

Monday 10/30

Related Verses

John 14:10-11

10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

John 7:39

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.

John 3:3, 5

3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 20:22

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom. 8:9

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

2 Cor. 13:14

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

Related Reading

All the saints in the Lord's recovery...need to have a clear view concerning the physical realm and the mystical realm. The co-workers and the elders, who take the lead in the Lord's recovery, must realize that the Lord's recovery is resting upon their shoulders.

The Divine and Mystical Realm

What the recovery will be depends upon what they will be. I am heavily burdened about this...You need to know this age and to realize that it is an age of ignorance, a time when Christians are being blinded and held back by traditional theology. Therefore, I am burdened to tell you that you need to enter into a realm, a sphere, a kingdom, which is much higher than the realm you are in now. This higher realm is the mystical realm of Christ's heavenly ministry. (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," p. 99)

The Triune God—the Father, the Son, and the Spirit—is self-existing, ever-existing, and coexisting, with the three of the Divine Trinity dwelling in one another. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son. This indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

The consummated Spirit is the compound Spirit typified by the anointing ointment—a compound of one hin of olive oil with four kinds of spices and their effectiveness (Exo. 30:23-25). Before the Spirit was consummated, He was the Spirit of God...Through incarnation God became a man.

In John 7 we see that the Lord Jesus, the God-man, attended the Feast of Tabernacles. On the last day of the feast...He stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes into Me...out of his innermost being shall flow rivers of living water" (vv. 37-38). In the next verse John, the author of this Gospel, gives a word of explanation: "...the Spirit was not yet, because Jesus had not yet been glorified" (v. 39)...How could John say that the Spirit was "not yet"? Yes, the Spirit was there as the Spirit of God in Genesis..., but the Spirit—the Spirit as the compounded and

consummated Spirit—was "not yet" in John 7:39...The man Jesus was glorified in resurrection (Luke 24:26). Thus, the Spirit was "not yet" until Christ's resurrection. In resurrection Christ, the last Adam in the flesh, became the life-giving Spirit, the Spirit who gives life (1 Cor. 15:45b).

Now we can see something concerning the history of the consummation of the Spirit. Although the Spirit already was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, the Spirit who gives life was "not yet" in John 7, because the Lord Jesus had not yet passed through death for man's sin and had not yet entered into resurrection. On the contrary, at the time of John 7 He was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit, and now He can come into the believers to impart life to them.

In resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power. The issue of this mingling is the compound, consummated Spirit. (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," pp. 110-112)

Further Reading: *CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," ch. 2

Tuesday 10/31

Related Verses

1 Cor. 15:45

45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Phil. 1:19

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

2 Cor. 3:17-18

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

*The Divine and Mystical Realm***Gal. 3:14**

14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Matt. 28:19

19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Related Reading

The Bible unveils the fact that the Spirit has become the consummated Spirit...Some [Christians] may say, "God is the same from eternity; He has never had any change." However, the Bible clearly reveals that God, who is Spirit, became flesh (John 1:14). Was that not a change? Furthermore, the last Adam in the flesh became the life-giving Spirit...First, God changed in that, through incarnation, He became flesh, and then He changed again in that, in resurrection, He became the life-giving Spirit, and this Spirit is the consummated Spirit. (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," p. 112)

The Spirit has been consummated and...Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ.

The three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no "complications," but in the divine and mystical realm of the consummated Spirit and the pneumatic Christ there are a number of "complications," all of which are blessings to us.

My realm is not China or America—my realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already. If I need resurrection, in

this realm I have been resurrected already. Praise the Lord for such a divine and mystical realm!

Let us consider what is revealed in John 14 concerning the divine and mystical realm of the consummated Spirit and the pneumatic Christ. Verse 1 says, "Do not let your heart be troubled." In what realm are we troubled? We are troubled on earth, in the world (16:33), in the physical realm.

