

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST

(2)

KEY STATEMENTS

Through incarnation God's only begotten Son
put on humanity and became a God-man;
then in resurrection Christ was born to be the firstborn Son,
and at the same time His believers were born
to be the many sons of God.

The Triune God has been processed
through incarnation, crucifixion, resurrection, and ascension
to become the law of the Spirit of life
installed in our spirit as a "scientific" law, an automatic principle;
this is one of the biggest discoveries,
even recoveries, in God's economy.

As the children of God, we are God-men,
born of God, possessing the life and nature of God,
and belonging to the species of God;
now as children of God, we should walk in love and light,
with love as the inner substance of God
and with light as the expressed element of God.

Christ is the constituents of God's armor,
and prayer is the unique and practical way
to apply Christ as the armor of God.

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Training Outlines

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EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (2)

TRAINING OUTLINES

Message One

The Seed of David Becoming the Son of God

RK Hymns: 124, What Miracle! What Mystery

Scripture Reading: Acts 13:23, 33; Rom. 1:3-4; 8:29

- Acts 13:23 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,
Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Rom 8:29 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;

I. In Acts 13 Paul said that from David's seed "God, according to promise, brought to Israel a Savior, Jesus" (v. 23), and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'" (v. 33):

Acts 13 be omitted.

- A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.
Acts 13:32 And we announce to you the gospel of the promise made to the fathers,
Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
- B. Resurrection was a birth to the man Jesus:
1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.
Rom 8:29 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;
 2. He was the only begotten Son of God from eternity—John 1:18; 3:16.
John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
 3. After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.
Heb 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."
- C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":
1. Paul applied the word *today* to the day of the Lord's resurrection.
 2. This means that Christ's resurrection was His birth as the firstborn Son of God.
 3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.
Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

- D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
- Heb 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."
- Rom 8:29 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;
1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.
 2. In resurrection God's firstborn Son has the human nature as well as the divine nature.
- E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
 2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.

Rom 8:29 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;
 3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

2 Pet 1:4 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.

II. We need to know Christ in His resurrection designated as the Son of God in power with His human nature—Rom. 1:3-4:

- Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
- Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- A. Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son—John 1:18; 3:16.
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

- B. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity—1:1, 14; Rom. 8:3:
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
 Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
1. After the Son of God became incarnate, His divine nature was concealed by the flesh.
 2. Christ was already the Son of God in His divinity, but the part of Him that was Jesus with the human nature, born of Mary, was not the Son of God—Luke 1:31-32, 35.
 Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.
 Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,
 Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
 3. By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.
 Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
 Heb 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?
 4. This designation of the Son of God was "in power," the power of Christ's resurrection, the reality of which is the Spirit—Rom. 1:4; Phil. 3:10; Eph. 1:19-20.
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
 Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
 Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- C. Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way—Rom. 1:4:
- Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
1. Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—v. 4.
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 2. If Christ had not put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity—John 1:18; 17:5.
 John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
 John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

3. Having put on humanity through incarnation, He was designated the Son of God with humanity in resurrection—1:14; Rom. 8:3; 1:3-4; Heb. 2:14:
 - John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
 - Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
 - Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
 - Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 - Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
 - a. As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection—Rom. 1:4.
 - Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 - b. Even Christ's human nature has been designated the Son of God, for He has been designated the Son of God with both divinity and humanity.
- D. The designation of Christ as the Son of God with humanity was “according to the Spirit of holiness”—v. 4:
 1. The Spirit of holiness is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him—Matt. 1:18, 20; Luke 1:35.
 - Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
 - Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
 - Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
 2. When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him—Rom. 1:4.
 - Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 3. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature—6:4; Luke 24:26; John 17:5; Acts 3:13.
 - Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
 - Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
 - John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.
 - Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- E. We need to connect Romans 1:3-4 and 8:29:
 - Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
 - Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

- Rom 8:29 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;
1. Through His incarnation, crucifixion, and resurrection, Christ, the Son of God, became the firstbornSon, and the many sons, who are the brothers of Christ, are being conformed to His image—Heb. 2:10-11; Rom. 8:29.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Rom 8:29 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;
 2. In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been “mass-produced” from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.

Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Rom 8:29 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;
 3. This brings us to the matter of deification and implies that God’s intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—Rom. 8:29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

Rom 8:29 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;

Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

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

John 1:2 He was in the beginning with God.

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

John 1:4 In Him was life, and the life was the light of men.

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

John 1:6 There came a man sent from God, whose name was John.

John 1:7 He came for a testimony that he might testify concerning the light, that all might believe through him.

John 1:8 He was not the light, but came that he might testify concerning the light.

John 1:9 This was the true light which, coming into the world, enlightens every man.

John 1:10 He was in the world, and the world came into being through Him, yet the world did not know Him.

John 1:11 He came to His own, yet those who were His own did not receive Him.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Message Two
**Christ as the Emancipator
and as the One Who Makes Us More Than Conquerors**

EM Hymns: 540, 784

Scripture Reading: Rom. 8:2, 31-39

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom 8:31 What then shall we say to these things? If God is for us, who can be against us?
Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
Rom 8:37 But in all these things we more than conquer through Him who loved us.
Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

I. We can experience, enjoy, and express Christ as our Emancipator by the law of the Spirit of life—Rom. 8:2:

- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- A. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.
- Rom 8 be omitted.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 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;
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- B. Every life has a law and even is a law; God's life is the highest life, and the law of this life is the highest law—cf. John 1:4-5; 12:24; 14:6a; 10:10b; 1 Cor. 15:45b.
- John 1:4 In Him was life, and the life was the light of men.
- John 1:5 And the light shines in the darkness, and the darkness did not overcome it.
- John 12:24 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 14:6a Jesus said to him, I am the way and the reality and the life; ...
- John 10:10b ... I have come that they may have life and may have it abundantly.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- C. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's

economy—Rom. 8:2-3, 11, 34, 16.

- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

D. The law of the Spirit of life is the spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life—v. 2; Phil. 2:13; Ezek. 36:26-27; Prov. 30:18-19; Isa. 40:28-31; Heb. 12:2a; Phil. 4:13; Col. 1:28-29.

- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- Prov 30:18 There are three things which are too wonderful for me, / Indeed four which I do not know:
- Prov 30:19 The way of an eagle in the sky, / The way of a serpent upon a rock, / The way of a ship in the midst of the sea, / And the way of a man with a maiden.
- Isa 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.
- Isa 40:29 He gives power to the faint, / And to those who have no vigor He multiplies strength.
- Isa 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;
- Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
- Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...
- Phil 4:13 I am able to do all things in Him who empowers me.
- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.

E. While we remain in the touch with the Lord, staying in contact with the Lord, the law of the Spirit of life works automatically, spontaneously, and effortlessly:

1. We need to cease from our own struggling and striving—Gal. 2:20a; Rom. 7:15-20:

- Gal 2:20a I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; ...
- Rom 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.
- Rom 7:16 But if what I do not will, this I do, I agree with the law that it is good.
- Rom 7:17 Now then it is no longer I that work it out, but sin that dwells in me.
- Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
- Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

- a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
Rom 7, 8 be omitted.
 - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
 - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—“I find then the law, with me who wills to do the good, because the evil is present with me”—v. 21.
 - d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
2. We need to cooperate with the indwelling, installed, automatic, and inner operating God by prayer and by having a spirit of dependence, thus maintaining our fellowship with the Lord of life and the Lord of work—1 Thes. 5:17; Eph. 6:17-18.
1 Thes 5:17 Unceasingly pray,
Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
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,
 3. We need to care for the sense of life in our spirit to remain in the fellowship of life, the flowing of the divine life, for the operation of the law of the Spirit of life—Rom. 8:6, 16; 1 John 1:2-3, 6-7.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- F. The whole key to our living and serving in the Body of Christ is the law of the Spirit of life, which operates within us:
1. The law of the Spirit of life makes us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—Rom. 8:2, 29.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom 8:29 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;
 2. The law of the Spirit of life constitutes us the members of the Body of Christ with all kinds of functions—Eph. 4:11-12, 16.
Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- G. We can cooperate with the inner operating Triune God as the law of the Spirit of life by “switching on” this law in the following ways:
1. We need to walk according to the spirit—live in the spirit— Rom. 8:4, cf. Psa. 23:3:

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Psa 23:3 He restores my soul; He guides me on the paths of righteousness / For His name's sake.

 - a. The secret of experiencing Christ is to be in the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:12-13, 23.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil 4:13 I am able to do all things in Him who empowers me.

Phil 4:23 The grace of the Lord Jesus Christ be with your spirit.
 - b. The practicality of living in Christ is for us to live in our spirit; in the book of Romans the apostle Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit:

Rom 2:29 But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God.

Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
 - 1) In order to live in our spirit, we need to take time to behold the Lord, praying to fellowship with Jesus, to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; Psa. 27:4; cf. Matt. 6:6; 14:23; Exo. 33:11a; 34:4, footnote 2.

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 3:18 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.

Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

- Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
- Exo 33:11a And Jehovah would speak to Moses face to face, just as a man speaks to his companion. ...
- Exo 34:4 So Moses cut two tablets of stone like the first ones. Then Moses² rose up early in the morning and went up to Mount Sinai, just as Jehovah had commanded him; and he took two tablets of stone in his hand.
- note 2 To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light (cf. Prov. 4:18). Like Moses, we should go to God alone, without any persons, matters, or things to distract or occupy us (v. 3; cf. Mark 1:35).
- 2) In order to live in our spirit, we need to pray without ceasing—1 Thes. 5:17; cf. John 20:22; Lam. 3:55-56; Rom. 10:12-13.
- 1 Thes 5:17 Unceasingly pray,
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.
- Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.
- Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
- 3) In order to live in our spirit, we need to remain in the fellowship of the divine life to walk in the divine light—1 John 1:2-3, 6-7.
- 1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- 1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
2. We can mind the things of the Spirit—setting our mind on the spirit—Rom. 8:5-6:
- Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- a. We need to take heed to our spirit, paying attention to the sense of our spirit, in order to not grieve the Spirit and not quench the Spirit—Mal. 2:15-16; Eph. 4:30; 1 Thes. 5:19.
- Mal 2:15 But did He not make them one? And the remnant of the Spirit was His. And why the one? He sought the seed of God. Take heed then to your spirit, and let no one be treacherous to the wife of his youth.
- Mal 2:16 For I hate divorce, says Jehovah the God of Israel; and he who does it behaves in violence, says Jehovah of hosts. Take heed then to your spirit, and do not be treacherous.
- Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- 1 Thes 5:19 Do not quench the Spirit;
- b. We can set our mind on the spirit by setting our mind on God's words, which are spirit and life—John 6:63; Isa. 55:8-11.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

- Isa 55:8 For My thoughts are not your thoughts, / And your ways are not My ways, declares Jehovah.
- Isa 55:9 For as the heavens are higher than the earth, / So My ways are higher than your ways, / And My thoughts higher than your thoughts.
- Isa 55:10 For just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater;
- Isa 55:11 So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.
- c. To set our mind on the spirit, to mind the things of the Spirit, is also to be one with the Lord to care for the church with all the saints in the inward parts of Christ Jesus— Phil. 2:21; 1:8.
- Phil 2:21 For all seek their own things, not the things of Christ Jesus.
- Phil 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.
3. We can put to death by the Spirit the practices of our body— Rom. 8:13; Zech. 4:6; Gal. 5:16:
- Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.
- Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
- a. We must allow the Spirit to inhabit and reside in our inward being—Rom. 8:9, 11.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- b. We need to remain in the church life, where the God of peace crushes Satan under our feet—16:20; 12:1-2, 11.
- Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
4. We can be led by the Spirit as the sons of God—8:14:
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- a. To be led by the Spirit is to take care of the inner anointing, the moving and working of the indwelling compound Spirit—1 John 2:20, 27.
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:27 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.
- b. To be led by the Spirit is to care for the rest in our spirit, being led as a captive in Christ's triumphal procession—2 Cor. 2:12-14; 7:5-6.
- 2 Cor 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,

- 2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.
- 2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.
- 2 Cor 7:5 For even when we came into Macedonia, our flesh had no rest, but we were afflicted in everything; without were fightings, within were fears.
- 2 Cor 7:6 But He who comforts those who are downcast, that is, God, comforted us by the coming of Titus;
5. We can cry to the Father in the spirit of sonship—Rom. 8:15; Gal. 4:6:
- Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
- a. When we cry “Abba, Father!” (Rom. 8:15), “the Spirit Himself witnesses with our spirit that we are children of God” (v. 16).
- b. To cry “Abba, Father!” expresses the sweetness of our intimate relationship with our God—cf. Matt. 18:3.
- Matt 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.
6. We can groan in the interceding Spirit for our full sonship, which is the redemption of our body—Rom. 8:23, 26-27:
- Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- a. In our groaning the Spirit groans also, interceding for us.
- b. The interceding Spirit prays for us so that we may be conformed to the image of Christ as the firstborn Son of God—vv. 28-29.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 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;

II. We can experience, enjoy, and express Christ as the One who makes us more than conquerors—v. 37:

Rom 8:37 But in all these things we more than conquer through Him who loved us.

