

**The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ to Consummate the New Jerusalem**

Monday 10/23

Related Verses

John 1:14

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

John 12:24

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

1 Tim. 1:3-6

3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

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

5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

6 From which things some, having misaimed, have turned aside to vain talking,

Eph. 1:9-10

9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9-10

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Related Reading

Let us suppose that a certain box, which is quite attractive, contains a large diamond. A child may be interested in the box but not in the diamond...Today, many Christians care for the Bible as the "box," but they have not seen and do not appreciate the "diamond," which is the content of this box, and they may even condemn those who have a proper appreciation of the "diamond" in the "box." The "diamond" in the "box" of the Bible is the revelation

that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead.

If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book. (*Life-study of 1 & 2 Samuel*, p. 204)

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (*CWWL, 1994-1997*, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," p. 55)

When God created man, He created him as a vessel. However, he was but an empty vessel. God's purpose is to fill up this vessel with Himself. However, before God filled man up, man became defiled and corrupted. Hence, God came to redeem man and cleanse him. But this is only the means; it is not God's goal. God's ultimate desire is to enter into the created man to be his life so that he would gain Him and be joined and mingled with Him to live God's living. For this purpose He first came to be a man, to "man-ize" Himself. Then He enables us to partake of His life, thus to "God-ize" us. In this way He and we become one and share one living.

The ultimate purpose of God is to work Himself into us in order that He may be our life and everything to us so that one day we can become Him. But this does not mean that we can become part of the Godhead and be the same as the unique God. We have to know that although we are born of God and have God's life to become God's children, His house, and His household, we do not have a share in His sovereignty or His person and cannot be worshipped as God.

We the believers are begotten of God [John 1:12-13]. What is begotten of man is man, and what is begotten of God must be God. We are born of God; hence, in this sense we are God. Nevertheless, we must know that we do not

share God's person and cannot be worshipped by others. Only God Himself has the person of God and can be worshipped by man.

My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, "God" so that He is "man-ized" and we are "God-ized." In the end He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men...He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out. (*CWWL, 1990*, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 390-391)

Further Reading: *Life-study of 1 & 2 Samuel*, msgs. 3, 25, 30-31; *CWWL, 1994-1997*, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-3

Tuesday 10/24

Related Verses

Gal. 5:25

25 If we live by the Spirit, let us also walk by the Spirit.

Acts 16:7

7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

John 1:14, 29

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

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

John 3:14

14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

Acts 2:36

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.

Acts 5:31

31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

**The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ to Consummate the New Jerusalem**

Acts 13:33

33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

1 Pet. 1:3

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

Heb. 4:14

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

Related Reading

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14)...He moved as the God-man.

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (*Life-study of Job*, p. 129)

In the four Gospels Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons (Acts 2:41). A large group of people began to move in the divine move. In the four Gospels God moved in man's move, but in Acts man moved in God's move. God and man moved together. The chief priests, the elders, the scribes, and the Roman officials did not understand what had happened to Peter and John, because they knew them only as Galilean fishermen (4:13). Nevertheless, they had to admit that what these men did was divine (v. 16). When they moved, God moved.

We Christians are a mystery because we move in God's move, and God moves in our move...The worldly people

know only the human part of us—they do not realize that we also have a divine part. This divine part, which is involved in our move in God's move and God's move in our move, is the consummated Spirit as the consummation of the processed and consummated Triune God.

We are not merely one *with* the Spirit, but we *and* the Spirit are one. This is illustrated by the move of the apostle Paul and his co-workers in Acts 16. They were forbidden by the Holy Spirit to turn to the left into Asia (v. 6), and they were not allowed by the Spirit of Jesus to turn to the right into Bithynia (v. 7). This indicated a straight forward direction for their move. Paul then received a vision of a Macedonian man, and after considering the vision, Paul and his co-workers concluded that God had called them to announce the gospel to the Macedonians (v. 10). This is a wonderful picture of man moving in God's move, of man and God moving together.

