

WEEK 2 — OUTLINE

Reaching the Highest Peak of the Divine Revelation (2)

Becoming God in Life, Nature, and Expression

to Produce the Body of Christ Consummating in the New Jerusalem

Scripture Reading: Eph. 3:9; John 1:1, 14; 12:24; Rom. 8:29; 2 Cor. 3:18; Rev. 21:2, 9-11

« DAY 1 »

I. God's eternal economy is to make man the same as He is in life, nature, and expression but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues (Eph. 3:9; 1:10):

- A. The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and nature to make them His duplication so that they may express Him; this corporate expression is the Body of Christ consummating in the New Jerusalem (3:9-21; Rev. 21:2, 9-11).
- B. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression (1 Tim. 1:4; Eph. 1:3-23).
- C. God's good pleasure is to be one with man and to make man the same as He is in life, nature, and expression but not in the Godhead (vv. 5, 9).

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- D. For the accomplishment of His economy, God created us in His own image with the intention that we would become God in life and nature but not in the Godhead (Gen. 1:26; Rev. 4:3; 21:10-11).
- E. God became man in order to have a mass reproduction of Himself and thereby to produce a new kind—God-man kind (John 1:1, 14; 12:24; Heb. 2:10):
 - 1. God sent His Son to be a man and to live a God-man life by the divine life (John 3:16; 1:14; 6:57).

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- 2. The God-man living issues in a universal, great man who is exactly the same as Christ—a corporate God-man who lives a God-man life by the divine life for the manifestation of God in the flesh (Eph. 4:24; 1 Tim. 3:15-16).

F. God's economy, as recorded in the Scriptures, is that God became man to make man God in life, nature, and expression so that we may have a God-man living and become the Body of Christ (Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5).

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II. The high peak of the divine revelation is that God became man so that man may become God in life, nature, and expression but not in the Godhead to produce and build up the organic Body of Christ consummating in the New Jerusalem for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom (John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15):

- A. God has a heart's desire and an eternal purpose; He wants to make Himself man and to make man God so that the two—God and man—may be the same in life, nature, and expression (Eph. 1:5, 9; 3:11; 4:16; 5:30, 32).
- B. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity (1:7; 4:16; Rev. 21:2).
- C. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man; thus, they are a mutual dwelling place (John 14:2-3, 20, 23; 15:4).
- D. God became man to make man God in life, nature, and expression through a marvelous process:
 - 1. With God this process was incarnation, human living, crucifixion, and resurrection (1:14; 6:57a; 1:29; 3:14; 12:24; 20:22).
 - 2. With man this process is regeneration, sanctification, renewing, transformation, conformation, and glorification (3:6; Rom. 12:2).
 - 3. In Paul's Epistles we see the ascended Christ ministering Himself to us as the life-giving Spirit to transform us into His image, making us the same as He is in life, nature, and expression (2 Cor. 3:17-18; Rom. 8:29).

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- E. It is only by God's becoming man to make man God in life, nature, and expression that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God (v. 3; 1:3-4; 8:14, 16, 29; 12:4-5):
 - 1. The reality of the Body of Christ is a corporate living by a group of God's redeemed who have been made God, the God-men, by God and who live not by themselves but by another life, which is the processed and consummated Triune God (Gal. 2:20).

2. The highest peak in God's economy is the reality of the Body of Christ (Rom. 8:2, 6, 10-11; 12:4-5).
3. The reality of the Body of Christ is the union and mingling of God and man to live out a corporate God-man (John 14:20; 15:4; Eph. 4:4-6, 24).

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F. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life, nature, and expression but not in the Godhead (Rev. 21:2, 9-11; 3:12):

1. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity (John 14:20, 23; Rev. 21:9-11):
 - a. All the components have the same life, nature, and constitution and thus are a corporate person.
 - b. God and man, man and God, are built up together by being blended and mingled together; this is a matter of God becoming man and man becoming God in life, nature, and expression but not in the Godhead (John 14:20, 23; 1 Cor. 6:17).
2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified (John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30):
 - a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life, nature, and expression to be His corporate expression for eternity (Rev. 21:11).
 - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel (3:12).

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Morning Nourishment

Eph. 3:9 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.

1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

The Triune God has one heart's desire (Eph. 1:5, 9). According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, p. 14)

Today's Reading

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament.

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not know the Bible. We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

An economy is an arrangement to carry out a plan for dispensing. God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine. Before receiving God's dispensing, we were merely human. After God's rebuilding with the divine constitution we, like the Lord Jesus, become divinely human and humanly divine. Before incarnation Christ was only divine, but after His incarnation He became a God-man, a man with the divine nature. Now He is divinely human, and He is also humanly divine. Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine. (Life-study of Job, pp. 64, 57-58)

Ephesians 1:5 says that God predestinated us unto sonship according to the good pleasure of His will. Unto sonship means to make us sons. God predestinated us, marked us out, before the foundation of the world that we could be made His sons according to His good pleasure.

