

WEEK 1 — OUTLINE

Seeking the Things Which Are Above

Scripture Reading: Col. 3:1-2; Eph. 2:5-6; Heb. 4:12; 1 Cor. 2:14-15

« DAY 1 »

I. “If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God” (Col. 3:1):

A. In ascension Christ is the One who is sitting at the right hand of God (Heb. 1:3; 12:2; Rom. 8:34):

1. The right hand of God signifies preeminence, the first place of honor.

2. The right hand of God is the first and highest place in the universe, and God has put the ascended Christ there, giving the preeminence and the highest honor in the entire universe to Christ (Heb. 1:13; 8:1; 10:12).

B. God not only saved us from the position of death, but He also seated us with Christ in the highest place in the universe (Eph. 2:5-6):

« DAY 2 »

1. It was in Christ that God seated us all together, once for all, in the heavenlies.

2. This was accomplished when Christ ascended to the heavens, and it has been applied to us by the Spirit of Christ ever since we believed in Him.

3. Today we realize and experience this reality in our spirit through faith in the accomplished fact (v. 8; 1 Pet. 1:8; Heb. 11:1).

C. The things which are above are the things which are in the heavens, in contrast to the things which are on the earth (Col. 3:1-2):

1. The things which are above include the ascended Christ and all things related to Him.

2. The things on the earth include culture, religion, philosophy, and the improvement in behavior (2:8, 16, 18-23).

D. In order to seek the things which are above, we must be where these things are; because we have one position with Christ in His ascension (Eph. 2:6), we can seek the things which are above.

« DAY 3 »

E. According to the New Testament, the things which are above include Christ's ascension, His enthronement, and His being made the Head, the Lord, and the

Christ:

1. Acts 2:36 says that God has made Jesus in His ascension both Lord and Christ; He was made the Lord of all to possess all; and He was made Christ, God's anointed One (Heb. 1:9), to carry out God's commission.

« DAY 4 »

2. In ascension Christ has been made the Head over all things to the church (Eph. 1:22):

a. To the church implies a kind of transmission.

b. Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.

c. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, His being seated in His transcendence, the subjection of all things under His feet, and the headship over all things (vv. 19-23).

3. The Lord Jesus has been crowned with glory and honor (Heb. 2:9); He is the Pioneer, who has cut the way into glory within the veil, and the Forerunner (6:19-20); He is our High Priest and the Minister of the true tabernacle (8:2); and, as the enthroned One, He is the center of God's administration according to God's eternal economy (Rev. 5:6).

4. Such things are the things which are above, and we should set our mind on them (Col. 3:2).

5. To seek the things which are above is to respond to and reflect Christ's activities in His heavenly ministry (Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-2).

« DAY 5 »

II. In order to seek the things which are above and to set our mind on them, we need to turn to our spirit and experience the dividing of the soul from the spirit (Heb. 4:12):

A. Only when we are in our spirit are we in heaven and mind the things which are above; when we are outside our spirit, we are earthly and mind the things which are on the earth (Col. 3:2):

1. The way to seek the things which are above is to turn to our spirit and call on the name of the Lord (Rom. 8:16; 10:12).

2. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit (Eph. 1:19, 22-23; 2:22):

a. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end (Rev. 5:6).

- b. By turning to our spirit, we are lifted into heaven (4:1-2).
- c. Because of the transmission from the throne of God in heaven into our spirit, when we experience and enjoy Christ here on earth, we are simultaneously in heaven.
- d. In spirit we are one in position with Christ, seeking the things which are above (Col. 3:1).

« DAY 6 »

B. We need to experience the dividing of the soul from the spirit (Heb. 4:12):

1. First Thessalonians 5:23 shows that the soul and the spirit are not the same but are two separate items; there is a great difference between the soul and the spirit.
2. The soul and the spirit can be divided because they are two entities and are of two kinds of substances; regardless of how hidden our spirit is within our soul, they are still two distinct organs; thus, we need to experience the dividing of our soul from our spirit (Heb. 4:12).
3. The spirit is so hidden in the soul that it needs to be divided from the soul by the living and operative word of God, which is “sharper than any two-edged sword” (v. 12).
4. First Corinthians 2:14 and 15 speak of two kinds of persons: the soulish man and the spiritual man:
 - a. The soulish man, and the soul itself, cannot understand or receive the spiritual things (v. 14).
 - b. The spiritual man discerns the spiritual things and likes to receive the spiritual things and to know and experience the things which are above (v. 15).
 - c. It is by the spirit that we understand and discern the spiritual things, and it is in the spirit that we desire to have the spiritual things.

