

Monday 9/7**Related Verses****John 1:14, 29, 32, 42, 51**

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him

42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

1 Cor. 15:45

45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Rev. 21:2-3, 22

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

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

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

Related Reading

The Bible as the content of the Christian life is the autobiography of the Triune God...Who is God? What is God? What has God done, what is He doing, and what will He do? Where was God, where is God, and where will God be? There is only one autobiography that

THE GREAT NEED FOR A NEW REVIVAL –WEEK 2
Arriving at the Highest Peak of the Divine Revelation

speaks of God, and this autobiography is the content of the Christian life.

The Bible is an autobiography of a wonderful person—the processed and consummated Triune God. (CWWL, 1991–1992, vol. 2, “The Christian Life,” p. 358)

The Triune God as a wonderful person is the contents of our Christian life. He exists from eternity to eternity, having no beginning or ending. As such an eternal One, He created the universe and man. After His creation of man, He remained the same for four thousand years. One day in time He entered into a long “tunnel” to get Himself processed.

After those thirty-three and a half years, He became both divine and human...Thus, some particular element was added into Him, and that particular element was humanity.

After passing through human living, He entered into death.

According to the divine autobiography, His all-inclusive death has also become an element of His being. After this death, He entered into His marvelous resurrection with His ascension.

Today...He has divinity, humanity, human living, an all-inclusive death, and an all-inclusive resurrection...When these five things are added together, we have today’s processed and consummated Triune God.

My God is a composition. He is composed of divinity, humanity, human living, an all-inclusive death, and an all-inclusive resurrection to be my God, my Redeemer, my Savior, my Lord, my Master, my Head, my reality, my life, my living, and my everything. This is my God!

This compounded person is typified by the compounded holy ointment in Exodus 30:22-31. The compounded ointment was not merely oil. It was an ointment...All the elements plus all the numbers related to the compounded ointment signify Christ’s divinity, humanity, human life, death, and resurrection. Some Bible teachers recognized that the compounded ointment

is a type of the Holy Spirit...Through our own study we saw that olive oil typifies the unique God, myrrh typifies the precious death of Christ, cinnamon typifies the sweetness and effectiveness of Christ’s death, calamus typifies the precious resurrection of Christ, and cassia typifies the repelling power of Christ’s resurrection. Our God today is the compounded God. (CWWL, 1991–1992, vol. 2, “The Christian Life,” pp. 359-362, 364)

In the beginning of the Bible there was only God and nothing else [Gen. 1:1]. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as “Us” and “Our.”...[Genesis 1:26] indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three...In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem.

Just as the Bible begins with God, so it ends with God...The New Jerusalem is God’s enlargement and expansion, God’s expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God’s children, God’s kind, God’s species. (CWWL, 1994–1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” pp. 256-257)

Further Reading: CWWL, 1991–1992, vol. 2, “The Christian Life,” chs. 2–3; CWWL, 1994–1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” chs. 3–4

Tuesday 9/8**Related Verses****Col. 3:4**

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

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Phil. 2:5

5 Let this mind be in you, which was also in Christ Jesus,

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.

John 3:15

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

Rom. 8:29

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Eph. 1:4

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

Eph. 4:23

23 And that you be renewed in the spirit of your mind

Related Reading

In these days I am burdened to release the high-level truths in the Word, and I welcome every opportunity to do this. One of these high truths is the matter of participating in God's divinity.

How marvelous that we, fallen human beings, can be one with the Lord! Such a thought is surely very high. Now we need to see something even higher—that as God-men, we have the divine right to participate in God's divinity.

The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess. We, the God-men, have the divine right to participate not in heaven but in God's divinity. We all need to realize that we can participate in God's divinity, that is, participate in God. (CWWL, 1994–1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 214)

© Living Stream Ministry, 2026, used by permission

We were created not in man's image and according to man's likeness but in God's image and according to God's likeness [Gen. 1:26]. Thus, human beings have the image and likeness of God. However, at the time of creation, man did not have God's life. But now as God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, in nature, and in expression but not in the Godhead.

First, as the God-men, we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes into the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life. We were created in God's image and God's likeness but without God's life. Through regeneration we have been graced by God with His divine life. Through regeneration He has put, has dispensed, His life into our being.