We should not take any action apart from the all-inclusive Spirit. We should not face any situation or meet any need apart from the Spirit...We need to practice this in our married life. If you desire to say something to your spouse, you should wait for a period of time, until you have the assurance that your speaking is the move of the Spirit.

As Christians, we are not the only ones moving. On the contrary, we are moving in another One's moving, and another One is moving in our moving. This kind of life is a constituent of the church. This kind of life keeps the Body of Christ in a living condition. However, not to move in the Spirit's move and not to have the Spirit in our move will bring death into the church.

Revelation 22:17...says, "The Spirit and the bride say..." The two speak together. This indicates that we should not merely speak with the Spirit; we *and* the Spirit should speak together. If this is the case, our speaking will be living and full of impact. The way we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move. (*Life-study of Job*, pp. 129-131)

Further Reading: *Life-study of Job*, msgs. 22, 24; *CWWL*, 1991-1992, vol. 2, "The Christian Life," ch. 12; *CWWL*, 1993, vol. 1, "The Move of God in Man," ch. 2

Wednesday 10/25

Related Verses**Eph. 1:4-5**

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

1 Pet. 1:13-18

13 Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

14 As children of obedience, do not be fashioned according to the former lusts in your ignorance;

15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

16 Because it is written, "You shall be holy because I am holy."

17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

Heb. 2:10-11

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

11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Related Reading

We need to put these two phrases together—to *be holy* [and] *unto sonship* [Eph. 1:4-5]. This shows...that sanctification is for sonship. The Greek preposition for the word *unto*...means "resulting in." To be holy results in the sonship. God's sonship comes to us through the Holy Spirit's sanctification...Divine sanctification is not for sinless perfection, nor is it merely for a change of our position. It is for the sonship and results in the sonship. We call it the divine sanctification because it is a matter of the Spirit Himself. It is a matter of the Triune God. (*CWWL*, 1993, vol. 2, "The Issue of the Dispensing of the Processed

**The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ to Consummate the New Jerusalem**

Trinity and the Transmitting of the Transcending Christ,” p. 488)

Without dispensing His holy element into our being, how could God make us holy? Especially for God's sonship, there is the need for God to dispense His life and nature into our being.

The Father's dispensing in His choosing and predestinating of the believers issues in His sonship through His sanctifying of His chosen people, making them holy as He is in His life and in His nature, to make them like God in the divine life and nature but without His unique Godhead. This is the divine sanctification unto (for) the divine sonship. This is the center of the divine economy and the central thought of the revelation in the New Testament. Such a divine sanctification is carried out by the sanctifying Spirit (Rom. 15:16). The divine sonship is accomplished by the regenerating Spirit, who is the Spirit of the Son of God (Gal. 4:6).

Both sanctification and the sonship are always carried out by the Spirit. This is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit. Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow.

In order to grow, we must deal with the Spirit. We must get ourselves right with the Spirit. We must have our entire being in the Spirit and walk, behave, and act according to the Spirit all day long...Many times the parents are too free and unrestricted in what they say to their children...We should not say anything according to our taste. Instead, we have to be regulated, corrected, and adjusted by saying everything and doing everything according to the Spirit. It is the Spirit who sanctifies us unto sonship.

It is the Spirit who begets us that we may be born of God (John 3:6). God chose us to be sanctified unto sonship. To be sanctified unto sonship is altogether a matter by the Spirit, in the Spirit, and with the Spirit. I am concerned

when I see a number of dear saints who have been in the recovery for many years with no growth. Although they may meet, read the Bible, and listen to the messages, they do not care for the Spirit. Instead of taking care of the Spirit when they speak, they freely gossip and criticize others. Although they say that they love the Lord, love the recovery, and love the church life, they do not care a bit for the Spirit. This is wrong. We have to take care of the Spirit. Today this Spirit, who is wrapped up with sanctification and with God's sonship, is in our spirit (Rom. 8:16; 1 Cor. 6:17). If we desire to take care of the Spirit, we should first take care of our spirit. (*CWWL*, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” pp. 483, 480-481)