C. By experiencing the dividing of our soul from our spirit and by exercising our spirit, we can seek the things which are above and set our mind on them; then the riches of Christ’s heavenly ministry will be transmitted into us, and we will be transformed and constituted with Christ (Col. 3:1-2; Heb. 7:25-26; 8:1-2; Rom. 12:2; 2 Cor. 3:18; Col. 3:10-11).

« WEEK 1 — DAY 1 »

Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

Eph. 2:6 ...[God] raised us up together with [Christ] and seated us together with Him in the heavenlies in Christ Jesus.

In Colossians 3:1 Paul says, "If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God." Notice that Paul does not speak of "things which are in the heavens" but of "things which are above." These things are high, superior things. Our natural virtues, however, are low and inferior. In 3:2 Paul continues, "Set your mind on the things which are above, not on the things which are on the earth." (Life-study of Colossians, p. 504)

Today's Reading

In ascension Christ is the One who is at the right hand of God. Romans 8:34 says, "Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us." Christ died for us, He was resurrected, and He is now in the heavens at the right hand of God interceding for us. In ascension Christ is at the right hand of God. "The right hand of God" signifies preeminence, the first place of honor. The right hand of God is the first and highest place in the universe, and God has put the ascended Christ there. God has given the preeminence and the highest honor in the entire universe to Christ. Our Christ today is in the highest heaven, holding the highest position at God's right hand.

In Ephesians 2:6-8 we see that God has raised us up together with Christ and seated us together with Him in the heavenlies for our salvation by grace through faith. Verse 6 tells us that God "raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus." To make us alive was the initial step of God's salvation in life. After this, God raised us up from the position of death. The salvation spoken of in verse 5 is the resurrection in power. By this salvation God not only made us alive together with Christ but also raised us up together with Christ and seated us together with Him.

It is noteworthy that according to verses 5 and 6 we were made alive together and raised up together. From our standpoint we have been raised up from our position of death one by one. Since there is no time element with God, in His eyes we were all raised up together at the same time that the apostles Peter, John, and Paul were raised up. In God's view we were all raised up together, just as all the Israelites were raised up together from the death waters of the Red Sea (Exo. 14). According to the book of Exodus, the entire congregation of the children of Israel was saved at the same time, for they passed through the Red Sea together. In other words, the children of Israel came out of Egypt, crossing the Red Sea not one by one at different times but as a congregation at the same time. This is a clear type showing that we were all saved together; we were all made alive and raised up at the same time.

The initial step of God's salvation in life is to make us alive together with Christ (Eph. 2:5), the second step is to raise us up from the position of death (v. 6a), and the third step is to seat us together in the heavenlies. God not only raised us up from the position of death, but He also seated us in the highest place in the universe.

The heavenlies are the highest position, into which we have been saved in Christ. In the book of Romans, Christ as our righteousness brought us into a state in which we are acceptable to God. In the book of Ephesians, Christ as our life has saved us into a position in which we are above all God's enemies. Here in the heavenly atmosphere, with a heavenly nature and a heavenly characteristic, we are a heavenly people. God's salvation has transferred us into such a realm and atmosphere. (The Conclusion of the New Testament, pp. 336, 3358-3359)

Further Reading: The Conclusion of the New Testament, msgs. 31, 335

« WEEK 1 — DAY 2 »

Morning Nourishment

1 Pet. 1:8 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.

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

Although we are persons living and moving on the earth, we should see ourselves seated together with Christ in the heavenlies in Christ Jesus. Since we are in the heavenlies in Christ, we are not under any person or problem; rather, we are far above all persons and problems....The earthly things cannot touch us, because we are transcendent. We are transcendent because we are people in the heavenlies in the organic union with Christ through His resurrection and ascension.

