

## Week Seven

### Being Perfect as the Heavenly Father Is Perfect by Being Perfected in His Love

Hymns: 13

Scripture Reading: Matt. 5:48; 1 John 2:5; 4:12, 16-18

#### § Day 1

- I. **At the end of Matthew 5, to conclude an exceedingly high section of the constitution of the kingdom of the heavens (vv. 17-48), the Lord Jesus said, “You therefore shall be perfect as your heavenly Father is perfect” (v. 48):**
  - A. **The kingdom people, the audience for the Lord's decree of the constitution of the kingdom of the heavens, are the regenerated believers of the New Testament, as the title sons of your Father in verse 45 indicates:**
    1. They are the Father's children, having the Father's divine life and divine nature.
    2. Hence, they can be perfect as their heavenly Father is.
  - B. **The demand of the new law of the kingdom is much higher than the requirement of the law of the old dispensation (v. 22, footnote 2); this higher demand can be met only by the Father's divine life, not by the natural life:**
    1. The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet that demand.
    2. The demand of the new law of the kingdom is actually the expression of the new life, the divine life, which is within the regenerated kingdom people; this demand opens up the inner being of the regenerated people, showing them that they are able to attain to such a high level and to have such a high living.
    3. We become God's regenerated children by the coming of the Spirit of God

into our spirit to regenerate us (Rom. 8:16; John 3:6) and to make our spirit the dwelling place of God (Eph. 2:22); if we walk according to our regenerated human spirit indwelt by and mingled with the divine Spirit (1 Cor. 6:17), we are living by God's life to fulfill the righteous requirement of the law (Rom. 8:4).

## § Day 2

**C. For the kingdom people to be perfect as their heavenly Father is perfect means that they are perfect in His love (Matt. 5:44-45); love is the nature of God's essence (1 John 4:8, 16):**

1. Through the precious and exceedingly great promises given by God, we, the believers in Christ, have become partakers of His divine nature (2 Pet. 1:4) in an organic union with Him (John 3:15; Gal. 3:27; Matt. 28:19).
2. To partake of the divine nature is to enjoy what God is.
3. The virtue of this divine nature carries us into God's glory (2 Pet. 1:3), into the full expression of the Triune God; we receive the divine life by believing, and we continually enjoy the divine nature, which is the substance of the divine life; the more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.
4. Our enjoyment of the divine nature is both for the present and for eternity—Rev. 22:1-2.

## § Day 3

**D. To be perfect is to have God added to us, as seen in God's word to Abraham in Genesis 17:1—"I am the All-sufficient God; / Walk before Me, and be perfect":**

1. The divine title All-sufficient God (El Shaddai in Hebrew) reveals God as the source of grace to supply His called ones with the riches of His divine being for the fulfillment of His purpose; the Lord's grace being sufficient for us is the Lord's power being perfected in our weakness (2 Cor. 12:9; Phil. 4:13; John 15:5b).
2. To walk before God is to walk in His presence, constantly enjoying Him and His all-sufficient supply.
3. To be perfect is to have God added to us as the element and factor of

perfection; practically, it means that we do not rely on the strength of the flesh but trust in God as the all-sufficient Mighty One for our life and our work.

**E. Before God gave Moses the law, He spent time to infuse Moses with Himself—Exo. 24:16-18:**

1. God's intention is to infuse us with Himself so that He will have a way to do everything in us and for us to fulfill the commandments He gives to us.
2. The emphasis in the Bible is that we need God to come into us and do everything in us and for us—Phil. 2:12-13.
3. The requirements of the law in the Old Testament were given to prove that man is not able, and the requirements of the commandments in the New Testament were given to prove that God is able; outside of us He gives us many commandments, but inside of us He is keeping all these commandments for us—Heb. 13:21.

## § Day 4

**II. We need to be perfect as our heavenly Father is perfect by being perfected in His love—1 John 2:5; 4:12, 17-18:**

**A. “Whoever keeps His word, truly in this one the love of God has been perfected”—2:5:**

1. Here the love of God denotes our love toward God, which is generated by His love within us.
2. God's love is His inward essence, and the Lord's word supplies us with the divine essence, with which we love God and love the brothers; hence, when we keep the divine word, the divine love is perfected through the divine life, which is God Himself and by which we live.