Since Christ is the embodiment of God, for Christ to be our life [Col. 3:4] means that God is our life.

As God-men, we also have the divine right to participate in God's nature...God chose us in Christ with a particular purpose—to make us holy [Eph. 1:4]. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common...Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. God intends to make us holy even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being, so that our whole being may be saturated and permeated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4).

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind...We need to let Christ's mind be our mind [Phil. 2:5].

Ephesians 4:23 says, “Be renewed in the spirit of your mind.” The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit

of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. The more the mingled spirit penetrates our mind, saturates our mind, and possesses our mind, the more our mind becomes like God's mind. This is to make His mind our mind, and this is to participate in God's mind. (CWWL, 1994–1997, vol. 4, “Incarnation, Inclusion, and Intensification,” pp. 214-215)

Further Reading: CWWL, 1994–1997, vol. 4, “Incarnation, Inclusion, and Intensification,” ch. 4; CWWL, 1993, vol. 2, “The Organic Union in God's Relationship with Man,” ch. 4

Wednesday 9/9**Related Verses****2 Cor. 3:18**

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:19, 23, 30

19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Eph. 1:5

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

Eph. 3:8

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Heb. 2:10

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

1 John 3:2

2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Related Reading

The God-men have the divine right to participate in God's being...Paul's word in 2 Corinthians 3:18...indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

[In Ephesians 3:8] the unsearchable riches of Christ are the riches of Christ's being, the riches of what Christ is. For the unsearchable riches of Christ to be dispensed into us means that we participate not only in God's life, nature, and mind but also in His being. (CWWL, 1994–1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 215-216)

As God-men, we also have the divine right to participate in God's image [2 Cor. 3:18]...This is the image of the resurrected and glorified Christ. In God's creation man was made in God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

We Christians, who are God-men, all have the Lord Spirit within us, and the Lord Spirit is in the process of carrying out a metabolic change in our being, transforming us into the image of Christ. To be metabolically transformed into the image of the resurrected and glorified Christ is to participate in God's image.

THE GREAT NEED FOR A NEW REVIVAL –WEEK 2
Arriving at the Highest Peak of the Divine Revelation

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21).

Another aspect of the God-men's divine right to participate in God's divinity is the right to participate in God's sonship (Eph. 1:5; Rom. 8:23). We can have God's life, God's nature, God's mind, God's being, God's image, and God's glory because we are God's sons...Before the foundation of the world, that is, in eternity past, God predestinated us, marked us out, unto sonship. Before time began, God intended and determined that we would participate in His sonship.

As God-men, we will participate also in God's manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed, we, the sons of God, will participate in that revelation, in that manifestation. God will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory.

The God-men's divine right to participate in God's divinity includes the right to bear God's likeness. First John 3:2 says, "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is..."We will not only participate in God's life and nature but will also bear God's likeness. To bear God's likeness will be a great blessing and enjoyment. (CWWL, 1994–1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 216-217)

Further Reading: *CWWL, 1994–1997*, vol. 4, pp. 487-502

Thursday 9/10**Related Verses****Rom. 8:14, 16**

14 For as many as are led by the Spirit of God, these are sons of God.

16 The Spirit Himself witnesses with our spirit that we are children of God.

Eph. 3:17

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

John 1:12

12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

S.S. 1:1

1 The Song of Songs, which is Solomon's.

S.S. 6:13

13 Return, return, O Shulammitte; Return, return, that we may gaze at you. Why should you gaze at the Shulammitte, As upon the dance of two camps?

2 Sam. 7:12-14

12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

Related Reading

The God-men have the divine right to be Godkind—God's species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God's sons, we are God's kind, God's species.

We have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God's children [John 1:12]. "The Spirit Himself witnesses with our spirit that we are children of God" (Rom. 8:16). Such a witnessing testifies to us and assures us that we are children of God, who possess His life. We need to realize this and remember it. Wherever we may be, we need to remember that we are God-men with the

divine right to participate in God's divinity. (CWWL, 1994–1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 218)

If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book. This means that although the Bible is real in itself, in our understanding of it, the Bible is empty. As an illustration, let us suppose that a certain box, which is quite attractive, contains a large diamond. A child may be interested in the box but not in the diamond. An adult, however, would focus his attention on the diamond contained in the box. Today many Christians care for the Bible as the "box," but they have not seen and do not appreciate the "diamond," which is the content of this box, and they may even condemn those who have a proper appreciation of the "diamond" in the "box." The "diamond" in the "box" of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead.