Further Reading: *Life-study of 1 & 2 Chronicles*, msgs. 2, 4, 7, 13

Thursday 10/26

Related Verses

1 Thes. 5:23

23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom. 12:2

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

John 17:16-19

16 They are not of the world, even as I am not of the world.

17 Sanctify them in the truth; Your word is truth.

18 As You have sent Me into the world, I also have sent them into the world.

19 And for their sake I sanctify Myself, that they themselves also may be sanctified in truth.

1 Cor. 1:2, 30

2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

1 Cor. 6:11

11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

1 Pet. 1:2

2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Related Reading

God's economy is the intention of His heart's desire, and God made this intention a purpose...Sanctification...is the holding line in the carrying out of the divine economy...We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy.

We were in the “ocean” of humanity, but this line reached us, and we have been “hooked.” Our being hooked will be consummated when we are transfigured...When someone came and spoke something about Christ to us,...a “hook” got into us. We were convicted, and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification. (*CWWL*, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 219, 221)

The divine sanctification holds all our spiritual experiences from our repentance to our glorification. It goes through our regeneration, renewing, transformation, and conformation unto the redemption of our body (Eph. 1:14; 4:30). *Unto* means “resulting in.” The redemption of our body is the consummation of the divine sanctification.

Such a sanctification is to “sonize” us divinely, making us sons of God in order that we may become the same as God in His life and in His nature (but not in His Godhead) so that we can be God's expression. Hence, sanctification is the divine sonizing...We do not have and we cannot have God's Godhead, but we do have God's life and nature so that we may be God's expression. A son, in principle, is the expression of the father. God the Father sanctifies us to sonize us, to make us His sons for His expression...After being regenerated we need to grow to reach maturity. We

**The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ to Consummate the New Jerusalem**

become mature when our soul is fully sonized. Eventually, our body, which is still full of weakness, sickness, lust, and sinfulness, will be transfigured, glorified in full.

God in eternity past made an economy, and in that economy He decided to have many sons...We were lost in Adam, in sin, and in death. We were in a heap of collapse, full of sin and death. But the Spirit came to seek us out, and He found us. Then He convicted us and stirred up our spirit to repent. This was our initial sanctification unto repentance (Luke 15:8-10). This seeking sanctification resulted in our repentance to bring us back to God (vv. 17-21).

The redeeming sanctification, the positional sanctification, is through the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were.

Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17)...In God's salvation He first touches our spirit to regenerate it, that is, to renew it. This makes us, the sinners who were the enemies of God, sons of God (John 1:12-13).

The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23).

We should be renewed not merely day by day but also hour by hour and even minute by minute, continuously. Our entire environment, including the people around us, is the best instrument used by God to renew us. He is transforming us inwardly and metabolically with the divine element all the time.

The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). (*CWWL, 1993*, vol. 2, "The Spirit with Our Spirit," pp. 221-223)

Further Reading: *CWWL, 1994-1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 17

Friday 10/27

Related Verses

Eph. 5:26

26 That He might sanctify her, cleansing her by the washing of the water in the word,

John 6:63

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Exo. 17:6

6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Exo. 30:17-21

17 And Jehovah spoke to Moses, saying,

18 You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.

19 And Aaron and his sons shall wash their hands and their feet with water from it;

20 When they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah,

21 Then they shall wash their hands and their feet, that they may not die. And it shall be a perpetual statute to them, for him and for his seed throughout their generations.

John 7:37-39

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Related Reading

Christ sanctifies the church by cleansing her by the washing of the water in the word [Eph. 5:26]. According to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of such water is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as "spot or wrinkle or any such things" (Eph. 5:27). In sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process in

order that the church may be holy and without blemish. (*Life-study of Ephesians*, p. 457)

Because we are fallen, contaminated, and defiled, we today need to be cleansed. Many things in us must be purged away: the flesh, the self, the old man, the natural life. Furthermore, we have many spots and wrinkles from which we need to be cleansed.