**B. “If we love one another, God abides in us, and His love is perfected in us”—4:12:**

1. Here His love denotes God's love within us that becomes our love toward one another, and it is with this love that we love one another.
2. In God Himself the love of God itself is perfect and complete; however, in us it needs to be perfected and completed in its manifestation:
  - a. God's love was manifested to us in God's sending of His Son to be both a propitiatory sacrifice and life to us—vv. 9-10.

- b. This love is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it.
  - c. Thus, in our living in God's love, others can behold God manifested in His essence, which is love.
- C. “In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world. There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love”—vv. 17-18:**
1. Here perfect love is the love that has been perfected in us by our loving others with the love of God; such love casts out fear and has no fear of being punished by the Lord at His coming back—Luke 12:46-47.
  2. Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is.
  3. First John 4:12 and 17 speak of God's love needing to be perfected in us, and verse 18 speaks of our needing to be perfected in love:
    - a. This indicates that we and the divine love are mingled; when love is perfected in us, we are perfected in love; we become love, and love becomes us.
    - b. Through God's dispensing of Himself into us, we become love in the sense of being constituted with God as love.

## § Day 5

- III. The genuine Christian perfection taught in the New Testament is according to God's New Testament economy that God wanted to become a man that many men may become the God-men for the producing of the Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as God's ultimate goal (Eph. 3:8-10; 1:9-10):**
- A. Such a Christian perfection is the issue of the dispensing of the processed and consummated Triune God into the believers—the God-men:**
1. This dispensing is by God the Father as the source, the origin—Matt. 5:48; Rev. 21:18b and footnote 3, 21b.

2. This dispensing is with God the Son as the element—2 Cor. 13:3, 5, 9, 11; Rev. 21:21a and footnote 1, first paragraph.
  3. This dispensing is through God the Spirit as the fellowship—2 Cor. 13:9, 11, 14; Rev. 21:18, 21 and footnote 1, second paragraph.
- B. Second Corinthians 13 was written to encourage the believers to be perfected by the experience of Christ as life and the enjoyment of the processed and consummated Triune God in the Father's love, with Christ's grace as the expression of the Father's love, and through the Spirit's fellowship that dispenses the Father's love in Christ's grace into the believers—vv. 5, 9, 11, 14.**
- C. This kind of Christian perfection is for the building up of the Body of Christ, and the perfecting ones are the gifted persons, such as the apostles, the prophets, the evangelists, and the shepherds and teachers—Eph. 4:11-12.**

## § Day 6

- D. In 2 Peter we see that the divine love, agape, is the ultimate development of the divine nature (1:7), and holiness is the manner of life that partakes of the divine nature (3:11):**
1. We believers have received the divine life with the divine nature (1:4), which is God Himself for us to enjoy; when we enjoy this divine nature to the uttermost, love will be the consummation; then we become a being of love.
  2. The divine love sanctifies us, separates and saturates us, to make us a people who are fully holy, utterly golden; we become pieces of “gold” put together to be a golden lampstand (Rev. 1:12), bearing the testimony of the “golden” Jesus, and consummating in the New Jerusalem, a city of pure gold (21:18), for the accomplishment of God's economy.
  3. Our teaching and shepherding of the saints in the church life should be according to God's economy for the working out of the New Jerusalem.

## DAY 1

### Morning Nourishment

**Matt. 5:44-45 But I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens...**

**48 You therefore shall be perfect as your heavenly Father is perfect.**

[The Lord's word in Matthew 5:48] concludes [the] section of the constitution [vv. 17-48], a section which is exceedingly high. After reading all these requirements, we all would say that we cannot possibly fulfill them. Then we come to verse 48, which tells us that we must be perfect as our heavenly Father is perfect. This verse is an indicator that we have the Father's life and nature within us. We have been born of Him and we are His children. Because we are His children possessing His life and nature, there is no need for us to imitate Him or copy Him. As long as we grow in His life, we shall be the same as He is. Thus, all the requirements of the law of the kingdom of the heavens reveal how much this divine life and nature can do for us. Our only need is to be exposed so that we may give up all hope in ourselves...Then we shall renounce our natural life, turn to the life of our Father, and stay with the divine nature. Spontaneously, this life will grow in us and fulfill the requirements of this highest law. Our need today is to turn to our spirit and walk in our spirit. Whenever we do this, we live by our Father's life and nature; then spontaneously we fulfill the righteous requirements of the law. (Life-study of Matthew, p. 251)

### Today's Reading

I have the life of my heavenly Father within me!...I am now living by this life in my spirit and walking according to the spirit. By this life in my spirit I spontaneously fulfill the highest requirements of the law of the kingdom of the heavens. This is not my boast; it is my humble testimony to

give glory to the Lord. This does not mean that I am able to do anything. It means that He is able, for He is in me as my life. He is able to do the same in you and for you. In order for this to be your experience, you need to have a vision of the hopelessness of your natural life. After your natural life has been thoroughly dug out and exposed, you will realize that it is a hopeless case, that you should have no trust in it, and that you must turn to the Father's divine life and nature within you...You can easily turn to the Father's life because at this very moment it is in your spirit. Simply walk according to your spirit, and all the righteous requirements of the law will be fulfilled in you.

