

# WEEK 1 — OUTLINE

## Experiencing the Central Work of God and Taking Christ as Our Person in and for the Church Life

Scripture Reading: Eph. 3:16-21; Phil. 2:13; Gal. 2:20; 4:19

### « DAY 1 »

#### I. In and for the church life, we need to experience the central work of God (Eph. 3:17a; Phil. 2:13):

- A. *God's central work, His unique work, in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them (Gal. 4:19; Eph. 3:17a; 1 Cor. 6:17).*
- B. *God desires not mainly to do things for us but to work Himself into our being (Eph. 3:17a).*
- C. *God's intention is to have Christ thoroughly worked into our being; however, in our spiritual seeking we may have no concern about this, caring instead only for our intention (Phil. 2:21).*
- D. *God's purpose is to work Himself into us, making Himself our inward elements (Eph. 3:11, 16-19):*
  1. This purpose is the center of the universe, and apart from this purpose the Christian life is meaningless (Rev. 4:11).

### « DAY 2 »

2. The principle in God's work is to gain persons and by gaining them to have a way to go on:
  - a. The proper priority is not for us to work for God but for God to work Himself

into us (Eph. 2:10; Phil. 2:13).

b. In the church life the importance of the person far exceeds that of the work (2 Tim. 2:20-22):

(1) What we are is more important than what we do.

(2) We cannot serve God beyond what we are as a person.

3. Spiritual progress consists in allowing God to gain ground within us (Col. 2:19; Eph. 3:17a).

### « DAY 3 »

*E. For the fulfillment of God's eternal economy, God needs to build Himself in Christ into our being, working Himself in Christ into us as our life, our nature, and our constitution, to make us God in life and in nature but not in the Godhead (2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a; John 14:23; Col. 3:10-11):*

1. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ (Eph. 3:17a).

2. Christ builds the church by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul (Matt. 16:18; Eph. 3:17a).

*F. We cooperate with God's central work by being poor in spirit (Matt. 5:3) and pure in heart (v. 8), seeking the Lord with a single heart (Psa. 27:4), turning to the Lord (2 Cor. 3:16), caring for the sense of life (Rom. 8:6), being willing to be enlightened (Eph. 1:17-18), and opening our whole being to the Lord to be filled with God as our content (3:16-19).*

### « DAY 4 »

## II. In and for the church life, we need to take Christ as our

## **person (Gal. 2:20; Eph. 3:16-21):**

- A. *God's intention in His economy is to work Himself into us not only as our life but also as our person (Gal. 4:19).*
- B. *Our regenerated spirit is the inner man with the indwelling Christ as its person (Eph. 3:17a):*
  - 1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person.
  - 2. In our inner man we have Christ not only as our life but also as our person (1 John 5:11-12; Col. 3:4; Eph. 3:17a).
  - 3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person (Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16).

## **<< DAY 5 >>**

- 4. We need to live in our spirit as the inner man by taking Christ as our person (Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a).
- C. *As regenerated believers, we have both the "I" (the self), our former person, and Christ, our new person (Gal. 2:20):*
  - 1. The "I" is in our soul, but Christ is in our spirit (Rom. 8:10; 2 Tim. 4:22).
  - 2. The "I" is the person of the outer man, the old man, and Christ is the person of the inner man, the new man (2 Cor. 4:16).
  - 3. The "I," the former person, has been crucified, and Christ, the new person, lives in us (Rom. 6:6; Gal. 2:20).
- D. *To take Christ as our person requires that we deny the self, our fallen person; we need to deny our soul-life and live by our new person, the indwelling Christ (Matt. 16:24-25; Col. 1:27).*
- E. *In order to take Christ as our person, we need to deny our*

*purpose, aim, and preference and take His purpose, aim, and preference (2 Cor. 5:14-15).*

*F. When we take Christ as our person and live not by ourselves but by Christ as the person, we become one with Him and no longer do anything according to our preference and taste but do everything according to His preference and taste (v. 15).*

*G. In order to have the church life, we need to be strengthened into our spirit as the inner man so that Christ, a living person, may make His home in our heart (Eph. 3:16-17a):*

1. The inner man with Christ as its person is for our living in the church (2:21-22).
2. We need to take Christ not only as life in our spirit but also as the person in our heart (Col. 3:4; 1:27):

## « DAY 6 »

- a. When Christ makes His home in our heart, He becomes our person (Eph. 3:17a).
- b. The only way for Christ to be our person is for Him to make His home in our heart (v. 17a).
- c. If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ (Gal. 2:20).

