2056)

The will of God [as a] seed is sown by the Lord Jesus in Matthew 7:21 and is developed in Romans 12:2...According to the context of Romans 12, it is clear that the will of God is to have the Body life, the church, or we may say the kingdom. The kingdom is the will of God, and the church is the kingdom. (*CWWL*, 1972, vol. 2, "The Kingdom," pp. 392-393)

If we live in the reality of the kingdom of the heavens, we shall do the will of the Father who is in heaven. We are not for anything other than doing the will of the Father. We are here for the accomplishment of the Father's will. In order to do the will of the Father, we need to walk in the constricted way, the way that leads to life. Our Father has a will to accomplish, but we can accomplish it only by His life. Therefore, we need to live in the life of the heavenly Father and by His life. This kind of living is for doing the Father's will.

In chapter 16 of Matthew we see that the Father's will is to build the church upon the Son as the rock. This is fully developed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that the Father's divine, eternal will is to build up the church. Those believers who live in the reality of the kingdom of the heavens, corporately experiencing the dispensing of the Divine Trinity, will take the way which leads to life and will take the words of Christ as the ground for their living and work to do the will of the Father to build up the church for the corporate expression of the Triune God. (*The Conclusion of the New Testament*, pp. 1725-1726)

If the Lord's throne is in us and the Lord is reigning on the throne, then from the throne of God

and of the Lamb the water of life will flow...Out of the throne proceeds a river of water of life (Rev. 22:1). We need to see that once the throne is set up in us, life will flow, and this flow will become our inward supply, our inward strength. We will then be satisfied, strengthened, enlightened, and enriched. When Christ reigns in us, His will, will be done, and His glory will be expressed. As a result, He will be exalted not only in heaven but also in us. He will obtain His kingdom not only on the throne in heaven but also in us. We will be His kingdom, and we will have His rule in us. We will be in His life and will live in His kingdom.

When this is our experience, we will be in His glory, and this will bring in His kingdom, His reigning, and will bring Him down from heaven. He will come back to the earth with His glory, authority, and kingdom to openly establish His kingdom. He will take us, those who allow Him to reign, as the base for Him to establish His kingdom. Before He establishes His kingdom on the earth, He must first establish His kingdom in us.

Today the Lord as the Spirit has entered into us to establish His throne in us and become our King, and we must submit to His authority, acknowledge Him as our King, and receive His ruling. If we live in such a condition, from the throne within us will flow the living water, the water of life, which will supply the need of others. (*CWWL*, 1957, vol. 2, "What the Kingdom Is to the Believers," p. 438)

Further Reading: *CWWL*, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 1—3

Friday 6/6

Related Verses**Col. 2:14-15, 20-21**

14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

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

21 Do not handle, nor taste, nor touch,

Col. 4:15-16

15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.

16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

Matt. 7:13-14

13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Related Reading

We can say that the general subject of the New Testament is Christ; the entire New Testament concerns Christ. From Christ three great items are produced: the cross, the church, and the kingdom...Christ accomplished the work of the cross, the cross produced the church, and the church brought in the kingdom. In the full manifestation of the kingdom, the will of God will have been done in the universe, and His name will have been sanctified on earth (Matt. 6:9-10). At that time all of God's plan will have been fulfilled. (*CWWL*, 1957, vol. 2, "What the Kingdom Is to the Believers," p. 402)

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the

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universe, so the cross is the center of God's government.

Christ should not be replaced by ordinances, observances, mysticism, or philosophy. Christ is everything and must not be replaced by anything.

Colossians makes it clear that the all-inclusive Christ is everything to us. God's intention is not to give us thousands of items; it is simply to give us one person, the all-inclusive Christ.

Paul...shows us that the cross is God's unique way. God's way is not asceticism. It is not to humble ourselves, to abase ourselves, or to treat ourselves severely. The one way is the way of the cross. By the cross God has dealt with all the negative things in the universe. Furthermore, God is still governing everything through the cross. Therefore, we have one person and one way; that is, we have Christ and the cross.

As we drive, we come to many intersections. Have you realized that every intersection is a cross?...By passing through many crosses,...we get to our destination...We [also] cannot progress spiritually without passing through the cross. Only when we arrive at the New Jerusalem will we cease to pass through the cross, for by that time all the negative things will have been eliminated. Until we come to the New Jerusalem, we need to pass through the cross day by day in our walk with the Lord.

At bedtime we need to apply the cross to every problem and to every negative, natural, or sinful thing. We may pray, "Lord, I want all these things to pass through the cross. I do not want to go to sleep with any natural, sinful, negative, or worldly element that has not been dealt with. When I go to bed, Lord, I want to be a person who has been crossed out."

Paul could write such a word because he had seen a clear vision of the all-inclusive Christ as the one person and of the cross as the one way in God's administration. Therefore, he did not care for regulations about handling, tasting, or touching. He would not be occupied with ordinances. He knew that

all material things perish when used and eventually come to nothing. Paul realized that the believers in Colossae needed to see a great vision of the all-inclusive Christ and of the cross as God's way in His administration. We also need a clear view of Christ and the cross. (*Life-study of Colossians*, pp. 211-212, 215-217)

Further Reading: *CWWL*, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 4—6

Saturday 6/7**Related Verses****Col. 1:15, 18**

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

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;

Col. 2:9, 16-17

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

16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,

17 Which are a shadow of the things to come, but the body is of Christ.

Col. 3:1, 4, 11

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.

