

Monday 1/20

Related Verses**John 16:13-15**

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

14 He will glorify Me, for He will receive of Mine and will declare it to you.

15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

John 14:17

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.

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;

1 John 2:27

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.

Related Reading

In the same resurrection Christ was born to be the firstborn Son of God [Acts 13:33], and we, the God-chosen people, were born to be the many sons of God [1 Pet. 1:3], who are the “twins” of Christ. Also, in this same resurrection Christ became a life-giving Spirit [1 Cor. 15:45b].

Today my study of the Bible concerning resurrection has become a crystallization. This crystallization is that Christ’s resurrection is not merely God’s raising Him from the dead...In this one divine act, God accomplished three big things. He

begot not His only Son but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit. Three great accomplishments took place in one act.

Without these major items of the Lord’s resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. (CWWL, 1994–1997, vol. 2, “The Practical Way to Live a Life according to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 59-61)

The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection that the Triune God passed through is also this Spirit of reality.

Furthermore, this Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15)...All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16)...These attributes [of God] have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes.

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ...Because of this we can live a normal human life on the earth today. We can deal with the negative matters that

befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others. These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

This Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17). He is not only in us but also joined with our spirit to become one spirit with us. We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b)...We must speak, do things, treat others, and deal with matters according to this joined spirit...When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (CWWL, 1990, vol. 2, “A Thorough View of the Body of Christ,” pp. 130-132)

Further Reading: CWWL, 1994–1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” chs. 3—4

Tuesday 1/21

Related Verses**Num. 17:8**

8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

Matt. 19:26

26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

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;

2 Cor. 3:5-6

5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Phil. 1:20-21

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

21 For to me, to live is Christ and to die is gain.

1 Pet. 5:5

5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

Related Reading

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the tent of meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5). A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots...It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

The twelve rods spent a night before the Ark. God caused Aaron’s rod to bud, blossom, and bear ripe almonds. Here was a dead rod, yet God put the power of life into it...What did it mean for Aaron’s rod to bud? First, a budding rod humbles the owner of the rod. Second, it shuts up the mouth of the owners of the other rods. What would our reaction be if we took a

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dry rod like that of Aaron’s, which was dead and had no hope of budding, and found to our surprise that it had budded, blossomed, and borne fruit the next day? We would confess to God in tears that this was His doing. It would have nothing to do with us. It would be His glory, not our glory. Spontaneously, we would be humbled before God. This is what Paul meant when he said, “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us” (2 Cor. 4:7). Only foolish ones would try to be proud. A person who has received grace from God will surely fall down before Him, saying, “This is God’s doing. I have nothing to boast of. Everything depends on God’s mercy, not on man’s willing or running. There is nothing that I have which has not been received. Everything that I have comes from God’s selection.”

When the Lord Jesus went into Jerusalem on a colt, the people cried, “Hosanna! Blessed is He who comes in the name of the Lord!” (Mark 11:9). When the colt heard the people shouting “Hosanna” and saw them spreading branches before the Lord, it could have turned around and asked the Lord, “Are they shouting to You or to me?”...Many servants of God are often this foolish. The colt was no different than other colts. The difference was the Lord who was on the colt. It was not the colt who was being praised, but the Lord who was on the colt...Only a foolish person would say that he is better than others.

The principle of every service lies in the budding rod. God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves...All those who know

resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation...What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, “Authority and Submission,” pp. 244-246, 248-249)

Further Reading: CWWN, vol. 47, “Authority and Submission,” ch. 15; *Life-study of Exodus*, msgs. 92—94

Wednesday 1/22**Related Verses****2 Cor. 1:8-9**

8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Gal. 1:15-16

15 But when it pleased God, who set me apart from my mother’s womb and called me through His grace,
16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

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.

Gal. 4:19

19 My children, with whom I travail again in birth until Christ is formed in you,

2 Cor. 4:7

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Related Reading

Why do we stress the distinction between the living God and the God of resurrection?...While the living God can perform many acts on man's behalf, the nature of the living God cannot blend with the nature of man. When, on the other hand, the God of resurrection works, His very nature is wrought into the nature of man...Even when the living God has performed some act on your behalf, after that act as before it, He is still He, and you are still you...On the other hand, when the God of resurrection works, He communicates Himself to man by that which He does for him. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 19-20)

The apostle Paul testifies to knowing not only the living God but also the God of resurrection. Paul was so sorely tried that he despaired even of living, but it was thus that he learned to trust in the God who raises the dead. When the God of resurrection acted on his behalf to raise him from the dead, that divine act not only accomplished something for Paul; it also communicated God's own nature to Paul.

