

**Monday 1/6****Related Verses****John 1:1, 51**

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

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

**Psa. 90:1-2**

1 O Lord, You have been our dwelling place In all generations.

2 Before the mountains were brought forth, And before You gave birth to the earth and the world, Indeed from eternity to eternity, You are God.

**Exo. 3:14**

14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

**John 8:58, 28**

58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

**John 1:18**

18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

**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.

**Related Reading**

The Word of God, the first crystal in the Gospel of John, refers to Christ, the only begotten Son of God (1:18), as the definition, explanation, and expression of God.

John unveils Christ as the great I Am, self-existing and ever-existing (Exo. 3:14-15; John 8:24, 28, 58). Everything other than Christ is vanity of vanities. Only He is the reality, the I Am, the One who is...Christ is the

One who is eternal, without beginning or ending (Heb. 7:3).

John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God. It refers to Christ in the five greatest events in the history of the universe. (*CWWL, 1994–1997*, vol. 4, “Crystallization-study of the Gospel of John,” pp. 335-336)

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John 1:1 refers to eternity in the past, for *the beginning* denotes eternity in the past. Verse 51 refers to eternity in the future, for when the Lord told Nathanael that he would see heaven opened and the angels of God ascending and descending on the Son of Man, He was not speaking about the present but about eternity in the future. If we put together these two sections of eternity, we have the whole of eternity.

In eternity past Christ, as the Word, was with God and was God. In eternity past He was only God and only had divinity. Since the Word had not yet been incarnated, He was not a man and had no humanity.

In eternity future Christ will not only be God but also man. He will not only be the Son of God but also the Son of Man...In eternity past He was God, solely and merely divine, having no humanity. However, in eternity future He will be God and man, the Son of God and the Son of Man, both divine and human, having divinity as well as humanity. He will have two natures, two essences, and two substances—divinity and humanity.

How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place?...Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything...He will simply enjoy His finished work. In eternity past He planned, and in eternity future He will enjoy. Everything that God needs to accomplish He accomplishes on the bridge of time. God is “driving the car” of His economy from the first section of eternity, through the bridge of time, into the last section of eternity. By driving His car across the

bridge of time, all the necessary work is completed. Once God has traveled from eternity past, through the bridge of time, and into eternity future, He will declare, “Finished!” (*Life-study of John*, 2nd ed., pp. 55-56, 58)

We can remember these five great historical events with five words: *creation, incarnation, Lamb, Spirit, and ladder*. John 1 begins with Christ as the Word and ends with Him as the ladder. Christ as the Word speaks through the creation, through the incarnation, through His becoming the Lamb, through His becoming the Spirit, and through His being the ladder. In order to have a ladder, there is the need of a base, and the base for Christ to be the heavenly ladder is the house of God, Bethel. The reality of Bethel is the church and then the Body of Christ and the New Jerusalem.

In all these five universal, historical events, Christ, the Word of God—as (1) the Creator in creation, (2) the man in incarnation, (3) the Lamb in redemption, (4) the Spirit in transformation, (5) the ladder in joining earth to heaven—defines, explains, and expresses the invisible God. (*CWWL, 1994–1997*, vol. 4, “Crystallization-study of the Gospel of John,” pp. 337-338)

Further Reading: *Life-study of John*, msgs. 1—2

**Tuesday 1/7****Related Verses****John 1:3**

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

**Rom. 1:20**

20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse;

**Psa. 19:1-3**

1 The heavens declare the glory of God, And the firmament proclaims the work of His hands.

2 Day to day pours forth speech, And night to night tells out knowledge.

3 There is no speech and there are no words; Their voice is not heard.

**Heb. 11:3**

3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

**Col. 1:15-17**

15 Who is the image of the invisible God, the Firstborn of all creation,

16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

17 And He is before all things, and all things cohere in Him;

**Related Reading**

In [God's] creation "the heavens declare the glory of God, / And the expanse [firmament] proclaims the work of His hands..." (Psa. 19:1), and the invisible things of God, "both His eternal power and divine characteristics, have been clearly seen since the creation of the world" (Rom. 1:20). (*CWWL, 1994–1997, vol. 4, "Crystallization-study of the Gospel of John, p. 338*)