It was in Christ that God seated us all together, once for all, in the heavenlies. This was accomplished when Christ ascended to the heavens, and it has been applied to us by the Spirit of Christ ever since we believed in Him. Today we realize and experience this reality in our spirit through faith in the accomplished fact. (The Conclusion of the New Testament, pp. 3359-3360)

Today's Reading

Grace is God dispensed into us. Therefore, to be saved by grace means to be saved by having the processed Triune God dispensed into us. Ephesians reveals that the saving grace is God Himself in Christ wrought into our being. According to this Epistle, salvation is the transmission of the incarnated, crucified, resurrected, and ascended Christ into us. When this person comes into us as grace, we are saved. Once we receive such a divine transmission, we are made alive, raised up, and seated with Christ in the heavenlies. God processed in Christ and transmitted into our being is the saving grace and the abounding grace. (The Conclusion of the New Testament, pp. 3360-3361)

The heavens are linked to Christ and joined to the church. The things above include the ascended Christ and all things pertaining to Him. Therefore, to seek the things above is to seek to live Christ in and with the church. (Col. 3:1, footnote 3)

The things on the earth include culture, religion, philosophy, and improvement in behavior, as spoken of in the preceding two chapters. (Col. 3:2, footnote 1)

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

Since our position today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in heaven. Hence, our position also is that we are in heaven. In saying this, however, we have a different understanding from that held by many Christians. Often when Christians say that we shall be in heaven, they mean that we shall be in heaven outside the Father. But when we say that we shall be in heaven, we mean that we shall be in heaven in the Father. There is a great difference here. We are in Christ, in the Father, and therefore in heaven.

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

In Colossians 3:1 Paul says that since we were raised together with Christ, we should seek the things which are above. This verse indicates clearly that we have one position with Christ. How could we seek the things which are above if we were not above also? To seek the things above we must be in heaven where these things are. (Life-study of Colossians, pp. 518-520)

Further Reading: Life-study of Colossians, msgs. 57-59

« WEEK 1 — DAY 3 »

Morning Nourishment

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

As a child I was taught that the things above are the various features of heaven—the mansions, the pearly gates, and the golden street....According to the New Testament, the things above include Christ's ascension, His enthronement, and His being made the Head, the Lord, and the Christ. In Acts 2:36 Peter says God has made Jesus both Lord and Christ. In Hebrews 2:9 we are told that the Lord Jesus has been crowned with glory and honor. In Ephesians 1:22 we see that in ascension Christ has been made Head over all things to the church. In Revelation 5:6 we see that Christ as the Lamb with seven eyes is now on the throne executing God's government. Such things are the things above. (Life-study of Colossians, p. 504)

Today's Reading

In writing to the Colossian believers, Paul was charging them to no longer pay attention to Judaism, Gnosticism, or asceticism, all of which are elements of the world, things which are low and inferior. As those who have been raised up with Christ and who are now living with Christ in God, they should seek the things which are above and set their minds on them. Christ has been crowned and enthroned; He has been made the Lord and the Head over all things. He is even now the Lamb with seven eyes executing God's government in the universe.

Setting our mind on the things above will help us to experience Christ. The Christ whom we may experience is not only our food, drink, Sabbath, new moon, and feast. He is not only our daily, weekly, monthly, and yearly enjoyment. Our Christ is the One crowned and enthroned, the One who is the Lord and the Head, the One carrying out God's governmental administration. How much richer our enjoyment of Christ would be if we set our mind on these things! (Life-study of Colossians, pp. 504-505)

As the One in ascension, He was made Lord—the Lord of all to possess all (Acts 10:36)—and Christ—God's Anointed to carry out God's commission (Heb. 1:9). In fact, the pouring out of the Holy Spirit is a proof that God has exalted the Lord Jesus and has made Him both Lord and Christ.

As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. God has always been the Lord, but now a man is on the throne as the Lord. After Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making this Jesus, a Nazarene, the Lord of all the universe.

Since the lordship of Christ was fully established in His ascension, we—the members of His Body identified with Christ the Head—only need to realize this heavenly fact (Eph. 1:20-23). Once we realize that Christ has obtained the lordship, we, the church as His Body, have to apply it.

Christ in His ascension has not only been made the Lord of all but also the Christ of God to work out the spreading of the gospel and the building up of the church that God's chosen people may be saved and perfected for the constitution of the New Jerusalem to be God's eternal habitation and manifestation according to God's New Testament economy for God's eternal satisfaction.