In this verse (14:1) the Lord Jesus went on to say, "Believe into God, believe also into Me." Here the preposition *into* is very important. We should believe not only in God and in Christ, but we should believe into God and into Christ. Our heart is troubled because we are in the world, and the way for this trouble to be solved is for us to enter into Christ by believing into Him. Here we can see two realms: the physical realm, the world where all the troubles are, and the mystical realm of the Triune God—the Father, the Son, and the Spirit—where peace is.

In 16:33 the Lord Jesus said, "These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world." Here again we see both the physical realm ("the world") and the mystical realm ("Me").

We should not think that believing into Christ is a simple matter. If He had not died on the cross to take away our sins, to crucify our flesh, and to terminate our old man, and if He had not resurrected to become the life-giving Spirit, there would be no way for Him to come into us and to bring us into Him.

If we had been there when the Lord Jesus spoke about believing into God and into Him [cf. 14:1], we might have said, "Lord, I want to enter into You. Tell me how to believe into You." As the following verses reveal, for us to enter into Him, He had to die and be resurrected to become the life-giving Spirit so that we may receive Him by believing into Him and calling, "O Lord Jesus." (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," pp. 113-115)

Further Reading: *CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," ch. 1

Wednesday 11/1**Related Verses****John 14:17-18, 20**

17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

18 I will not leave you as orphans; I am coming to you.

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

John 14:2-3

2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.

Rom. 8:2

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 5:10

10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Related Reading

We have emphasized the fact that the Triune God is a divine and mystical realm. As revealed in the first part of John 14, the Son is in the Father, and the Father is in the Son. In verses 16 through 18 we have a word not only concerning the Father and the Son but also concerning the Spirit...The first Comforter was Christ in the flesh, and the other Comforter is the Spirit of reality. The "He" who is the Spirit of reality in verse 17 becomes the "I" who is the Lord Himself in verse 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. This is not merely spiritual—it is mystical. (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," p. 117)

The Divine and Mystical Realm

In John 14:20 the Lord Jesus spoke of “that day.” “That day” was the day of His resurrection (20:19), the day on which He became the pneumatized Christ, the pneumatic Christ. Hence, *in that day* actually means “in the resurrection day.”

[John 14:20] refers to the divine and mystical realm where not only the Father, the Son, and the Spirit are but also where the believers are.

We all need to enter into the divine and mystical realm, not of the Triune God but of the consummated Spirit and the pneumatic Christ (Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18).

John 14:16-18 speaks of another Comforter, the Spirit of reality, to be the reality of the Son realized as the Son's presence in the believers. The Spirit is the reality of the Son, and the Son's presence in us is the Spirit.

In the day of the Son's resurrection, in which the Son became the life-giving Spirit (1 Cor. 15:45b), He came to the disciples in the night of that day to breathe into them and asked them to receive the Holy Spirit (John 20:22). If He were not the Spirit, how could He ask the disciples upon whom He was breathing to receive the Spirit? By all this we can know that the Son is in the Father, that the believers are in the Son, and that the Son is in the believers (14:19-20).

Before that day of Christ's resurrection, He had yet many things to unveil to His disciples. But His disciples could not bear them then (16:12) because they had not received the Spirit of Christ's resurrection and had not entered into the divine and mystical realm.

The Lord Jesus said that when the Spirit of reality came, He would guide the disciples, who would then be in the Spirit of Christ's resurrection, into all the reality concerning God's economy for the Body of Christ, who is the pneumatic Christ and the consummated Spirit. The Spirit of reality would speak what He heard of Christ and would declare it to the disciples in the twenty-two Epistles of the New Testament from Romans to Revelation (John 16:13).

All that the Father has is the Son's possession, embodied in the Son.