Man can perceive the invisible things of God by observing the visible things created by Him. Both the eternal power of God and the divine characteristics that express God's intrinsic nature are manifested in God's creation. For example, the abundance of light in the universe shows that light is a divine characteristic, a divine attribute of the divine nature (James 1:17). The same is true of beauty and life. (Rom. 1:20, footnote 2)

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According to Romans 1:20, all things in heaven and on earth are proof of God's existence...The heavens and the earth that God created, as well as all the things that He made, testify concerning Him. All these things cause people to know God and give no excuse to those who do not acknowledge God's existence. Although God is invisible, we can know Him through the things He created. In other words, the visible creation speaks concerning the invisible God. The fact that the created things exist silently speaks that there is a God who created them. Psalm 19:1-3 [indicates that]...the things in heaven and on earth speak unceasingly concerning the existence of God; their speaking, while silent, conveys

true and reliable facts that can be seen. They tell us that there is a creating God.

The house that we live in speaks of a bricklayer who built it; the table and chair that we use speak of a carpenter who made them. Likewise, the heavens above and the earth beneath our feet speak of a God who created them. Even a grain of sand, a flower, or a plant speaks of a creating God...It is irrational and foolish for anyone who sees the things of creation to not believe that there is a Creator. Thus, Psalm 14:1 says, "The fool has said in his heart, / There is no God."

According to Acts 14:15 and 17, the witness that God left for Himself is "that He did good by giving...rain from heaven and fruitful seasons." In other words, the rain from heaven and the grain from the earth both speak of the existence of a God who does good by giving us rain and fruitful seasons. What we eat and drink speak of a God who gives us these things.

Sowing and reaping, cold and heat, winter and summer, and day and night all prove that God exists...The fact that the laws in the universe are precise and that all things are well organized and in proper order proves the existence of a transcendent God who rules over everything. A steamship can travel along a waterway because it has a captain steering it; a machine can operate on schedule because it has an operator running it. In the same way, a "machine" as large as the universe can operate according to laws and run on schedule only because there is a God who rules over it.

Acts 17:26-27 says that God "made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling, that they might seek God, if perhaps they might grope for Him and find Him." Not only the things in heaven and on earth but also we humans are proof of God's existence, because human beings are created by God; that is, God "made from one every nation of men." (*CWWL, 1932–1949, vol. 1, pp. 71-73*)

Further Reading: *CWWL, 1994–1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 1*

Wednesday 1/8

**Related Verses****John 1:14, 16**

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.

16 For of His fullness we have all received, and grace upon grace.

**Matt. 17:2**

2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

**2 Pet. 1:17-18**

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.

18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

**Isa. 40:5**

5 Then the glory of Jehovah will be revealed, And all flesh will see it together, Because the mouth of Jehovah has spoken.

**Gal. 4:4-5**

4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,

5 That He might redeem those under law that we might receive the sonship.

**Psa. 45:2**

2 You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever.

**Related Reading**

In His incarnation Christ unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues...Christ is the mingling of divinity with humanity, and we, the men of Christ, are the same. We are also the mingling of divinity with humanity. (*CWWL, 1994–1997, vol. 4,*

“Crystallization-study of the Gospel of John,” pp. 338-339)

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As the Word before His incarnation, Christ was mysterious,...intangible, invisible, and untouchable. By becoming flesh, He became solid, real, visible, and touchable...In becoming flesh to tabernacle among man [John 1:14], He became tangible. People could not only see Him but could also touch Him.

Although He became tangible through His incarnation, we needed something more before we could enjoy Him. Therefore, 1:14 says that He was “full of grace and reality.”...When He became visible and touchable, He was full of grace and reality. When Christ was in the flesh with the disciples, they not only saw and touched Him, but they also enjoyed Him...He did not declare God to His disciples by teaching them but by affording them such a sweet enjoyment. By simply looking at people, He could capture them. How enjoyable was His presence! His presence was so charming...It seemed that no one could withstand His charming presence. That was His way of declaring God.