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

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

Related Reading

Christ is the preeminent and all-inclusive One, the centrality and universality of God...Colossians reveals that Christ is preeminent, that He has the first place in everything, both in the first creation and in the new creation...[1:15, 18]...For Christ to be preeminent in

the new creation means that He is the first in resurrection. He is the first both in creation and in resurrection. This means that He is the first in the old creation, the universe, and in the new creation, the church. The universe is the environment in which the church exists as the Body of Christ to express Christ in full...He is first in everything. (*Life-study of Colossians*, p. 41)

Colossians 1:19 says, "For in Him all the fullness was pleased to dwell." What is the fullness spoken of in this verse? Many would answer that it is the fullness of the Godhead. Although this is correct, here Paul does not modify the word *fullness* by a phrase such as *of the Godhead* or *of God*. He simply says that all the fullness was pleased, was happy, to dwell in Christ. There is something in this universe known as *the fullness*, and this fullness is pleased to dwell in the preeminent, all-inclusive Christ.

In 1:19 *fullness* does not denote the riches of what God is, but the expression of those riches. All the expression of the rich being of God, both in creation and in the church, dwells in Christ. All creation and all the church are filled with Christ as such an expression of God's riches. Such a fullness is pleased with this. This is pleasant to Christ.

Many of the personal pronouns in the verses following 1:19 refer to the fullness as a person. This indicates that the fullness is the expression of God, even God Himself. In this fullness the Son is preeminent, for all the fullness is pleased to dwell in Him. Therefore, He must have the first place in the environment and in the church. He is the preeminent One.

He is also the all-inclusive One. Christ is the reality of all the positive things in the universe. If we know the Bible and God's economy, we will realize that Christ is the heavens, the earth, the sun, life, light, the star, trees, flowers, water, air, and food. The material things are pictures of what He is to us. Furthermore, Christ is all the divine attributes, such as

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10 Finally, be empowered in the Lord and in the might of His strength.

13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

15 And having shod your feet with the firm foundation of the gospel of peace;

16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,

20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 16

Assigned Reading: *Life-study of Genesis*, msg(s). 33-34

Level 2—Topical Study

Crucial Point: Numbering Our Days or Producing a Culture without God

Scripture: Gen. 5

Assigned Reading: *Life-study of Genesis*, msg(s). 24-26

Supplemental Reading: *Truth Lessons, Level Two, Vol. 2, ch. 15; Revelations in Genesis: Seeing God's Way of Salvation in Man's Fall, ch. 6*

Questions: See the church website at

churchinnyc.org/bible-study

power, holiness, righteousness, kindness, and love. He is also the human virtues such as humility and patience. Moreover, He is the church and every member of the church, God's building and every stone in the building. This means that Christ is you and me.

Some twist our words and falsely accuse us of teaching pantheism. Pantheism is the satanic belief that identifies God with the universe. This is devilish, and we repudiate it without reservation. But according to the revelation of the Bible, we must testify that Christ, the all-inclusive One, is the reality of all positive things. When we say that Christ is you and me, we do not mean that we are God or that we will ever become God. Likewise, when we say that Christ is the real food (see John 6:55), we do not mean that physical food is God. Such a concept is not only absurd but also satanic.

As the all-inclusive One, Christ is the centrality and universality of God...He is the hub and also the rim. In other words, Christ is all. Again I say that this is not pantheism.

Christ truly is the center and the circumference, the centrality and universality of God's economy. In God's economy Christ is everything.

The saints in Colossae were wrong in turning to religion and philosophy. Such things are against God's economy, where there is room only for Christ, the One who is all and in all. (*Life-study of Colossians*, pp. 41-43)

Further Reading: *Life-study of Colossians*, msg. 5; *CWWL*, 1972, vol. 2, "The Kingdom," chs. 1—3, 50

Further Reading:

Further Reading: *Life-study of Matthew*, msg. 33

Hymn: #944

1 The essence of the Kingdom is
 A life that's under heaven's rule,
 A life whose nature is divine
 With Christ experienced in full.

2 Such is this life: in spirit poor,
 With heart repentant, mourning, meek,
 Which is to others merciful
 And purely God Himself doth seek;

3 As sons of God the peace to make,
 For righteousness e'en suffering pain;
 Reviled and hurt for Jesus' sake,
 Exceeding joyfulness to gain;

4 As salt to kill corruption rife,
 In darkness shining as the light,
 In heart and action right and true,
 In perfect love to claim no right.

5 This life self-glory doth renounce
 And ever for God's kingdom prays;
 It trusts in God for every need
 And seeks His kingdom first always.

6 'Tis strict with self, with others kind,
 And always dealing with the Lord;
 It ever does the Father's will
 And acts according to His word.

7 To Satan it does not give ground,
 Nor to the world, or self, or sin,
 But seeks beneath the heaven's rule
 God's full authority to win.

8 'Tis such a life which subjugates
 All things with pow'r to God's behest;
 The time it hastens when the Lord
 Will here His kingdom manifest.