The cleansing is the sanctifying. The cleansing by the washing of the water of life is in the word. This indicates that in the word there is the water of life, which is typified by the laver between the altar and the tabernacle (Exo. 38:8; 40:7). In Greek the word rendered "washing" in Ephesians 5:26 means "laver." This Greek word is used in the Septuagint to translate the Hebrew word for *laver*. In the Old Testament, the priests wash themselves from earthly defilement in the laver (Exo. 30:18-21). Now the washing of the water washes us from defilement. Therefore, we are cleansed by the laver of the water in the word.

The word of God is a laver. According to the Old Testament, the priests who served God in the tabernacle had to have their sins dealt with by the blood on the altar, and they had to have their defilement dealt with by washing in the laver. I believe that Paul's concept here is that the church is cleansed by the laver of the water in the word. Hallelujah, we have the real laver! The priests had only a type, a material laver made of brass. But we have the real laver, the laver in the word of God.

As the priests in the Old Testament came first to the altar and then to the laver, so we come first to the cross to be saved, redeemed, and justified, and then we come to the word to be cleansed. Day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word. By coming to the word in this way, we are cleansed from the defilement we have accumulated in our contact with the world.

In the laver of the word there is water...Here Paul is concerned not about thirst but about the removal of negative things. These things are washed away by the water in the word.

One day Brother Nee was speaking about Bible reading. A certain sister told him that she had a poor memory and forgot everything she read in the Word. She asked Brother

**The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ to Consummate the New Jerusalem**

Nee what was the purpose for her to go on reading the Bible. In his answer, [he] spoke of the way women in China wash rice in a willow basket. They dip the basket in and out of the water a number of times...Although the basket retains no water, both the basket and the rice are washed. He then applied this illustration to the reading of the Word. Although we may not retain anything of what we read, we are washed by it nonetheless, and we are cleansed. Let us be encouraged to come to the Word again and again to be washed. Let us place our basket in the water of the word and draw it out. The water may flow through the basket, but we shall be cleansed. (*Life-study of Ephesians*, pp. 457-459)

Further Reading: *CWWL*, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 3

Saturday 10/28

Related Verses

1 Sam. 3:21

21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

Rev. 2:7

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Luke 10:39

39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Heb. 3:7-11

7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,

8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,

9 Where your fathers tried Me by testing Me and saw My works for forty years.

10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;

11 As I swore in My wrath, They shall not enter into My rest!"

Psa. 95:7-8

7 For He is our God, And we are the people of His pasture And the flock of His hand. Today, if you hear His voice,

8 Do not harden your heart as at Meribah, As in the day of Massah in the wilderness;

Related Reading

After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered "word" in Ephesians 5:26 is not *logos*, the constant word, but *rhema*, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you. Idols are dumb, but the indwelling Christ is always speaking. No one who takes Christ as his life and his person can remain silent. On the contrary, he will be constrained by Christ to speak. (*Life-study of Ephesians*, p. 465)

This Spirit is the water that washes us...Every time He speaks within us, we should experience cleansing.

This cleansing is a metabolic cleansing that removes what is old and replaces it with what is new...It is by the inward, metabolic cleansing that we have transformation. By the metabolic cleansing that comes from the speaking of Christ as the life-giving Spirit, we are truly changed, transformed.

Because such an inward transformation is taking place within us, there is no need for outward correction in the church life. God's way in His economy is not to change us outwardly. His way is for Christ to give Himself up for us and then to come into us as the life-giving Spirit. In a very practical sense, the Lord's presence is one with His speaking. Whenever He speaks, we realize His presence within us. This speaking of the life-giving Spirit within is the water that cleanses our inner being. This cleansing water deposits a new element into us to replace the old element in our nature and disposition. This metabolic cleansing causes a genuine change in life. This change is what we mean by transformation. Outward correction has no value. What the church needs is the inward metabolic cleansing that comes from allowing Christ as the life-giving Spirit to be our life and our person. (*Life-study of Ephesians*, pp. 466-467)

The meaning of the church being cleansed by the washing of water is that the life of Christ deals with every part that is not out of Christ...Sanctification can only come after cleansing, and the basis of cleansing is the Lord's word, the *rhema*. If we do not know the Lord's word, there is no way for us to be cleansed and sanctified...Many difficulties have their root in...the lack of God's word. The reason the Body of Christ cannot be built is because we merely have something outward, not something inward. The whole basis of the Christian faith depends upon the Lord's speaking. The growth of the church also depends upon the word which the Lord speaks. Therefore, the central point of our prayers should be our longing for the Lord's speaking. Oh, may the Lord speak to us! The Lord's word being spoken to us will enable us to attain the eternal purpose of God.

