

**LESSON TEN**

**THE CHURCH AS A HYBRID LIFE  
&  
THE MINGLED SPIRIT FOR THE CHURCH LIFE**

**Scripture Reading:**

Section 1:

**Eph. 3:9** And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

**Eph. 3:11** According to the eternal purpose which He made in Christ Jesus our Lord,

**Eph. 1:9** Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

**Eph. 1:11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Section 2:

**Eph. 1:3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

**Eph. 2:18** For through Him we both have access in one Spirit unto the Father.

**Eph. 3:14** For this cause I bow my knees unto the Father,

**Eph. 3:15** Of whom every family in the heavens and on earth is named,

**Eph. 3:16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

**Eph. 3:17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

**Eph. 4:4** One Body and one Spirit, even as also you were called in one hope of your calling;

**Eph. 4:5** One Lord, one faith, one baptism;

**Eph. 4:6** One God and Father of all, who is over all and through all and in all

Section 3:

**Eph. 3:8** To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

**Eph. 3:16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

**Eph. 3:19** And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**John 16:14** He will glorify Me, for He will receive of Mine and will declare it to you.

**John 16:15** All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

**Eph. 2:18** For through Him we both have access in one Spirit unto the Father.

**Eph. 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Section 4:

**Eph. 2:22** In whom you also are being built together into a dwelling place of God in spirit.

**Eph. 3:5** Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

**Eph. 4:23** And that you be renewed in the spirit of your mind

**Eph. 5:18** And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

**Eph. 6:18** By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

**Eph. 1:13** In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

**Eph. 1:14** Who is the pledge of our inheritance, unto the redemption of the acquired possession, to the praise of His glory.

**Eph. 4:30** And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

**Questions:**

Section 1

1. What was God's plan from the very beginning? How can we see this in the bible?
2. What is the church according to God's view?
3. What was God's intention in creation?

Section 2

1. Why is the human spirit so important in relation to the church?
2. Why does the book of Ephesians reveal so much concerning the Triune God?

Section 3

1. How does God dispense Himself into man and how does He produce the church?
2. Please explain the fullness of God, the riches of Christ and the power of the Spirit in Ephesians 3.
3. How can we be saved and how do we obtain holiness?

Section 4

1. Please share the importance of the spirit in the book of Ephesians.

## 2. How can God be so close to us?

### [Section 1]

God's eternal purpose is to have the church. His purpose is not just to create man, to rescue him from his fallen condition, and to bring him to heaven. Furthermore, God's purpose is not simply to have us be holy, spiritual, and victorious. Creation, salvation, sanctification, spirituality, and victory are all part of God's procedure to reach His goal, but they are not the goal itself.

### **GOD'S PURPOSE IN THE BEGINNING**

In order to share in the recovery of the proper church life, we need to see what God's purpose was in the beginning. We need to understand that there are three different beginnings. John 1:1 says, "In the beginning was the Word." The beginning here is the beginning in eternity. Genesis 1:1 says, "In the beginning God created the heavens and the earth" (Heb.). In this verse the beginning denotes the time of creation. Finally, the beginning also refers to the start of the church life. Therefore, to go back to the beginning is to go back to the beginning in eternity, to the beginning in God's creation, or to the beginning of the church.

The book of Ephesians reveals that the church came into existence according to the eternal purpose which God purposed in Christ. Ephesians 3:11 says, "According to the purpose of the ages which He made in Christ Jesus our Lord." The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past. This is the purpose made by God in eternity past for eternity future. God is a God of purpose. Before creation, before the foundation of the world, He made a plan. This plan is the purpose of the ages, or the eternal purpose.

In 1:9 Paul says, "Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself." This verse also speaks of God's purpose, but here Paul uses the word purpose as a verb instead of as a noun. A good pleasure according to God's will has been purposed by God in Himself. This will which He has purposed is a mystery. It was hidden in God; it was not revealed to the saints in the Old Testament. In 1:11 Paul also speaks of God's purpose: "In Whom also we were made an inheritance, having been predestinated according to the purpose of the One Who operates all things according to the counsel of His will." God's purpose in these verses refers to what God planned in the beginning, in eternity past.