By being incarnated, the Word not only brought God into humanity but also became a tabernacle to God to be God’s habitation on earth among men...The Old Testament tabernacle was a type, a shadow, and a prefigure of the real tabernacle, which was Christ Himself in the flesh...who brought God to man that man might enjoy God’s presence.

One day, while He was on the mountain with three of His disciples, He was transfigured before them (Matt. 17:2; 2 Pet. 1:17-18). This means that the very God of glory who indwelt Him came out of the tabernacle. The God of glory who was concealed in and by His flesh was manifested there on the mountain.

John tells us that when Christ as the Word became flesh and tabernacled among us, He was full of grace. There was something with Christ that the Bible calls grace. What is grace? It is difficult to define. We may say that grace is God in Christ with all that He is as the fullness for our enjoyment. This includes rest, comfort, power, strength, light, life, righteousness, holiness, and all the other divine attributes. This is grace for our

enjoyment. We may simply enjoy God in Christ as everything. Whenever we are in the presence of God, we enjoy the fullness of all that He is [John 1:16]...The fullness of the Godhead, that is, all that God is, dwells in Christ bodily for our enjoyment...The more we enjoy God, the more we know Him.

Whenever we enjoy God, we not only have grace but also reality...The more we experience God, the more we will enjoy grace and apprehend reality.

Grace is God enjoyed by us in the Son; reality is God realized by us in the Son.

Both grace and reality came with Jesus. John 1:17 says, “The law was given through Moses; grace and reality came through Jesus Christ.” The law makes demands on man according to what God is, but grace supplies man with what God is to meet what God demands...Many times we have enjoyed God in Christ as our grace, and many times we have realized that God in Christ is truly life, light, comfort, rest, patience, humility, and so many other things. This is the realization of God. (*Life-study of John*, 2nd ed., pp. 29-31, 33-36)

Further Reading: *Life-study of John*, msg. 3

**Thursday 1/9**

### Related Verses

#### John 1:29

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!

#### Heb. 9:26, 28

26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.  
28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

#### 1 Cor. 15:3

3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures;

#### Heb. 10:5, 7, 9-10

5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.

7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."

9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,

10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

#### Col. 1:20

20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross -- through Him, whether the things on the earth or the things in the heavens.

### Related Reading

John 1:3 reveals Christ in the creation of all things in the beginning of time...Christ is also seen in the incarnation of the invisible God to be a visible man (v. 14), partaking of man’s flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age. The incarnated God has blood. Acts 20:28 says that God purchased the church with His own blood. God partook of man’s flesh and blood for the redemption of the lost universe. The entire universe, including the heavens, was contaminated by Satan, an archangel created by God, in his rebellion against God. This first rebel caused the entire universe to become lost, so all things on earth and in the heavens needed to be redeemed by God (Col. 1:20).

In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness. (*CWWL, 1994-1997*, vol. 4, “Crystallization-study of the Gospel of John,” pp. 336, 339)

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Christ redeemed the universe by becoming a man. The New Testament age began at the incarnation of Christ...Creation brought in a universe, but this universe became lost. Then God came to be a man by the name of

Jesus with a human nature to redeem the lost universe back to a new age, the New Testament age, starting from the day that Christ was born.

Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament (John 1:29, 36). This is the third great event in the history of the universe. When He was put to death on the cross, God considered Him the Lamb of God, who takes away the sin of the world. He became a man for the purpose of redeeming the lost universe, yet He still needed to take a further step to go to the cross to die, bearing the sins of mankind on the cross as the Lamb. (*CWWL, 1994–1997*, vol. 4, “Crystallization-study of the Gospel of John,” pp. 336-337)

According to John 1:29, John the Baptist declared concerning Christ, “Behold, the Lamb of God, who takes away the sin of the world!”...The phrase of the world in verse 29 actually means from mankind. Through Satan sin entered into man, for Satan injected sin into the human race. But Christ as the Lamb of God came to take away sin from mankind. Christ died on the cross to deal with sin (2 Cor. 5:21; Heb. 9:26) and also with sins (1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28).

