

The Kingdom of God—the Realm of the Divine Life and of the Divine Species**Monday 4/21****Related Verses****John 3:3**

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.

John 11:25

25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6

6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 15:26

26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

Matt. 16:24-26

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Luke 9:24-25

24 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it.

25 For what is a man profited if he gains the whole world but loses or forfeits himself?

Related Reading

As a creature, man does not have the life of God and cannot participate in the kingdom of God. Nicodemus was an upper-class, good person, but he did not have God's life. Hence, he did not understand the things of God, and he could not participate in the kingdom of God. A kingdom is a sphere as well as a realm of life. A sphere is a matter of authority, and a realm is a matter of life. In order to understand the things in a certain realm, one must have a certain kind of life. Likewise, in order to

submit to the authority in a certain sphere, one must have a certain kind of life.

A kingdom is a realm. The kingdom of man is the realm of man, and the kingdom of God is the realm of God. A realm is a matter of life. If one has a certain kind of life, he can participate in a certain kind of realm, and vice versa. We can participate in the human realm because we have the human life. Those who participate in God's realm must have God's life. (*CWWL*, 1955, vol. 2, pp. 355-356)

In Mark 4:26-29 the Lord used a parable to illustrate the kingdom of God. He said that the kingdom is like a seed sown into the earth, which grows until it is mature, and then is harvested. From the time of the sowing of the seed to the time of harvest is the growth process of the kingdom. The harvest is the full manifestation of the kingdom. By means of this parable we can realize that we are now in the growth process. Suppose I have a tiny carnation seed, which is sown into the earth. After some time, a tender sprout will appear. Then the tender sprout will grow until it reaches the ultimate consummation, the manifestation of the carnation kingdom. Consider some carnation plants in various stages of growth. One is a tender sprout. Another is a plant with a long stem, and another is a plant with buds. Finally, there is a plant in which the buds have become blossoms. This is the full manifestation of the carnation kingdom, starting from the sowing of the seed into the earth and progressing to the full bloom, the ultimate manifestation of the carnation life.

The Lord Jesus told us to pray, "Your kingdom come" (Matt. 6:10). But the kingdom will not come in the way many Christians think. In a sense, the kingdom has come already. In another sense, however, the kingdom is coming. To pick up our illustration once more, in a sense, the carnation kingdom has come already in its seed form. One day, when the carnation reaches full bloom, that will be the full coming of the carnation kingdom. Similarly, the Christ kingdom has come already. From the day He sowed Himself into the human earth, the Christ kingdom began to come. The growth process will continue until the time of the full

harvest, at which time there will be the full manifestation of the Christ kingdom.

What is the kingdom? The kingdom is simply Christ sown into us, growing in us, maturing in us, and reaching the time of harvest. The kingdom is not merely a dispensation or a sphere. It is the totality of Christ being life to us in all His activities.

The animal kingdom is the totality of all animal life with all its activities. Birds are flying, monkeys are climbing, and turtles are swimming in the water...Likewise, the kingdom of Christ is the totality of Christ being life to us with all His activities. We all have Christ within us as life, and we have many activities in Christ. This is the kingdom of Christ. Recently, I was watching, observing, and enjoying so many activities of the members in the meeting. You may say that was a church meeting. I agree, but that was also the kingdom of Christ with His life and activities. (*CWWL*, 1972, vol. 2, "The Kingdom," pp. 25-26)

Further Reading: *CWWL*, 1972, vol. 2, "The Kingdom," ch. 6

Tuesday 4/22**Related Verses****John 3:5-6**

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.

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

1 John 5:11-12

11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

12 He who has the Son has the life; he who does not have the Son of God does not have the life.

1 Thes. 5:23

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

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16 Now the Lord of peace Himself give you peace continually in every way. The Lord be with you all.

Isa. 30:15

15 For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; / But you were not willing,

Isa. 32:17

17 And the work of righteousness will be peace, / And the result of righteousness, quietness and assurance forever.

Related Reading

The Lord's words in John 3:3 and 3:5 are a clear revelation that regeneration is the unique entrance into the kingdom of God. In order to enter into the kingdom of God, we need to be born again. There is no other way by which we can enter into the kingdom of God. The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm that requires the divine life. Only the divine life can realize the divine things. Hence, for one to see, or enter into, the kingdom of God requires that he be regenerated with the divine life.

