

Knowing the Ascension

Monday 6/10

Related Verses

Heb. 2:9

9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

Heb. 12:2

2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

1 Pet. 2:7

7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"

2 Pet. 1:17

17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

Rev. 21:1, 3, 23

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

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.

23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev. 1:5

5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev. 19:16

16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

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.

Related Reading

The Man-Savior's ascension was His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy (dispensation).

If we would understand the Man-Savior's ascension, we need to see that it was His inauguration into His heavenly office. This inauguration required a lengthy process that began with creation and continued with incarnation, human living, crucifixion, and resurrection. This process involved the Man-Savior as God, man, Creator, creature, Redeemer, Savior, and life-giving Spirit. The Lord Jesus was inaugurated to execute God's administration and to carry out God's New Testament economy. In the objective aspect, the Lord's ascension caused Him to be crowned with glory and honor (Heb. 2:9) and to be enthroned for God's administration (12:2) and made Him the Lord to possess all and the Christ to carry out God's commission. (*Life-study of Luke*, second edition, pp. 631-632)

In His ascension the Man-Savior was crowned with glory and honor...[In Hebrews 2:9] glory and honor are considered a crown. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth (1 Pet. 2:7). Here we may also point out that the Lord's dignity is related to His position (2 Pet. 1:17). As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor.

He is above all kings and rulers; this is His honor...This glory and honor are the crown with which He has been crowned.

Another matter related to the objective aspect of Christ's ascension is that He has been enthroned for

God's administration...From Hebrews 12:2 we may have the impression that next to the throne of God, at His right hand, is another throne. However, in the book of Revelation we see that it is only one throne of both God and Christ. In Revelation 3:21 the Lord said that He sat down with His Father on His throne. Furthermore, Revelation 22:1 speaks of "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Revelation 22:3 goes on to say of the holy city, New Jerusalem, that the "throne of God and of the Lamb will be in it." Revelation 22:1 and 3 do not speak of thrones—one for God and another for the Lamb—but of the throne of God and of the Lamb. Hence, it is one throne for both God and the Lamb.

Revelation 21:23 says, "The city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." Here we see that the Lamb, Christ, as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Christ, the Lamb, is the lamp, and God is the light within the lamp. Because the light is in the lamp, the light cannot be separated from the lamp. We can see from this how both God and Christ are sitting on one throne. Just as the light is in the lamp, so God is in Christ. Since God is in Christ sitting on the throne, both God and Christ sit on one throne in the heavens.

God administers the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp. From this we can see that Christ is enthroned with God. God is on the throne, and this very God is in the enthroned Man-Savior. As we consider this, we see that the enthronement of the Man-Savior involves the Divine Trinity. (*Life-study of Luke*, second edition, pp. 634-636)

Further Reading: *Life-study of Luke*, msg. 76

Tuesday 6/11

Related Verses

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.

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Heb. 1:9

9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

Eph. 1:20-21

20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph. 2:6

6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Luke 2:11

11 Because today a Savior has been born to you in David's city, who is Christ the Lord.

Matt. 16:16

16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

John 20:28

28 Thomas answered and said to Him, My Lord and my God!

Acts 10:36

36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all)

Related Reading

In ascension Christ is Lord of all (Acts 2:36; 10:36). As God, Christ was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. In ascension Christ was made the Lord of all to possess all. In Acts 10:36 Peter speaks of Christ as the One who is "Lord of all." *All* refers here to all men, all peoples. Christ in His ascension is the Lord not only of the Jews but also of the Gentiles. He is the Lord of all the different races and peoples on earth.

He was Lord before His ascension, but He was not officially inaugurated into this office. One of the Old

Testament names for God is Lord (Heb., *Adonai*), meaning "master." Christ in the Old Testament was Adonai. Then He became a man, a despised Nazarene. This very One was Lord even when He was on earth. But it was not until His ascension that He was inaugurated into His lordship. Christ in His ascension was inaugurated as Lord of all not only of all men but also of all things. (*The Conclusion of the New Testament*, p. 339)

As the Lord, Christ now possesses the whole universe, God's chosen people, and all positive things, matters, and persons. Christ is the Lord not only of God's chosen people but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth. Therefore, He is the Lord of the heavens, the earth, and everything and everyone He has redeemed. In ascension He is the Lord of all to possess all.