*H. If we take Christ as our person, we will live Him out as the proper church life (v. 20):*

1. Christ, who is our person, is for the church life (Matt. 16:18).
2. Christ, a living person as our person, is the content of the church life (Gal. 1:1-2, 15-16; 4:19).
3. It is not possible to have the church life when we allow our old man to be our person (Rom. 6:6; Gal. 2:20):
  - a. If we want to live the church life but do not take Christ as our person, we cannot

be blended with others.

- b. Unless we live by Christ as our person, we will remain natural persons, those who are according to their natural constitution, racial culture, national character, or religious background (Col. 1:27; 3:4, 10-11).
4. The proper church life is a life in which we live in the inner man, taking Christ as our person (Eph. 3:17a; 2 Cor. 4:16).
5. We should take Christ as our person and allow Christ to live in us and make His home in our heart so that we may be filled unto all the fullness of God in order to be the practical manifestation of the church as the Body of Christ (Gal. 2:20; Eph. 3:16-21).



# « WEEK 1 — DAY 1 »»

## Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

God's economy is centered on one thing—God's unique work. God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity.

In order to work Himself into us, God became a man and lived a human life on earth. Then He passed through death and entered into resurrection and ascension, becoming the consummated, life-giving Spirit ready to come into us. When He came into us, He regenerated our spirit. Now He is working in us to increase Himself in us and to build Himself into us. (Life-study of 1 & 2 Samuel, pp. 195-196)

## Today's Reading

I have the burden to speak a word concerning God's intention to build Himself in Christ into us. God desires not mainly to do things for us but to work Himself into our being.

Although there is no time element with God, nevertheless He has, in the course of time, gradually, bit by bit, released His revelation to man.

God is building Himself not in Himself but in man, and not only in man but also into man. This building is God's constituting of Himself in Christ into man. (Life-study of 1 & 2 Samuel, pp. 189, 205)

God's intention is to have Christ thoroughly worked into your being, but in your spiritual seeking, you have no concern about this. Your spiritual seeking is

going in the opposite direction, only considering your intention....I am burdened that most of the saints in the Lord's recovery do not see [this matter of God's intention]. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 409-410)

God has no intention that you merely preach the gospel or manage a church. God's intention is to work Himself into you through your preaching of the gospel and your managing of the church. His intention is to make Himself your inward elements....By doing this, He kills two birds with one stone....He can accomplish the work, spread the gospel, and take care of the church through you. At the same time, through these works, He can have Himself added into you. God has no intention to correct your mistakes. His only intention is to work Himself into you and to fill you up, so that day by day...He would become ripened within you.

I hope that you will not take my words as a mere teaching. I am showing you something here. I am pointing out to you a way. I do not expect these words to give you some excitement or stimulation. I only hope that those who have a heart for the Lord would receive the blessing here.

If we read through the Old and the New Testament, we will see that God has one specific purpose in man. Whether in creating man or in redeeming man, God desires to achieve this purpose. This purpose can be considered the center of the universe. If a man does not meet this purpose while he lives on earth, he will feel empty. Even a Christian who does not see this purpose will feel that his life is meaningless. God has shown us in many ways through His word what this purpose is. God's purpose is to work Himself into man. At the end of Revelation we are told that in the new heaven and new earth, when God's work is completed, He will have worked Himself completely into man. By that time, God will be fully in man, and man will be fully in God. God and man will become one. We may think that we were destined for perdition and hell. After we are saved, we may think that now, as a saved person, we are satisfied as long as we can go to heaven. However, this is not the highest purpose of God, His ultimate purpose. God's highest purpose, His ultimate purpose, is to work Himself into man. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 122, 27)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 26, 29-31



## << WEEK 1 — DAY 2 >>

### Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

2 Tim. 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

In the church the most important thing is the person. The importance of the person far exceeds that of any work. In the world it is just the opposite; there, the work is more important than the person. But for us the person is more important. Time stands between the two eternities; both creation and redemption are within the span of time. During the span of time, God does many works. God's main goal, however, is not the works but to gain persons through the works. God does not work for the sake of working, but for the sake of gaining men through His works. God is not here merely to accomplish a work but to use His work to gain some people. Hence, our views have to be changed. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, p. 189)

### Today's Reading

The service of the elders has to do with the person of the elder. It does not depend on the method but on the person. In the New Testament it is very difficult to find out what is the method or way to serve. Some places seem to speak about the method or the way, but actually the emphasis is still the person himself. The person is the way, and the person is the Lord's work. If God does not gain a person, He will have no work, and He will have no way. A way is a course that a person takes. If God does not gain man, He will have no course to take. Man thinks that the most important thing to do is to find a good way. However, God's work does not involve giving us the ways but is a matter of gaining the persons. If God can gain two or three brothers here, He will have a way. Even if I present

to you the best way to be an elder, it will be useless if the person is wrong. We, the person, should be gained by God. We have to learn to be the proper person more than to learn to do the proper things. It is meaningless for things to be done properly without the person being a proper one. What you are is what you do. You cannot serve God beyond what you are as a person. Hudson Taylor said in his book *Union and Communion* that what we are is more important than what we do. This word left a deep impression on me. We should know how to help the brothers and sisters properly.