A brother becomes seriously ill. His case is considered hopeless, but God has mercy on him and works a miracle on his behalf so that he recovers. Thereafter, he testifies to the fact that God is the living God. Yet within a short time of his recovery, he plunges right into the world. Even when he is living in the world, he still remembers that God is the living God and that God preserved his life from death. But he has experienced no increase of divine life; he has experienced only a miracle of healing.

Another brother becomes ill. Day after day passes without a vestige of improvement. For a long time he keeps hovering at the edge of the grave. Then, when he has completely despaired of living, in the depths of his being he gradually becomes aware of God. Resurrection life begins to work within, and he awakens to the fact that this resurrection life is a life that can overcome all affliction and can even swallow

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up death. He is still conscious of much weakness and is sorely tested; nevertheless, the realization deepens that God...is working to impart Himself. Light breaks upon him gradually, and gradually health returns. This brother does not just experience a healing; he comes into a new experience of God...If this second brother gives a word of testimony, there is nothing sensational about it, and there is no stress on the healing, yet you meet God in his life.

The significance of suffering...is this, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself into His creatures so that they emerge from the death process with a divine element in their constitution. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man...Through a process of outward decay, an inward process is taking place that is adding a new constituent to our lives [2 Cor. 4:6]...You must give your consent to God when He seeks to lead you through devastating processes. And you need have no fear, for God knows how to apportion suffering...He invariably chooses the lot of each one with this goal in view—an increase of the divine content in our life. If He chastises us, it is always "what is profitable that we might partake of His holiness" (Heb. 12:10). "All things work together for good to those...who are called according to His purpose" (Rom. 8:28). What good? It is this, that we may be "conformed to the image of His Son" (v. 29). (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 20-21, 24-25)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 3

Thursday 1/23

Related Verses2 Cor. 4:16

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

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.

2 Cor. 3:16, 18

16 But whenever their heart turns to the Lord, the veil is taken away.

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

Lam. 3:22-23

22 It is Jehovah's lovingkindness that we are not consumed, For His compassions do not fail;

23 They are new every morning; Great is Your faithfulness.

Psa. 68:19-20

19 Blessed be the Lord, who day by day loads us with good; God is our salvation. Selah

20 God is to us A God of deliverance, And with Jehovah the Lord Are the goings forth even from death.

Related Reading

As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being (Jer. 31:33; Heb. 8:10; Rom. 7:22, 25), is being metabolically renewed day by day with the supply of the resurrection life. (2 Cor. 4:16, footnote 3)

After we have been regenerated, we have God, but we do not have much of God. This is why Colossians 2:19 says that we need to grow with the growth of God...We grow by the increase of God within us...When we have God in us to the fullest, we will have the full growth...When God is increasing within us, His new element is being added into us. When the divine element comes into us, it renews us regardless of whether we are slow or quick in our natural disposition. As we are contacting God, God infuses

Himself as the divine element into our being. This new element is added into our existing element. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” p. 357)

God desires to add Himself into our being, but He does not increase in us when we do not contact Him. We may go through a period of time in which we do not contact God or pray to Him. Instead, we are doing everything by ourselves and in ourselves. During this time, God is not added into our being, and we are not increasing with the increase of God...Our morning watch with the Lord is not just for us to exercise our mind to read the letter of the Bible, but it is for us to exercise our spirit. This is why we have to say, “O Lord Jesus.” Our calling on the Lord is our spiritual breathing. We have to contact God by praying to Him and calling on Him. Then He adds Himself into us. When we contact Him, He is adding more and more of the divine element into our being. As the new element of God is being added into our being, this new element metabolically renews us. I may be a quick person naturally, but because God’s element comes into my being, this element renews my natural habit.

Sometimes God may allow the church to pass through a “storm”...because He wants us to be renewed. The tragic thing is that while we are suffering in the “storm,” we would remain the same with no renewing...We have to pray, “Lord, I don’t want to remain the same. I do not want to remain the same this year as I was last year. I want to be renewed day by day.”...Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day.

Moment by moment we have to receive God so that He can be added into us, and we have to reject ourselves to receive the death of Christ so that we can cooperate with the Lord within us. Then we will enjoy not only the renewing capacity but also the renewing result, which is a metabolic change in our behavior, in our character, in our disposition, and even in our habit...When we experience God in Christ daily, we

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will see that God’s intention is to renew us bit by bit, especially to renew our habit. This is the real experience of being renewed day by day. For this purpose God raises up all kinds of environments to consume our outer man so that our inner man can be renewed day by day.