As the One in ascension, Christ was made both Lord and Christ (Acts 2:36) that He might possess all and that He might carry out God's commission through His heavenly ministry to accomplish God's plan (10:36; Heb. 1:9). (The Conclusion of the New Testament, pp. 2978-2980)

Further Reading: The Conclusion of the New Testament, msgs. 75-76, 290

« WEEK 1 — DAY 4 »

Morning Nourishment

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

Heb. 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

[In Ephesians 1:22] the expression to the church implies a kind of transmission. This transmission connects Christ in the heavens with the believers on the earth, just as an electrical current connects a power plant with electrical appliances in a building. This transmission connects the Head in the heavens with His Body on the earth [v. 23].

Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, His being seated in His transcendency, the subjection of all things under His feet, and the headship over all things. (The Conclusion of the New Testament, p. 3353)

Today's Reading

As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

The Lord Jesus, the One crowned with glory and honor, the One who is the Lord, the Christ, the Head, the Forerunner, the High Priest, and the heavenly Minister, is executing God's operation in the heavens. He is the Lamb with seven eyes, with the seven Spirits of God, carrying out God's administration through the local churches. Actually, the churches are God's embassies. For this reason, the world situation is not under the control of any earthly head of state but under the churches through which God is executing His administration....The churches as God's embassies are an extension of the heavens. Our headquarters, our administrative center, is in heaven.

We should not be distracted, as the Colossians were, by Judaism or Greek philosophy. Look toward heaven, where there is a throne on which God is sitting and where the Lamb with seven eyes is standing to execute God's administration through the churches as His embassies.

Now do you have some understanding of the things which are above? If we know these things, we shall see that the Lord Jesus has been crowned with glory and honor, that God has made Him both Lord and Christ. The fact that Christ is Lord of all means that the whole earth is the Lord's. The enthroned and glorified Christ is also the Head, the Forerunner and Pioneer, the High Priest, the heavenly Minister, and the Lamb on the throne of God's administration. From the throne in the heavens, the divine transmission brings the things above into the local churches.

Seeing a vision of the things which are above will revolutionize our daily living. It will cause us to turn our attention from the things on earth to the things in heaven—to the glorified and enthroned Jesus, to the heavenly High Priest, to the Head over all things to the church, to the One executing the divine government. Let us seek these things and set our mind on them.

Instead of caring for our own virtues, we should care for the Lord Jesus as the crowned One, the Head, Forerunner, High Priest, and Minister. We should care for the throne in heaven from which Christ, the Lamb with seven eyes, is executing God's administration through the local churches.

Christ is not idle. He is interceding, ministering, and executing God's administration. We on earth should respond to Christ's activities in heaven.

Between Christ in heaven and us on earth there is a divine transmission, a heavenly current. If we are receiving this transmission, we shall respond to Christ's work in heaven....We should continually respond to Christ's interceding, ministering, and executing of God's administration.

To seek the things above means that we correspond to Christ's heavenly ministry. (Life-study of Colossians, pp. 514-515, 549-550)

Further Reading: The Conclusion of the New Testament, msg. 334; Life-study of Colossians, msg. 62

« WEEK 1 — DAY 5 »

Morning Nourishment

Rev. 4:1-2 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard was like a trumpet speaking with me, saying, Come up here, and I will show you the things that must take place after these things. Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

We must realize that today Christ is the eternal Spirit, the Holy One, who brings Himself into our spirit. God the Father deals with us in our spirit, so in order to contact God, experience Christ, and realize the Spirit, we must discern our spirit from our soul. This means that we must always turn to the spirit and experience the dividing of our spirit from our soul. When we turn to our spirit, we enter into the Holy of Holies. Then we have Christ as the presence of God. We can contact God in all His fullness and enjoy Christ as the tree of life in the flow of the living water (Rev. 22:1-2). The tree of life is Christ as our grace, and the flow of living water is the transmitting Spirit. (The Conclusion of the New Testament, p. 3823)

Today's Reading

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

When I was a young believer, I tried my best to understand, according to the Bible, how I could be in heaven. To my realization, I was on earth and was by no means in heaven, no matter how happy I may have been in the Lord. Now I realize that, because of the transmission from the throne of God in heaven into my spirit, when I enjoy the Lord here on earth, I am simultaneously in heaven.