When the apostle spoke about the elders, he spoke very little about what they do. Mainly he spoke about the kind of persons they should be (1 Tim. 3:1-5).

If your heart is attracted by the Lord's love, you will be willing to give yourselves to the Lord. This is a very simple and direct word. The degree you can render others help is determined by the degree you have advanced yourself; it is also determined by the amount of learning you have picked up. If only one-fourth of those among us are used by God in this way, in a few years, the church will increase from one or two hundred people to one or two thousand, and the quality of the people gained will surpass the one or two hundred people that we have today. It is not our ground or our doctrines that will bring in God's blessing. The basic question is the person himself.

After a person is saved, all his spiritual experiences consist of allowing God to gain the proper ground within him. They consist of allowing God to live Himself out of him. Let me illustrate this in another way. Suppose there is an empty glass here. This depicts the condition of man before he is saved; he is empty within. After he is saved, he is filled within, in the same way that the glass would be filled with water. Do not say that salvation is to bring us into heaven. Salvation is to put God into us. The Lord washes us with His own blood for the purpose of putting Himself into us. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 59-60, 62, 29)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 4-5, 10

# « WEEK 1 — DAY 3 »

## Morning Nourishment

John 14:23 Jesus answered and said to him, 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.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

God makes us like Him by imparting His life and nature into us. Second Peter 1:4 says that we have become “partakers of the divine nature.” John 1:12-13 says that we were born, regenerated, by God with His life.

We have been born of God and today, having God’s life and nature, we are partially like Him. One day, when He comes, we will be wholly and entirely like Him.

It was wonderful for David to be a man according to God’s heart, but it was not sufficient. God wants those who can say, “I am not just a person according to God’s heart. I am God in life and in nature but not in His Godhead.” On the one hand, the New Testament reveals that the Godhead is unique and that only God, who alone has the Godhead, should be worshipped. On the other hand, the New Testament reveals that we, the believers in Christ, have God’s life and nature and that we are becoming God in life and in nature but will never have His Godhead. (Life-study of 1 & 2 Samuel, p. 167)

## Today’s Reading

[In 2 Samuel 7] David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God’s house and David’s house.

We need to realize that 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. This is what we need, and our burden is to emphasize this one thing.

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. That will be the seed of David and the Son of God—something divine and human satisfying God's need and our need for a mutual abode. The New Jerusalem is the consummation of this mutual abode, and we will all be there.

Second Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Perhaps now we can see that 2 Samuel 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being.

At this point we need to consider once again what God's economy is. God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, "To me, to live is Christ," and "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, pp. 169, 160-161)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 28; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 20, 22, 24

# « WEEK 1 — DAY 4 »

## Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

The Lord's intention is to work Himself into us not only as our life but also as our person. If we were just a box, and the living Lord came into us to be our person, that would be easy. A box has no person. But we are living boxes, and so many of us do have a strong person. Some of us are strong in the mind, others are strong in the emotion, and others are strong in the will. Therefore, the Lord has some difficulty. But we must realize that the Lord will never give up His own person. We must be the ones who give up. The Lord has no intention of having us live as a person. We should simply be the vessel that contains Him. But the problem is that God created some living vessels. This is why in the very beginning of the New Testament, the Lord Jesus said that if we are going to follow Him, we must deny ourselves. This means to deny our person. To follow Jesus means to take Him as your person. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," p. 133)

## Today's Reading

Every man is a soul with a body and a spirit as organs. The soul is the person of every man. However, when a man believes in the Lord and receives Him, the Lord becomes life to him in his spirit. Before believing, man's spirit did not have life; it was merely an organ. However, once the Lord Jesus enters into a man's spirit as life, his spirit is no longer merely an organ but also an inner man.