Ephesians 1:9 also speaks of God's good pleasure, which He purposed in Himself. God has some plan to fulfill, and this plan is to have the church as the Body of Christ which consummates in the New Jerusalem. We need the entire Bible to understand this one verse of the Bible in Ephesians. The good pleasure of God is to have us as His sons, and eventually, all these sons ultimately consummate the New Jerusalem. We should not forget these items—first, God loves us and second, He has a good pleasure. According to the revelation of the Bible, God's good pleasure is to have many sons and have all these many sons consummated as the New Jerusalem. (The God-man Living, pp. 3-4)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 1; Life-study of Job, msgs. 9-10

<< WEEK 2 — DAY 2 >>

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Heb. 2:10 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.

God created us for the accomplishment of His eternal economy in His own image with the intention that we could become Him in life and nature but not in the Godhead. For this purpose He created us with a spirit to receive Him. Many people do not realize that God also created us with a seeking heart for Himself so that He could be our satisfaction. (Crystallization-study of Song of Songs, p. 9)

Today's Reading

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."

Just as there are new words to describe new developments in human culture, so we need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. 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. Today as believers in Christ, we are God-man kind; we are God-men.

Do you know what God wants today? We may say that He wants Christians and believers in Christ. Actually, what God wants is not merely Christians or even believers in Christ; He wants a big group of God-men. I believe that our God, who is sitting in the heavens, is happy whenever He looks upon a gathering of God-men.

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.

In God's view mankind is a negative term referring to fallen man. As believers in Christ and children of God, we are not mankind—we are God-man kind....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.

After hearing that God wants a group of God-men, how can you be content to be anything else? What do you want to be? Do you want to be a typical Chinese or a typical American? Do you want to be merely a Christian or a believer in Christ? 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. (Life-study of 1 & 2 Chronicles, pp. 24-25, 27-28)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 4; Crystallization-study of the Epistle to the Romans, msg. 17

<< WEEK 2 — DAY 3 >>

Morning Nourishment

Rom. 8:29 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.

12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The New Testament reveals to us a great, mysterious, and universal man, with Jesus Christ as the Head and all the believers as the Body. The Gospels, the first four books of the New Testament, reveal to us Christ as the Head; then Acts reveals the Body. In Acts we see Christ acting, living, moving, and working in His Body. Some people refer to Acts as the acts of the apostles, but strictly speaking, Acts is the acts of Christ as the Spirit through the apostles, and not only through the apostles but also through all the disciples, through all the believers, through the whole Body. Hence, Acts is the acts of the Head as the Spirit through the Body. Thus, we see the universal, great man—the Head with the Body. (CWVL, 1963, vol. 2, "The Central Thought of God," p. 394)

Today's Reading

Although we cannot find the term the Triune God in the Bible, nearly all Bible students recognize that the entire Bible reveals the Triune God. In the same principle, although we cannot find the term the God-men in the Bible, the fact, the reality, of the God-men is in the Bible. Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is 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.

This is for the manifestation of God in the flesh as the new man (1 Tim. 3:16; Eph. 2:15). First Timothy 3:16 says, "And 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 natural concept we have received from human philosophy and religion is not the revelation of the Bible. The Bible does not teach this. 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. (The God-men, pp. 10, 14-15)

Further Reading: The God-men, ch. 1; The God-man Living, ch. 1

<< WEEK 2 — DAY 4 >>

Morning Nourishment

John 1:14 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.

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.

We definitely have a burden to focus on the unique, highest, deepest, most mysterious, and most glorious subject in the Holy Scriptures, that is, God's highest purpose concerning man...The Bible is a book concerning God, especially concerning God's relationship with man. In God's relationship with man we can see that God has a heart's desire and a purpose; that is, God wants to make Himself man and to make man God that the two—God and man—may become altogether the same. God is God, yet He made Himself a man and lived a human life exactly the same as man in the human nature and the human life...Man is man, yet God wants to make man the same as He is, of the same kind and the same likeness as He is in life and in nature, except that we human beings have no share in His person. Thus, His attributes become our human virtues and His glorious image is expressed and lived out through us. Eventually, God and man become a matching pair in the universe. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, p. 9)

Today's Reading

[God] is God, yet He took on human nature, put on a human body, and had a human life to dwell and live together with men in order to make men, His chosen people, the same as He is. Thus, although these men are human, they have His divine life and His divine nature. In life and nature, man and God are of the same kind. Eventually, He begot us, and we were born of Him. He is God and has our human nature; likewise, we are man and also have His divine nature. Hence, these two are God yet with humanity and are man yet with divinity. By these two natures and two lives God mingles Himself with man in order that His divine life may be lived out through humanity among men, and in order that His redeemed may have His divinity and in His divinity may live out the likeness of God through the resurrected and uplifted humanity.