A kingdom is always related to life...Only men can participate in the human kingdom because only they have a human life. So, without the life of God, how could we ever share the kingdom of God? (*Life-study of John*, pp. 105-106)

The kingdom of God is not only the reign of God but also the divine realm or sphere...Thus, we need to be regenerated that we may have the divine life, which enables us to enter into the divine realm and participate in the divine kingdom. Even if we were not fallen or sinful, we would still need to be born again, because regardless of how good, pure, and clean our human life might be, it is not able to realize the things of the divine realm, and it is not qualified to enter into the divine kingdom...Only the life of God meets the requirements of the kingdom of God. How can our human life know the divine things of the kingdom of God? How can it match the divine kingdom? It is impossible. We need the divine

life. We need to be born again. Regeneration is the only way, the unique entrance, into the kingdom of God.

The divine life brings us into the kingdom of God. We were all born into the human kingdom. No one has ever been naturalized into the kingdom of man. For example, when a dog is born, he immediately finds himself in the dog kingdom. He knows everything about being a dog. There is no need for anyone to teach him to be a dog, saying, "Little dog, you must know that you are a dog, that you are in the dog kingdom, and that from now on you must bark every day." A dog is in the dog kingdom and knows all about being a dog by birth. This is why the Lord Jesus told Nicodemus that he had to be born into the kingdom of God. We cannot enter into the kingdom of God by learning or by being naturalized. Although you may be naturalized to be a citizen of a particular nation, you can never be naturalized into a kingdom.

When we were regenerated, we were transferred into the kingdom of God. Colossians 1:13 says that God "delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love."...When we called on the name of the Lord, the divine Spirit came into us, regenerating us and causing us to be born into the kingdom of God. Although you may know very little about the kingdom of God, your spirit within you knows about the kingdom. The divine life in your spirit knows the kingdom of God.

Many young people have come to me, asking about such things as smoking, attending the movies, eating, dressing, and marrying...Whenever a young person comes to me with such a question, I always turn the question to him and say, "Why do you ask me whether or not you should smoke? You know better than I do. You shouldn't come to ask me, for you already know the answer...Tell me the truth, don't you already know whether or not you should smoke?" Once he admits that he already knows, I go a little further and ask him, "How do you know? Where do you know?" They always tell me that they have something within them that knows. We know because we have been born into the kingdom of God. (*Life-study of John*, pp. 106-107)

Further Reading: *CWWL*, 1982, vol. 1, "The All-inclusive Indwelling Spirit," ch. 3; *CWWL*, 1988, vol. 2, "Messages Given to the Working Saints," ch. 3

Wednesday 4/23

Related Verses**Rom. 8:2, 6**

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

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 5:1-2, 17

1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 8:10-11

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

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Phil. 2:13

13 For it is God who operates in you both the willing and the working for His good pleasure.

Isa. 26:3

3 You will keep the steadfast of mind In perfect peace Because he trusts in You.

Related Reading

Romans 8:6 says that the mind set on the flesh is death, but the mind set on the spirit is life and peace. Verse 2...speaks of the law of the Spirit of life, and verse 11 speaks of the Spirit who dwells in us...In Ephesians 4:18 there is the life of God. The unbelievers are alienated from the life of God. Then verse 19 says that they are "past feeling." Hebrews 8:10 says that in the

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new covenant God writes His laws within the believers. Then 1 John 2:27 speaks concerning the anointing that teaches the believers concerning all things. John 15:4-5 speaks of our mutual abiding with the Lord, and Philippians 2:13 speaks of God operating in us both the willing and the working for His good pleasure...In the whole New Testament you cannot find a verse that directly uses the term *the sense of life*. But the sense of life is thoroughly implied and referred to in all the above verses. (*CWWL, 1979*, vol. 1, “Basic Lessons on Life,” p. 544)

The sense of life on the negative side is the feeling of death, a kind of negative feeling...Romans 8:6 is altogether a verse of sensation because it says that the mind set on the flesh is death...When you set your mind on the flesh, you have the sense of death. You feel that death is there.

The feeling of death is the inner feeling of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, pain, etc.—on the negative side (v. 6a). When you sense that you are weak, empty, uneasy, restless, depressed, dried up, darkened, and in pain within, this indicates that death is there. When death is present, this means that you have set your mind on the flesh. To set the mind on the flesh simply means to live in the flesh. The mind is the key of our daily walk. The key opens the gate for us to walk on the way. To set the mind on the flesh simply means to open the gate of the flesh and to walk the fleshly way. Thus, when you sense that death is present, you have to realize that you are living, walking, in the flesh. This is the negative function of the sense of life.

