

Monday 1/19

Related Verses**Psa. 118:22**

22 The stone which the builders rejected Has become the head of the corner.

1 Pet. 2:4, 7

4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
 7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"

1 Pet. 3:4

4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

1 Sam. 16:7

7 But Jehovah said to Samuel, Do not regard his appearance and the height of his stature, because I have rejected him. For it is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart.

Luke 16:15

15 And He said to them, You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is exalted among men is an abomination in the sight of God.

Luke 9:54-56

54 And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?

55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.

56 The Son of Man has not come to destroy men's lives but to save them. And they went into another village.

Phil. 3:7-8

7 But what things were gains to me, these I have counted as loss on account of Christ.

8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Related Reading

A person often measures the value of something according to the amount of knowledge he has of it. In Matthew 23:16-26 we find some people whose eyes were on the splendor of the temple and how it was built mostly with gold. They considered the temple to be most valuable. Some saw the altar and compared it with the oxen, lambs, and turtle doves offered on it. They reckoned the altar to be of little value but the oxen and lambs and turtle doves to be of much value. Some offered a tenth of the mint, anise, and cummin, yet they neglected the weightier matters of the law—justice, mercy, and faithfulness. Some were very careful about everything. They strained out the gnat, but they swallowed the camel. Some were in a hurry to use the cup and the dish. They cleansed the outside of them, but inwardly there was filth...In Matthew 23:16-26 the Lord Jesus called these people fools, blind men, and hypocrites because they did not know the true concept of value. Their concept of value was all wrong. (CWWN, vol. 60, p. 387)

Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value.

The Bible has much to say concerning a change in one's concept of value. Such passages on this change can shed light to the new believers. These passages show us the proper concept of value for a Christian.

Psalm 118:22 [indicates]...a change in valuation. In the eyes of the builders, they rejected what they considered to be a useless stone. In the eyes of the Jewish leaders, Christ was something redundant, and they wanted to get rid of Him. Yet this rejected stone was chosen to be the cornerstone of the newly enacted salvation...God treasured the cornerstone that was rejected by the Jewish builders and used it for the building of His salvation. How different are these two kinds of valuation! We have to bring new believers to such a change in valuation. We have to ask how they viewed Christ before and how they view Christ now. We have to show them that what was once worthless is now

priceless...Others have rejected Christ, but we treasure Him.

First Corinthians 1:18 says, "For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God."...Before a person is saved, he considers the cross useless. After he is saved, he sees it as the power of God, something precious and valuable. Once a person believes in the Lord, his concept of value changes immediately. The salvation of the cross becomes something very precious.

Matthew 6:32-33 says, "For your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you."...Things pertaining to food and clothing are the greatest concerns of the human life. No unbeliever is an exception to this. But as soon as a person believes in the Lord, he turns to seek first the kingdom of God and His righteousness. As believers, we have to realize that nothing in this life is more precious than the kingdom of God. Matthew 13:44 says that the kingdom of the heavens is like a treasure hidden in the field. When a man finds it, he hides it and in his joy sells all that he has to buy that field. This refers to the Lord's discovering the treasure of the kingdom of the heavens and giving up Himself and all He has to buy the treasure. The Lord considers the kingdom of the heavens as something precious. Yet man does not treasure it. Only a believer with the Lord's view knows the preciousness of the kingdom of the heavens. (CWWN, vol. 60, pp. 387-389)

Further Reading: CWWN, vol. 60, ch. 45; Life-study of 1 Peter, msgs. 6, 12

Tuesday 1/20

Related Verses**Matt. 10:37-38**

37 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;

38 And he who does not take his cross and follow after Me is not worthy of Me.

Jer. 15:19

19 Therefore thus says Jehovah, If you return, I will restore you; You will stand before Me; And if you bring out the precious from the worthless, You will be as My mouth; They will turn to you, But you will not turn to them.

Mark 9:7-8

7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!