- A. We can love God and be constrained, restricted, motivated, compelled, impelled, and propelled by the love of Christ to more than conquer in all things—vv. 31-39:
- Rom 8:31 What then shall we say to these things? If God is for us, who can be against us?
- Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom 8:37 But in all these things we more than conquer through Him who loved us.
- Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

- Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.
1. By loving God, we participate in all the riches contained in God—1 Cor. 2:9-10; cf. 2 Tim. 3:2-4.
 - 1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
 - 1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
 - 2 Tim 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,
 - 2 Tim 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,
 - 2 Tim 3:4 Traitors, reckless, blinded with pride, lovers of pleasure rather than lovers of God,
 2. We need to be constrained by the love of Christ to love God and the saints with Christ as our love—2 Cor. 5:14.
 - 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- B. "If God is for us, who can be against us?"—Rom. 8:31; Jer. 31:31-34; Heb. 8:8-10:
- Jer 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,
 - Jer 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
 - Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
 - Jer 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
 - Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
 - Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
 - Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
1. "I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me. And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul"—Jer. 32:40-41.
 2. This eternal covenant is the new covenant; it is by this covenant that God will not turn away from us and will plant us in Christ, our good land, and Christ in all His aspects will be bought by us, that is, gained by us through our paying the price to forget the things that are behind and pursue Christ—vv. 40-44; Phil. 3:8-14.
 - Jer 32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.
 - Jer 32:41 And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.
 - Jer 32:42 For thus says Jehovah, Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I promised them.

Jer 32:43 And fields will be bought in this land of which you are saying, It is a desolation, without man or beast; it has been given into the hand of the Chaldeans.

Jer 32:44 They will buy fields with money and sign and seal deeds and call witnesses in the land of Benjamin and all around Jerusalem and in the cities of Judah and in the cities of the hill country and in the cities of the lowland and in the cities of the Negev, for I will turn their captivity, declares Jehovah.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

- C. God freely gives us all things with Christ; every thing, every person, and every situation are ours, the ones who love Him, for our perfecting—Rom. 8:28, 32; 1 Cor. 3:21-22.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

1 Cor 3:21 So then let no one boast in men, for all things are yours,

1 Cor 3:22 Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours,

- D. Christ, having died for us and having been raised, is interceding for us at the right hand of God—Rom. 8:34:

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

1. In verse 34 Christ is at the right hand of God, yet in verse 10 Christ is now in us, in our spirit—2 Tim. 4:22; cf. John 1:51; Gen. 28:11-22.

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

- Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
- Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
- Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.
- Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.
- Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,
- Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,
- Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.
2. In Romans 8:34 it is Christ who intercedes for us, yet in verse 26 it is the Spirit who intercedes for us:
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- a. These are not two Intercessors but one, the Lord Spirit—2 Cor. 3:18.
2 Cor 3:18 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.
- b. He is interceding for us at two ends: at one end it is the Spirit in us, probably initiating the intercession for us; at the other end it is the Lord Christ at the right hand of God, probably completing the intercession for us, which must be mainly that we will be conformed to His image and brought into His glory.
- E. No suffering, including tribulation, anguish, persecution, famine, nakedness, peril, and sword, shall separate us from the love of Christ—Rom. 8:35.
Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- F. In all the sufferings we more than conquer through Christ who loved us—v. 37:
Rom 8:37 But in all these things we more than conquer through Him who loved us.
1. Because of God's unchanging love for us and the fact that Christ has accomplished everything on our behalf, neither tribulation nor persecution can suppress or defeat us; rather, in all these things we more than conquer through Him who loved us.
2. The love of God is the source of His eternal salvation; this love, from which nothing can separate us, is in Christ and has been poured out in our hearts through the Holy Spirit— vv. 38-39; 5:5; Jer. 31:3.
Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.
Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.
Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.
3. In God's salvation the love of God has become the love of Christ, which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us—Rom. 8:35; Hosea 11:4.
Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
Hosea 11:4 I drew them with cords of a man, / With bands of love; And I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat.

4. These marvelous things provoke God's enemy to attack us with all kinds of calamities, but because of our response to the love of God in Christ, these attacks have become benefits to us; hence, we more than conquer in all our afflictions and calamities—Rom. 8:35-37, 28.

Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom 8:37 But in all these things we more than conquer through Him who loved us.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Message Three

God's Power and God's Wisdom

JL Hymns: 24, 197

Scripture Reading: 1 Cor. 1:2, 23-24, 30; Rom. 6:6, 19, 22; Eph. 1:9, 11; 3:11

- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,
- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- 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,
- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

I. Before mentioning Christ as the power of God and the wisdom of God in 1 Corinthians 1:24 Paul, in verse 23, declares, “We preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness”:

- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- A. This indicates that the Christ who is the power of God and the wisdom of God for the carrying out of God's economy is the crucified Christ, a Christ who did not do anything to save Himself—v. 24.
- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- B. In man's eyes, if a person is crucified, he is deemed powerless, because a powerful person would not allow himself to be crucified; nevertheless, the Christ who is the power of God was crucified.
- C. Furthermore, from the human perspective, a wise person would find ways to avoid crucifixion, yet the Christ who is the wisdom of God was crucified—Gal. 2:20.
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
- D. The crucified Christ is the power of God—1 Cor. 1:24:
- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
1. In the cross of Christ we see God's power.
 2. It takes the power of God to defeat Satan, the world, sin, fallen man, the flesh, the natural life, the old creation, and the ordinances.
 3. The death of Christ—His crucifixion—has become the power of God—v. 24.
- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- E. The crucified Christ is the wisdom of God—2:7:
- 1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

1. In order to accomplish anything, we need Christ as both power and wisdom—1:24.
 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
 2. Wisdom is for planning and purposing, whereas power is for carrying out and accomplishing what is planned and purposed.
 3. When we experience the crucified Christ, He becomes to us not only the power of God but also the wisdom of God—Rom. 6:6; Gal. 2:20.
 Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
 Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
 4. The crucified Christ as God's wisdom is related to God's deep and profound plan according to His good pleasure and also according to God's way to fulfill His will—Eph. 1:9, 11; 3:11:
 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,
 Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
 - a. Since we have the crucified Christ as God's wisdom, there is no need for us to seek a way to carry out God's will.
 - b. Simply by experiencing the crucified Christ, we spontaneously have a way to do God's will.
 - c. We become very wise in doing the will of God—Col. 1:9; 4:12.
 Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
 Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
 - d. As long as we experience the crucified Christ, Christ will become to us God's wisdom to fulfill His plan; we will have the wisdom of God to do His will—1:9.
 Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
- F. When we experience the crucified Christ, we are terminated—Gal. 2:20:
 Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
1. All that we are, all that we have, and all that we can do—all is completely terminated.
 2. When we call on the name of the Lord Jesus, as we are experiencing and enjoying Him, His crucifixion will terminate us.
 3. Christ crucified is not only the power but also the way for us to be delivered from the flesh, the natural life, and the old creation.

II. As those who are called by God, we need to know and experience Christ's power and wisdom—1 Cor. 1:24:

- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- A. First Corinthians 1:2 mentions "the called saints":
1. The believers in Christ are called saints, not called to be saints; this is a positional matter, a sanctification in position with a view to sanctification indisposition.

2. To call upon the name of the Lord implies to believe into Him—Rom. 10:14.
Rom 10:14 How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?
3. All the believers in the Lord should be callers—Acts 9:14, 21; 22:16.
Acts 9:14 And here he has authority from the chief priests to bind all who call upon Your name.
Acts 9:21 And all who heard him were amazed and said, Is this not the one who ravaged those who call upon this name in Jerusalem and came here for this, that he might bring them bound before the chief priests?
Acts 22:16 And now, why do you delay? Rise up and be baptized and wash away your sins, calling on His name.
4. We have been called to call, called by God to call upon the name of the Lord.
5. To those called by God, Christ is the power of God and the wisdom of God.
- B. *Those who are called* (1 Cor. 1:24) refers to the believers who were chosen by God in eternity (Eph. 1:4) and who believed in Christ in time (Acts 13:48).
1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Acts 13:48 And the Gentiles, hearing this, rejoiced and glorified the word of the Lord; and as many as were appointed to eternal life believed.
- C. To those who believe in Christ and call upon His name, He is the power of God and the wisdom of God.
- D. Christ crucified is the power of God for saving us and the wisdom of God for fulfilling His plan:
 1. Power is the ability, and wisdom is the way.
 2. Christ is first our power, and then He is our wisdom, that is, our way.
 3. Christ is the power of God to carry out God's economy, and He is also the wisdom of God, the way of God, to carry out God's economy.
- E. Christ as the power of God strengthens us with a dynamic power, supplying and sustaining us in what we are and what we do:
 1. In all our circumstances and conditions, Christ as the power of God enables us to suffer, to bear burdens, and to stand firm.
 2. He also sustains us to the point of being unshakable; for this reason, Paul declares, "I am able to do all things in Him who empowers me"—Phil. 4:13.
 3. Christ as the power of God is daily supplying and sustaining us through His divine dispensing.
- F. Christ as the wisdom of God flows unceasingly from God to us to be our present and practical wisdom in our experience—1 Cor. 1:24.
1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

III. "Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption"—v. 30:

- A. In this verse Paul does not say that Christ became our wisdom; instead, he says that Christ became wisdom "to us from God":
 1. The expression *to us from God* indicates something present, practical, experiential, and ongoing in the way of transmission.
 2. For Christ to become wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience.
 3. We need Christ continually as wisdom to us from God.

- B. Christ became wisdom to us from God as three vital things in God's salvation:
1. He is our righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life—Rom. 5:18.
Rom 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
 2. He is our sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life—6:19, 22.
Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
 3. He is our redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21).
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
 4. It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us.
 5. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves—Eph. 3:20-21.
Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Message Four

Our Spiritual Food, Our Spiritual Rock, and the Contents of the Lord's Table

TW Hymns: 811, 1110

Scripture Reading: 1 Cor. 10:3-4, 16-17, 21; 11:23-26

- 1 Cor 10:3 And all ate the same spiritual food,
1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.
1 Cor 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,
1 Cor 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.
1 Cor 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.
1 Cor 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

I. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as our spiritual food, the real manna sent by God the Father for God's chosen people to live by Christ—1 Cor. 10:3; John 6:31-35, 48-51, 57-58:

- Exo 16 be omitted.
1 Cor 10:3 And all ate the same spiritual food,
John 6:31 Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of heaven to eat."
John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
John 6:34 They said therefore to Him, Lord, give us this bread always.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
John 6:48 I am the bread of life.
John 6:49 Your fathers ate the manna in the wilderness, and they died.
John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

A. Whatever we eat of Christ to be our reconstituting element and our supply to make us God's dwelling place in this universe will be an eternal memorial—Exo. 16:16, 32.