On the positive side the sense of life functions to give us a consciousness of the following positive things—strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc. (v. 6b). Instead of being weak, we are strong. Instead of being empty, we are satisfied. Instead of uneasiness and restlessness, we have peace and rest. Instead of depression, we have release and liveliness...We have a sense of watering versus dryness, brightness versus darkness, and comfort versus pain. All these are the positive feelings we have from the function of the sense

of life. When we have these kinds of feelings, we have to realize that this is the working of the sense of life.

Thus, in Romans 8:6 the main thing that is implied is the sense of life. To set the mind on the spirit is life and peace. This is altogether a matter of sensation and consciousness. This consciousness is the sense of life. It functions not only to guide us but also to govern us, to control us, and to direct us. The feeling of death and the feeling of life and peace are the two aspects of the meaning of the sense of life.

Ephesians 4:19 says that the unbelievers are “past feeling.” *Feeling* here refers mainly to the consciousness of one’s conscience...The most careless people concerning their inner feeling are the most sinful people. The unbelievers who endeavor to be good persons surely would take care of their inner feeling. Just to be governed by the law, by the police, is not up to the moral standard. Even with the unbelievers, the moral standard must be according to the inner feeling of their conscience. Of course, the sense of life, for a believer, is not simply a matter of the conscience, but it is related to the consciousness of the conscience according to the sense of life, the life of God. (*CWWL, 1979*, vol. 1, “Basic Lessons on Life,” pp. 544-546)

Further Reading: *Life-study of Romans*, msg. 65

Thursday 4/24

Related Verses**Luke 1:79**

79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Eph. 4:18-19

18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

Gen. 2:9, 16-17

9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

2 Cor. 11:2-3

2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

John 14:27

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.

John 16:33

33 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.

Related Reading

Regardless of how moral the unbelievers are, they have only the human conscience to go by, and this has been greatly damaged by the fall of man...Their damaged conscience does not work very well. Even if the unbelievers’ conscience did work well, it is the only thing that they have.

We believers have not only a created conscience but also a renewed conscience. Our conscience, as a part of our spirit (Rom. 9:1; cf. 8:16), has been renewed through the regeneration of our spirit. In addition to this renewed conscience we have these five great things: the divine life, the law of the divine life, the Holy Spirit, Christ, and God. Thus, there is no comparison between the created conscience of the unbelievers and the renewed conscience of the believers who are indwelt by the Triune God as the divine life. (*CWWL, 1979*, vol. 1, “Basic Lessons on Life,” p. 547)

Anything that has life has feeling. The higher the life is, the stronger the feeling is. The divine life is the

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strongest and highest life, so it has the richest, strongest, and keenest feeling [cf. Eph. 4:18-19].

We Christians should be persons full of feeling all the time. We should not be dull or numb. We must be very sensitive, full of sensations because we are living and rich in life. This is because we have a regenerated spirit with our conscience renewed. We also have the divine life, the law of this divine life, the Holy Spirit, Christ, and God. Therefore, the sense of life is high, rich, strong, and keen within us.

If we are living in the natural life, the sense is of death and is entirely on the negative side...If we are living in the divine life, the sense is of life and is entirely on the positive side. Then we have the feeling of life and peace with all its positive points. The sense of life makes us know whether we are living in the natural life or in the divine life. The sense of life guides us, governs us, controls us, and directs us...Since we are seeking after Christ as our life, we must take care of this sense of life. If we do not have the positive sensations of strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc., we must realize that we are not living in the divine life; it must be that we are living in the natural life.

To live in the natural life is one thing, and to live in the flesh is another thing. You may consider that these are one, but still there is a little difference...There is no good flesh. But the natural life sometimes may be good. The natural life is versus the divine life, and the flesh is versus the spirit.

Therefore, there are two aspects concerning the function of the sense of life. The first aspect is to let you know whether you are living in the divine life, and the second aspect is to let you know whether you are living in your spirit. Negatively speaking, it makes you know whether you are living in the natural life, as a natural person, and also whether you are living in the flesh...Many times we have the sense that we are living, walking, and acting in the flesh. Sometimes we are not that fleshly, but still we have the sense that we are walking in our natural life, in our natural man, not in the divine life.