8 And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.

2 Cor. 2:10

10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 4:7

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

1 Pet. 1:8

8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

Related Reading

Matthew 10:37-38 [implies that]...a father, mother, wife, and children are the most precious things to a man. They are the most important things a man has in this life. When these are not compared with the Lord, there is nothing wrong in loving them. But when a situation arises where we have to choose between the two, which one will we choose?...Our own kin are precious, but they are no comparison to the Lord. Our Lord is more precious than any of our kin. (CWWN, vol. 60, p. 390)

Job 22:23-28 says, "If you return to the Almighty, you will be built up. / If you put injustice far away from your tents, / And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks, / Then the Almighty will be your gold nuggets / And precious silver to you. / For then you will delight yourself in the Almighty, / And you will lift up your countenance to God. / You will pray to Him, and He will

hear you; / And you will repay your vows. / You will also decree something, and it will be established for you; / And light will shine on your ways." Everything from verse 24 on is based on verse 23...A man places gold nuggets, the gold of Ophir, and precious silver in the dust and in the stones of the brooks for the sake of dealing with injustice and for the sake of delighting oneself in the Almighty. Here again we have a change in valuation. If we are tested at such a critical juncture, and we are asked to choose between gold nuggets, the gold of Ophir, the precious silver, and Jehovah, which one will we choose? Such a choice will separate those who are God's from those who are not His. All those who belong to God will surely choose Jehovah as their delight. They will be able to lift up their countenance to God and will be blessed by God in three things. First, their prayers will be heard. Those who prefer gold nuggets, gold of Ophir, and precious silver will find that their prayers are not heard. Second, whatever they decree will be established for them because the Lord Jehovah will delight in their choice and decisions. Third, light will shine on their ways. Every step of their way will be filled with light. This is the result of a change in the concept of value with those who turn to God. Sooner or later we have to help a new believer get out of his old realm; we have to rescue him out of his own concepts. When a situation arises, we have to ask him, "What would you choose?" We have to help him to choose God's justice and to reject the gold nuggets, the gold of Ophir, and the precious silver. The value of justice is more than any treasure.

Philippians 3:7-8 says, "But what things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ." Here we see that Paul also had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ...[and] of the excellency of the knowledge of Christ Jesus.

Jeremiah 15:19...tell[s] us that if we bring out the precious from the worthless, we will be as God's mouth. If we cannot tell the proper value of things, God will reject us and cast us aside...We have to see the importance of such a change in concept of value. May

the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN, vol. 60, pp. 393-395)

Further Reading: CWWL, 1983, vol. 2, "Christ in His Excellency," chs. 1—2; *Life-study of 1 Peter*, msgs. 16—17, 22

Wednesday 1/21**Related Verses****Mark 16:7**

7 But go, tell His disciples and Peter that He is going before you into Galilee. There you will see Him, even as He told you.

2 Pet. 1:1, 16

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

16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

1 Pet. 3:22

22 Who is at the right hand of God, having gone into heaven, angels and authorities and powers being subjected to Him.

Isa. 33:21-22

21 But there the Majestic, Jehovah, will be for us A place of rivers and broad streams, On which no boat with oars will go And no majestic ship will pass.

22 For Jehovah is our Judge, Jehovah is our Lawmaker, Jehovah is our King; He will save us.

Psa. 16:5

5 Jehovah is the portion of my inheritance and of my cup; You maintain my lot.

Exo. 19:4-6

4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine.

6 And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.

Related Reading

Peter was charmed by the Lord to such an extent that although he was rebuked by the Lord frequently, he still determined to follow Him...Peter was thick-skinned. He had been rebuked by the Lord many times, but he still followed Him. On the night of His betrayal, the Lord said..., "I tell you, Peter, a rooster will not crow today until you deny three times that you know Me" (Luke 22:34). Not only did Peter disbelieve this word, but he even said, "Even if I must die with You, I will by no means deny You" (Matt. 26:35). Later, while Peter was sitting in the courtyard of the high priest, a little servant girl came to question him. Because of her questioning, Peter denied the Lord. At that time the Lord turned and looked at Peter, and Peter, remembering the Lord's word to him, went outside and wept bitterly (Luke 22:54-62).