We must be clear concerning this matter. Formerly, our soul was our person, but today our spirit is our person. Formerly, the spirit was an organ, but now the

soul is an organ. We should not let our soul voice its opinions or take the lead. This is to deny the expression of our soul as our person. However, when we need to remember certain things, we can utilize the faculty of our mind as an organ related to memory. Thus, our soul is no longer our person but merely an organ. Our spirit is our person today. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 488-490)

The outward man includes our body and our soul, with the body as its organ and the soul as its life and person. The inward man includes our regenerated spirit and our renewed soul with the regenerated spirit as its life and person and the renewed soul as its organ. The life of the soul must be denied (Matt. 16:24-25), but the functions of the soul, the mind, will, and emotion, must be renewed and uplifted by being subdued (2 Cor. 10:4-5) to be used by the spirit, which is the person of the inward man. (Life-study of 2 Corinthians, p. 306)

We now have two lives—the human life in our soul and the divine life in our spirit—and two men—the outer man, which is a soulish man, and the inner man, which is a spiritual man. We cannot live by these two lives simultaneously; we can live by only one life at a time. Therefore, we should live not by the human life but by the divine life, not by the outer man but by the inner man.

Long before we were born, our old man had been crucified with Christ (Rom. 6:6; Gal. 2:20). Hence, we should not live by the soulish man, the outer man, but by the spiritual man, the inner man. Second Corinthians 4:16 says, "Though our outer man is decaying, yet our inner man is being renewed day by day." Our outer man is being consumed and worn out by the killing work of death, but our inner man is being nourished with the fresh supply of the resurrection life. We need to live by the inner man, the new man, which has Christ as its life. To live by the inner man is to live by Christ as our person, because Christ is in the inner man as its life. (CWWL, 1970, vol. 2, pp. 495-496)

Further Reading: CWWL, 1970, vol. 2, pp. 337-341, 493-499

# « WEEK 1 — DAY 5 »

## Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Our regenerated human spirit is not only an organ to know God's surpassingly great power but also the inner man with the indwelling Christ as its person. We need to live in our spirit as the inner man by taking Christ as our person. We should be strengthened into our inner man so that Christ may make His home in our heart, and we should take Christ not only as our life and power but also as our person.

We need to take Christ as our person. Our former person, our self, was in our soul, but our new person, Christ, is in our spirit. Therefore, we need to deny our self, our old person, and take Christ as our new person. In order to take Christ as our person, we must put our self aside. (CWWL, 1970, vol. 2, p. 496)

## Today's Reading

In our inner man, our regenerated spirit, we have Christ not only as our life but also our person. In Galatians 2:20 Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." As believers, we have both the "I" (the self), our former person, and Christ, our new person. The "I" is in our soul, but Christ is in our spirit. The "I" is the person of the outer man, the old man, but Christ is the person of the inner man, the new man. There are two persons within us: the "I" and Christ. The "I," our former person, has been crucified (Rom. 6:6), and Christ, our new person, lives in us. It is no longer "I" but Christ.

Many Christians know that Christ is our power and our life, but few realize that He also is our person. Christ is not only the reality of all the divine attributes but also the person of our inner man. As regenerated believers we have Christ

Himself within us as our person. We lack the language, the utterance, to explain this marvelous and profound mystery.

We need to see the difference between life and a person. Whereas life is the means by which we live, a person is a living being with a purpose, aim, choice, and preference. We should not only live by Christ as our life but also take Him as our person. In order to take Christ as our person, we need to deny our own purpose, aim, and preference and take His purpose, aim, and preference.

We need to take Christ as our person in our daily walk. If we intend to go to a department store to purchase certain items, our primary focus should not be whether what we purchase is of the Lord's will but who makes the purchase—the self or Christ....When we are about to purchase a certain item, we should pray, "Lord, You are my person. Would You buy this?..." If we take Christ as our person in the practical matter of shopping, we will be able to declare with assurance, "It is not I who shop but Christ."

Christ, who is our person, is for the church life. We should allow Christ to live in us and make His home in our heart so that we may be filled unto all the fullness of God in order to be the practical manifestation of the church as the Body of Christ (Eph. 1:22-23; 3:19). We should live in the inner man by taking Christ as our person so that we may have a proper, living, and rich church life. If we live a daily life in which we take Christ as our person, we will come together in the meetings not only with Christ but also as the corporate Christ (1 Cor. 12:12). In such meetings we will render real worship to the Father, worshipping Him in our spirit and with Christ as the divine reality (John 4:24). May the Lord open our eyes to see that we need to be strengthened into our inner man so that Christ may make His home in our heart. If Christ takes full possession of our being, we will enjoy Him as everything in the church and will bring forth the practicality of the church as the new man, where Christ is all and in all (Col. 3:10-11). (CWWL, 1970, vol. 2, pp. 502-503, 498-499)

Further Reading: CWWL, 1970, vol. 2, pp. 501-516; The Way to Build Up the Church (booklet)



# << WEEK 1 — DAY 6 >>

## Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

When Christ is in our spirit, He is our life, but when Christ spreads into our heart, He becomes our person. We need to take Christ not only as life in our spirit but also as the person in our heart.