In the beginning God planned to have the church. The Bible definitely reveals that this is God's intention. God created the heavens, the earth, and billions of items because He desired to have the church. The first two chapters of Genesis are apparently a record of God's creation. Actually these chapters reveal God's intention. The minerals are for the plants, the plants are for the animals, the animals are for man, and man is for God. In other words, all things are for us, and we are for God in order that He may fulfill His desire to have the church. Therefore, God created all things so that He could have the church.

Furthermore, God's redemption, regeneration, and calling are also for the church. God accomplished redemption so He could have the church. He also came to you, called you, and regenerated you for the church. Moreover, He dwells in you today for the sake of the church.

### **A DEFINITION OF THE CHURCH**

Now we come to the crucial and difficult matter of giving a definition of the church. The church may be called a hybrid, because it is one entity produced by the mingling together of two lives.

The two lives that are mingled to produce the church are the divine life and the human life. Therefore, the church is an entity constituted not just of the divine life or merely of the human life, but of the divine-human life. When the Lord Jesus was on earth, He lived a divine-human life. The church also has a divine-human life. We thank the Lord that although this has been hidden from the saints for centuries, He has revealed it to us in His recovery.

It is vital to see that the church is a hybrid produced by the mingling of the divine life with the human life. God desires to dispense Himself into man and to work Himself into man. In his book, *The Spirit of Christ*, Andrew Murray says that the divine life is interwoven with the human life. Although interwoven is a very good term, it is still not adequate. The divine life is not only interwoven with the human life, but the divine life and the human life are mingled to form one entity. Paul's word in Galatians 2:20 illustrates this. Here he says, "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gk.). Paul says that it is he who lives; yet it is not he, but Christ. This indicates the mingling of Christ with Paul. The church is the product of such a mingling.

### **CHRISTIANS FOR THE CHURCH**

Just as the members of our body are for the body, not for the members themselves, so we have become Christians for the church. Without the body, the members have no meaning. In the same principle, without the church, we Christians have no purpose. Therefore, as Christians we must be for the church.

### **ONE IN THE TRIUNE GOD**

In Galatians 3:27 and 28 Paul says that as many as have been baptized into Christ have put on Christ and that we are all one in Christ Jesus. This oneness is the church. The church is the oneness in the Triune God of all those who are mingled with God.

The oneness in the Triune God is revealed in a full way in John 17. In John 17:21 the Lord Jesus prayed, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us." Here in this oneness there is no place for the flesh, sin, naturalness, or worldliness. In this oneness there is room only for the proper humanity mingled with the Triune God.

Some may say that we do not have the proper humanity because of the fall. I agree. But through the redemption of Christ God has recovered us and uplifted our fallen humanity. In Christ's

resurrection our humanity has been uplifted. This resurrected and uplifted humanity is now mingled with the Triune God. This mingling is the very element of the church. In the proper church life there is no culture, religion, or worldliness. The church, on the contrary, is composed of the proper humanity, the humanity created by God and uplifted by Christ, mingled with the Triune God. This is the entity God planned to have in eternity past for eternity future.

### **[Section 2 start]**

## **A MINIATURE OF THE BIBLE**

### **God's Creation**

The book of Ephesians, which deals especially with the church, is a miniature of the whole Bible. This is proved by what this book includes. Firstly, as we have seen, this book speaks of the purpose of the ages, the eternal purpose of God. Secondly, it mentions God's creation. Ephesians 3:9 speaks of the "dispensation of the mystery, which from the ages has been hidden in God, Who created all things." There is a relationship between creation and the church, for God created all things for the church.

God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church. Zechariah 12:1 says that the Lord stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. This indicates that the heavens are for the earth, that the earth is for man, and that man with the human spirit is for God. God's marvelous creation, focused on man, is for the purpose of producing the church. Therefore, Ephesians speaks of the creation of all things.

### **[Section 1 end]**

### **The Human Spirit**

This book also refers a number of times to the human spirit. In 1:17, Paul prays that the Father of glory would give us a spirit of wisdom and revelation in the full knowledge of Him. What is needed for the church life is not a mind that is naturally keen, but a spirit of wisdom and revelation.