After Peter denied the Lord, the Lord could have forgotten about him. However, the Lord did not forget him. On the morning of the Lord's resurrection, an angel said to several women, "Go, tell His disciples and Peter" (Mark 16:7) Also, the Lord personally told Mary the Magdalene, "Go to My brothers" (John 20:17). The Lord called His disciples "brothers" and particularly mentioned Peter's name. In this way He captivated Peter. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 226-227)

Peter realized that he, James, and John had been admitted into the highest degree of initiation at the Lord's transfiguration, admitted to be the initiated spectators of His majesty [2 Pet. 1:16]. Peter considered the Lord's transfiguration as a figure of His second coming, even as the Lord did in Luke 9:26-36. The Lord's transfiguration in glory was a fact, and Peter was in it. The Lord's coming back in glory will also be a fact, as real as the Lord's transfiguration, and Peter will also be in it. (Life-study of 2 Peter, p. 65)

Every portion of the New Testament is a promise that the Triune God will do everything for us to enjoy Himself as the divine nature. The precious promises are embodied in the divine Word. By pray-reading the promises, we partake of and enjoy the divine nature, and

by partaking of the divine nature, we develop in the divine life.

Second Peter 1:11 says, "In this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you." The eternal kingdom in this verse refers to the kingdom of God, which was given to our Lord and Savior Jesus Christ (Dan. 7:13-14) and which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature that in the millennium they may participate in His kingship in God's glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to entering into God's eternal glory, to which God has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

The development of the kingdom within us is actually our entrance into the kingdom. In 2 Peter 1:3-4 Peter speaks of the divine power granting to us all things which relate to life and godliness and of becoming partakers of the divine nature. Then in verses 5 through 11 we have the development through growth in life unto the rich entrance into the eternal kingdom. (*The Conclusion of the New Testament*, pp. 3942-3943)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 1; *Life-study of 2 Peter*, msgs. 1—5

Thursday 1/22**Related Verses****Isa. 5:20**

20 Woe to those who call evil good, And good evil; Who put darkness for light, And light for darkness; Who put bitter for sweet, And sweet for bitter!

Isa. 22:1

1 The burden concerning the valley of vision: What then troubles you That all have gone up to the housetops?

John 12:38-41

38 That the word of the prophet Isaiah which he said might be fulfilled, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"

39 For this reason they could not believe, because again Isaiah said,

40 "He has blinded their eyes and He hardened their heart, that they might not see with their eyes and understand with their heart and turn, and I will heal them."

41 These things said Isaiah because he saw His glory and spoke concerning Him.

Lam. 5:19

19 You, O Jehovah, abide forever; Your throne is from generation to generation.

Rev. 22:1

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Ezek. 1:22, 26

22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Related Reading

In spite of the rebellion, iniquities, and corruptions of Israel, His chosen and beloved people, Christ is still sitting on a high and lofty throne in glory (Isa. 6:1-4). These verses indicate that no matter what the situation might be on earth and regardless of the corruption and degradation among God's people, Christ is still on the throne in His glory.

When Isaiah looked at the situation among the children of Israel, he became very disappointed...It was at this point that the Lord brought him into a vision so that he could see the Lord of glory sitting on the throne (v. 1). The Lord seemed to say to Isaiah, "Don't look down at the situation. If you look down, you will be disappointed. Look up at Me. I am still here. There may be nothing good there, but everything is good here. I am the unique good thing in the universe. Look at Me."

In the church life, we need to learn not to look down at the situation but to look up to Christ...The Christ whom we look up to is no longer on the cross; today Christ is on the throne.

The Vision, Experience, Enjoyment, and Expression of the Supreme Preciousness of Christ for the Genuine Church Life

The people had become fallen, but Christ and His throne remained the same in His glory (v. 1a). On this earth, everything changes and fluctuates, but Christ remains the same today and forever (Heb. 13:8). (*Life-study of Isaiah*, pp. 35-36)

The train of Christ's robe still filled the temple (Isa. 6:1b). Christ's long robe signifies Christ's splendor in His virtues...The splendor of Christ in His virtues is expressed mainly in and through His humanity.

We may desire to go to heaven to see Christ's glory in His divinity, but in Isaiah's vision this Christ in glory is full of splendor in His human virtues. When we see Christ in His glory, we will see Him mainly in His humanity, which is full of virtues. All of Christ's virtues are bright and shining, and this shining is His splendor. Christ's glory is in His divinity, and His splendor is in His humanity.

The vision of Christ in glory was seen by Isaiah in his depression (vv. 1, 5). Isaiah loved God and loved Israel, God's elect. He realized by looking at Israel's situation that there was not the expression of God's glory. Israel had also violated God's holiness and had become corrupt in human virtues. Furthermore, King Uzziah had died. Among the kings of Israel, he was a very good king, yet he died. In that kind of environment, Isaiah was surely very depressed. The Lord appeared to him in his depression.