Eventually, this will make God and man alike and mingled together and even built together...God builds Himself into man and builds man into Himself. He Himself becomes this constitution with Himself as the intrinsic element—the source, element, and essence within—and with His redeemed people built together in the intrinsic element—the source, element, and essence—to become the framework. This is the one new man in the universe...The ultimate consummation of this new man is the New Jerusalem. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one; it is divinity expressed in humanity and humanity glorified in divinity. Therefore, they two—divinity and humanity—become a mutual dwelling place. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man. They are a mutual dwelling place. Thus, His divine glory shines forth radiantly with great splendor in humanity. There is not one bit of good or evil here, and it has nothing to do with good and evil. God's economy is absolutely outside of good and evil. This economy is God and man becoming one entity, as one who is God yet man and man yet God. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, pp. 37-38)

In this economy God became man in order to make man God in life and nature (but not in the Godhead) through a marvelous process. With God this process was incarnation, human living, death, and resurrection. With us this process is regeneration, sanctification, renewing, transformation, conformation, and glorification. God has become man, and eventually man will become God in life and in nature. Then the eternal economy of God will be accomplished. (Life-study of 1 & 2 Kings, p. 145)

Further Reading: The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, chs. 1, 4

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

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

What is the reality of the Body of Christ? In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men. (The Practical Points concerning Blending, p. 34)

Today's Reading

Jesus was a genuine man, but He lived not by man's life but by God's life...God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians, but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life, but by the life of the processed God, whose attributes have been expressed through their virtues.

We come to the highest peak in God's economy—the reality of the Body of Christ. We know the term the Body of Christ. We may even have seen the revelation of the Body of Christ. Yet we have to admit that thus far, over the past seventy-two years, through such a long time, we can see very little of the reality of the Body of Christ within us and among us. I am speaking not of the revelation, not even of the vision, but of the reality of the Body of Christ.

This reality has nothing to do with any kind of organization or with anything which remains in the nature of organization. Also, the reality of the Body of Christ is not a system in any way, because no system is organic. The reality of the Body of Christ is absolutely and altogether organic.

To know the purpose of the blending, we need to look into God's eternal economy. Our God, the moving and acting God, made an eternal economy in Himself for Christ in eternity past (Eph. 1:9-10; 3:9-11). In this economy as a plan, an arrangement, God decided to produce an organic Body to be His organism in life for His increase and expression. To carry this out, God Himself had to become a man that man might become God. He accomplished this by the way of union and mingling. Eventually, God and man did unite together and mingle together.

We have the term the Body of Christ and we have the doctrine of the Body of Christ, but where is the practicality and reality of the Body of Christ? Have you ever touched the practicality of the Body of Christ? Have you ever been in the reality of the Body of Christ?

We all need to consider this matter. We have the term and we have the doctrine, but practically, we do not have the reality. The purpose of the blending is to usher us all into the reality of the Body of Christ. I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (The Practical Points concerning Blending, pp. 35, 30, 8, 10)

Further Reading: The Practical Points concerning Blending, chs. 1, 4-5

<< WEEK 2 — DAY 6 >>

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21....The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in [vv. 3, 22]. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God's redeemed people. (Life-study of 1 & 2 Samuel, pp. 198-199)

Today's Reading

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. (Life-study of 1 & 2 Samuel, p. 199)

God is moving in the church as a corporate vessel. As such a vessel the church is the enlargement of Christ, the expansion of Christ. Now God's move is in a corporate way. This corporate way is just the Body of Christ, the church, the new man, the organism of the Triune God.

This stage of God's corporate move is revealed in Acts through Revelation. This is the deepest and the most profound, heavenly, divine, spiritual, and organic section of the Bible. This section concerns God's eternal economy regarding Christ as the mystery of God (Col. 2:2) and the church, the Body, as the mystery of Christ (Eph. 3:4, 6)....These two mysteries are the contents of the divine economy.

The processed Triune God as the consummated Spirit is in our spirit. Therefore, as Christians we should remain in our spirit. We should not go to visit our flesh, and we should not befriend our soul. Our spirit is our precious place....Here in our spirit we can enjoy the processed Triune God.

We need to learn to exercise our spirit. Exercising our spirit is like breathing. Even when we are resting we are still breathing. We may say that breathing signifies our exercising of our spirit. Just as we breathe without ceasing, we need to pray unceasingly (1 Thes. 5:17). Every time we pray, we need to pray in our spirit (Eph. 6:18). This is spiritual breathing.

In our spiritual breathing by the exercise of our spirit, we enjoy, receive, and absorb the divine substance with the divine essence, the divine element, and the divine expression. This will cause us to be deified, that is, to be constituted with the processed Triune God to be made God in life and in nature but not in the Godhead. In this sense we may speak of the deification of the believers, a process that will consummate in the New Jerusalem.

The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, transformed, and glorified people who have been deified. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth, and this is the highest gospel. (Life-study of Job, pp. 120-122)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; Life-study of Job, msg. 22

<< WEEK 2 — HYMN

Hymns, #203

1

In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.

2

By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3

Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4

We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.