The Spirit receives all that Christ has and declares it to the disciples (who were then in the reality of Christ's resurrection and in the divine and mystical realm of the pneumatic Christ) for the producing of the assemblies, which issue in the Body of Christ that consummates the New Jerusalem to express the all-inclusive Christ for His glorification in eternity (vv. 14-15). First, all the things were the Father's. Then what the Father had became Christ's possession. Following this, whatever Christ possesses is heard and received by the Spirit, who declares all these things to the believers. This is the divine transition for the eternal economy of the Divine Trinity. (*CWWL, 1994-1997*, vol. 4, “The Divine and Mystical Realm,” pp. 117-119)

Further Reading: *CWWL, 1994-1997*, vol. 4, “The Divine and Mystical Realm,” ch. 3

Thursday 11/2

*Related Verses***John 17:21, 23**

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

Rom. 8:16

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 12:24, 27

24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

27 Now you are the Body of Christ, and members individually.

1 Cor 15:45b

45b the last Adam became a life-giving Spirit.

Related Reading

All the believers should be in this divine and mystical realm of the consummated Spirit to be mingled with the Triune God for the keeping of oneness.

All the believers should be one, even as the Father is in the Son and the Son in the Father, that they also may be in both the Father and the Son. The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (John 17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God. (*CWWL, 1994-1997*, vol. 4, “The Divine and Mystical Realm,” pp. 119-120)

In John 17 [the Son] prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit.

Christ's heavenly ministry is carried out in this mystical realm, and God's organic salvation is practically accomplished in this realm. If we are not in this realm, we cannot participate in Christ's heavenly ministry or enjoy God's organic salvation.

The believers must consider highly the entry into this realm, realizing that without Christ becoming the life-giving Spirit, without Christ being the pneumatic Christ, without Christ being the Lord Spirit, and

without Christ being the Christ in resurrection and not only in the flesh, there is absolutely no way for the believers to participate in, experience, and enjoy the organic section of God's complete salvation in Christ. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 120-121)

The high-peak truths concerning the divine and mystical realm are something new that the Lord is revealing to us in His Word. The Father and the Son are a divine and mystical realm into which we need to enter. From eternity the Triune God has been self-existing, ever-existing, and co-inhering as a realm. We say that the three co-inhere because the Bible reveals that the first is in the second, the second is in the third, and the third is in the first and the second (John 14:3, 10-11, 17-18; Matt. 10:20; 2 Cor. 3:17; Rom. 8:9). The Triune God is therefore a realm, and the Gospel of John reveals that the Triune God wants to bring His believers into this realm (14:3, 20).

According to chapter 17, the believers being in the Triune God is the genuine oneness (v. 21). This oneness is the increase and expansion of the divine and mystical realm. Countless believers are in the Triune God, but most do not realize it or have the experience and enjoyment of this fact.

We should also study and learn to speak concerning the divine and mystical realm. Initially, the divine and mystical realm was only the Triune God (14:10-11). Then He was incarnated to begin His increase (1:1, 14). He picked up humanity, adding it to Himself in Christ's resurrection (Rom. 1:3-4). God, who was only divine, became divine and human. Eventually, the divine and mystical realm will be the New Jerusalem, which is the consummation...This vision gives us a clear view of the entire Bible. (CWWL, 1994-1997, vol. 4, pp. 170-171, 178)
Further Reading: CWWL, 1994-1997, vol. 4, pp. 51, 53, 177-178

Friday 11/3

Related Verses

John 3:13

13 And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.

Eph. 4:20-21

20 But you did not so learn Christ,
21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Mark 1:35

35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

Luke 5:16

16 But He Himself often withdrew in the wilderness and prayed.

Gal. 2:20

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. 3:17

17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

1 Tim. 3:16

16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

Heb. 4:16

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Related Reading

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments...Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12).

Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 529)

All of the Lord's prayers were divine facts. We need to ask if our prayers are divine facts. A wife may ask the Lord to take care of her family because her husband has lost his job. Such a prayer is not divine. Instead, she may pray, "Lord, as a housewife, I praise You and thank You that we are in Your hands. We trust in You in this circumstance." This is divine prayer.