In 2:22 Paul speaks of the human spirit again: "In Whom you also are being built together into a dwelling place of God in spirit." This verse indicates that God's dwelling place is in our spirit. This dwelling place is God's building, the Body of Christ. Hence, the spirit is the very place to have the church life. If we would be in the

church as God's building, we must be in our spirit.

In 3:5 Paul points out that the mystery of Christ "has now been revealed to His holy apostles and prophets in spirit." The hidden mystery is revealed to the apostles and prophets, not in the mind, but in their spirit, which has been regenerated and indwelt by the Holy Spirit of God. The inner man in verse 16 refers to this spirit. Our inner man, our spirit regenerated by the Spirit of God and indwelt by Him, needs to be strengthened with power through the Spirit so that Christ may make His home in our hearts.

In 4:23 Paul goes on to speak further about the human spirit: "And are renewed in the spirit of your mind." The spirit here is the human spirit mingled with the Holy Spirit. When this mingled spirit spreads into our mind, it becomes the spirit of our mind. Then our mind is under the control of our spirit. This renewing spirit is necessary for us to put off the old man and to put on the new man, which is the church life.

In 5:18 Paul gives the exhortation, "And do not be drunk with wine, in which is dissipation, but be filled in spirit." In our regenerated spirit we need to be filled with Christ unto all the fullness of God (3:19).

Finally, in 6:18 Paul speaks of "praying at every time in spirit." Whenever we pray, we need to pray in our spirit.

In every chapter of Ephesians there is mention of the human spirit. This indicates that the human spirit is needed for the church life... most of today's Christian teachings are concerned with the mind. The book of Ephesians, however, is not focused on the mind, but on the spirit. Our spirit must be a spirit of wisdom and revelation, the place of God's building, the organ in which God reveals His mystery to us, and the inner man strengthened by the Spirit of God. Furthermore, we need to be renewed in the spirit of our mind and to pray in spirit. Through proper exercise, our spirit will eventually be filled unto all the fullness of God. This is the mingling of God and man that produces the church life.

### **Revealing the Triune God**

Furthermore, the book of Ephesians reveals the Triune God more fully than any other book in the Bible. Ephesians 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenlies in Christ." This verse speaks of God the Father and Christ the Son. The Spirit is not explicitly mentioned; however, the Spirit is

implied in the spiritual blessings. These blessings are blessings of the Spirit and in the Spirit. Hence, in one verse we have the Father, the Son, and the Spirit. In 2:18 it says that through Him, the Son, we have access in one Spirit unto the Father. Here again we have in one verse the Triune God, the Son, the Spirit, and the Father. Through the Son and in the Spirit we have access to the Father. This is the experience of the Triune God for the church life.

In chapter three we also see the Triune God. Paul prayed to the Father to grant us to be strengthened through His Spirit into the inner man so that Christ may make His home in our hearts. Here we have the Father, the Spirit, and Christ the Son. Eventually, according to verse 19, we are filled unto all the fullness of God. Therefore, we have the Spirit strengthening us and Christ making His home in us; then we are filled unto the fullness of God. Such a revelation of the Triune God is not found elsewhere in the Scriptures.

In 4:4-6 we also find the Triune God: the Spirit (v. 4), the Lord (v. 5), and God the Father (v. 6). The sequence here is significant. Firstly we have the Spirit, then the Son, and then the Father. In the Body life, the first Person of the Godhead we touch is the Spirit. When we touch the Spirit, we touch the Son. Then, by having the Son, we have the Father who is the origin and source of all. The Father is the source, the Son is the course, and the Spirit is the flow in the course. When we touch the flow, we are in the course, and when we are in the course, we are brought to the source. Here we have the reality of the one Body with the one Spirit, the one Lord, and the one God and Father.

The reason that Ephesians unfolds the Triune God to such a degree is that this book is on the church, the entity composed through the dispensing of the Triune God into humanity. The church comes into being only as the Triune God dispenses Himself into us and mingles Himself with us. In Ephesians we have not only the doctrine of the Trinity, but the practicality of the Trinity for the dispensing of God into man. The Triune God is not for teaching, but for imparting Himself into our being.