We are not only God's creatures; we are also His regenerated children, possessing His life and nature. Thus, we are not God's creatures trying to copy and imitate Him; we are the Father's children living the Father's life. How did we become the children of God? It was by the coming of the Spirit of God into our spirit to regenerate us and to make our spirit the very habitation of God Himself (Eph. 2:22, Gk.). Here, in our spirit, we have become God's children having God's life and nature. If we walk according to this regenerated spirit, we are the children of God living by God's life. When we live and walk in the spirit, spontaneously we shall be perfect as our heavenly Father is perfect.

Consider a brother who has four children...These children are not four monkeys trying to imitate a human being. No, they are children of their father who are growing into the image of their father. The more they grow, the more they live their father's life. Likewise, we are not monkeys—we are children of God. Although some of us may be rather babyish or childish, we are growing nonetheless. These young ones may be naughty, but they are growing. Wait for a certain number of years, and you will see that all these naughty little ones will be perfect as their heavenly Father is perfect... Eventually they will grow. We are not trying to imitate God. Rather we are the Father's children growing in the Father's life. This is the reason the Lord Jesus said that we should be perfect as our heavenly Father is perfect. (Life-study of Matthew, pp. 251-254)

Further Reading: Life-study of Matthew, msg. 20; CWWL, 1932-1949, vol. 1, pp. 535-540

## DAY 2

### Morning Nourishment

**2 Pet. 1:3-4 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue, through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...**

Through the precious and exceedingly great promises given by God, we, the believers in Christ, who is our God and Savior, have become partakers of His divine nature in an organic union with Him. We have entered into this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue of this divine nature carries us into God's glory, into the full expression of the Triune God.

We receive the divine life simply by believing, and the divine nature is the substance of the divine life. Although we received the divine life at the time we believed, the divine nature must be continually enjoyed by us. This enjoyment requires the grace of God. The more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.

To partake of the divine nature is to enjoy what God is. In order that we may enjoy all that He is, God will do many things for us according to His precious and exceedingly great promises. This will enable us to enjoy His nature, what He is. One of His precious and exceedingly great promises is that His grace is sufficient for us (2 Cor. 12:9). God's sufficient grace will work within us day by day so that we may enjoy His nature. (The Conclusion of the New Testament, pp. 63-64)

### Today's Reading

Whatever God is, is in His nature. Therefore, when we partake of the divine nature, we partake of the divine riches. Having received the divine

life at the time of our regeneration, we must go on to enjoy what God is in His nature.

This enjoyment is both for the present and for eternity. For eternity we shall continue to partake of the divine nature. This is illustrated by the tree of life and the river of water of life [Rev. 22:1-2]. Out from the throne of God and the Lamb the river of life flows. This signifies God flowing out to be the enjoyment of His redeemed. That flowing river will saturate the entire city of New Jerusalem, and the tree of life that grows in and along the river will supply the redeemed with God as their life supply.

What is God's nature? According to the New Testament, God is Spirit (John 4:24), love (1 John 4:8, 16), and light (1:5)... These [words] denote and describe the nature of God. God's nature includes Spirit as the nature of God's person, love as the nature of God's essence, and light as the nature of God's expression. Since God is dispensing Himself in His nature into us, the more we are under God's dispensing, the more we have of His Spirit, love, and light.