Christ in His ascension is also the Christ for His heavenly ministry. Acts 2:36 reveals that in His ascension Christ was made not only the Lord but also the Christ, God's anointed (Heb. 1:9)...In His ascension He was made the Christ to carry out God's commission through His heavenly ministry.

Not until His ascension was Christ officially inaugurated as the Christ [Acts 2:36]...In eternity Christ was already Christ. Furthermore, as God's sent and anointed One in His humanity, He was Christ from the time He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). Then at His baptism He was anointed by God with His Spirit (Luke 4:18). However, He was not officially inaugurated as the Christ until His ascension. Christ has been not only chosen, appointed, and anointed by God but also inaugurated by God into His office. He has passed through death and resurrection and in ascension is now enthroned in the heavens as the Christ. In ascension He was officially made the Christ of God for His heavenly ministry. (*The Conclusion of the New Testament*, pp. 339-340)

Authority comes through inauguration. Once a person has been inaugurated into a certain post, he has the authority of that office. We need to see that, as believers, we have One living in us who has not only life and

power in resurrection but also authority in ascension. The very Christ in resurrection and ascension lives in us and dwells upon us. He lives in us as life, and He dwells upon us as authority. Therefore, we are now one with this Christ in His resurrection and ascension. As a result, we have life and power in resurrection and also authority in ascension.

If we have this realization of the Man-Savior as we contact Him, our contact with Him will be different...This can be illustrated by our contact with people. If you do not know a person's status and qualifications, this will influence the way you contact him...It always makes a difference in contacting others when we know their status, qualifications, position, and office. In like manner, if we know the Man-Savior's status and office, this will affect our contact with Him. (*Life-study of Luke*, second edition, pp. 638, 640)

Further Reading: *The Conclusion of the New Testament*, msg. 31

Wednesday 6/12

Related Verses

Eph. 1:22-23

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
23 Which is His Body, the fullness of the One who fills all in all.

Eph. 1:19

19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Col. 1:18, 2:12-13

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

Matt. 28:18

18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Related Reading

In His ascension Christ was crowned with glory and honor and enthroned for God's administration. This means that He shares God's throne to be the unique Administrator in the universe. Through His ascension Christ was also inaugurated to be the Lord to possess all and to be the Christ to carry out God's commission. Since all these matters are objective, how can we prove that Christ's ascension is related to us in a subjective way? Proof is in the fact that there is a transmission from the ascended Christ to us...[In Ephesians 1:22] the phrase *to the church* indicates a transmission from the ascended Christ to the church, His Body.

God gave Christ to be something to the church. It does not mean that God gave Christ to the church as a gift; it means that God gave Christ a gift—the headship over all things. (*Life-study of Luke*, second edition, pp. 645-646)

What God gave Christ to be is to the church; it is transmitted to the church. The church shares it. This corresponds to the word *His power toward us* in Ephesians 1:19. The phrase *toward us* is a key, for it also indicates a transmission.

Man condemned Christ and sentenced Him to death. But God came in to raise Him up, to seat Him in the heavens, to subject all things under His feet, and to give Him to be the Head over all things.

The best translation of the second part of Ephesians 1:22 is: "gave Him to be Head over all things to the church." If Paul had concluded Ephesians 1 by saying that God gave Christ to be Head over all things, Christ's ascension would not have anything to do with the church. Paul, however, added the important phrase *to the church*...Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.

The church should continually receive this transmission. Electricity may be installed in a building once for all, but the transmission of electricity takes place continually. Likewise, God raised up Christ, seated Him in the heavens, put everything under His feet, and

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gave Him the great gift of being the Head over all things. Now whatever Christ is in His ascension is being transmitted into the church. This is the continual transmission into the church of the ascended Christ with the full significance of His ascension.