We need much prayer to pray ourselves into the sense of life. Then we can give a word not merely in

teaching but practically in fellowship. Our message will be a kind of fellowship, telling people how we have experienced these things, how the sense of life is so real and practical to us, and how we are under this kind of controlling, guiding, directing element within us day by day. (*CWWL, 1979*, vol. 1, “Basic Lessons on Life,” pp. 546-549)

Further Reading: *Life-study of 1 John*, chs. 5, 26

Friday 4/25

Related Verses**Col. 3:4**

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

Col. 2:19

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

John 15:4-5

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 Cor. 12:26-27

26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

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

Rev. 22:2

2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Related Reading

The growing of Christ within us is the coming of the kingdom. It is good to pray, “Your kingdom come,” but it is more practical to pray, “Lord, grow within me.” “Your kingdom come” may be no more than a religious formula. Although this prayer has been repeated by

millions of Christians for more than nineteen hundred years, still the kingdom has not come. It is not difficult for the Lord to answer that prayer, but it is difficult for us to allow Him to grow within us...By being poor in our spirit and pure in our heart, we can give the Lord the ground to grow within us, and this growth will be the real coming of the kingdom. The more quickly we allow Him to grow in us, the more we hasten the coming of the kingdom. (*CWWL, 1972*, vol. 2, “The Kingdom,” pp. 51-52)

Purity of heart [cf. Matt. 5:8] is a matter of motive. We should not have any goal other than God Himself. To be pure in heart is to seek only God...We all need to pray, “Lord, grant me a pure heart. Purify my motives until I have a single goal, and my whole being is completely zeroed in on You.”...We should not care only for peace, for joy, for physical blessings, or for spiritual blessings, and we should not seek those things. Our heart should be set upon God. God is our goal, and He is our motive. May the Lord deal with our hearts until they are single and simplified and are absolutely zeroed in on God Himself to such an extent that we seek nothing else.

If you want to receive Christ, you need to pray, “Lord, make me poor in my spirit and pure in my heart. Lord, empty my spirit and purify my heart. Grant me a single heart for You.”...Immediately, the Lord Jesus will come into us. First, He will come into our spirit, and then He will begin to spread Himself from our spirit into our heart. Not only does He come into us as the seed of the kingdom, but He also grows within us. As He grows, He spreads and increases within us all the time. This is the growing of the kingdom, and this is the gradual coming of the kingdom.

In Matthew 7:16 the Lord Jesus asked, “Do men gather grapes from thorns, or figs from thistles?”...We must admit that in ourselves we are not grapes or figs; we are thorns and thistles...The life of Christ is a grape-producing life and also a fig-producing life...When this life gets into us, the grapes and the figs will come out as the expression of life.

We need to pray for the Lord’s mercy that we may be poor in spirit, pure in heart, right in all that we do, and right according to God’s will. If we pray in this way, the

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Lord Jesus will take us over little by little, and He will fill us up part by part. He will grow in us, and He will increase within us all the time. Eventually, we will no longer produce thorns and thistles, but we will produce grapes and figs, which are simply two different expressions of the kingdom life. Both grapes and figs are used for feeding others. This is the kingdom life. This is the way for Christ to sow Himself into us and to spread Himself into our being so that we may have a corporate life. This corporate life is the kingdom. This is the reality of the church life. Christ as life is spreading Himself into us. Now we can see in a fuller way that the kingdom is the totality of Christ as life spreading into us with all His activities. (*CWWL*, 1972, vol. 2, “The Kingdom,” pp. 51, 54-55)

Further Reading: *Truth Lessons—Level Three*, vol. 4, Isn. 54; *The Kingdom and the Church* (booklet), ch. 2

Saturday 4/26

Related Verses**John 1:12-13**

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.

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

John 15:1-2, 6-11

1 I am the true vine, and My Father is the husbandman.

2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

9 As the Father has loved Me, I also have loved you; abide in My love.

10 If you keep My commandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love.

11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

Related Reading

The revelation of the kingdom of God in John is based upon two verses in John 3. Verse 3 says, “Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.” Then verse 5 says, “Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.”...To see the kingdom we need to be born anew. To enter into the kingdom we need to be born of water and the Spirit. Water signifies the death of Christ, into which we all have been baptized, and the Spirit signifies resurrection. (*CWWL*, 1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 438)

[In John 3] Nicodemus, a real seeker...came to the Lord in the night (v. 2). He came with much knowledge and many concepts...He might have thought that he needed better teachings to improve himself, but the Lord's answer unveiled to him that he needed to be born anew.