We need God to build Himself in Christ into our humanity. This means that we need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God's heart—we are God in life and in nature but not in the Godhead.

In order to accomplish this, God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead.

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce [a] mutual abode...Christ is working in us to build up God's habitation by building Himself into us.

This mutual abode is also unveiled in John 14:23: "If anyone loves Me,...My Father will love him, and We will

THE GREAT NEED FOR A NEW REVIVAL –WEEK 2

Arriving at the Highest Peak of the Divine Revelation

come to him and make an abode with him." This abode will be not only for the Triune God but also for us. What God builds up in us is both God's habitation and our habitation.

God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation.

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God...The New Jerusalem is the consummation of this mutual abode, and we will all be there. (Life-study of 1 & 2 Samuel, pp. 206, 170-171)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 31; CWWL, 1994–1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," ch. 4

Friday 9/11

Related Verses

Eph. 1:5, 9

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

9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 3:10

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,

John 12:24

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

Rom. 1:3-4

3 Concerning His Son, who came out of the seed of David according to the flesh,

4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1 Tim. 1:4

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

Col. 3:10-11

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

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

Related Reading

The eternal God in His eternity had a "dream" according to His heart's desire, and He made a plan, which in the New Testament is called God's economy (1 Tim. 1:4; Eph. 1:10; 3:9). Then God created the universe, making His heart's desire (Adam) the center. This heart's desire is nothing less than one who is the same kind as God is (Gen. 1:26), one who would reproduce and fill the whole earth (v. 28).

Two thousand years after Abraham, the choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself. He as the one grain became many grains (John 12:24). The many grains are ground into fine flour and blended together to become one loaf (1 Cor. 10:17). The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains, His many "twins," His many brothers (Rom. 8:29), to be blended into one loaf, one Body. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, "God-man kind." (Life-study of 1 & 2 Chronicles, pp. 23-24)

In Christ God and man have become one entity, the God-man. In God's creation there was no mankind; there was only man as God's kind. It was through man's fall that mankind came into existence. Eventually, God

became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God's kind nor mankind—it is God-man kind.

When we think of ourselves as God-men, this thinking, this realization, revolutionizes us in our daily experience. For example, a brother may be unhappy with his wife. But he remembers that he is a God-man, and immediately his attitude is changed. Then he will desire to be a God-man husband.

As believers in Christ and children of God, we are not mankind—we are God-man kind. To realize this is to be changed, even revolutionized. When we realize that we are God-men, we will say, “Lord, You are the first God-man, and we are the many God-men following You. You lived a human life not by Your human life but by God's divine life to express Him. His attributes became Your virtues. You were here on this earth dying every day. You were crucified to live. Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues.” This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel.

According to this gospel, we were fallen, yet Christ died for us. If we believe in Him and receive Him, we will have the eternal life to be the sons of God. Christians today admit that all the believers in Christ are the sons of God or the children of God, but they do not dare admit that the believers in Christ are God. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead. It is a great blessing to hear this truth.

After hearing that God wants a group of God-men, how can you be content to be anything else?...We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival that has never been seen in history, and this

Arriving at the Highest Peak of the Divine Revelation
will end this age. (Life-study of 1 & 2 Chronicles, pp. 24, 27-28)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 4

Saturday 9/12

Related Verses

Eph. 1:17-18, 22-23

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

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

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.

Eph. 4:4-6, 12, 17, 24

4 One Body and one Spirit, even as also you were called in one hope of your calling;

5 One Lord, one faith, one baptism;

6 One God and Father of all, who is over all and through all and in all.

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

17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

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

Related Reading

As those who are born of God, the God-men have not only the divine life but also the divine nature...We are partakers of the divine nature [2 Pet. 1:4], which is the nature of God...We are men, for we do have the human nature. But we have also been born of God; we are God's

sons, God's children. Thus, we have God's nature...In fact, we are God in His life and His nature but not in His Godhead.