### **CHRIST MAKING HIS HOME IN OUR HEARTS**

We have pointed out that, as the processed God, the Triune God today is the life-giving Spirit. As the Spirit, He can dispense Himself into our being. This makes it possible for us to be filled in our spirit unto all the fullness of God and for Christ to make His home in our heart. Christ is not simply dwelling within us, but is seeking the

opportunity to make His home in our heart. This is to mingle Himself with every part of our being. Christ, the Son of God and the very embodiment of God, is the life-giving Spirit indwelling our spirit to spread into all of our inward parts. The result of this is not only holiness, spirituality, and victory, but the marvelous mingling of divinity with humanity to produce the church.

### **THE BODY AND THE NEW MAN**

The church that is produced by the mingling of divinity with humanity is the Body of Christ. Certain Christian teachers think that the Body of Christ is merely an illustration. But this is not just an illustration—it is the very expression of Christ. Just as my physical body is the expression of myself, so Christ's spiritual Body is the expression of Himself. Hence, the church as the Body of Christ is a reality.

Furthermore, the church is the new man with Christ as the life and the person. A body must have life, but a man must have both life and a person. Trees have life, but they do not have a person with a mind, will, and emotion. Since the church is the Body and the new man, the church has Christ as both the life and the person. This understanding of the church is basic.

#### **[Section 3]**

### **THE MINGLED SPIRIT FOR THE CHURCH LIFE**

In the foregoing message we pointed out that God's purpose is to obtain the church by dispensing Himself into man and making Himself one with man. In order to dispense Himself into man, God must be triune—the Father, the Son, and the Spirit. Furthermore, man must be in God's image and have a spirit to receive God and assimilate Him. One day the Son of God, the embodiment of the Father, became a man. Passing through human living, crucifixion, and resurrection, He became the life-giving Spirit. As the Spirit, He comes into us and mingles with our spirit. Through this process there is brought into being a hybrid life, an entity composed of the mingling of the divine life with the human life. This is the church.

God is no longer the unprocessed God but the processed God. He has accomplished everything necessary to come into us as the life-giving Spirit. Now we must believe in Him and call on the name of the Lord Jesus. When we do this, the life-giving Spirit comes into our spirit, and the mingling of the divine life and the human life takes place within us. This mingling produces the church.

### **THE FULLNESS OF GOD AND THE RICHES OF CHRIST**

The book of Ephesians contains the fullest revelation of the Triune God in the Scriptures. For example, in chapter 3 Paul speaks of the fullness of God (v. 19), the riches of Christ (v. 8), and the power of the Spirit (v. 16). *The fullness* implies that the riches of all that God is become His expression. Colossians 2:9 says that the fullness of God dwells in Christ bodily. This means that Christ is the embodiment of the fullness of God, the embodiment of all that God is. When the fullness of God is embodied in Christ, there are the riches of Christ. The riches of Christ are realized through the power of the Spirit. Hence, Christ is the embodiment of God's fullness, and the Spirit is the realization of Christ's riches. To have the fullness of God, we must have Christ. Furthermore, to enjoy the riches of Christ, we must have the Spirit.

In the Gospel of John, the Spirit is called "the Spirit of reality." The Spirit of reality makes real to the believers all that the Son is and has. Embodied in the Son is all that the Father is and has, and all that the Son is and has is revealed as reality to the believers through the Spirit (16:14-15). For example, Christ is life. However, if we do not touch the Spirit, we cannot have this life. But as we touch the Spirit, we experience the reality of Christ as life. In like manner, Christ is light. But if we do not contact the Spirit, we cannot be enlightened by Christ. When we contact the Spirit, we enjoy the reality of Christ as light.

Today our Triune God is the all-inclusive Spirit. Do not regard the Spirit as something other than Christ or think of Christ as separate from God the Father. No, the Father, the Son, and the Spirit are one. This is the reason that we refer to God as triune, as three in one. No one can adequately define the Trinity. God the Father is in God the Son, and God the Son has become the Spirit who gives life. For the sake of the church, the fullness of God is embodied in Christ that the riches of Christ may be made real to us through the Spirit. The more we contact the Spirit, the more we enjoy Christ's riches. Eventually, we will be filled unto all the fullness of God and be fully mingled with the Triune God.