When we consider the Lord's prayer in John 17, we can see what divine prayer is. We may pray for our need, but we have to pray about it in a divine way. We should pray divine prayers, not human prayers...Although we are human, people should sense that there is something mystical about us. Our classmates, colleagues, or peers should sense that there is something about us that they cannot understand. This is because we are mysterious, mystical. The One who prayed the prayer recorded in John 17 was Jesus of Nazareth, a man in the flesh, yet His prayer was mystical.

The pattern of the first God-man being a man of prayer shows that we should do everything in a divine way. Even a husband's loving his wife should be divine and not human. Our buying a pair of shoes and the way that we cut our hair should be divine. A very critical part of the history of the first God-man was His prayer. All His prayers were divine, yet they were

The Divine and Mystical Realm

in a human life, making that human life mystical. He lived a mystical human life. A husband should love his wife divinely, not merely spiritually. This is because he does not love her in his way but in God's way and not with his love but with God's love. How could a man in the flesh love his wife in a divine way and with the divine love? This is mystical. We should be persons living a life that is divine yet mystical. Our life should be divine yet human—not merely human but mystically human. This is what is unveiled in the holy Word.

We have a concept concerning spirituality that blinds us. We need to see that we should not be merely spiritual but divine and mystical. Every believer today should be a divine and a mystical person. We should be divine yet so mysterious. Even those who are close to us should be able to sense that there is something about us that is mysterious and cannot be understood. The key is that although we are human, we live divinely. True spirituality should make us divine. This is higher.

Everything in our living should be divine and mystical. This is what we see in the Lord Jesus. When people saw what He did, they were astounded and said, "Where did this man get this wisdom and these works of power? Is not this the carpenter's son?" (Matt. 13:54-55). This is because all that He did was divine and mystical. God was living through Him. He was God manifested in the flesh. This is a great mystery. First Timothy 3:16 says that the great mystery of godliness is God manifested in the flesh. The divine is manifested in a mystical human way. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 530-532)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 10

Saturday 11/4

Related Verses

Matt. 24:38-42 (40-42)

38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,

39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

40 At that time two men will be in the field; one is taken and one is left.

41 Two women will be grinding at the mill; one is taken and one is left.

42 Watch therefore, for you do not know on what day your Lord comes.

2 Thes. 3:6-15 (12-13, 15)

6 Now we charge you, brothers, in the name of our Lord Jesus Christ, that you keep away from every brother walking disorderly and not according to the things which were handed down to you and which you received from us.

7 For you yourselves know how you ought to imitate us, because we were not disorderly among you;

8 Nor did we eat bread as a gift from anyone, but in labor and hardship we worked night and day so that we would not be burdensome to any of you;

9 Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us.

10 For even when we were with you, we gave you this charge, that if anyone does not want to work, neither should he eat.

11 For we hear of some walking among you disorderly, doing no work at all, but being busybodies.

12 Now such ones we charge and exhort in the Lord Jesus Christ to work with quietness and eat their own bread.

13 But you, brothers, do not lose heart in doing good.

14 And if anyone does not obey our word through this letter, mark this one so as not to mingle with him, in order that he may be ashamed.

15 Yet do not regard him as an enemy, but admonish him as a brother.

Related Reading

While the worldly people are befuddled by the material things, with no sense of the coming judgment, some of the sober and watchful believers

will be taken away. To the befuddled people, this should be a sign of Christ's coming.

The two men in Matthew 24:40 must be brothers in Christ, and the two women in verse 41 must be sisters in the Lord. This is indicated by verse 42, which tells us to watch because we do not know on what day our Lord comes. Both "watch therefore" and "your Lord" prove that the two men and the two women in verses 40 and 41 are believers. The Lord would not charge unsaved people to watch, nor is He the Lord of the unsaved.

To be taken means to be raptured before the great tribulation. This rapture is a sign of the Lord's coming. (*Life-study of Matthew*, pp. 737-738)

It is very interesting to see that the two men are working in the field and that the two women are grinding at the mill. Both working in the field and grinding are for eating...The worldly people study and work, and we also study and work. The worldly people, however, have been drugged. But we have not been drugged. Rather, we are simply fulfilling our duty to make a living...We maintain our existence in order to take the way of the cross to fulfill God's purpose. Our concern is not for our education, employment, or business.