When all of the Lord’s children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God’s old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart’s desire. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 357-358, 360-361, 363)

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day,” chs. 1—2; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 3

Friday 1/24

Related Verses

John 12:23-24

23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

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

John 14:16-18

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.

Rom. 8:28-30

28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Related Reading

Christ’s humanity through His incarnation became a shell to conceal the glory of His divinity. Instead of the words *His humanity*, it is perhaps better to use the expression *His flesh*, for John 1:14 tells us that the very God became flesh...Christ’s divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory.

Because the divine glory was concealed within the shell of His flesh, it was necessary for Him to be glorified. In John 12:23 He said, “The hour has come for the Son of Man to be glorified.” In 17:1 He prayed, “Father, the hour has come; glorify Your Son that the Son may glorify You.” In verse 5 He went on to say, “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.” (CWWL, 1994–1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 318-319)

While the glory of His divinity was concealed by the shell of His flesh or humanity, the Lord Jesus was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity...If the Lord Jesus as a grain of wheat had not died, He would have remained the same...His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory.

Just before He was about to be crucified, the Lord Jesus prayed not that the Father would resurrect Him but that the Father would glorify Him...The Father answered this prayer for glorification by resurrecting the Lord Jesus...Resurrection is for glorification. Resurrection is the cause, and glorification is the effect, the result...Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

God's glorification of Christ transferred Christ from one stage to another stage. He was in the first stage, the stage of incarnation, but He was transferred out of that stage into the second stage, the stage of inclusion. In the stage of inclusion He, as the last Adam, became the life-giving Spirit in resurrection.

Christ's glorification produced an issue—an incorporation...God's desire in His economy is to have a unique incorporation. This is His universal concern...God's intention is to incorporate Himself with all the believers of Christ into one incorporation. The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do. This is the beginning of the universal incorporation, an incorporation that started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20...This incorporation is the issue of Christ's glorification.

In John 14 we have the Father's house; in John 15, the Son's vine; and in John 16, the child born of the Spirit. The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification. (*CWWL, 1994–1997*, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 320-321, 327, 335-336, 341-342)

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Further Reading: *CWWL, 1994–1997*, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1—6

Saturday 1/25

Related Verses

John 14:23

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

John 15:5

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.

John 16:20-21

20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

Eph. 2:15-16

15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Col. 3:10-11

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Related Reading

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect...John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit...is implied [in verse 23], for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

We may be at home, at school, or at work, but wherever we may be, the Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God. (*CWWL, 1994–1997*, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 342-343)

The vine tree I have seen is Christ as the true vine. This vine needs the entire globe for its spreading. In John 15 the Lord said, "I am the true vine" (v. 1)...Only one vine is uniquely true. This is Christ spreading around the globe. Christ as the true vine has spread Himself from America to places such as Russia, Poland, Romania, South Africa, South America, New Zealand, and Australia.

The true vine is a sign of the all-inclusive Christ as the organism of the processed and consummated Triune God.

Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15). Both the cultivated olive tree and the true vine signify Christ. Hence, to be grafted into the cultivated olive tree is to be grafted into the true vine.

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Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.

This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God (vv. 29-30), for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ (15:4-5, 16) for the glorification of the Father (v. 8).

A new child, a new man, was born by the consummated Spirit (16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15)...Also, this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman (16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11).

Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, and this Body of Christ, which is the church, will consummate the New Jerusalem. (CWWL, 1994–1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 352-354)

Further Reading: CWWL, 1994–1997, vol. 5, “The Vital Groups,” chs. 2, 4; CWWL, 1991–1992, vol. 2, “The Christian Life,” ch. 7

Further Reading:

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day,” ch. 1

Related Verses**Psa. 90:1-2, 8-12, 14-15**

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.

8 You have set our iniquities before You, Our secret sins in the light of Your countenance.

9 For all our days have passed away in Your overflowing wrath; We bring our years to an end like a sigh.

10 The days of our years are seventy years, Or, if because of strength, eighty years; But their pride is labor and sorrow, For it is soon gone, and we fly away.

11 Who knows the power of Your anger, And Your overflowing wrath according to the fear that is due You?

12 Teach us then to number our days That we may gain a heart of wisdom.

14 Satisfy us in the morning with Your lovingkindness That we may give a ringing shout and rejoice all our days.

15 Cause us to rejoice according to the days that You have afflicted us, According to the years that we have seen evil.

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

Hymn: #203

1 In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.

2 By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3 Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4 We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.