If there is a problem with the transmission of electricity from the power plant into a building, the problem is usually not with the power plant. The problem is with the building, that is, with the receiver. In like manner, there is never a problem with the heavenly power plant; however, often with the church there is a problem concerning the receiving of the divine transmission. Often we may have problems that frustrate the transmission of the divine electricity into us. This transmission is not able to get through to many of today's Christians. Actually, not many Christians are willing to be fully open to receive this transmission continually.

Through the divine transmission from the ascended Christ to the church, the Man-Savior's ascension is definitely related to us. There can be no doubt that we are connected to Him in His ascension. For this reason Ephesians 2:6 tells us that we are seated together in the heavenlies in Christ Jesus. For years I could not understand how, in the words of Ephesians 2:6, we can be seated in the heavens. I have found electricity an excellent illustration in helping us to understand this. The electricity that operates in our homes is also in the power plant. This means that at the same time electricity is both in the power plant and in our homes. Likewise, through the divine transmission we are joined to Christ in the heavens. This is...a marvelous fact. The power that is in the heavenly power plant is also in us. (*Life-study of Luke*, second edition, pp. 646, 649-650)

Further Reading: *Life-study of Luke*, msgs. 77-79

Thursday 6/13

Related Verses

Col. 1:18-19

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

19 For in Him all the fullness was pleased to dwell

Eph. 3:19

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Col. 2:9-10

9 For in Him dwells all the fullness of the Godhead bodily,

10 And you have been made full in Him, who is the Head of all rule and authority.

Eph. 3:8

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph. 4:10

10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Related Reading

We should not say, "Christ's ascension is something far away from me. I can't understand it, and I can't see the divine transmission." Neither can you see the power that keeps the planets revolving around the sun, but you still believe it. We need to believe that in the divine, spiritual realm there is a power that transmits to us all that Christ has attained and obtained in His ascension...Whatever He has attained and obtained is now being transmitted into the church. As long as we are clean receptacles and are willing to open ourselves, this transmission will take place continually. (*Life-study of Luke*, second edition, pp. 650-651)

We should not only believe in the divine transmission; we need to experience it day by day. I can testify that because I experience this transmission, nothing can defeat me, frustrate me, or hold me down. Light, life supply, and sustaining power come to me continually because of this divine transmission.

The church should be in the transmission of the exalted and ascended Christ. Christ has been raised from the dead and seated at God's right hand in the heavens. All things have been subjected under His feet, and He has been given the headship over the entire universe.

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Now whatever He has attained and obtained in these four steps taken by God concerning Him is being transmitted into the church. This transmission is indicated by the phrase *toward us who believe* in Ephesians 1:19 and the phrase *to the church* in verse 22. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.

Not only is Christ in us; His resurrection and ascension are also in us. As the processed, all-inclusive, indwelling Spirit, Christ dwells in us today with His humanity, divinity, human living, death, resurrection, and ascension. All of this is being transmitted into us.

Many Christians have never heard of the things concerning Christ's ascension. In particular, they have no concept regarding divine transmission...I urge you to empty yourselves in order to receive something newer and deeper from the divine revelation in the Scriptures.

The New Testament reveals that our Christ is in resurrection and ascension. Whatever He has obtained and attained in His resurrection and ascension is now being transmitted into us by the all-inclusive life-giving Spirit. We simply need to open ourselves and say, "Lord, I am here. I love You, and I give myself to You. Lord, I empty my whole being for You." If you pray like this, you will experience and enjoy this divine transmission.

In His ascension Christ was made the Head of the church, His Body, to express God in His fullness...Through His dwelling in us, Christ imparts His unsearchable riches into our being so that eventually we will be filled unto all the fullness of God. This makes us the expression of God, which is what the church should be.

Ephesians 3:19 speaks of our being filled unto all the fullness of God, and 1:23 says that the church, His Body, is the fullness of the One who fills all in all...Through the enjoyment of Christ's riches, we become His fullness to express Him...The result of enjoying Christ is the fullness, and this fullness is the proper church life. In the church life, which is the fullness of Christ, the church expresses Christ. This expression of Christ in the church

is in the divine nature and the divine sphere. (*Life-study of Luke*, second edition, pp. 651-652, 655, 657)

Further Reading: *CWWL*, 1953, vol. 3, "The Experience of Life," ch. 16

Friday 6/14

Related Verses

Heb. 4:14-15

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

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

Heb. 2:17-18

17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.