Exo 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

B. Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us is the focal point of God's building today—Heb. 9:3-4; Eph. 4:16; Col. 2:19.

Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,

- Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Col 2:19 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.
- C. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God's people—Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6.
- Num 11:5 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;
- Num 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.
- Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.
- Acts 1:25 To take the place of this ministry and apostleship, from which Judas turned aside to go to his own place.
- 2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
- 1 Tim 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,
- 2 Cor 3:6 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.
- D. The characteristics of Christ as our unique food, our daily manna, become our characteristics for His magnification through our metabolic transformation as we continually enjoy Him—John 6:57; Phil. 1:20-21; cf. Gal. 6:17:
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- Phil 1:20 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.
- Phil 1:21 For to me, to live is Christ and to die is gain.
- Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.
1. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8.

Exo 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

John 3:8 The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit.
 2. Manna is a long-term miracle—Exo. 16:4; cf. Matt. 6:34.

Exo 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Matt 6:34 Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.
 3. Manna is from heaven—Exo. 16:4; John 6:41.

Exo 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

- John 6:41 The Jews therefore murmured concerning Him because He said, I am the bread that came down out of heaven.
4. Manna comes with the dew—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.
- Exo 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.
- Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
- Num 11:9 And when the dew fell on the camp at night, the manna would fall with it.
- Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
- Lam 3:23 They are new every morning; / Great is Your faithfulness.
- Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Psa 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.
5. Manna comes in the morning—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.
- Exo 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.
- S.S. 1:6b ... My mother's sons were angry with me; / They made me keeper of the vineyards, / But my own vineyard I have not kept.
- S.S. 7:12 Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love.
- John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
- John 5:40 Yet you are not willing to come to Me that you may have life.
- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
6. Manna is small—Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32.
- Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
- Luke 2:12 And this will be the sign to you: you will find a baby wrapped in swaddling clothes and lying in a manger.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
- Judg 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
- Judg 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
- Matt 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,
- Matt 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.
7. Manna is fine—Exo. 16:14; John 6:12.
- Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

- John 6:12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.
8. Manna is round—Exo. 16:14; John 8:58.
 Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
 John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
9. Manna is white—Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b.
 Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
 Psa 12:6 The words of Jehovah are pure words, / Silver refined in a furnace on the earth, / Purified seven times.
 Psa 119:140 Your word is very pure, / And Your servant loves it.
 2 Cor 11:3b ... your thoughts would be corrupted from the simplicity and the purity toward Christ.
10. Manna is like frost—Exo. 16:14; Prov. 17:27.
 Exo 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
 Prov 17:27 He who restrains his words has knowledge, / And he who is cool in spirit is one who has understanding.
11. Manna is like coriander seed—Exo. 16:31; Num. 11:7; Luke 8:11.
 Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
 Num 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.
 Luke 8:11 Now the parable is this: The seed is the word of God.
12. Manna is solid—Num. 11:8; 2 Cor. 1:4; Eph. 6:18.
 Num 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.
 2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
 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,
13. Manna's appearance is like that of bdellium—Num. 11:7; Rev. 4:6, 8; Ezek. 1:18.
 Num 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.
 Rev 4:6 And before the throne there was as it were a glassy sea like crystal; and in the midst of the throne and around the throne, there were four living creatures full of eyes in front and behind.
 Rev 4:8 And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.
 Ezek 1:18 As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.
14. Manna's taste is like that of fresh oil—Num. 11:8; Psa. 92:10.
 Num 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.
 Psa 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.
15. Manna's taste is like that of wafers made with honey—Exo. 16:31; Psa. 119:103.
 Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
 Psa 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!

16. Manna is good for making cakes—Num. 11:8; 1 Tim. 4:6.

Num 11:8 The people went about and gathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its taste was like the taste of cakes baked in oil.

1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

II. Christ has been crucified to become a spiritual rock that follows His people; this following rock is the resurrected Christ as the life-giving Spirit, who is always with the church to supply His believers with the water of life—1 Cor. 10:4; Exo. 17:6; Num. 20:8; John 19:34:

1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

A. Trouble among God's people can be caused by the shortage of water, which typifies the Spirit of life; whenever God's people are short of the Spirit of life, they will have problems; when God's people have an abundance of the Spirit, their problems among themselves and with God are solved—Num. 20:2-13; John 7:37-39; Rom. 8:2.

Num 20:2 And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron.

Num 20:3 And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah!

Num 20:4 Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there?

Num 20:5 Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a place of grain or figs or vines or pomegranates, and there is not even water to drink.

Num 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.

Num 20:7 Then Jehovah spoke to Moses, saying,

Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

Num 20:9 And Moses took the rod from before Jehovah, as He had commanded him.

Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?

Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

Num 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.

Num 20:13 These are the waters of Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

- B. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again; that is, there is no need to strike the rock again so that the living water may flow; in God's economy Christ should be crucified only once—Heb. 7:27; 9:26-28a.
- Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
- Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- Heb 9:27 And inasmuch as it is reserved for men to die once, and after this comes judgment,
- Heb 9:28a So Christ also, having been offered once to bear the sins of many,...
- C. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”—Num. 20:8:
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
1. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation.
 2. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10; Luke 11:13.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
3. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life.
- D. Instead of speaking to the rock, Moses was angry with the people, condemned them as rebels, and struck the rock with his rod twice—Num. 20:9-11:
- Num 20:9 And Moses took the rod from before Jehovah, as He had commanded him.
- Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
- Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
1. Moses condemned the people as rebels, but Moses was the one who rebelled against God's word—v. 24; 27:14.
- Num 20:24 Aaron shall be gathered to his people, for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah.
- Num 27:14 Because you rebelled against My word in the wilderness of Zin, in the strife of the assembly, and failed to sanctify Me at the waters before their eyes. (These are the waters of Meribah-kadesh, in the wilderness of Zin.)
2. Moses did not believe in Jehovah to sanctify Him in the sight of the children of Israel—20:12:
- Num 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.
- a. To sanctify God is to make Him holy, that is, to separate Him from all the false gods; to fail to sanctify God is to make Him common.
 - b. In being angry with the people when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did

not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.

- c. Because of this, even though he was intimate with God and maybe considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.

Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

- 3. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.

III. Christ as the contents of the Lord's table is the reality of the New Testament economy of God—1 Cor. 10:16-17, 21; 11:23-26:

- 1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- 1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.
- 1 Cor 11:23 For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was betrayed took bread,
- 1 Cor 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.
- 1 Cor 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.
- 1 Cor 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

- A. The emphasis of the Lord's table is the fellowship of His blood and body, the participation in the Lord, the enjoyment of the Lord in mutuality, in fellowship—10:16-17, 21:

- 1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- 1 Cor 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.

- 1. The Lord has given Himself to us so that we may partake of Him as our feast and enjoy Him by eating and drinking Him; in order to become our feast, the reality of the produce of the good land, Christ had to be processed—cf. Deut. 8:7-10:

- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

- a. If Christ had not been incarnated, He could not have blood and a body; through incarnation Christ put on a human body with blood and flesh—Heb. 2:14.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

- b. If Christ had not been crucified, His blood could not be separated from His body; through crucifixion His blood was separated from His body—John 6:53-55.

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
- John 6:55 For My flesh is true food, and My blood is true drink.
- c. If Christ had not been resurrected, He could not be on the table as our food; in resurrection He is served to us on the table as a feast for our nourishment and enjoyment; the One who presents His body and His blood to us is the resurrected Christ as the all-inclusive life-giving Spirit— 1 Cor. 15:45b; 2 Cor. 3:17.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2. The Lord Jesus “took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body”— Matt. 26:26:
- a. The bread denotes life, the life of God, the eternal life; the bread signifies the Lord’s physical body, which He gave for us on the cross in order to impart life into us—John 6:35, 57, 63; Luke 22:19.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me.
- b. The bread also signifies the Lord’s mystical Body, the means for Christ to carry out His heavenly ministry for the accomplishment of the divine administration— Eph. 1:22-23; 4:16; Rev. 5:6.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- c. By participating in the Lord’s divine life, eating and enjoying Him as the bread of life, we become His mystical Body, His enlargement—1 Cor. 10:17; 12:27.
- 1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
3. The Lord Jesus took a cup and gave thanks, and He gave it to them, saying, “Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for forgiveness of sins”—Matt. 26:27-28:
- a. The cup denotes blessing, which is God Himself as our portion—Psa. 16:5.
- Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
- b. The Lord’s salvation has become our portion, the cup of salvation that runs over, the content of which is God as our all-inclusive blessing—116:13; 23:5.
- Psa 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.
- Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

- c. The blood of Christ as the blood of the new covenant ushers us into the new covenant, in which God gives us a new heart, a new spirit, His Spirit, the inner law of life, and the ability of life to know God, possess God, be possessed by God, and receive the blessing of the forgiveness and forgetting of all our iniquities—Ezek. 36:26-27; Luke 22:20; Heb. 8:10-12; Psa. 103:1-3, 12.
- Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
- Psa 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.
- Psa 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:
- Psa 103:3 He pardons all your iniquities; / He heals all your diseases;
- Psa 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.
- d. The blood of the covenant ushers us into the presence of God in the Holy of Holies, where we behold His beauty, into the infusion and transfusion of God, and into the eternal enjoyment of God; enjoying God in this way is what produces a man of God—27:4; Exo. 24:8; cf. Lev. 16:11-16.
- Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
- Exo 24:8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.
- Lev 16:11 And Aaron shall present the bull of the sin offering, which is for himself, and shall make expiation for himself and for his household, and shall slaughter the bull of the sin offering, which is for himself.
- Lev 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil.
- Lev 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.
- Lev 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
- Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Lev 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.

- e. Ultimately, the blood of the covenant, the eternal covenant, leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity—Heb. 13:20; Rev. 7:14, 17; 22:1-2, 14, 17.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:2 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.

Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

- B. "As often as you eat this bread and drink the cup, you declare the Lord's death until He comes"—1 Cor. 11:26; cf. Rom. 5:10:

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

1. To *declare the Lord's death* is to proclaim and display the Lord's death; to declare His life-releasing death is to declare His first coming for His judicial redemption to produce the church— John 12:24; 19:34.

John 12:24 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 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

2. *Until* implies that the church bridges the gap between His first coming and second coming by the eating and drinking of Christ in the process of His organic salvation.
3. *He comes* is His second coming to establish the kingdom of God on earth, as the Lord said in Matthew 26:29: "I shall by no means drink of this product of the vine from now on until that daywhen I drink it new with you in the kingdom of My Father."
4. Thus, to declare the Lord's death until He comes is to declare the existence of the church for the bringing in of the kingdom; our eating of the Lord's supper must result in the remembrance of the Lord in His two comings.

Message Five

Christ as the Image of God and the Treasure

RA Hymns: 548, 812, 510

Scripture Reading: 2 Cor. 4:4, 7; Col. 1:15; Heb. 1:3; John 1:18

- 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

I. Second Corinthians 4:4-7 shows us that we may experience and enjoy Christ as the image of God and the treasure:

- 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- A. The image of God refers to Christ as our outward expression, whereas the treasure refers to Christ as our inward content.
- B. We should bear Christ as the image of God without, and we should have Christ as the treasure within.
- C. We need to enter into the rich and full enjoyment of Christ.
- D. According to Hebrews 1:3, Christ is the effulgence of God's glory; that is, He is the expression of the image of God.
Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- E. Christ as the image of God is the declaration, the expression, of God; He declares God and expresses God—John 1:18.
John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- F. Colossians 1:15 speaks of Christ as “the image of the invisible God”; the image here is not a physical form but an expression of God's being in all His attributes and virtues.
Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- G. Our mind needs to be renewed to such an extent that we have a clear view of Christ as the image of God—Rom. 12:2.
Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

II. In 2 Corinthians 4:4 Paul speaks of “the illumination of the gospel of the glory of Christ, who is the image of God”:

- A. In this verse Paul also informs us that the god of this age, the ruler of this world (John 12:31; 14:30; 16:11; Eph. 2:2), has blinded the thoughts of the unbelievers:
John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

John 16:11 And concerning judgment, because the ruler of this world has been judged.

Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

1. The god of this age is Satan, the ruler of the present age, who dominates today's world and hunts for people's worship by blinding their mind and thoughts—2 Cor. 4:4.
2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
2. All people today, whether primitive or highly cultured, have been blinded by the god of this age.
3. We need to pray, "Lord, I trust in You to defeat the god of this age; apart from You, I do not worship anyone or anything."
4. If we pray in this way, the divine light will shine, and we will receive revelation.
5. If we drop our concepts and turn our heart to the Lord (3:16), the veils will be taken away, and the god of this age will have no ground in our being.
2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
- B. The gospel of Christ is the gospel of His glory that illuminates and shines forth.
- C. God is invisible, but Christ, the Son of God's love, who is the effulgence of the glory of God and the impress of His substance (Heb. 1:3), is His image, expressing what He is.
Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- D. The image of God in Colossians 1:15 refers to the expression of God and the fullness of God, that is, Christ Himself.
Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- E. The expression *the image of the invisible God* implies that although God Himself is invisible, His image is visible—v. 15.
Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- F. The invisible God has a visible image, and this image is Christ:
 1. John 1:18 says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him."
 2. Although God is invisible, He is expressed by a living person, that is, Jesus Christ, the Son of God—3:16.
John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

III. "We have this treasure in earthen vessels"—2 Cor. 4:7a:

- A. Christ as the life-giving Spirit in us is the One who shines and works; this is the treasure we have in us.
- B. God's shining in our hearts (vv. 4, 6) brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything.
2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- C. Because of the shining in our hearts, we have a treasure that is wonderful, precious, and marvelous.

- D. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life—v. 7.
 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- E. The expression *this treasure* in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ:
 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
1. The shining of God in our hearts is to illuminate us that we may know the glory of God in Christ's face.
 2. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ; to know Him is to know the God of glory—v. 6.
 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 3. Literally, the Greek word for *face* in 2 Corinthians 4:6 is the same word translated "person" in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.
 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
 4. This indicates that unless we have the index of Christ's face, He cannot be a treasure to us in reality:
 - a. We will not sense that we have a treasure within us until we see the face of Jesus Christ.
 - b. On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us.
 - c. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us— v. 10.
 2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
- F. The first step of God's procedure in fulfilling His purpose was to create man as an earthen vessel to contain Himself as life — Gen. 2:7:
 Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
1. God chose us so that we may be vessels of honor filled with the Triune God—Rom. 9:21, 23; 2 Cor. 13:14.
 Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
 Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 2. The New Testament shows us that God wants believers as vessels loving Him and keeping themselves open to Him— Rom. 9:21, 23; 2 Cor. 3:16.
 Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

- Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
3. If in the depths of our being we are not open to the Lord, He cannot dispense Himself into us and make His home in our heart—1 Cor. 2:10.
 1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
4. An open vessel is doing nothing but keeping itself open to be filled by the divine dispensing of the Divine Trinity—2 Cor. 13:14.
 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
5. When the Lord fills us, He does everything for us—Eph. 3:19.
 Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- G. We are weak because we are earthen vessels; however, a treasure within us, the vessel, enables us to keep ourselves open to the Lord, giving Him every opportunity to do everything He wants to do; this is the proper and genuine Christian life—v. 17; Gal. 2:20.
 Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

IV. “That the excellency of the power may be of God and not out of us”—2 Cor. 4:7b:

- A. The fact that we are earthen vessels proves that the excellency of the power is of God and not out of us:
1. In ourselves we are nothing more than earthen vessels; we are sinful, fallen, and low.
 2. As such, we do not have the power to manifest the truth and shine forth the glory of the gospel—v. 4.
 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- B. Although we are worthless earthen vessels, God has shined the precious treasure into us:
1. Now this treasure becomes the source of the power energizing us and enabling us to shine forth God’s glory and manifest the truth—v. 7a.
 2 Cor 4:7a But we have this treasure in earthen vessels ...
 2. This treasure has the power, and this power is excellent.
- C. Outwardly, we are earthen vessels, but inwardly, we have a priceless treasure—Christ as the embodiment of the processed and consummated Triune God to be the all-inclusive life-giving Spirit—1 Cor. 15:45b.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- D. Within us, we have Christ as a wonderful treasure; outwardly, we bear Christ as the image of God, the expression of the Triune God—2 Cor. 4:4.
 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
- E. When we believed in the Lord Jesus, we received more than simply a Redeemer; we received the most excellent One in the universe.
- F. We need to experience and enjoy Christ as the treasure within and the image without.

Message Six

The Grace of God and the All-inclusive Spirit

EM Hymns: 602, 612

Scripture Reading: 1 Cor. 15:10; 2 Cor. 1:12, 15, 21-22; 3:3, 6, 8, 17-18; 12:9; 13:14

- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 1:15 And in this confidence I intended to come to you previously that you might have double grace,
- 2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
- 2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.
- 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor 3:6 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.
- 2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 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.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

I. In 2 Corinthians Christ as the grace of God is the good land for us to enter into, experience, enjoy, partake of, and possess—John 1:17; 1 Cor. 15:10; cf. Gal. 2:20; 1 Cor. 5:7; 10:3-4; 2 Cor. 13:14:

- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 10:3 And all ate the same spiritual food,
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- A. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9:
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,

- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
- 2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Cor 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
1. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:
 - a. The entire church life depends upon 2 Corinthians 13:14.
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 - b. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 2. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Num 6:22 Then Jehovah spoke to Moses, saying,

Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num 6:24 Jehovah bless you and keep you;

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

Num 6:26 Jehovah lift up His countenance upon you and give you peace.

Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

 - a. “Jehovah bless you and keep you” is the love of God the Father as the fountain of life and light—v. 24; Psa. 36:9.
Psa 36:9 For with You is the fountain of life; / In Your light we see light.
 - b. “Jehovah make His face shine upon you and be gracious to you” is the grace of Christ as the fatness of God’s house — Num. 6:25; Psa. 36:8.
Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
 - c. “Jehovah lift up His countenance upon you and give you peace” is the fellowship of the Holy Spirit as the river of God’s pleasures—Num. 6:26; Psa. 36:8.
Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- B. The grace of God in His economy is rich, multiplying, and abounding—Eph. 2:7; 1 Pet. 1:2b; 2 Pet. 1:2; Eph. 1:7b-8:
- Eph 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
- 1 Pet 1:2b ... Grace to you and peace be multiplied.
- 2 Pet 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;
- Eph 1:7b ... according to the riches of His grace,
- Eph 1:8 Which He caused to abound to us in all wisdom and prudence,
1. God has graced us in the Beloved—v. 6.
Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

2. We have obtained access by faith into this grace in which we stand—Rom. 5:2a.
Rom 5:2a Through whom also we have obtained access by faith into this grace in which we stand ...
 3. When Christ in us is daily received, experienced, and enjoyed by us, that is grace being added to us, grace upon grace—John 1:16.
John 1:16 For of His fullness we have all received, and grace upon grace.
- C. The new covenant ministers' living is the living of grace, the experience of grace—Heb. 12:28; 1 Cor. 15:10; 2 Cor. 1:12, 15:
- Heb 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 1:15 And in this confidence I intended to come to you previously that you might have double grace,
1. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit, which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22; cf. 1:6-7.
Heb 10:29b ...and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?
Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Phil 4:23 The grace of the Lord Jesus Christ be with your spirit.
Philem 25 The grace of the Lord Jesus Christ be with your spirit.
2 Tim 4:22 The Lord be with your spirit. Grace be with you.
2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.
2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
 2. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:16; Gen. 28:12-17; John 1:51; Eph. 2:22.
Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.
Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.
Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 3. Grace is with all those who love our Lord Jesus Christ in incorruptibility—6:24.
Eph 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

4. Humility saves us from all kinds of destruction and invites God's grace—1 Pet. 5:5-6; James 4:6.
 - 1 Pet 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.
 - 1 Pet 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,
 - James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."
5. We need to enjoy the word of His grace—Acts 20:32; Jer. 15:16.
 - Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.
 - Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
6. We need to experience the Spirit of grace and of supplications to bring us into the enjoyment of the Triune God—Zech. 12:10a.
 - Zech 12:10a And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; ...
7. The new covenant ministers enjoy Christ as their all-sufficient grace through sufferings:
 - a. The ministry of the new covenant is produced by revelation plus suffering—2 Cor. 12:7; 1:3-4, 8-10.
 - 2 Cor 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
 - 2 Cor 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,
 - 2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
 - 2 Cor 1:8 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.
 - 2 Cor 1:9 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;
 - 2 Cor 1:10 Who has delivered us out of so great a death, and will deliver us; in whom we have hoped that He will also yet deliver us,
 - b. Christ as grace becomes power tabernacling over the new covenant ministers, overshadowing them in their weakness to become their dwelling place to sustain, support, maintain, protect, and keep them—12:9b.
 - 2 Cor 12:9b ...Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
8. We need the grace of God in Christ applied to us as the strength and power for our move and our protection—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10; Psalms 17:8; 57:1; 63:7; 91:4.
 - Ezek 1:6b ... and every one of them had four wings.
 - Ezek 1:9a Their wings were joined one to another; ...
 - Exo 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.
 - Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.

- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- Psa 17:8 Guard me like the pupil of Your eye; / In the shadow of Your wings hide me
- Psa 57:1 Be gracious to me, O God, be gracious to me; / For my soul takes refuge in You; / Indeed in the shadow of Your wings I will take refuge, / Until the destruction passes by.
- Psa 63:7 For You have been my help, / And in the shadow of Your wings I will shout for joy.
- Psa 91:4 With His pinions He will cover You, / And under His wings You will take refuge; / His truth is a shield and a buckler.
9. We reign in life by receiving the abundance of grace—Rom. 5:17.
Rom 5:17 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.
 10. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2.
1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
 11. Our word should convey grace to the hearers—Luke 4:22; Eph. 4:29; Isa. 50:4.
Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?
Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
Isa 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
 12. We need to enjoy the grace of life in the church life to keep ourselves in the genuine oneness—Psa. 133.
Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!
Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
 13. In the church life, when we have grace upon us, the church will be built up, and the grace that we receive will be visible—Acts 4:33; 11:23.
Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.
Acts 11:23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;
 14. The product of the grace in God's economy is the Body of Christ as the poem of God, expressing God's infinite wisdom and divine design—Eph. 2:10, 7; 2 Cor. 5:17.
Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
Eph 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

15. The grace of the Lord Jesus dispensed to His believers throughout the new testament age consummates in the New Jerusalem, in which the processed and consummated Triune God will be the grace enjoyed by all the believers for eternity— Rev. 22:21; cf. 21:23; 22:1-2.

Rev 22:21 The grace of the Lord Jesus be with all the saints. Amen.

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:2 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.

II. In order to be constituted as the ministers of the new covenant for the building up of the Body of Christ, we need to experience all the aspects of Christ as the all-inclusive Spirit in 2 Corinthians:

- A. The anointing Spirit is the indwelling, compound Spirit moving and working within us to impart all of God's divine ingredients and constituents into us—1:21; Phil. 1:19; Exo. 30:23-25; Rom. 10:12-13:

2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

1. The reaching of the anointing accomplishes the central purpose of God's salvation to anoint the compounded God into us so that we may be united, mingled, and incorporated with Him—1 Cor. 15:45b; 1 John 2:20, 27.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 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.

2. The teaching of the anointing is the inward feeling generated by the moving of the Spirit within us, enabling us to know God's mind and to live in Him, teaching us the things concerning the Triune God and His activities—v. 27; Acts 16:6-7.