If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ (Gal. 2:20). In a practical way our heart needs to become Christ's home. He must be able to live in us and to settle down in us. He, not the self, must be the One who occupies our heart. The crucial question is who is living in our heart and who is the person taking up residence in our heart. As long as we are still the person living in our heart, our heart is the home of the self, not the home of Christ. For this reason, we need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. (The Conclusion of the New Testament, p. 3390)

## Today's Reading

Everything we do should be done not by the self but by Christ. His tastes and preferences need to become ours. Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ. (The Conclusion of the New Testament, pp. 3390-3391)

If we want to live the church life but do not take Christ as our person, we can never be blended together with others, because we are all different according to our nature. Each of us has our own tastes and preferences. We may experience

the resurrection power of Christ when we are by ourselves, but when we come to the meeting hall, our tastes and preferences can easily rise up within us. We may experience the resurrection power before coming to the meeting hall, but when we are asked to clean chairs in a specific way, we can easily be bothered....It is not possible to have the church life when our old man is allowed to be our person. Those who want to have the church life must deny their soul-life, their self, their old man. We should all cover our heads and take Christ as our person. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 492-493)

Christ, a living person, is the content and reality of the church life. Unless we live by Christ as our person, we will remain natural persons, those who live according to their natural constitution, racial culture, national character, or religious background. However, if we take Christ as our person, He will make His home in our heart, spread within us, and take over our entire inner being. As a result, we will be constituted with Christ and thereby live in the church life in a practical way. (CWWL, 1970, vol. 2, p. 504)

The church today is the new man, and the person of this new man is Christ Himself. We all must take Him as our person. In His person we will have the church life.

We should not only know the church as the Body, but we should also take a further step and see the church as the new man and the Lord as the person of the new man. When we reach this point, we will be rooted and grounded in the Lord's love and able to apprehend with all the saints the breadth, the length, the height, and the depth of Christ (Eph. 3:17-18). At this time we will also know the sweetness of His love, which surpasses all knowledge, and be filled unto the fullness of God (v. 19). Thus, we put off the old man and put on the new man daily (4:22-24). This new man is the church life. (CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," pp. 530-531)

Further Reading: CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," chs. 4, 7, 10

# WEEK 1 — HYMN

## God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325

The musical score is written in 2/4 time with a key signature of two flats (B-flat and E-flat). It consists of four staves of music. The lyrics are written below the notes. Chord symbols are placed above the notes: Eb, Bb7, Cm, Fm/Ab, Fm, Bb7, Eb, Eb, Bb, Cm, Fm, Fm/Ab, Eb, Eb7, Ab, Eb, Ab, Fm, Eb/G, Ab, Bb7, Eb, Bb7, Cm, Fm/Ab, Fm, Bb7, Eb.

1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past,  
9 Spread - ing to e - ter - nal fu - ture; 'Twith these ends all time is cast.  
17 For with time there is the pro - cess, Time for His ac - com - plish - ment;  
25 And in time we're mere - ly trav - elers— For e - ter - ni - ty we're meant.

2. God would have a group of people  
Built together in His plan,  
Blended, knit, coordinated  
As His vessel—one new man.  
God would come into this vessel  
With His nature, life and ways,  
Mingling Spirit with our spirits  
For His joy and to His praise.
3. God has worked in three directions  
For His plan so marvelous:  
As the Father, Son, and Spirit  
To dispense Himself to us!  
All creation gives the setting—  
Heav'n and earth are for this plan;  
'Tis for this God made a body,  
Soul and spirit—three-part man.
4. As the center, as the kernel,  
Of God's plan our spirit is;  
Calling on the name of Jesus  
Makes our spirit one with His.  
From the center to circumference  
God would saturate each part;  
Feeling, mind, and will renewing,  
Making home in all our heart.
5. Thus in life we're built together,  
Then in love we're knit as one;  
God is now His plan fulfilling,  
Finishing what He's begun.  
Lord, increase Thyself within us  
That we might be built by Thee  
Into that great corporate vessel  
Filled with God exclusively.
6. As the product, the fulfillment,  
Will the church in glory stand,  
Consummation of the purpose  
In eternal ages planned.  
God will have His corporate vessel,  
All His glory to contain;  
Lord, we're wholly for Thy purpose  
All Thy goal in us attain.