Heb. 7:25-26

25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

Rom. 8:34

34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rev. 1:13

13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Related Reading

In His ascension Christ was also made the High Priest in the heavens [Heb. 4:14]...The Lord came from God to us through incarnation, and then He went back from us to God through resurrection and ascension to be

our High Priest to bear us in the presence of God and to care for all our needs (2:17-18; 4:15)...In His ascension Christ passed through the heavens; now He is not only in heaven (9:24) but is also higher than the heavens, far above all the heavens (Eph. 4:10). In His ascension He was inaugurated into His priestly office. (*Life-study of Luke*, second edition, p. 658)

It is significant that in the book of Revelation Christ is unveiled first not as the Administrator but as the Priest. Revelation 1:13 says, "In the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet." On the one hand, Christ is the High Priest interceding in the heavens for the churches (Heb. 7:25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them. In Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).

As the High Priest, Christ is walking among the lampstands and taking care of them, especially of their shining by trimming the lamps. Then in Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: "Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne" (v. 3). Therefore, in chapter 1 Christ is revealed as the Priest taking care of the lampstands, and in chapter 8 He is unveiled as the Priest offering incense to God. Then, of course, in chapter 5 He is revealed as the Administrator over the whole universe. To the universe Christ is not the Priest; He is the Administrator. But to the church Christ is the High Priest. As the ascended One in the heavens, He is now living, working, and ministering as a Priest.

We do not know what is good for us, but the Lord knows. He knows what is needed for our life on earth.

We may desire to be wealthy and have many material things. But the Lord may allow us to be poor and deprive us of many things. Likewise, we may desire to have children who love the Lord and serve Him...However, the situation concerning our children may turn out to be

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much different from what we desire. If we ask the Lord about this, He may say, "You do not know what is best for you. I know that this is the way it should be."

Perhaps you are thinking that matters such as these have nothing to do with the ascension of Christ. However, the ascension of Christ certainly is related to these things. The Lord's ascension includes His priesthood. As the ascended One, He is the High Priest bearing us, holding us, and taking care of us. However, what is good for us is a matter not of our interpretation but of His. For example, you may buy a new car, hoping that it will last many years. But the Lord's opinion of the matter is that your car should last a very short time. If you were to come to me and say, "...Since He knew this, why did He allow me to buy it? Why didn't He stop me?" I, of course, cannot explain why. Only the Lord knows the reason; He is the High Priest.

The Lord's care for us is always positive. One day we will see Him and worship Him. Some of us may say to Him, "Lord Jesus, forgive me for complaining to You about my situation. Now I know that God's will for me is good." Our High Priest is taking good care of us all. (*Life-study of Luke*, second edition, pp. 658-661)

Further Reading: *CWWL*, 1993, vol. 1, "The Move of God in Man," ch. 9

Saturday 6/15

Related Verses

Eph. 2:6

6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Col. 1:27

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Rom. 8:10

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2 Cor. 13:5

5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

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. 3:1, 3-4

1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

3 For you died, and your life is hidden with Christ in God.

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

Related Reading

[The] heavenly ministry is the Lord's work in His ascension...The term *ascension* covers the span from the ascending of the Lord to His descending for His second coming...Where is Christ today?...To say that He is in the heavens is too shallow. We have to learn to say, "The Lord today is in His ascension."