### **ACCESS UNTO THE FATHER**

In Ephesians 2:18 all three of the Triune God are mentioned: "Through Him we both have access in one Spirit unto the Father." Through Christ the Son we have access in one Spirit unto the Father. How wonderful! Notice that this verse does not say that we have access unto the *Spirit*. It speaks

of access unto the *Father*. The Spirit is unto us, whereas we are unto the Father. The Father came to us in the Son, and the Son came into us as the Spirit. Now through the Son the Spirit brings us unto the Father. This is for the dispensing of the Triune God into us so that the church may come into existence. Once again we see that the church is produced by the mingling of the Triune God with humanity.

### **RESPONDING TO THE SPIRIT**

The dispensing of the Triune God into man is altogether related to the Spirit. The processed God as the all-inclusive life-giving Spirit is waiting for our spirit to respond to Him and to cooperate with Him. To be saved is not merely to understand the gospel. It is to open ourselves from the depths of our being to respond to the Spirit. When we call on the name of the Lord Jesus, we must call from our spirit, from the depths of our being. If we do this, we will be saved, even if we do not adequately understand the gospel.

Consider the case of Saul of Tarsus on the way to Damascus (Acts 9). He was saved by saying, "Who are You, Lord?" (v. 5). At the time he was saved, Saul was not so clear about the gospel or even about the Lord Jesus. However, simply by saying, "Who are You, Lord?" he was captured by the Lord. This shows that to be saved is not mainly a matter of understanding the gospel but of contacting the life-giving Spirit, who is the processed God waiting for an opportunity to come into us. Contacting the life-giving Spirit is much like breathing. The important thing is not to understand the air but to breathe the air into us. By breathing in the air, we receive all the benefits of the air.

This principle applies to our whole Christian life. Take holiness as an example. We become holy not by learning the doctrine of holiness but by contacting the Spirit who Himself is the essence of holiness. The doctrine of holiness is not holiness itself. Holiness is a living person, the processed God as the life-giving Spirit. It is possible to know the doctrine of holiness without having the reality of holiness. The way to be holy is to contact the life-giving Spirit. We may read a book on holiness but have nothing of holiness as a result of our reading. However, if we spend the same amount of time calling on the name of the Lord as we would reading that book, we will certainly experience God's holiness.

### **A SPIRIT OF WISDOM AND REVELATION**

In the book of Ephesians there is great emphasis on the mingled spirit, the human spirit mingled with the divine Spirit. Ephesians 1:17 says, "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him." There is disagreement among scholars concerning the translation of the Greek word for *spirit* in this verse. Some insist on capitalizing the word *spirit*, because they think that the spirit here is the Holy Spirit. Others believe that *spirit* here must refer to the human spirit. Actually, the spirit in this verse is our regenerated spirit indwelt by the Spirit of God. It is the human spirit mingled with the Holy Spirit. Such a spirit is given to us by God so that we may have wisdom and revelation to know Him and His economy. Without the Holy Spirit our spirit cannot be a spirit of wisdom and revelation. But as soon as the Holy Spirit is mingled with our spirit, our spirit becomes a spirit of wisdom and revelation.

### **[Section 4]**

### **GOD'S DWELLING PLACE IN OUR SPIRIT**

In 2:22 Paul again refers to the mingled spirit: "In whom you also are being built together into a dwelling place of God in spirit." Translators differ about this verse also, with some arguing that the spirit here is the divine Spirit and others, that it is the human spirit. Actually, it is the mingled spirit, the believers' human spirit indwelt by God's Holy Spirit. God's Spirit is the indwelling One, not the dwelling place. The dwelling place is our spirit. God's Spirit dwells in our spirit. The Holy Spirit is, therefore, the indwelling One, not the indwelt One. The dwelling place of God is in our spirit, the human spirit mingled with the Holy Spirit.