When some of the young people hear this, they may say, "How glad we are to hear this word! Let's not care anymore for study or for work. Let us spend all our time praying and having fellowship with one another." Such an attitude is wrong...According to Matthew 24:40 the brothers were farming, and according to verse 41 the sisters were grinding. Grinding grain is very hard work. This indicates that we Christians should not take easy jobs. We need to work hard in order to make a living. The eating and drinking in verse 38 are worldly, but the farming and grinding in verses 40 and 41 are holy. If the ones taken were not doing something holy, they could not have been raptured...Sometimes the more certain sisters talk about being holy, the less holy they are. It is better for such sisters to spend more time cooking to serve excellent food to their husbands, their children,

and those to whom they give hospitality. The sisters who do this will be holy. Some sisters know how to have fellowship about being holy, but they do not know how to do a good job in their cooking. They always cook plain meals for their families, excusing themselves by saying that there is no need for them to waste time in cooking. But after a period of time, their husbands and children are discontent with such cooking. The more these sisters talk about being holy, the less holy their husbands and children become...We need more holy sisters to grind at the mill to produce fine flour. We are not drugged, but we do need to be properly nourished.

The Lord Jesus certainly spoke this word with a definite purpose. He wanted to show us that as we wait for His coming and expect to be raptured, we must be very faithful in our daily duties...We need a properly balanced human life, not the life of monks who devote themselves to spiritual things and expect others to take care of them. It is the brothers working in the field and the sisters grinding in the mill who will be raptured.

Of the two men in the field, one is taken and the other is left; and of the two women grinding at the mill, one is taken and the other left. The reason for this is that there is a difference between them in the matter of life. I believe that the one taken is mature and that the one left is immature. The life makes the difference. The rapture of the overcomers, those who are mature in life, will be a sign to those who are left. (*Life-study of Matthew*, pp. 738-741)

Further Reading: *Life-study of Matthew*, msg. 63

Lord's Day 11/5

Related Verses

John 1:1-5, 9-14

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God.

3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not overcome it.

9 This was the true light which, coming into the world, enlightens every man.

10 He was in the world, and the world came into being through Him, yet the world did not know Him.

11 He came to His own, yet those who were His own did not receive Him.

12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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.

Further Reading:

Further Reading: *The Divine and Mystical Realm*, ch. 2

Churchwide Truth Pursuit of Romans

Level 1—Romans Sequential Study

Scripture: Rom. 11:1-36

Assigned Reading: *Life-study of Romans*, msgs. 54-55

Level 2—Romans Topical Study

Crucial Point: Being Subject to Authorities

Scripture: Rom. 13:1-7

Assigned Reading: *CWWN*, vol. 59, "Miscellaneous Records of the Kuling Training (1)", msgs. 12, 14-15

Supplemental Reading: None

Hymn: 86

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

Hymns, #243

1 God's Spirit is of Christ today,
The Spirit of reality,
He dwells in me with Christ as life
To make this Christ so real to me.

2 As Christ is God's embodiment,
Expressing God as life divine;
So is the Spirit unto Christ,
Revealing Him in life sublime.

3 The fulness of the Father God
In Christ the Son dwells bodily;
And all the riches of the Son
Are Spirit, our reality.

4 Oh in the Son the Father is,
And now the Spirit is the Son;
The Father with the Son is joined,
The Spirit with the Son is one.

5 'Tis when the Spirit strengthens us
And Christ His home makes in our hearts,
The Father's fulness with His love
Will fill us in our inward parts.

6 In Christ, the Father we possess,
Receiving Him for all our need;
In Spirit we experience Christ
As life and everything indeed.

7 With Thy divine reality,
Lord, fill us by Thy Spirit now,
That we may all be full of Thee,
And all Thy riches thus avow.