In Isaiah 6 Christ, the God-man, is seen in His divine glory. This God-man is unveiled in chapter 4 as the Shoot of Jehovah, the fruit of the earth, a canopy covering God's interests in the entire universe, and the tabernacle overshadowing God's elect to protect them from all kinds of troubles...In Isaiah 6 He is the God in glory sitting on the throne. Because He is wearing a long robe, He is also a man. This One is the God-man with divine glory and human virtues.

His human virtues are signified by the long train of His robe. This indicates that the vision here pays more attention to Christ's human virtues. The four Gospels show us Christ as God and as man, but they show us more concerning Christ as a man. In the Gospels we see more of Christ in His manhood and in His humanity than

in His divinity. Christ is expressed in His human virtues much more than in His divine glory. However, His human virtues need the divine glory as a source. Christ is a person with the divine glory expressed in His human virtues. (*Life-study of Isaiah*, pp. 36-37, 235-236)

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

Friday 1/23**Related Verses****Isa. 6:1-8 (1-5)**

1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.

3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; The whole earth is filled with His glory.

4 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.

5 Then I said, Woe is me, for I am finished! For I am a man of unclean lips, And in the midst of a people of unclean lips I dwell; Yet my eyes have seen the King, Jehovah of hosts.

6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.

7 And he touched my mouth with it and said, Now that this has touched your lips, Your iniquity is taken away, and your sin is purged.

8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

Acts 2:36

36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Heb. 2:9

9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

Related Reading

In Isaiah 6:4 we see that the foundations of the threshold shook at the voice of him who called. This shaking signifies solemnity. In this verse we also see that the house was filled with smoke. This signifies glory burning in awe.

Isaiah responded to the vision of Christ in glory by saying, "Woe is me, for I am finished!" (v. 5a). As a result of seeing this vision, Isaiah was terminated, finished.

We must pay attention to our lips, to our speaking [cf. v. 5b]. Every day we talk too much. A great percentage of the words we speak are evil, because most of our words are words of criticism. Nearly every word that we speak concerning any matter or any person is a word of criticism. This is the reason that our lips are unclean...If we eliminate gossip, murmuring, and reasoning, we may find that we have very little to talk about. Like Isaiah, we need to realize that our lips are unclean.

Everyone who truly sees a vision of the Lord is enlightened. The vision he sees immediately exposes him and brings him into light. When Peter saw the Lord in Luke 5, he immediately said to the Lord, "Depart from me, for I am a sinful man, Lord" (v. 8). (*Life-study of Isaiah*, pp. 37-38)

Isaiah 6:6-7 speaks concerning the purging of Isaiah...After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (v. 6a)...Isaiah was purged with an ember from the altar (vv. 6b-7a). This ember signifies the effectiveness of Christ's redemption accomplished on the cross...This purging by the seraphim with an ember from the altar took away Isaiah's iniquity and purged his sin (v. 7b).

Before his experience in chapter 6..., Isaiah had been cleansed, but he realized that he was still unclean. This indicates that we all need to realize that we are a totality of uncleanness. No matter how many times we may be washed, we are still unclean. We all must come to know ourselves to this extent.

In our experience, whether we are clean or unclean depends on the feeling of our conscience; and the feeling

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of our conscience depends on our seeing the Lord. How much we see the Lord determines how much we will be cleansed. The more we see the Lord and are exposed, the more we are cleansed. When our conscience is cleansed and is void of offense, we are able to contact God. According to our enlightened conscience, we are clean, but according to the actual facts of our situation in the old creation, we are not clean...As long as we remain in the old creation, we can never be completely clean, for the old creation is unclean. We need the redemption of our body. Once our body is redeemed, we will get out of the old creation. At that time, we will be completely clean. (*Life-study of Isaiah*, pp. 38-39)

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God...[but also] constituted with God, yet we do not have any share in the Godhead.

All of God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that he saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (*Life-study of Job*, pp. 157-158)

Further Reading: *Life-study of Job*, msg. 30

Saturday 1/24

Related Verses

Dan. 10:4-9

4 And on the twenty-fourth day of the first month, while I was by the great river, that is, the Hiddekel,
5 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz.

6 His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; instead, a great dread fell on them, and they fled to hide themselves.