We need to experience God's dispensing in our marriage life. Married brothers and sisters, how do you react when your husband or wife gives you a difficult time? If you react in a negative way, this indicates that you are not under God's dispensing. If you are under His dispensing and are receiving the Spirit into you more and more, you will not react in your flesh or in your emotion. Instead, you will react with the Spirit.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love. This means that we not only have love but that we are love. When the New Testament says that God is love, this does not mean that God merely has love but that He is love. Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love. Only one kind of love is genuine, and that is the love that comes out of God's dispensing. When we are under God's dispensing, we react with genuine love, which is God Himself. (The Conclusion of the New Testament, pp. 64, 67, 69-70)

Further Reading: The Conclusion of the New Testament, msg. 7

## DAY 3

### Morning Nourishment

**Gen. 17:1 ...When Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect.**

**2 Cor. 12:9 ...My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.**

We need to learn the meaning of the title of God in Genesis 17:1, the All-sufficient God. In Hebrew this title is El Shaddai. El means “the Strong One, the Mighty One,” and Shaddai, implying the meaning of breast, udder, means “all-sufficient”... An udder produces milk, and milk is the all-sufficient supply, having water, minerals, and many vitamins in it and containing all that we need for our daily living. So El Shaddai means the “all-sufficient Mighty One.”

When Abraham did things by his natural self, he forgot the source of his supply. In other words, he forgot God as his all-sufficient source of supply. Therefore, God came to Abraham and seemed to say, “...Come to this udder. The source of your supply is not your natural self, but I, the Mighty One with an udder. I am the all-sufficient One who can supply everything you need for your living and everything you need for the fulfillment of My eternal purpose. I am the source. You are not the source. You should not live on your own or by yourself. You have to live by Me as the source of your supply.” (Life-study of Genesis, p. 630)

### Today's Reading

In Genesis 17:1 God told Abraham to walk before Him... Walking before the Lord means that we constantly enjoy Him and the supply of His udder...To walk before God does not mean that we walk before Him fearfully as before the Holy One. No, the Mighty One with the all-sufficient

udder supplies all of our daily need. As we are enjoying His supply, we are walking in His presence.

God also told Abraham to be perfect... For Abraham to be imperfect... meant that he was short of God. None of us can be perfected without God...Without Him we are always lacking something. Regardless of how perfect we may be in ourselves, we are still short of God and need to be perfected by and with God. If your home life is without God, your home life is not perfect. If God is not in your married life, your married life is imperfect. There is no perfection without God. Suppose your hand had only four fingers. Although it might be a good hand, since it did not have the thumb, it would not be perfect...To be perfect means that we need God to be added to us. To walk before God means to enjoy Him, and to be perfected means to have God added to us.

Since [God] is the all-sufficient Mighty One, there is no reason or excuse for us to be imperfect. Whatever we lack, God is. Do you lack strength? God is strength. Do you need energy? God is energy. God is whatever we need...There is no reason for us to be poor; we have a large deposit in the heavenly bank.

Practically speaking, to be perfect means that we do not rely upon the strength of the flesh but trust in the all-sufficient Mighty One for our life and work. We should not rely upon the exercise of our natural self or upon the energy of our flesh. We must always trust in God's all-sufficiency for everything...Why do we lose our temper at certain times? Because at those times we do not trust in God. The losing of our temper should force us to learn one lesson—never to stay away from God but to trust in Him every moment... If you forget your temper and trust in God every moment, your temper will be overcome. Every imperfection is due to one thing: that we keep ourselves away from the all-sufficient Mighty One. When we keep ourselves away from Him, we are like an electrical appliance that will not work because it is cut off from the supply of electricity. We all must learn to keep ourselves constantly in God. This is the way to be perfect. (Life-study of Genesis, pp. 631-633)

Further Reading: Life-study of Genesis, msg. 47; Life-study of Exodus, msg. 63

## DAY 4

### Morning Nourishment

**1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected...**

**4:12 ...If we love one another, God abides in us, and His love is perfected in us.**

**17 In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.**

[In 1 John 2:5] the Greek word for love is agape. This word denotes the love which is higher and nobler than phileo... Only this word with its verb forms is used in this Epistle for love. The love of God here denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord's word, God's love has been perfected in us. It is altogether a matter of the divine life, which is God Himself. God's love is His inward essence, and the Lord's word supplies us with this divine essence with which we love the brothers. Hence, when we keep the divine word, the divine love is perfected through the divine life by which we live. (Life-study of 1 John, pp. 131-132)

### Today's Reading

[First John 4:12] speaks of God's love being perfected in us. The love of God is perfected already in God Himself, but now this love needs to be perfected in us. This requires that the love of God become our experience...When this love becomes our experience and enjoyment, it will be perfected in us. The love that is already perfected in God needs to be perfected in us through our enjoyment of this love. The Greek word translated "perfected" in 4:12 is teleioo, which means "to complete, to

accomplish, to finish.” The love of God is perfect and complete in Him. However, in us it needs to be perfected and completed in its manifestation. It has been manifested to us in God’s sending His Son to be both a propitiation and life to us (4:9-10). Yet, if we do not love one another with this love as it was manifested to us, that is, if we do not express it by loving one another with it as God did to us, it is not perfectly and completely manifested. The love of God is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it. Our living in the love of God toward one another is its perfection and completion in its manifestation in us. Thus, others can behold God manifested in His love-essence in our living in His love.