In the Gospel of John the Lamb of God signifies the Word in the flesh as the fulfillment of all the Old Testament offerings to accomplish God’s full redemption. This means that Christ is the totality of all the offerings. He is not only the sin offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the free-will offering, and the drink offering. With Christ as all the offerings we have God’s full redemption, and we may experience and enjoy this redemption.

Through Christ as the Lamb of God fulfilling all the offerings, we may now enter into God and participate in the divine life and nature (John 3:14-15; 2 Pet. 1:4). Because of Christ as the Lamb of God, we are well able to enter into God. We may boldly come into God, knowing that He does not have the right to reject us, because we come through His Lamb. We have full redemption in Christ as the Lamb of God, and therefore we are enabled to enter into God to enjoy all that He is. (*The Conclusion of the New Testament*, pp. 2846-2847)

Further Reading: *CWWL, 1994–1997*, vol. 4, “Crystallization-study of the Gospel of John,” ch. 2

**Friday 1/10**

### Related Verses

#### John 1:32

32 And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

#### John 1:42

42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

#### 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.

#### 1 John 2:20, 27

20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

#### Phil. 4:4, 6-7

4 Rejoice in the Lord always; again I will say, rejoice.

6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

### Related Reading

In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart’s desire.

John 1 first speaks of Christ as the Word. Then it reveals that this Word speaks for God through His creation. Then He speaks further for God through His incarnation and in His being the Lamb. The fourth great

event in the history of the universe, through which Christ as the Word speaks, is His becoming the Spirit. John 1:32 says, “ John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God’s redeemed people into stones (vv. 32-42) for the building of God’s house (Bethel—v. 51) organically for the New Testament. (*CWWL, 1994–1997*, vol. 4, “Crystallization-study of the Gospel of John,” pp. 339, 337)

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We need to be not only redeemed but also transformed. If we were merely redeemed, we would still remain men. In order to become like God, we need transformation. The first step of transformation is to regenerate, to remake, us. Even though we were made in the image of God and according to the likeness of God, we still do not have anything real of God in us until we are regenerated. We need to be regenerated to begin our transformation into stones for God’s spiritual building, His house. The house of God, Bethel, first is the church, then the Body of Christ, and consummately the New Jerusalem. (*CWWL, 1994–1997*, vol. 4, “Crystallization-study of the Gospel of John,” p. 337)

The Greek prefix *anti* has two main meanings. First, it means “against”; second, it means “in place of,” or “instead of.” This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ.

We may use the modernists as an illustration of denying Christ and replacing Christ. Modernists deny that Christ is the Redeemer...Instead, they claim that Christ was persecuted for His teachings and was put to death because of His teachings and died on the cross as a

martyr. It is clear that modernists deny that Christ is the Redeemer who died on the cross for our sins. First, they deny this aspect of Christ's person. Then they go on to replace the Redeemer with a martyr. In this way, they have a martyr in place of the Redeemer. This is to have something instead of Christ as the result of denying what Christ is.

We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's person. To deny any aspect of Christ's person is to practice the principle of antichrist. Some who hear this may say, "I certainly am not an antichrist, for I am not against Christ." One may not be against Christ or deny Christ consciously. But unconsciously, we may deny some aspect of Christ's person and then replace this aspect with something else. (*Life-study of 1 John*, 2nd ed., pp. 270-271)

Further Reading: *Life-study of John*, msg. 4; *Life-study of 1 John*, msg. 24, 31

**Saturday 1/11**

### Related Verses

#### Gen. 28:12

12 And he dreamed: There was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

#### John 1:51

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

#### Eph. 2:21-22

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

#### 2 Tim. 4:22

22 The Lord be with your spirit. Grace be with you.

#### 1 Cor. 6:17

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

### Christ as the Word of God

#### Related Reading

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

The Word of God is Christ in His creation, in His incarnation, in His becoming the Lamb, in His becoming the life-giving Spirit, and in His being the ladder. In these five greatest historical events, Christ speaks for God. In this sense, we may say that the creation is the Word, the incarnation is the Word, the Lamb is the Word, the Spirit is the Word, and the ladder is the Word. (*CWWL, 1994-1997*, vol. 4, "Crystallization-study of the Gospel of John," p. 339)