True growth depends upon our receiving the word directly from God. God is using His *rhema* to do His work, and He desires to speak to us...The real value of the Scriptures is that God can speak to man through them. If we desire to be useful in the Lord's hands, we must be spoken to by the Lord. Whether or not our building is spiritual depends upon whether the Lord has spoken to us. Knowledge and doctrine are of no spiritual use. Only the Lord's speaking in us is of spiritual value. (*CWWN*, vol. 34, "The Glorious Church," pp. 56-58)

Further Reading: *CWWN*, vol. 23, "The Song of Songs," sec. 6; *CWWL*, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 11; *Life-study of Ephesians*, msgs. 54-55

Lord's Day 10/29

Related Verses

Rev. 21:2-3, 9-10, 12, 14, 22

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

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

9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

**The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ to Consummate the New Jerusalem**

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Rev. 22:3-6

3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
4 And they will see His face, and His name will be on their foreheads.
5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
6 And he said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, has sent His angel to show to His slaves the things which must quickly take place.

Further Reading:

Further Reading: *The High Peak of the Vision and the Reality of the Body of Christ*, ch. 2

Hymns, #1135

1 Oh, sanctify us, Lord; now add Thyself to us,
 In our experience, Thy Person spread in us,
 That in reality the church be glorious,
 O Lord, do add Thyself, we pray.

Oh, sanctify us, Lord, today;
 Lord Jesus, You're the only way.
 We take Your Person, Lord;
 Oh, spread Yourself abroad.
 Oh, sanctify us, Lord, today.

2 Oh, purify us, Lord, by speaking in our heart;
 Thy living, spoken word this washing will impart.
 Increase Thy speaking, Lord, and cleanse our every part.
 Oh, purify us, Lord, we pray.

Oh, purify us, Lord, today;
 Wash all our natural life away.
 Speak now Thy words in us,
 And make us glorious.
 O Lord, do speak in us today.

3 O Lord, do nourish us; You are the food we need;
 As we are eating You, we'll be transformed indeed;
 We're fully satisfied as on Yourself we feed,
 So nourish us, O Lord, we pray.

O Lord, do nourish us today
 As all our self You wash away.
 Not only purify,
 But fill and satisfy;
 O Lord, do nourish us today.

4 O Lord, do cherish us, as on Thyself we feed;
 Warm us so tenderly and meet our every need.
 Our hardness soften, Lord, till we are Yours indeed;
 Oh, cherish us, dear Lord, we pray.

O Lord, do cherish us today,
 Until our coldness flees away.
 Oh, hold us close to Thee
 And cherish tenderly;
 O Lord, do cherish us today.

5 Lord, make us glorious, by all Your inner work,
 Not glory for ourselves, but glory for the church;
 That You may have Your Bride, thus ending all Your search.
 O Lord, do work on us, we pray.

O Lord, do work on us today!
 To form the church Your glorious way.
 Oh, spread Yourself in us
 Till we are glorious;
 Oh, make us glorious, Lord, today.

Churchwide Truth Pursuit of Romans**Level 1—Romans Sequential Study**

Scripture: Rom. 10:4-21

Assigned Reading: *Life-study of Romans*, msgs. 52-53**Level 2—Romans Topical Study**

Crucial Point: The Living Out of the Body Life

Scripture: Rom. 12:9-13:14

Assigned Reading: *Life-study of Romans*, msgs. 27, 59

Supplemental Reading: None

Hymn: 911

For study questions and additional materials, please visit the church website at churchinnyc.org/bible-study