1 John 2:27 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.

Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

- B. The sealing Spirit forms the divine elements into an impression to express God's image—2 Cor. 1:22; Eph. 1:13:

2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

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,

1. The sealing Spirit saturates the believers continuously unto the redemption of their body—4:30.
Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
 2. The sealing Spirit transforms the believers into a treasure to God as His inheritance—1:11.
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,
 3. The more we are sealed, the more we bear the image of God to be constituted into the masterpiece of God—2 Cor. 3:18b; Eph. 2:10.
2 Cor 3:18b ... are being transformed into the same image from glory to glory, even as from the Lord Spirit.
Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
- C. The pledging Spirit gives us a foretaste as a sample and guarantee of the full taste of God—2 Cor. 1:22; 5:5:
2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.
2 Cor 5:5 Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.
1. The Spirit's pledging guarantees that God is our inheritance — Eph. 1:14.
Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
 2. Christ as the pledging Spirit is in us for our taste, for our enjoyment of Him as our divine inheritance, our allotted portion, through the exercise of our spirit—Psa. 34:8; 1 Pet. 2:3; Col. 1:12.
Psa 34:8 Taste and see that Jehovah is good; / Blessed is the man who takes refuge in Him.
1 Pet 2:3 If you have tasted that the Lord is good.
Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- D. The inscribing Spirit writes Christ into us to make us the living letters of Christ—2 Cor. 3:3; cf. Psa. 45:1:
2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
Psa 45:1 My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer.
1. Christ is being inscribed into us with the spiritual ink, the Spirit of the living God; if we are under the Spirit's inscribing, we have the deep sensation of being living within.
 2. The Spirit is the ink, and the content of the ink is Christ with His person, work, and attainments; the compound Spirit as the compound ink adds the substance of Christ into us and saturates us with the essence of Christ.
- E. The life-giving Spirit, the vivifying Spirit, imparts the divine life into our being to make us men of life with the ministry of life —2 Cor. 3:6, 17; John 7:38:
2 Cor 3:6 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.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
1. When we study and read the Bible prayerfully with the exercise of our spirit, we are vivified—2 Cor. 3:6; John 6:63.
2 Cor 3:6 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.

- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
2. To be one who can give life to others, we must abide in the divine life and must walk, live, and have our being in the divine life—1 John 5:16a.
1 John 5:16a If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. ...
- F. The ministering Spirit imparts all that Christ is into us and makes all that Christ is and has real to us—2 Cor. 3:8; John 16:13-15:
- 2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
John 16:13 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.
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.
1. We can receive the supply of the ministering Spirit by exercising our spirit to pray and call on the Lord—Gal. 3:5a; Col. 4:2; Rom. 10:12-13.
Gal 3:5a He therefore who bountifully supplies to you the Spirit and does works of power among you, ...
Col 4:2 Persevere in prayer, watching in it with thanksgiving,
Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
 2. The ministering Spirit ministers Christ into us and ministers Christ to others through us—2 Cor. 3:6; cf. Phil. 1:25.
2 Cor 3:6 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 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
- G. The freeing Spirit frees us from the bondage of the letter of the law; the Spirit of the Lord is the Lord Himself, with whom is freedom—2 Cor. 3:17; 4:5; Gal. 2:4; 5:1:
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
Gal 2:4 And this, because of the false brothers, brought in secretly, who stole in to spy out our freedom which we have in Christ Jesus, that they might bring us into slavery.
Gal 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.
1. This freeing includes full satisfaction, with a rich, supporting supply and the full enjoyment of Christ—John 4:14b.
John 4:14b ... but the water that I will give him will become in him a spring of water springing up into eternal life.
 2. This freeing includes the enjoyment of true rest, without being under the heavy burden to keep the law—Matt. 11:28-30.
Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
Matt 11:30 For My yoke is easy and My burden is light.
- H. The transforming Spirit dispenses the divine life, nature, essence, element—even the Divine Being—into us so that we may be metabolically changed in our inner being—2 Cor. 3:18:
- 2 Cor 3:18 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.
1. When we turn our heart to the Lord to behold and reflect the glory of the Lord with an unveiled face, He infuses us with the elements of what He is and what He has done.

2. Thus, we are being transformed metabolically from one degree of glory to another degree of glory to have His life shape by His life power with His life essence.
- I. The transmitting Spirit transmits all that Christ is with all the riches of God into us for our participation—13:14:
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
1. God is love, and this love is being transmitted as grace into us by the Spirit, who is the Transmitter.
 2. The Spirit is the fellowship, the communication, the circulation, the transmission of the grace of Christ with the love of the Father, transmitting the divine riches into our being for our enjoyment.

Message Seven

The One Who Is Formed in the Believers

RM Hymns: 499, 538

Scripture Reading: Gal. 1:15-16; 2:20; 3:29; 4:5, 19; Eph. 3:17a; 2 Cor. 3:18; Rom. 8:29; 12:2a

- Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal 1:16 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 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 in the Son of God, who loved me and gave Himself up for me.
- Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
- Gal 4:5 That He might redeem those under law that we might receive the sonship.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- 2 Cor 3:18 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.
- Rom 8:29 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;
- Rom 12:2a And do not be fashioned according to this age, but be transformed by the renewing of the mind ...

I. The New Testament reveals that Christ is deeply related to our inner being and desires to have a subjective relationship with us—Gal. 1:15-16; 2:20:

- Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal 1:16 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 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 in the Son of God, who loved me and gave Himself up for me.

A. God revealed His Son to Paul and to us—1:15-16:

- Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal 1:16 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,
1. The word *reveal* in Galatians 1:16 is crucial and of utmost importance.

Gal 1:16 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,
 2. To reveal is to make known (divulge) or to show plainly (display) something that has been kept secret.
 3. In the New Testament *revealed* is used in a profound manner related to our spirit—Rom. 1:17; 8:18; 1 Cor. 2:10; 1 Pet. 1:5; 5:1.

Rom 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

1 Pet 1:5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

1 Pet 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:
 4. God's revealing of His Son to us is in us; it is not outward but inward, not by an outward vision but an inward seeing.

5. God's heart's desire is to reveal His Son in us so that we may know Him, receive Him as our life (John 17:3; 3:16), and become sons of God (1:12; Gal. 4:5-6).
 - John 17:3 And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.
 - John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
 - John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
 - Gal 4:5 That He might redeem those under law that we might receive the sonship.
 - Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
- B. In Galatians 2:20 we see the most basic truth of God's economy— no longer I but Christ living in me:
 - Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
 1. When Christ was crucified according to God's economy, we were included in Him; this is an accomplished fact—Rom. 6:6; Gal. 2:20; 6:14.
 - Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
 - Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
 - Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
 2. We have died to the law and live to God through the organic union with Christ—John 15:4-5; 1 Cor. 6:17; Rom. 12:4-5; 1 Thes. 1:1.
 - John 15:4 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.
 - John 15:5 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 6:17 But he who is joined to the Lord is one spirit.
 - Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
 - Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 - 1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
 3. The "I" in Galatians 2:20 refers not only to Paul but to each one of us, and Paul's testimony is also our testimony:
 - Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
 - a. "I am crucified with Christ"—v. 20a.
 - b. "It is no longer I who live, but it is Christ who lives in me"—v. 20b.
 - c. "The life which I now live in the flesh I live in faith, the faith of the Son of God"—v. 20c.
 - d. "The Son of God, who loved me and gave Himself up for me"—v. 20d.
 - e. "What from Thee can separate me? / Thou wilt love me to the end! / Oh! Thy love is so prevailing, / E'en Thyself with me to blend! / We two one will be forever; / I am Thine and Thou art mine! / This will be my testimony: / In Thy love we'll ever twine!"—*Hymns*, #152, stanza 4.

II. Christ was crucified (Gal. 3:1) to redeem us out of the curse of the law (v. 13) and rescue us out of the evil religious course of the world (1:4), and He was

resurrected from the dead so that He might live in us (2:20) and be formed in us at our maturity (4:19).

- Gal 3:1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly portrayed crucified?
- Gal 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is everyone hanging on a tree";
- Gal 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

III. In Galatians 4:19 Christ is presented as the One who is formed in the believers:

- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- A. Christ, a living person, is the focus of Paul's gospel—1:16; Rom. 1:1, 3-4.
- Gal 1:16 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,
- Rom 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,
- Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
- Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- B. Paul's preaching was to bring forth Christ, the Son of the living God, in the believers—Gal. 1:15-16; 2:20; 4:19.
- Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,
- Gal 1:16 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 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 in the Son of God, who loved me and gave Himself up for me.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- C. Christ is now living in us, and He will be formed in us—v. 19.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- D. Paul was traveling so that Christ might be formed in the believers for their full sonship—vv. 5, 19.
- Gal 4:5 That He might redeem those under law that we might receive the sonship.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

IV. According to Paul's usage in the New Testament, the word *form* refers to the outward expression of the inner being (Phil. 2:6); what we are is expressed in our form, that is, the outward expression of our inner being.

- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

V. To have Christ formed in us is to have Christ fully grown in us—Gal. 4:19; Eph. 4:13-16:

- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- A. First, Christ was born into us at the time we repented and believed into Him, then He lives in us in our Christian life (Gal. 2:20), and finally, He will be formed in us at our maturity.
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
- B. To have Christ formed in us is to allow Him to permeate our whole being and saturate our inward parts—4:19; Eph. 3:17a; Col. 3:4, 10-11:
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 Eph 3:17a That Christ may make His home in your hearts through faith, ...
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
1. When Christ occupies our inner being in this way, He is formed in us—Psa. 51:6.
 Psa 51:6 Behold, You delight in truth in the inward parts; / And in the hidden part You would make known wisdom to me.
 2. We need to allow Christ to saturate every part of our inner being; He must occupy us and saturate our mind, emotion, and will—Phil. 2:5; Eph. 3:17a.
 Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 Eph 3:17a That Christ may make His home in your hearts through faith,...
 3. To have Christ possess our entire being is to have Him formed in us—Gal. 4:19.
 Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- C. For Christ to make His home in our hearts, He needs to be able to settle down within us, and this requires that we allow Christ to make His home in all the parts of our inner being; this is to have Christ formed in us—Eph. 3:17a.
 Eph 3:17a That Christ may make His home in your hearts through faith, ...
- D. To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being—Gal. 4:19; 3:2-3, 14:
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
 Gal 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
 Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
1. Christ should not only spread into our mind, emotion, and will; He should actually become our mind, emotion, and will—Phil. 2:5; 1 Cor. 2:16.
 Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 1 Cor 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
 2. Everything other than Christ must diminish, and Christ must become everything to us in our experience; this is to have Christ formed in us.
- E. To have Christ formed in us is to have Christ mingled with our whole being—6:17:
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
1. In every part of our being, Christ should be mingled with us—Eph. 4:23.
 Eph 4:23 And that you be renewed in the spirit of your mind
 2. Christ must permeate us and saturate us until He is completely blended with us; then He will be formed in us—3:17a; Gal. 4:19.
 Eph 3:17a That Christ may make His home in your hearts through faith, ...
 Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

- F. Paul's word about Christ being formed in the believers implies that we are being constituted with Christ—Col. 1:27; 3:4, 10-11:
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
1. Christ is living in us, He is being formed in us, and He is becoming our constitution; Christ is now living in us so that we may be constituted with Him organically—Gal. 2:20; Col. 3:4, 10-11.

Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 2. Eventually, our whole being will be constituted with the element of Christ, for He will constitute every part of our soul so that we may have His form, His image, in every part of our being—2 Cor. 3:18; Rom. 8:29.

2 Cor 3:18 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.

Rom 8:29 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;
- G. The word *formed* in Galatians 4:19 corresponds to the word *image* in 2 Corinthians 3:18:
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- 2 Cor 3:18 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.
1. Christ with His element is working within us organically so that we may have His form and express His image—Rom. 8:29.