8 Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned deathly pale; and I retained no strength.

9 Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground.

Dan. 9:23

23 At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision.

Dan. 10:11, 19

11 And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

19 And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.

Related Reading

The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization.

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (Dan. 10:5a). His priesthood is signified by the linen robe...The fact that Christ is clothed in linen signifies that His humanity is His priestly robe. At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples. Verse 5b says that His "loins were girded with

the fine gold of Uphaz." A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is human, whereas His kingship is divine. (*Life-study of Daniel*, pp. 93-94)

Furthermore, for His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (Dan. 10:6a)...The Hebrew word [for beryl] could refer to a bluish-green or yellow precious stone. This signifies that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue).

Furthermore, Christ appeared in His brightness for shining over the people. His brightness is signified by His face being like the appearance of lightning (v. 6b).

Christ's enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c).

Christ also appeared in His gleam [of polished bronze (v. 6d)] in His work and moves, tested by people and testing people...In typology, bronze signifies God's judgment, which makes people bright. God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others.

Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e).

Christ...is precious, valuable, complete, and perfect. As a man, He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest, He is taking care of us, and as the King, He is ruling over us. How wonderful He is!

In 4:26 Daniel said to Nebuchadnezzar, "Your kingdom will be assured to you after you have come to know that the heavens do rule."...The earth is under the rule of a heavenly administration...Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ

may be preeminent, that He may be the first—the centrality—and everything—the universality.

Because the heavens rule, Christ is with us in all our situations. When we are sick, He is with us. When we are in turmoil, He is with us.

We all need to learn three things: that this universe is under God's administration; that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything; and that for the accomplishment of God's intention, we, His people, His elect, must give Him the best coordination and cooperation. Through our coordination and cooperation, God will consummate His eternal intention to make Christ preeminent through the rule of the heavens. (*Life-study of Daniel*, pp. 94-95, 77-78)

Further Reading: *Life-study of Daniel*, msg. 1, 5-6, 12-13, 15, 17

Lord's Day 1/25

Related Verses

1 Pet. 2:1-3, 5-6, 8-9

1 Therefore putting away all malice and all guile and hypocrisies and envyings and all evil speakings,
 2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,
 3 If you have tasted that the Lord is good.
 5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
 6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."
 8 And, "A stone of stumbling and a rock of offense"; who stumble at the word, being disobedient, to which also they were appointed.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

2 Pet. 3:8, 11-12

8 But do not let this one thing escape you, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.

11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness,

12 Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?

Further Reading:

Further Reading: *Collected Works of Watchman Nee*, Set 3, Vol. 14, ch. 48

Hymn: #541

1 Not the law of letters,
 But the Christ of life
 God desires to give us,
 Saving us from strife;
 It is not some doctrine,
 But 'tis Christ Himself
 Who alone releases
 From our sinful self.

2 Any kind of teaching,
 Any kind of form,
 Cannot quicken spirits
 Or our souls transform;
 It is Christ as Spirit
 Gives us life divine,
 Thus thru us to live the
 Life of God's design.

3 Not philosophy nor
 Any element
 Can to Christ conform us
 As His complement;
 But 'tis Christ Himself who
 All our nature takes
 And in resurrection
 Us His members makes.

4 Not religion, even
 Christianity,
 Can fulfill God's purpose
 Or economy;
 But 'tis Christ within us
 As our all in all
 Satisfies God's wishes,
 And His plan withal.

5 All the gifts we're given
 By the Lord in grace,
 All the different functions
 Cannot Christ replace.
 Only Christ Himself must
 Be our all in all!
 Only Christ Himself in
 All things; great or small!

Churchwide Truth Pursuit of Genesis

Level 1—Sequential Life-study Reading

Scripture Reading and Copying: Gen. 37:1-11

Assigned Reading: *Life-study of Genesis*, msg(s). 87-88

Level 2—Topical Study

Crucial Point: Jacob's Household Putting Away Foreign Gods, Purifying Themselves, and Changing Their Garments in Preparation for Bethel

Scripture: Gen. 35:1-5

Assigned Reading: *Life-study of Genesis*, msg(s). 78

Supplemental Reading: *Life-study of Exodus*, msg. 174; *Raising Up the Next Generation for the Church Life*, ch. 7

Study Questions: See the church website at churchinnyc.org/bible-study