My burden in the Lord's ministry is not to build you up to be a nice man, a good man, or a gentle man, but to be a God-man. Eventually, the Bible builds up a corporate man. Ultimately, this corporate man will be enlarged to be its consummation, the New Jerusalem. The issue of the Bible's teaching is just one entity, the New Jerusalem as the aggregate of all the God-men. (CWWL, 1994–1997, vol. 2, “The God-men,” pp. 438-439)

There is such a fact that the divine life is mingled with our human life. Therefore, we must learn how to live not by our human life but by God's life mingling with our human life to make us divine.

Our human life (the old man) has been crucified for the living of the divine life with the resurrected human life (the new man) (Gal. 2:20a; Eph. 4:22-24). Our old man, the natural man, should not be cultivated. Rather, it should be cut off; it should be crucified. It has been crucified already with Christ on the cross (Rom. 6:6). Christ has crucified all His believers so that His believers may live not by the crucified life but by the divine life in a humanity that is resurrected. Now the divine life is living not in the natural humanity but in the resurrected humanity. That is the new man. We all need to see such a vision...We should always be reminded that our old man was crucified. Then, in regeneration our natural humanity was resurrected. Regeneration is a resurrection (cf. Acts 13:33). To be regenerated is to be resurrected with the divine life. Therefore, today we should live a life conformed to the death of Christ (Phil. 3:10) that the divine life may have an opportunity to live with our resurrected humanity.

First Timothy 3:16 says, “Confessedly, great is the mystery of godliness: He who was manifested in the flesh.” According to the context of this verse, godliness here refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Godliness means that God becomes man and man becomes God. This is a great mystery in the universe. God has become man so that man may become

God to produce a corporate God-man for the manifestation of God in the flesh as the new man.

This corporate God-man grows up for the purpose of building up the organic Body of Christ for the fulfillment of the eternal economy of God (Eph. 4:12-13, 15-16). The manifestation of God is possible by the Body of Christ. The Body of Christ is just the manifestation of God for the fulfillment of the eternal economy of God. Regardless of how much our natural self can be built up, and regardless of how much our natural capacity can be cultivated, we can never be the manifestation of God, and we can never be a part of the Body of Christ. This must be the responsibility of the God-men. The God-men are born of God to have God's life and God's nature, to live by a mingled life in a mingled nature, to build up the Body of Christ as God's manifestation. This is the revelation of the Bible...The Bible teaches that a man must be born of God to be a God-man, and this God-man must be raised up, must grow up. Then the God-men know how to build up themselves to be the Body of Christ for the manifestation of God and for the fulfillment of God's economy. (CWWL, 1994–1997, vol. 2, "The God-men," pp. 439-441)

Further Reading: CWWL, 1994–1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1—2

Lord's Day 9/13

Related Verses

John 3:5-6

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Rom. 6:19, 22

19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

Rom. 12:1-5

1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

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.

3 For I say, through the grace given to me, to every one who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

4 For just as in one body we have many members, and all the members do not have the same function,

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

Further Reading:

Further Reading: *Incarnation, Inclusion, and Intensification*, ch. 4

Hymn: What Miracle! What Mystery!

1 What miracle! What mystery!

That God and man should blended be!
 God became man to make man God,
 Untraceable economy!

From His good pleasure, heart's desire,
 His highest goal attained will be.
 From His good pleasure, heart's desire,
 His highest goal attained will be.

2 Flesh He became, the first God-man,
 His pleasure that I God may be:
 In life and nature I'm God's kind,
 Though Godhead's His exclusively.
 His attributes my virtues are;
 His glorious image shines through me.
 His attributes my virtues are;
 His glorious image shines through me.

3 No longer I alone that live,
 But God together lives with me.
 Built with the saints in the Triune God,
 His universal house we'll be,
 And His organic Body we
 For His expression corp'rately.
 And His organic Body we
 For His expression corp'rately.

4 Jerusalem, the ultimate,
 Of visions the totality;
 The Triune God, tripartite man—
 A loving pair eternally—
 As man yet God they coinhere,
 A mutual dwelling place to be;
 God's glory in humanity
 Shines forth in splendor radiantly!