Rom 8:29 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;
 2. Christ's being formed in us depends on our being transformed into His image—2 Cor. 3:18.

2 Cor 3:18 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.
 3. Our being transformed into His image and His being formed in us cause us to be conformed to His image; our being conformed to His image is the issue of His being formed in us— Gal. 4:19; Rom. 8:29.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Rom 8:29 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;
- H. To have Christ formed in us is to have the three parts of our soul— our mind, emotion, and will—renewed—12:2a; Eph. 4:23:
- Rom 12:2a And do not be fashioned according to this age, but be transformed by the renewing of the mind ...
- Eph 4:23 And that you be renewed in the spirit of your mind

1. In order for our mind, emotion, and will to be renewed, Christ must saturate our mind, emotion, and will and replace the self and the world in our soul with Himself—Rom. 12:2a.
Rom 12:2a And do not be fashioned according to this age, but be transformed by the renewing of the mind ...
2. If we are renewed in this way, every part of our inner being will bear the image of Christ—2 Cor. 3:18; Rom. 8:29.
2 Cor 3:18 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.
Rom 8:29 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;

VI. Christ needs to be formed in us so that we may be sons of full age and heirs to inherit God's promised blessing and so that we may mature in the divinesonship—Gal. 3:14, 26, 29; 4:5-6:

- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Gal 3:26 For you are all sons of God through faith in Christ Jesus.
- Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
- Gal 4:5 That He might redeem those under law that we might receive the sonship.
- Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
- A. Galatians 3:26 says, "You are all sons of God through faith in Christ Jesus"; the expression *sons of God* refers to sons of full age.
 - B. Under the old testament, God's chosen people were considered infants; now under the new testament, they are considered sons of full age, who will inherit the promised blessing—the all-inclusive Spirit of Christ.
 - C. Christ must mature in us in order for us to be heirs for the full enjoyment of the Triune God as our inheritance; the Holy Spirit is the pledge of our inheritance—Eph. 1:13b-14; 1 Pet. 1:4.
Eph 1:13b ... 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.
1 Pet 1:4 Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,
 - D. We need to pray that the Lord will bring us into the experience and enjoyment of Christ, who has been born into us, is now living in us, and will be formed in us at our maturity in order that we may be sons of full age and heirs of God's promised blessing and that we may mature in the divinesonship—Gal. 3:29; 4:6, 19.
Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Message Eight
**The Way to Receive, Experience,
and Enjoy the All-inclusive Christ
as the All-inclusive Life-giving Spirit—
the Aggregate of the All-embracing Blessing
of the Full Gospel of God**

JL Hymns: 191, 493

Scripture Reading: Gal. 1:15a, 16a; 2:20; 4:19; 3:14

Gal 1:15a But when it pleased God,...

Gal 1:16a To reveal His Son in me that I might announce Him as the gospel among the Gentiles, ...

Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

I. Galatians reveals that God's plan according to His good pleasure is to work Christ Himself into us; the most evil thing, according to Galatians, is to distract people from Christ—Eph. 1:5; Gal. 1:4-17; 2:20; 4:19; *Hymns*, #538.

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Gal 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,

Gal 1:5 To whom be the glory forever and ever. Amen.

Gal 1:6 I marvel that you are so quickly removing from Him who has called you in the grace of Christ to a different gospel,

Gal 1:7 Which is not another gospel, only there are some who trouble you and desire to pervert the gospel of Christ.

Gal 1:8 But if even we or an angel out of heaven should announce to you a gospel beyond that which we have announced to you, let him be accursed.

Gal 1:9 As we have said before, now also I say again, If anyone announces to you a gospel beyond that which you have received, let him be accursed.

Gal 1:10 For am I now trying to win the assent of men or of God? Or am I seeking to please men? If I were still trying to please men, I would not be a slave of Christ.

Gal 1:11 For I make known to you, brothers, concerning the gospel announced by me, that it is not according to man.

Gal 1:12 For neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.

Gal 1:13 For you have heard of my manner of life formerly in Judaism, that I persecuted the church of God excessively and ravaged it.

Gal 1:14 And I advanced in Judaism beyond many contemporaries in my race, being more abundantly a zealot for the traditions of my fathers.

Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal 1:16 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 1:17 Neither did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and again returned to Damascus.

Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Hymns #538

1	It is God's intent and pleasure Nothing outward as religion, CHORUS	To have Christ revealed in me, But His Christ within to be.
	It is God's intent and pleasure Nothing outwardly performing,	That His Christ be wrought in me; But His Christ my all to be.
2	It is God's intent and pleasure Nothing as an outward practice,	That His Christ may live in me; But Christ working inwardly.
3	It is God's intent and pleasure Not the outward forms to follow,	That His Christ be formed in me; But Christ growing inwardly.
4	It is God's intent and pleasure Not just outwardly to serve Him,	That His Christ make home in me; But Christ dwelling inwardly.
5	It is God's intent and pleasure It is not objective glory,	That His Christ my hope may be; But 'tis Christ subjectively.
6	It is God's intent and pleasure Nothing outwardly possessing,	That His Christ be all in me; But His Christ eternally.

II. Galatians presents the Christ who is the threefold seed in humanity for God's dispensing of Himself into the believers of Christ for the fulfillment of His economy—3:16; Gen. 3:15; Gal. 4:4; Luke 8:5a, 11; John 12:24:

Gal 3:16	But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.
Gen 3:15	And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
Gal 4:4	But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,
Luke 8:5a	The sower went out to sow his seed. ...
Luke 8:11	Now the parable is this: The seed is the word of God.
John 12:24	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.

- A. Christ as the seed of the woman refers to the incarnated Christ, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ from sin and death—Gen. 3:15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; Heb. 2:14; 1 Cor. 15:53-57.

Gen 3:15	And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
Isa 7:14	Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel.
Matt 1:16	And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
Matt 1:20	But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
Matt 1:21	And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
Matt 1:23	"Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
Gal 4:4	But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,
John 1:1	In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:14	And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
Heb 2:14	Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
1 Cor 15:53	For this corruptible must put on incorruption, and this mortal must put on immortality.

- 1 Cor 15:54 And when this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, "Death has been swallowed up unto victory."
- 1 Cor 15:55 Where, O death, is your victory? Where, O death, is your sting?
- 1 Cor 15:56 The sting of death is sin, and the power of sin is the law.
- 1 Cor 15:57 But thanks be to God who gives us the victory through our Lord Jesus Christ.
- B. Christ as the seed of Abraham is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the life-giving Spirit, who is the blessing of Abraham (the reality of the good land), for the dispensing of Himself into the believers of Christ to make them the corporate seed of Abraham— Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; John 14:17-20; 1 Cor. 15:45b; John 12:24; Isa. 53:10.
- Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.
- Gen 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Gal 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.
- Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
- John 14:17 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 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- John 12:24 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.
- Isa 53:10 But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes Himself an offering for sin, / He will see a seed, He will extend His days, / And the pleasure of Jehovah will prosper in His hand.
- C. Christ as the seed of David refers to the resurrected Christ, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body so that they may share His kingship in His resurrection in the eternal kingdom—2 Sam. 7:12-14a; Matt. 22:42-45; Rom. 1:3; Rev. 22:16; Acts 2:30-31; Matt. 16:16-18; Rev. 20:4, 6:
- 2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
- 2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
- 2 Sam 7:14a I will be his Father, and he will be My son. ...
- Matt 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.
- Matt 22:43 He said to them, How then does David in spirit call Him Lord, saying,
- Matt 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
- Matt 22:45 If then David calls Him Lord, how is He his son?

- Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
 Rev 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.
- Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,
 Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.
- Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.
 Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
- Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
1. The great mountain, the kingdom of God that fills the whole earth in Daniel 2:34-35, is the corporate threefold seed in humanity, which includes all the believers in Christ—cf. Mark 4:26.

Dan 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.

Dan 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
 2. Through Christ as the threefold seed in humanity, the enemies are gone, the blessing is here, and we are in the kingdom; this is the revelation of the entire Bible.

III. Galatians reveals the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—the aggregate of the all-embracing blessing of the full gospel of God—3:14:

- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- A. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by God's revealing of Christ in us; we live the Christian life according to the Christ whom we have seen—1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19:
- Gal 1:16a To reveal His Son in me that I might announce Him as the gospel among the Gentiles, ...
- 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,
- Gen 13:14 And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;
- Gen 13:15 For all the land that you see I will give to you and to your seed forever.
- Gen 13:16 And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then your seed can also be numbered.
- Gen 13:17 Rise up; walk through the land according to its length and its breadth, for I will give it to you.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- 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 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
1. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God in us—Gal. 1:15a, 16a; 2 Cor. 3:14-17; 4:3-6.
 - Gal 1:15a But when it pleased God,...
 - Gal 1:16a To reveal His Son in me that I might announce Him as the gospel among the Gentiles, ...
 - 2 Cor 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.
 - 2 Cor 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;
 - 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
 - 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 - 2 Cor 4:3 And even if our gospel is veiled, it is veiled in those who are perishing,
 - 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
 - 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
 - 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 2. The more inward, subjective revelation we receive of the Son of God, the more He will live in us; the more He lives in us, the more He will become to us the reality of the all-inclusive land as the blessing of Abraham, the blessing of the all-inclusive life-giving Spirit—Gal. 2:20; 3:14.
 - Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
 - Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
 3. If we drop our concepts, turn our heart to the Lord, pay attention to the spirit, and spend time in the Word in a spirit and atmosphere of prayer, Christ will be revealed in us, live in us, and be formed in us—1:15a, 16a; 2:20; 4:19:
 - Gal 1:15a But when it pleased,...
 - Gal 1:16a To reveal His Son in me that I might announce Him as the gospel among the Gentiles, ...
 - Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
 - Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 - a. We must drop our concepts; every concept, whether spiritual or carnal, is a veil; this inward revelation is in our spirit through our enlightened mind—2 Cor. 3:14-15; 4:4; Eph. 1:17-18; Luke 24:45.
 - 2 Cor 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.
 - 2 Cor 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;
 - 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
 - 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,
 - Eph 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
 - Luke 24:45 Then He opened their mind to understand the Scriptures;

- b. We must turn our heart to the Lord; the more we turn our heart to the Lord, the less ground the god of this age will have in our life and in our being, and we will be under the shining of the heavenly light to receive the inward revelation of this living person—2 Cor. 3:16, 18.
2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
2 Cor 3:18 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.
 - c. We must care for and pay attention to our spirit; it is in our spirit that the Spirit is shining, revealing Christ in us and speaking to us concerning Christ—Eph. 1:17; 3:5; cf. Rev. 1:10; 2:7.
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,
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,
Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
 - d. We must pray-read the Word—Eph. 6:17-18.
Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
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,
 4. We need to be full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed by us continually as the allinclusive Spirit—Gal. 6:14-15.
Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
- B. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by our receiving of Christ out of the hearing of faith—Gal. 3:2:
Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
1. The faith of the believers is Christ entering into them to be their faith, making their spirit a spirit of faith—Heb. 12:2a; Gal. 2:16; Rom. 3:22; 2 Cor. 4:13.
Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...
Gal 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.
Rom 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;
2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
 2. Faith comes out of the hearing of the word—Rom. 10:17.
Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.
 3. Faith is to believe that God is and we are not; faith always annuls us and reveals Christ to us—Heb. 11:6; Gen. 5:24; John 8:58; Gal. 2:20.
Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

- Gen 5:24 And Enoch walked with God, and he was not, for God took him.
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
4. The believers are the members of the family, the household, of faith; this faith house is a house that believes in God through His word—6:10.
- Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
- C. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being born according to the Spirit and by being given the Spirit of God's Son into our hearts—4:29b, 6.
- Gal 4:29b ... persecuted him who was born according to the Spirit, so also it is now.
- Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
- D. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by putting on Christ through the baptism that puts us into Christ—3:27.
- Gal 3:27 For as many as were baptized into Christ have put on Christ.
- E. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being identified with Him in His death so that it may be no longer we who live but He who lives in us; and the life which we now live in the flesh we live in the faith of Christ—2:20:
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
1. To be identified with Christ means to be one spirit with Him and even to be one entity with Him—1 Cor. 15:45b; 6:17; Phil. 1:20-21a.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- Phil 1:20 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.
- Phil 1:21a For to me, to live is Christ ...
2. We are identified with Christ in His death in order that it may be no longer we who live but Christ who lives in us—Rom. 6:3-4; Gal. 2:20.
- Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.
3. We live such a life in Christ as our faith; genuine faith is Christ Himself infused into us to become our appreciation of Him as a reaction to His attraction—v. 20b; 2 Cor. 5:14-15; Heb. 12:2a.
- Gal 2:20b ... and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
- Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...