### **THE MYSTERY OF CHRIST REVEALED IN SPIRIT**

In 3:5 Paul says that the mystery of Christ "has now been revealed to His holy apostles and prophets in spirit." The spirit here is once again the mingled spirit. When our spirit is mingled with the divine Spirit, our spirit becomes the organ in which the mystery of Christ is revealed.

### **THE INNER MAN**

In 3:16 Paul speaks of the inner man. The inner man is our regenerated spirit. The only way man's spirit can be regenerated is through having the Spirit of God come into it. Hence, the inner

man in this verse also denotes the human spirit mingled with the Holy Spirit.

### **THE SPIRIT OF OUR MIND**

Ephesians 4:23 says, "That you be renewed in the spirit of your mind." Some say that the spirit here cannot be the human spirit, because this is the renewing spirit. However, the spirit here must be the human spirit because it is the spirit of the mind. The spirit in this verse is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind and thus becomes the spirit of our mind. The human spirit can be the renewing spirit only by being mingled with the Holy Spirit. On the one hand, the spirit here is the spirit of the mind, but, on the other hand, it is the renewing spirit. This indicates that it is a matter of the mingled spirit. The human spirit, not the Holy Spirit, is the base.

### **FILLED IN SPIRIT**

In 5:18 Paul exhorts us to be filled in spirit. Certainly, he means that we should be filled in our spirit with the Holy Spirit.

### **PRAYING IN SPIRIT**

In 6:18 Paul charges us to pray at every time in spirit. According to the context, the spirit here also refers to the human spirit mingled with the Holy Spirit. The Holy Spirit is the word that we are to take in spirit by prayer.

### **NEAR, PRESENT, AND AVAILABLE**

The Triune God has been fully processed to become the life-giving Spirit. As such a Spirit, He is near, present, and available. But He is holy, and we are sinful. How can this holy God be close to us? The answer is found in the fact that the element of redemption is included in the all-inclusive Spirit. The enemy, Satan, realizes this. If Satan would tell God that He has no right to be near sinful people, the blood of Jesus Christ would immediately testify against him. Before Christ's incarnation the Spirit of God could not be so close to fallen mankind as now, because there was not yet the element of redemption in the Spirit. The effectiveness of Christ's redemptive death, typified by the offerings in the Old Testament, is now in the life-giving Spirit. Perhaps not until we are in the New Jerusalem will we fully understand what this Spirit means to us. Praise Him that this Spirit is the processed God, near, present, available, and ready for us to enjoy. Whenever we call on the name of the Lord

Jesus, we receive the Spirit. The reason for this is that the Spirit is the reality of Christ.

### **THE SEAL AND THE PLEDGE**

In 1:13 Paul says, "In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise." The seal here is the life-giving Spirit. By coming into us, the Spirit sealed us. According to 1:14, this seal is the pledge, the earnest, the guarantee, the foretaste, of our inheritance. The full taste will simply be the full portion of the Triune God. Today the life-giving Spirit gives us a foretaste of the Triune God as our portion.

### **NOT GRIEVING THE SPIRIT**

In 4:30 we see that the crucial matter is for us not to grieve the Spirit. Rather, we must always please Him. If the Spirit in us is not happy, we will have difficulty. The most important thing in our Christian life is to take care that we do not grieve the Spirit. If you are faithful in this matter, you will be an outstanding Christian.

### **ONENESS IN THE TRIUNE GOD**

According to 2:18, through Christ we have access in one Spirit unto the Father. When the Spirit comes into us, He spontaneously brings us back to the Father. In this Spirit we are truly one. This oneness is the proper church life. Hence, the church is the oneness in the Triune God of all those who have been mingled with the Triune God.

The depth of the book of Ephesians is in these verses that speak of the mingled spirit. The church is the mingling of the Holy Spirit as the processed God with humanity. This is greater than spirituality, holiness, or victory. As long as we are in this oneness, we are surely spiritual, holy, and victorious. Our goal should be nothing less than this oneness. If we are in this oneness, what need have we to seek spirituality or holiness or victory? By being in this marvelous oneness, we have all this and much more.

References:

Life-Study of Ephesians msg. 68 & 69