In 4:17 John indicates that “even as He is, so also are we in this world.”...[Christ] lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is now. In verse 18 John goes on to say, “There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.” A literal translation of the first part of this verse would be, “Fear is not in the love.” “Fear” does not refer to the fear of offending God and being judged by Him (1 Pet. 1:17; Heb. 12:28), but to the fear that we have offended God and will be judged by Him. “Love” refers to the perfected love mentioned in the preceding verse, the love of God with which we love others. Perfect love is the love that has been perfected in us by our loving others with the love of God. Such love casts out fear and causes us to have no fear of being punished by the Lord at His coming back (Luke 12:46-47).

In 1 John 4:18 John tells us that he who fears has not been perfected in love. This means that the one who fears has not lived in the love of God so that it could be perfectly manifested in him. First, John says in 4:12 and 17 that God’s love needs to be perfected in us. Then in 4:18 he speaks of being perfected in love. This indicates that we and the divine love are mingled. When love is perfected in us, we are perfected in love, for we become the love, and the love becomes us. (Life-study of 1 John, pp. 304, 311-312)

Further Reading: Life-study of 1 John, msgs. 15, 34-35

## DAY 5

### Morning Nourishment

**2 Cor. 13:11 Finally, brothers, rejoice, be perfected, be comforted, think the same thing, be at peace; and the God of love and peace will be with you.**

**14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.**

We need to see the revelation of the New Jerusalem. The New Jerusalem is the genuine, real Christian perfection. The New Jerusalem will be the ultimate consummation of the Body of Christ, so the genuine Christian perfection is also the Body of Christ, which is the aggregate of all the God-men living the life of the God-man. (CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," p. 415)

### Today's Reading

The genuine Christian perfection taught in the New Testament is according to God's New Testament economy that God wanted to become a man that many men may become the God-men for the producing of the Body of Christ to consummate the New Jerusalem as God's ultimate goal.

Such a Christian perfection is the issue of the dispensing of the processed and consummated Triune God into the believers, the God-men, by God the Father as the source, the origin (Matt. 5:48). The Father in His nature is the golden base of the New Jerusalem as its source, its origin. The genuine Christian perfection is also with God the Son as the element (2 Cor. 13:3, 5, 9, 11). This is typified by the pearl gates of the New Jerusalem. The dispensing fellowship of God the Spirit (vv. 9, 11, 14) is to secrete the divine life-juice around us by six steps: regeneration, sanctification, renewing, transformation, conformation, and glorification. By these six steps the Spirit, as the third of the Divine Trinity, will finish His transforming work to

make us completed pearls.

Second Corinthians 13 was written to encourage the believers to be perfected by the experience of Christ as life and the enjoyment of the processed and consummated Triune God in the Father's love, with Christ's grace as the expression of the Father's love, and through the Spirit's fellowship that dispenses the Father's love in Christ's grace into the believers... In 2 Corinthians 13 Paul teaches his kind of Christian perfection by Christ in us. The grace of Christ, God the Son, and the love of God the Father, and the fellowship of the Spirit as the third of the Trinity are with us all the time secreting the Triune God in His life element around us to perfect us.

The genuine Christian perfection is for the building up of the Body of Christ (Eph. 4:12). The perfecting ones of this kind of Christian perfection are the gifted persons, such as the apostles, the prophets, the evangelists, and the shepherds and teachers (vv. 11-12).

The apostles define the truths for the establishing of the church...The prophets prophesy for the building up of the church (1 Cor. 14:3-5). Proper prophets prophesy the divine word, not mainly to predict but mainly to speak forth the Lord. This is what Isaiah did when he spoke concerning a virgin bringing forth a child whose name is Mighty God and Eternal Father (Isa. 9:6)...The evangelists preach the gospel to make sinners the members of Christ for His Body. They preach the gospel not for soul winning but for Christ's member winning. They win sinners to make them the members of Christ for His Body, not to gain souls for them to go to heaven...The shepherds feed the young believers that they may grow up for the building of the Body of Christ (John 21:15-17; Eph. 4:15-16)...The teachers teach the believers for their edification to establish the churches (cf. 1 Tim. 3:2; 5:17). (CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," pp. 415-418)