- F. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by living and walking by the Spirit—Gal. 5:16, 25.
 Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
 Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.
- G. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by having Christ formed in us through travail—4:19.
 Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- H. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires—6:7-8.
 Gal 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.
 Gal 6:8 For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.
- I. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by boasting in the cross of Christ and living a new creation—vv. 14-15.
 Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
 Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
- J. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by the grace of the Lord Jesus Christ with our spirit—vv. 17-18.
 Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.
 Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Message Nine

The Mystery of the Church

RK Hymns: 948, 852

Scripture Reading: Rev. 10:7; Rom. 16:25; Eph. 1:5, 9, 11, 22-23; 3:3-11; 1 Cor. 6:17

- Rev 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.
- Rom 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- 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,
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- 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 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Eph 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
- 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 3:9 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 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.

I. Ephesians 3:3-11 reveals that we may experience and enjoy Christ as the mystery of the church.

- Eph 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
- Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- 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 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Eph 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
- 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 3:9 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 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

II. God's hidden purpose is the mystery, and the unveiling of this mystery is revelation; the Bible speaks of the revelation of the mystery—Rom. 16:25; Eph. 3:3, 5:

- Rom 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of

- Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
- Eph 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
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,
- A. The mystery of Christ, the church, was hidden in other generations but has been revealed in the New Testament age—v. 5.
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,
 - B. This mystery was hidden in God throughout the ages, but now the New Testament believers, having been enlightened, are able to see it—v. 9.
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,
 - C. The mystery of Christ has been revealed to the apostles and prophets in their spirit by revelation—v. 5:
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,
 1. The mingled spirit is the means by which the New Testament revelation concerning Christ and the church is unveiled to the apostles and prophets.
 2. When our spirit is mingled with the divine Spirit, our spirit becomes the organ to which the mystery of Christ is revealed—1 Cor. 6:17; Eph. 1:17; 3:5.
1 Cor 6:17 But he who is joined to the Lord is one spirit.
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,
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,
 - D. If we would see the revelation of the hidden mystery, we need to be strengthened into our inner man, our regenerated spirit, and allow Christ to make His home in our heart—vv. 14-17a.
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 3:17a That Christ may make His home in your hearts through faith, ...
 - E. In Romans 16:25 and 26 Paul speaks of the revelation of the mystery: “The proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages but has now been manifested.”

III. The seventh trumpet, as the conclusion of the eternal economy of the processed Triune God, closes the present age of mystery; hence, Revelation 10:7 says, “The mystery of God is finished”:

- A. “To seal up vision and prophet” (Dan. 9:24c) is to close the age of mystery, that is, to finish the mystery of God (Rev. 10:7; 1 Tim. 3:9).
Rev 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.
1 Tim 3:9 Holding the mystery of the faith in a pure conscience.
- B. In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery.
- C. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled, and then there will be no more mystery.
- D. Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming

resurrection and transfiguration of the saints as the end of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries that were hidden in times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26).

- Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
- Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- 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 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Matt 13:11 And He answered and said to them, Because to you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given.
- Eph 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
- Col 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- 1 Cor 15:51 Behold, I tell you a mystery: We will not all sleep, but we will all be changed,
- 1 Cor 15:52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.
- Rom 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages

- E. All these mysteries will be completed, finished, and will be over at the trumpeting of the seventh trumpet.
- F. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth but also the mystery of God are finished.
- G. In the dispensation from the incarnation of Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery:
 - 1. The incarnation of Christ, as the beginning of the age of mystery, is a mystery—1 Tim. 3:16.
 - 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
 - 2. Christ is the mystery of God—Col. 2:2.
 - Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
 - 3. The church is the mystery of Christ—Eph. 3:4-6:
 - Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
 - 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 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.
- b. Christ and the church as one spirit are the great mystery— 5:32; 1 Cor. 6:17.
 - Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.
 - 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- c. During the church age, the age of mystery, Christ is building up the church to be His bride—Matt. 16:18; Eph. 4:16; Rev. 19:7-9.
 - Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
4. The kingdom of the heavens, the indwelling of Christ, and the resurrection and transfiguration of the saints are all mysteries—Matt. 13:11; Col. 1:26-27; 1 Cor. 15:51-53.
- Matt 13:11 And He answered and said to them, Because to you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given.
- Col 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- 1 Cor 15:51 Behold, I tell you a mystery: We will not all sleep, but we will all be changed,
- 1 Cor 15:52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.
- 1 Cor 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

IV. The mystery of the church is the ultimate mystery in the universe:

- A. The church is the hidden mystery in God's eternal economy— Eph. 3:9-11:
- 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 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
1. The mystery of the universe is God, the mystery of God is Christ, and the mystery of Christ is the church—Gen. 1:1; Rev. 4:11; Col. 2:2; Eph. 3:4.
- Gen 1:1 In the beginning God created the heavens and the earth.
- Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.
- Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
- Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
2. According to Ephesians 3:4, the church has a particular title—*the mystery of Christ*.
- Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
3. In the ages before the New Testament, the mystery of the church was hidden from men; it has been revealed to the apostles and the believers only in the New Testament age—v. 5; Col. 1:26.
- 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,
- Col 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints;
4. The mystery of the church was hidden from eternity past throughout the Old Testament times, but in the New Testament age it has been manifested to all the believers in Christ.

5. In the New Jerusalem God obtains an eternal and full expression in the man whom He created; this is the ultimate mystery in the universe—the mystery of the church—Eph. 5:32.
 Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.
 6. Our spirit needs to be strong and full of wisdom and revelation so that we may know the mystery of the church—1:17.
 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,
 7. The mystery of Christ and the mystery of the church are great and deep.
- B. The great mystery—Christ and the church—is the meaning of the universe and of human life—Rev. 4:11; Eph. 5:32:
- Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.
- Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.
1. God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church—Zech. 12:1; Eph. 3:9.
 Zech 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,
 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,
 2. The desire of God's heart is to have the mystery of Christ—the Body of Christ as the increase and expression of Christ—1:5, 9, 11, 22-23.
 Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
 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,
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 3. The Body life is the ultimate satisfaction of our spiritual experience—5:30.
 Eph 5:30 Because we are members of His Body.
 4. The economy of the mystery hidden in God throughout the ages is the mystery of the church as the Body of Christ—3:9-10.
 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 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
 5. The mystery of Christ and the mystery of the church should be our daily life; without this mystery, our life would be merely the life of a human being, not the life of a Christian—v. 4; 1 Tim. 3:15-16.
 Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

Message Ten

The Creator of the One New Man as the Masterpiece of God

RA Hymns: 1230, 1179

Scripture Reading: Gen. 1:26; Eph. 2:14-16; 4:22-24

Gen 1:26	And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Eph 2:14	For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
Eph 2:15	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,
Eph 2:16	And might reconcile both in one Body to God through the cross, having slain the enmity by it.
Eph 4:22	That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
Eph 4:23	And that you be renewed in the spirit of your mind
Eph 4:24	And put on the new man, which was created according to God in righteousness and holiness of the reality.

I. God's intention in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26; Eph. 2:15:

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Eph 2:15 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,
- A. God created man in His own image for His expression and gave man His dominion so that man would represent Him to deal with His enemy—Gen. 1:26.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- B. The church as the new man in the new creation bears God's image for God's expression and fights against God's enemy for God's kingdom—Col. 3:10-11; Eph. 2:15; 4:24; 6:10-11.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- Eph 2:15 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,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- C. What was divided and scattered in the old man is recovered in the new man—Gen. 11:5-9; Acts 2:5-12; Col. 3:10-11.
- Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
- Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
- Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
- Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

Gen 11:9	Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
Acts 2:5	Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
Acts 2:6	And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.
Acts 2:7	And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?
Acts 2:8	And how is it that we each hear them in our own dialect in which we were born?
Acts 2:9	Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,
Acts 2:10	Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,
Acts 2:11	Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?
Acts 2:12	And they were all amazed and perplexed, saying to one another, What does this mean?
Col 3:10	And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11	Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

II. The new man as the poem, the masterpiece, of God was created through Christ's death and in His resurrection—Eph. 2:10, 15-16:

- Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
- Eph 2:15 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,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- A. We need to pay careful attention to two phrases in verse 15: *in His flesh* and *in Himself*:
- Eph 2:15 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,
1. "In His flesh" Christ terminated all the negative things in the universe: Satan, the devil, the enemy of God (Heb. 2:14); sin (Rom. 8:3; John 1:29); the flesh of fallen man (Gal. 5:24); the world, the cosmos, the evil system of Satan (John 12:31); the old creation represented by the old man (Rom. 6:6); and the separating ordinances of the law (Eph. 2:15).

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Eph 2:15 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,
 2. "In Himself" as the sphere, element, and essence, Christ created the Jews and the Gentiles into one new man:
 - a. Christ is not only the Creator of the one new man, the church, but also the sphere in which and the element and essence with which the new man was created.

- b. Christ is the very element and essence of the one new man, making God's divine nature one entity with humanity— cf. Col. 3:10-11.
 - Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- B. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become the masterpiece of God's work, an absolutely new item in the universe, a new invention of God—Rom. 6:6; 2 Cor. 5:17:
 - Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
 - 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
 - 1. The Greek word for *masterpiece* is *poiema*, meaning “something that has been written or composed as a poem.”
 - 2. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design.
 - 3. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design; the church is God's wise exhibition of all that Christ is—Eph. 3:10-11.
 - Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
 - Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
 - 4. Christ became wisdom to us from God as three vital things in God's salvation—1 Cor. 1:30:
 - 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
 - a. He is our righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life—Rom. 5:18; 8:10.
 - Rom 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
 - Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 - b. He is our sanctification (for our present), by which we are being sanctified in our soul (transformed in our mind, emotion, and will) with His divine life—6:19, 22.
 - Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
 - Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
 - c. He is our redemption (for our future), that is, the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness— 8:23; Phil. 3:21.
 - Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 - Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
 - 5. It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ to make Him everything to us and to make us the wise exhibition of all that Christ is.

III. On the cross Christ created the new man in Himself by abolishing in His flesh the law of the commandments in ordinances, the middle wall of partition— Eph. 2:14b-15a:

- Eph 2:14b ... He who has made both one and has broken down the middle wall of partition, the enmity,
Eph 2:15a Abolishing in His flesh the law of the commandments in ordinances, ...
- A. The law spoken of in verse 15 is not the law of the moral commandments but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.
Eph 2:15 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,
- B. Ordinances are the forms or ways of living and worship, which create enmity and division:
1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations— v. 15; Col. 2:14.
Eph 2:15 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,
Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
 2. From the time of Babel, mankind has been divided by ordinances concerning the ways of living and worship; in God's economy in the church life, we must overcome Babel—Gen. 11:1-9:
Gen 11:1 And the whole earth had one language and the same speech.
Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.
Gen 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.
Gen 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.
Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.
Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
- a. Christ should be our only source; we should not allow anything of our background, culture, or nationality to be our source—cf. Col. 3:10-11.
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 - b. The worldly people regard cultural differences as a source of prestige, but in Christ we have put off this prestige; now our only prestige is Christ and the genuine oneness.
 - c. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life—Eph. 4:22-24.
Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
Eph 4:23 And that you be renewed in the spirit of your mind

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

IV. For and in the one new man, we need to allow the peace of Christ to arbitrate in our hearts—2:14a, 15b; Col. 3:12-15; 2:14-18; Rom. 5:1; Matt. 18:21-35:

Eph 2:14a For He Himself is our peace, ...
Eph 2:15b ... that He might create the two in Himself into one new man, so making peace,
Col 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;
Col 3:13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.
Col 3:14 And over all these things put on love, which is the uniting bond of perfectness.
Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
Col 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,
Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.
Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.
Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.
Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.
Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.
Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.
Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.
Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.
Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.
Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.
Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?
Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.
Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

A. The Greek term for *arbitrate* can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ in our hearts dissolves our complaint against anyone—Col. 3:13-15.