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

In Colossians 3:1 Paul charges us to seek the things which are above. The way to seek these things is to turn to the spirit and call on the name of the Lord. Our experience tells us clearly that we touch the heavens by turning to our spirit, for our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (Life-study of Colossians, pp. 519-520)

Further Reading: The Economy of God, ch. 11; Our Human Spirit, chs. 8-10; The Spirit in the Epistles, ch. 10; Basic Principles of the Experience of Life, chs. 8-9

« WEEK 1 — DAY 6 »

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

1 Cor. 2:15 But the spiritual man discerns all things, but he himself is discerned by no one.

First Thessalonians 5:23 shows that the soul and spirit are not the same but are two separate items. Hebrews 4:12 reveals that the spirit and soul can be divided just like the marrow can be divided from the joints....The marrow is hidden within the bones just like the spirit is hidden within the soul. The spirit is so hidden in the soul that it needs to be divided from the soul by the living and operative word of God, which is “sharper than any two-edged sword” (v. 12).

The soul and the spirit can be divided because they are two items, two entities, two kinds of substances. Regardless of how hidden the marrow is within the bone, still they are two things. Regardless of how hidden our spirit is within our soul, still they are two things, two organs, two items. We have to learn how to divide our soul from our spirit. (Our Human Spirit, p. 51)

Today's Reading

There is a great difference between the soul and the spirit, and the soul can be divided and should be divided from the spirit. Moreover, 1 Corinthians 2:14-15 shows us that unless the soul is subdued by the spirit and submissive to the spirit, the soul is against the spirit and contradicts the spirit....[In verse 14] soulish implies the meaning of “natural” or “psychological.” A soulish man is a natural man, a man living in the soul. The soul is absolutely impotent in spiritual matters.

In these two verses we can see two kinds of persons: the soulish man and the spiritual man. The soulish man, and the soul itself, cannot understand or receive the spiritual things and even considers the spiritual things foolish. The spiritual man, however, discerns the spiritual things and likes to receive the spiritual things. It is by the spirit that we understand and discern the spiritual things, and it is in the spirit that we desire to have the spiritual things. If we are soulish, we simply cannot understand the spiritual things, we do not like anything spiritual, and we even think that the spiritual things are foolish. Thus, the soul itself is a contradiction to the spirit. We can realize this by our experience. (Basic Principles of the Experience of Life, pp. 82-83)

To be spiritual is to have the two spirits mingled together in your being. To be spiritual is to have your spirit, the regenerated human spirit, mingled with the Spirit of God to become one spirit. Spiritual persons live in this mingled spirit. Whenever you are in the mingled spirit, you are spiritual, and you have spiritual discernment, spiritual knowledge, and spiritual communication. You are able to discern spiritually both the things of man and the things of God. (Life-study of 1 Corinthians, p. 164)

In Colossians 3:1 and 2 Paul tells us not only to seek the things which are above but also to set our mind on them. This means that we need to forget earthly things—culture, religion, philosophy, and the natural human virtues. Instead, let us lift up our eyes to the heavens and set our mind on the wonderful, excellent things, the things that are above. These are the things which can cause us to be transformed, for they transmit a heavenly element into us. Let us learn to open our spirit and our whole being to the heavens and keep the “switch” turned on so that the transmission from the divine power plant may flow into us unceasingly. Do not be distracted by religion, philosophy, or anything else. Focus your attention on the things above and stay open to the heavenly power plant. Then the riches of Christ's heavenly ministry will be transmitted into you, and you will be transformed and constituted of Christ. (Life-study of Colossians, pp. 515-516)

Further Reading: CWWN, vol. 37, ch. 25; vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” ch. 7; Life-study of 1 Corinthians, msgs. 17-21

« WEEK 1 — HYMN

Hymns, #500

1

Oh, what a might! Oh, what a strength!
God wrought to raise Christ from the dead.
Far above all at His right hand,
O'er all to us He is the Head.
All this great pow'r is to the Church
That she o'er all her foes may tread.

2

Oh, what a fact! Oh, what a bliss!
That I of Christ a member am.
With all the saints I blend as one
And share the life of the new man.
Joined to our great ascended Head,
We'll be the Church of His own plan.

3

Oh, what a breadth! Oh, what a length!
The height, the depth unsearchable!
Christ the Lord is unlimited,
So vast, immense, immeas'urable.
All that He is and all He has
Is now our life unspeakable.

(Repeat the last two lines of each stanza)