If we are not born anew, we do not have the capacity to see the kingdom of God. To be born anew is to be born of water, signifying the death of Christ, and of the Spirit, signifying Christ's resurrection. We need to die with Christ and be resurrected to be a new person of another, new species, new kind.

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. The vegetable kingdom is a realm of the vegetable species, and the animal kingdom is a realm of the animal species. In the same way, the kingdom of God is a realm of the divine species.

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In

John 3 the kingdom of God refers more to the species of God than to the reign of God.

To enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine nature and life...That man was created in the image of God and according to His likeness indicates that man was created in God's kind, in God's species. Genesis 1 says that each of the living things was created according to its kind. But God created man, not according to man's kind but in God's image and according to God's likeness to be God's kind.

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us, and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species.

Thus, in regeneration God begets gods [in His life and nature but not in His Godhead]. Man begets man. Goats beget goats. If goats do not beget goats, what do they beget? If God does not beget gods, what does He beget? If the children of God are not in God's kind, in God's species, in what kind are they? If they are not gods, what are they? We all who are born of God are gods. But for utterance, due to the theological misunderstanding, it is better to say that we are God-men in the divine species, that is, in the kingdom of God.

These God-men, who are children born of God, not only constitute the house of God (1 Tim. 3:15; 1 Pet. 4:17; John 14:2) but also are the constituents with which the Body of Christ is built up, and the Body of Christ will consummate the New Jerusalem as the eternal kingdom of God and of Christ (1 Cor. 6:9; Eph. 5:5; 2 Pet. 1:11; Rev. 11:15). (*CWWL*, 1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 438-440)

Further Reading: *CWWL*, 1994–1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 12

The Kingdom of God—the Realm of the Divine Life and of the Divine Species**Lord's Day 4/27****Related Verses****Mark 1:1-5, 9-11, 14-15**

1 The beginning of the gospel of Jesus Christ, the Son of God,

2 Even as it is written in Isaiah the prophet: "Behold, I send My messenger before Your face, who will prepare Your way,

3 A voice of one crying in the wilderness: Prepare the way of the Lord; make straight His paths."

4 John came baptizing in the wilderness and preaching a baptism of repentance for forgiveness of sins.

5 And all the region of Judea went out to him, and all the people of Jerusalem; and they were baptized by him in the Jordan River, as they confessed their sins.

9 And in those days Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

10 And immediately, coming up out of the water, He saw the heavens being parted and the Spirit as a dove descending upon Him.

11 And a voice came out of the heavens: You are My Son, the Beloved; in You I have found My delight.

14 And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of God,

15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

Further Reading:Further Reading: *The Kingdom*, ch. 6**Hymn: #739**

1 In those regenerated by the Lord
There is an inner knowledge bountiful;
Thus we the outward teachings do not need,
But God we inwardly may know in full.

2 Eternal life, the highest and the best,
Possesses full divine capacity,
That by this life God's knowledge we may have
More than by knowledge given outwardly.

3 The law of life is put within our mind
And on our heart 'tis written sovereignly,
Inwardly ruling us that God we know
More than by teachings given outwardly.

4 Holy anointing in our spirit dwells,
Showing the things of God to mind and heart;
By this anointing we God's knowledge have
More than man's teachings can to us impart.

5 We have the triune God indwelling us,
Living and acting, working all the time,
That by the inner sense we have of Him
God we may know in magnitude sublime.

6 This inner knowledge obviates the need
Of outward knowledge, human eloquence,
But in the spirit we must ever live
And walk according to the inner sense.

7 The more we live in Christ, the life divine,
And by the inner consciousness behave,
The more we'll have the inward knowledge true,
And on our heart God will His Son engrave.

8 'Tis by this living inward knowledge gained
That fellowship with God in life we hold;
'Tis by this hidden knowledge thus obtained
God unto us His fulness doth unfold.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 11:1-9

Assigned Reading: *Life-study of Genesis*, msg(s). 21-22**Level 2—Topical Study**

Crucial Point: God's Command Concerning Eating

Scripture: Gen. 2:16-17

Assigned Reading: *Life-study of Genesis*, msg(s). 11, 17

Supplemental Reading: *The Tree of Life*, ch. 1; *The Tree of Life*, ch. 14; *The Divine Economy*, ch. 5; *Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ*, ch. 6; *Revelation in Genesis: Seeing God's Desire and Purpose in Creation*, ch. 6

Questions: See the church website at

churchinnyc.org/bible-study