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Anointing follows redemption. The anointing comes by way of the dove, the Spirit, which is the continuation of the Lamb...The dove, the Spirit, regenerates the created man, transforms the natural man, and unites the transformed man. We may be in any one of three situations. We may be a created man who needs to be regenerated. We may be a regenerated man who is still quite natural and who needs to be transformed. We may be a transformed man who is still separate and individualistic and who needs to be united with others. If we are properly transformed, we will be willing to be united with others. So, first, we need to be regenerated; second, we need to be transformed; and third, we need to be united for the building. The dove, the Spirit, regenerates, transforms, and unites. We are all under the anointing of the dove, the Spirit. Although we may not realize it or may be ignorant of it, the Lord is working to transform us.

The Lord is truly doing a transforming work within us. He is not a great eagle but a little dove—the life-giving Spirit (1 Cor. 15:45). This little dove is the continuation of the little Lamb. Since the Lamb has died on the cross, the dove now in resurrection has His turn to work. Day by day, the little dove as the life-imparting Spirit speaks within you, rebuking you and touching your heart or conscience...In a sense, we have inward rest; in another sense, the little dove troubles us constantly. The inward working of this little dove is the anointing.

We all are under the process of transformation...God has destined us to be transformed for His building.

After creation, incarnation, redemption, and anointing, we have building. This building is for the house of God. God is building a dwelling place for Himself, and He is using transformed people as the stones (John 1:42). Praise the Lord that we are not only undergoing the work of transformation but are also in the process of building. What God needs is not a great number of stones but a house. For eternity God needs a builded house, a Bethel, as His habitation.

In order for the Lord to come back, He needs the nation of Israel to be prepared and the church to be built. Look at Israel: she is nearly ready. But Israel needs the church to match her.

The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This is the mutual abode of God's building. This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building! (*Life-study of John*, 2nd ed., pp. 62-65)

Further Reading: *Life-study of John*, msg. 5

**Lord's Day 1/12****Related Verses****John 1:1, 3-5, 14**

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

**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.

**1 Pet. 2:4-7**

**4** Coming to Him, a living stone, rejected by men but with God chosen and precious,

**5** You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

**6** For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."

**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,"

**Further Reading:**

Further Reading: *Life-study of John*, msgs. 1-2

**Hymn: #187**

**1** O Lord, how rich Thou art to us,  
Thy love reveals the measure!  
The boundless riches of Thyself,  
In spirit here we treasure.

**2** Thou art the Word, e'en God Himself,  
With God in the beginning;  
Incarnate in the flesh with us,  
And God to us defining.

**3** Thou art the tabernacle true,  
In Thee we see God's glory;  
For God Thou art the temple too,  
In Thee is God's full story.

**6** Thou art the Christ, the Lord of all,  
By God Thou art anointed;  
The One who is the All in all,  
For God and us appointed.

**14** Thou art the spotless Lamb of God,  
Who died for our redemption;  
Thou art the Spirit-giver too,  
For our regeneration.

**24** Thou art the Bridegroom from above  
To take the Bride, Thy Body;  
That we may be with Thee as one,  
In life and love and glory.

**25** Thou art the ladder Jacob saw,  
By Thee the heav'n is open;  
In Thee we are the house of God,  
And earth is joined to heaven.

**26** O Lord, Thou art the great "I AM,"  
Who all our need doth furnish;  
Enjoying Thee as all in all,  
God's purpose we accomplish.

**Churchwide Truth Pursuit of Hebrews****Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: None

Assigned Reading: None

**Level 2—Hebrews Topical Study**

Crucial Point: None

Scripture: None

Assigned Reading: None

Supplemental Reading: None

Questions: None