Further Reading: CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," ch. 7; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

## DAY 6

### Morning Nourishment

**2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.**

**3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness?**

**Rev. 21:18 ...The city was pure gold...**

When we enjoy the divine nature, we mainly enjoy God as Spirit, love, and light because these are the three main constituents of the divine nature. Spirit is the nature of God's person, love is the nature of God's essence, and light is the nature of God's expression. To partake of the divine nature is to partake of the divine Spirit, the divine love, and the divine light. When we touch the Spirit, this issues in the person of God. When we touch God as the super, nobler, and higher love, the issue is that we are made distinct and different... Human society has been "darkened" by sin. In this respect, everyone in the human race is basically the same...When someone gets saved, however, and they contact the Lord daily, remaining in the fellowship and cooperating with the inward divine operation, they are filled with God as love. This inward love makes them different. They become distinct in their school, in their homes, and among their relatives, colleagues, and classmates. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 407)

### Today's Reading

The real meaning of the word holiness is separation and distinction...Gold typifies God in His divine nature. God is distinct, which means that God is holy. The opposite of the word holy is common. Gold signifies the "golden God" or the holy God, the very God of separation. Our God is separated and is a God of separation. To be holy is to be set aside, to be separated, to be made distinct, just as God is.

If you remain in the divine fellowship to enjoy not only what God gives or what God does for you but also what God is as love in His essence and as light in His expression, you will be bathed in the love of God. You will become not only a man of love, but you will become love itself. This love makes you distinct... If you would remain in fellowship with the Lord for a length of time, both your wife and your children will have the realization that you are different after this fellowship. The issue of remaining in the fellowship is that you become someone who is not common but holy. In your office all your colleagues realize that you are different. In your school the teachers realize that you are different. Among your relatives you are a different person, and they realize it. You are holy, which means that you are different from all the others. You are different, separated, and uncommon. God is distinct and separate from all the material things in the universe, and the New Jerusalem is a golden mountain, a distinct entity in the entire universe. Also, every local church as a golden lampstand is distinct and different.

In Peter's second Epistle we also see love in holiness. Love is the ultimate development of the divine nature (1:7). Holiness is the manner of the life partaking of the divine nature (3:11). Love issues in holiness. When you partake of the divine nature to the uttermost, you will be filled with God as love. This issues in a manner of life, and this manner of life is a separated and distinct life, making you no more common but holy. Holiness is the manner of this life that enjoys the divine nature to the uttermost. When we enjoy God as love, we even become love, and this issues in holiness. Holiness is the manner...The divine love sanctifies us, separates us, and makes us different. We are a people who are so holy, so golden. We are no longer pieces of clay but pieces of gold, and when we come together, all the pieces put together become a golden lampstand, bearing a testimony of the "golden" Jesus. This is the central theme, the central thought, of Peter's writing. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 408-409)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 32; CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," ch. 3

<< **WEEK 7 — HYMN** >>**Hymns, #13 Thou art love and Thou art light, Lord**

Worship of the Father—As Love and Light

- 1 Thou art love-and Thou art light, Lord,  
In the Son as life Thou art;  
Love expressing, light illum'ning,  
Thou dost life to us impart.

*Chorus*

- Thou art love! Thou art light!  
In the Son as life Thou art;  
Love expressing, light illum'ning  
Thou dost life to us impart.
- 2 Love bespeaks Thy very being,  
What Thou dost is shown by light;  
Love is inward, light is outward,  
Love accompanies the light.
- 3 Love by grace is manifested,  
And the light by truth is shown;  
By Thy love we may enjoy Thee;  
By Thy light Thou, Lord, art known.
- 4 Thru Thy love, which led to Calvary,  
We receive the life of God;  
Light our understanding opens,  
That we may apply the blood.
- 5 Thru Thy love, as life Thou enter'st  
Fellowship with Thee to give;  
Thru Thy light we take Thy cleansing  
And in fellowship may live.
- 6 By the light and blood which cleanses,  
The anointing we shall know;  
Then the life of love Thine essence,  
More and more in us will flow.
- 7 By Thy love we are Thy children,  
Abba Father calling Thee;  
Light disperses all our darkness,

Till, like Him, Thy Son, we see.

8 O what grace! O what truth!

Love is seen and light is shown!

We would praise Thee never ceasing,

Thou by love and light art known!