The entire age of grace is the time of the Lord's ascension. He is in the heavens doing a lot, but today's Christians do not pay adequate attention to this part of Christ's ministry. Today He is both in the heavens seated at the right hand of God (Rom. 8:34) and in us (v. 10). This is very mysterious. He is in the heavens in ascension, and His presence within us is in the ascension. Today we are in ascension. We are not earthly persons but heavenly persons. Philippians 3:20 says that our commonwealth, or citizenship, is in the heavens. We are the heavenly citizens, so we all are in ascension (Eph. 2:6b). (*CWWL*, 1993, vol. 1, "The Move of God in Man," pp. 467-468)

Christ is in ascension both in the heavens and in us, and His heavenly ministry is working, is going on, at the same time in the heavens and in us. Christ as our High Priest is praying for us (Heb. 7:25). He is interceding for us both in the heavens and in us. Today He is always doing the same thing at the same time both in the heavens and in us...Christ is working in the heavens, and at the same time He is working in us...This is God's

move in man in the ascension of Christ, so it is also God's history.

In the whole universe there is such a scene into which Christ entered. He came down from the heavens in incarnation, and then He entered into His ascension. His being in ascension, in the heavenlies, is a great part of His dynamic salvation. He passed through incarnation, human living, and crucifixion, and then He reached resurrection. As the resurrection, He entered into His ascension. These steps were His move in man to carry out His dynamic salvation. Today God is still moving in His ascension. He is living, dwelling, staying, ministering, serving, working, moving, and acting in His ascension.

He is in His ascension within us. This is why Paul tells us that we are seated together with Christ in His ascension, which Paul calls "the heavenlies."...Within our being, there is something quite extraordinary. This extraordinary thing is a person, the ascended Christ. He came into us in His ascension. The Lord today is in our spirit in His ascension. In this ascension the Triune God moves in us, and this move becomes His history. It also becomes our history because we and He, He and we, are now mingled as one. We two have the same history.

Before a man and woman are married, they have two histories, but once they are married, they become a couple in a marriage life with one history. Today we and our God, the Triune God, are one, so He and we have one history. Otherwise, how could the Bible say that we live Christ (Phil. 1:21a), that we are the fullness of Christ (Eph. 1:23), and that we are the members, parts, of the counterpart of Christ? (5:25, 30)...As the members of Christ's Body, we are Christ, and this Christ is in ascension. Christ is the embodiment of the Triune God, and we are parts of this embodiment in His ascension. Whenever we are gathered together into His name, Christ is there with all His members in ascension, and this is God's move within man. This is a part of His history. Whether we can present this message to our fellow believers depends upon whether we have seen something. Our seeing changes us inwardly, and this is transformation. (*CWWL*, 1993, vol. 1, "The Move of God in Man," pp. 468-469, 477-478)

Further Reading: *CWWL*, 1993, vol. 1, "The Move of God in Man," ch. 8

Lord's Day 6/16

Related Verses

John 14:12

12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.

John 14:16-20

16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
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.
19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 14:25-27

25 These things I have spoken to you while abiding with you;
26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.
27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid.

Further Reading:

Further Reading: *The Experience of Life*, Chapter 16

Hymn: #132

1 Lo! in heaven Jesus sitting,
Christ the Lord is there enthroned;
As the man by God exalted,
With God's glory He is crowned.

2 He hath put on human nature,
Died according to God's plan,
Resurrected with a body,
And ascended as a man.

3 God in Him on earth was humbled,
God with man was domiciled;
Man in Him in heav'n exalted,
Man with God is reconciled.

4 He as God with man is mingled,
God in man is testified;
He as man with God is blended,
Man in God is glorified.

5 From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.

6 With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

7 Lo! a man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

Churchwide Truth Pursuit of Hebrews (Week 17)

Level 1—Hebrews Sequential Reading

Scripture Reading and Copying: Heb. 6:7-10

Assigned Reading: *Life-study of Hebrews*, msgs. 29-30

Level 2—Hebrews Topical Study

Crucial Point: The Living and Operative Word of God
Being Mixed with Faith in Those who Hear

Scripture: Heb. 4:2, 12-13

Assigned Reading: *Life-study of Hebrews*, msg. 25

Supplemental Reading: None

Questions:

1. In Heb. 4:2, what was the "good news" announced to the children of Israel?
2. Why did the word heard by the children of Israel not profit them?
3. What does it mean for the word to be mixed together with faith in those who heard?
4. Describe the word of God being living, operative, and piercing, in both the Old and New Testament context.