Col 3:13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.

Col 3:14 And over all these things put on love, which is the uniting bond of perfectness.
Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

- B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:
1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.
 2. We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.
- C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:
1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
 2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.
Isa 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.
 3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.
 4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

V. In the one new man Christ is all the members and is in all the members—Col. 3:10-11:

- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- A. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11:
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
1. Because Christ is all the members of the new man, there is no possibility, no room, for any natural person (for any race, nationality, culture, or social status) in the new man—vv. 10-11.
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 2. No matter what kind of person we may be, as far as the one new man is concerned, we all are nobodies.
 3. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.
Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- B. For the new man we all need to take Christ as our person—Eph. 2:15; 3:17a:
- Eph 2:15 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,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
1. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.
 2. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Eph. 3:17a.

Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

Eph 3:17a That Christ may make His home in your hearts through faith, ...
 3. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person—Rom. 6:6; Gal. 2:20; Eph. 4:22-24; 3:17a:

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

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

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Eph 3:17a That Christ may make His home in your hearts through faith, ...

 - a. We need to live a life in the new man by taking Christ as our person, with Him as the One making all the decisions in us.
 - b. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
 - c. We need to see that we are a corporate Body and a corporate new man and that both our living (person) and our moving (life) are corporate—1 Cor. 12:12; Rom. 12:4-5.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 4. We need to consider *one new man* in Ephesians 2:15 together with *one mouth* in Romans 15:6 and *speak the same thing* in 1 Corinthians 1:10:

Eph 2:15 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,

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

 - a. In the past there were too many mouths because there were too many persons.
 - b. *With one accord* and *with one mouth* (Rom. 15:6) mean that even though we are many and all are speaking, we all “speak the same thing” (1 Cor. 1:10).

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

- c. Although we are many and come from many places, we all have one mouth, and we all speak the same thing; this is because we all are the one new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.

Eph 2:15 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,

Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

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

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Eph 3:17a That Christ may make His home in your hearts through faith, ...

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Message Eleven

The Children of God Walking in Love and Light

RK Hymns: 1191, 13

Scripture Reading: Eph. 1:5, 9; 5:1-14; 1 John 4:8, 16; 1:5

- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 5:1 Be therefore imitators of God, as beloved children;
- Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- Eph 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is fitting for saints,
- Eph 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.
- Eph 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.
- Eph 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.
- Eph 5:7 Therefore do not be partakers with them;
- Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- Eph 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
- Eph 5:10 Proving what is well pleasing to the Lord.
- Eph 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.
- Eph 5:12 For the things which are done by them in secret it is shameful even to speak of.
- Eph 5:13 But all things which are reprov'd are made manifest by the light; for everything that makes manifest is light.
- Eph 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.
- 1 John 4:8 He who does not love has not known God, because God is love.
- 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

I. God's good pleasure is to be one with man and to make man the same as He is in life and in nature but not in the Godhead—Eph. 1:5, 9.

- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

II. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—5:1; 1 John 3:1; John 1:12-13:

- Eph 5:1 Be therefore imitators of God, as beloved children;
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- A. God is our real, genuine, Father, and we are His real, genuine, children—1 John 3:1; Eph. 5:1.
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
- Eph 5:1 Be therefore imitators of God, as beloved children;

- B. The greatest wonder in the universe is that human beings could be begotten of God and that sinners could be made children of God—1 John 3:1, 9; 4:7; 5:1, 4, 18; John 1:12-13.
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
- 1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
- 1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.
- 1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
- 1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.
- 1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- C. Through such an amazing divine birth we have received the divine life, the eternal life, as the divine seed sown into our being—1 John 1:2; 3:9.
- 1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
- 1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
- D. Since we have been born of the divine life and possess the divine life, we, the children of God, are divine persons—5:11-13; 3:1, 10.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- 1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
- 1 John 3:10 In this the children of God and the children of the devil are manifest. Everyone who does not practice righteousness is not of God, neither he who does not love his brother.
- E. As those who have been born of God, we have not only the divine life but also the divine nature—2 Pet. 1:4.
- 2 Pet 1:4 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.
- F. Because we are the children of God with the life and nature of God, we can be imitators of God—Eph. 5:1.
- Eph 5:1 Be therefore imitators of God, as beloved children;
- G. As the Father's children, having the Father's life and nature, we can be perfect as our Father is perfect—Matt. 5:48.
- Matt 5:48 You therefore shall be perfect as your heavenly Father is perfect.

III. We need to know and experience God as love and light—1 John 4:8, 16; 1:5:

- 1 John 4:8 He who does not love has not known God, because God is love.
- 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

- A. Love and light are actually God Himself; they are God's being, His essence—4:8; 1:5.
 1 John 4:8 He who does not love has not known God, because God is love.
 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
- B. First John says that God is light (v. 5) and then that God is love (4:8, 16).
 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 1 John 4:8 He who does not love has not known God, because God is love.
 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- C. Love, as the nature of God's essence, is the source of grace, and light, as the nature of God's expression, is the source of truth.
- D. When the divine love appears to us, it becomes grace, and when the divine light shines upon us, it becomes truth.

IV. As children of God, we should walk in love and light—Eph. 5:2, 8:

- Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- A. As grace and truth are the basic elements in 4:17-32, so love and light are the basic elements of Paul's exhortation in 5:1-33:
 - Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
 - Eph 4:18 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;
 - Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
 - Eph 4:20 But you did not so learn Christ,
 - Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 - Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
 - Eph 4:23 And that you be renewed in the spirit of your mind
 - Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 - Eph 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
 - Eph 4:26 Be angry, yet do not sin; do not let the sun go down on your indignation,
 - Eph 4:27 Neither give place to the devil.
 - Eph 4:28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.
 - Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
 - Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
 - Eph 4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.
 - Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
 - Eph 5:1 Be therefore imitators of God, as beloved children;
 - Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
 - Eph 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is fitting for saints,
 - Eph 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.

Eph 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.

Eph 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.

Eph 5:7 Therefore do not be partakers with them;

Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light

Eph 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),

Eph 5:10 Proving what is well pleasing to the Lord.

Eph 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.

Eph 5:12 For the things which are done by them in secret it is shameful even to speak of.

Eph 5:13 But all things which are reproved are made manifest by the light; for everything that makes manifest is light.

Eph 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.

Eph 5:15 Look therefore carefully how you walk, not as unwise, but as wise,

Eph 5:16 Redeeming the time, because the days are evil.

Eph 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

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

Eph 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

Eph 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

Eph 5:21 Being subject to one another in the fear of Christ:

Eph 5:22 Wives, be subject to your own husbands as to the Lord;

Eph 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph 5:30 Because we are members of His Body.

Eph 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.

Eph 5:33 Nevertheless you also, each one of you, in the same way love your own wife as yourself; and the wife should fear her husband.

1. Grace is the expression of love, and love is the source of grace; truth is the revelation of light, and light is the origin of truth—1 John 4:8; 1:5.
 1 John 4:8 He who does not love has not known God, because God is love.
 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 2. Love is the inner substance of God, and light is the expressed element of God; the inner love of God is sensible, and the outer light of God is visible.
 3. Our daily walk as children of God should be constituted with both the loving substance of God and the shining element of God; this should be the inner source of our walk.
 4. Walking in love and light is deeper and more tender than living according to truth and by grace.
- B. “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor”—Eph. 5:2:

1. To walk in love is to walk in intimacy with God—cf. 1 John 3:1:
1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
 - a. In the Father's presence, we not only enjoy grace, the expression of love, but we also enjoy love itself.
 - b. In our daily walk we should always care for our Father's feeling, for we live intimately in His tender love.
 2. The goal of the book of Ephesians is to bring us into love as the inner substance of God that we may enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—5:25:
Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
 - a. In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him—1:4.
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
 - b. The love in which we are rooted for growth and grounded for building is the divine love realized and experienced by us in a practical way—3:17.
Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 - c. The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it—v. 19.
Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
 - d. In the love of God in Christ, we hold to truth, that is, to Christ with His Body—4:15.
Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
 - e. The Body of Christ builds itself in love; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—v. 16; 1 Cor. 12:31.
Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1 Cor 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.
 - f. To love the Lord in incorruptibility means to love Him in the new creation and according to all the incorruptible things revealed in the book of Ephesians—6:24.
Eph 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.
 3. As those who have been regenerated to become God's species, we, the children of God, should be love because God is love; since we become God in life and in nature, we also should become love—1 John 4:8, 16.
1 John 4:8 He who does not love has not known God, because God is love.
1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- C. "You were once darkness but are now light in the Lord; walk as children of light"—Eph. 5:8:
1. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.
1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

- Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- John 12:36 While you have the light, believe into the light, so that you may become sons of light. Jesus said these things, and He went away and was hidden from them.
2. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.

Matt 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 3. When we are in the light, we are outside the realm of right and wrong—v. 7.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 4. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:

Eph 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),

 - a. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.
 - b. The fruit of the light in goodness, righteousness, and truth is related to the Triune God:
 - 1) God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.

Eph 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),

Matt 19:17 And He said to him, Why do you ask Me concerning what is good? There is only One who is good. But if you want to enter into life, keep the commandments.
 - 2) Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.

Rom 5:17 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 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
 - 3) Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.

John 14:17 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 16:13 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.
 - c. The proof that we are walking as children of light is seen in the bearing of such fruit.

Message Twelve

The Giver of Gifts and the Constituents of God's Armor

EM Hymns: 885, 893

Scripture Reading: Eph. 4:7-16; 6:10-20

- Eph 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
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 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

I. Ephesians 4:7-16 presents to us Christ as the Giver of gifts for the intrinsic building up of the organic Body of Christ; this building up is by the giving, the dispensing, of the divine grace according to the measure of the gift of Christ:

Eph 4:7-16 be omitted.

- A. Every member of the Body of Christ is an indispensable gift to the Body—v. 7; 1 Cor. 12:14-22; Rom. 12:4-5:

- Eph 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
1 Cor 12:14 For the body is not one member but many.
1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
1. The gift of Christ is a person constituted with Christ's life and element dispensed into him by the Divine Trinity—cf. 2 Cor. 1:15.

2 Cor 1:15 And in this confidence I intended to come to you previously that you might have double grace,
 2. Each gifted person has a measure, and the divine grace is given, dispensed, into him according to that measure—Eph. 4:16; cf. Rom. 12:3.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
- B. The intrinsic building up of the organic Body of Christ is by the giving of the gifted persons, such as apostles, prophets, evangelists, and shepherds and teachers, who are constituted by the dispensing of the Divine Trinity, by Christ as the Head in His ascension (including His resurrection), to the Body of Christ—Eph. 4:8-12:
- Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
- Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
- Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
1. Ephesians 4:8 says, "Having ascended to the height, He led captive those taken captive and gave gifts to men":
 - a. *Height* in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30).

Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

Psa 68:15 O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:

Psa 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.

1 Kings 8:30 And listen to the supplication of Your servant and of Your people Israel when they pray toward this place. Hear then in Your dwelling place in the heavens; and when You hear, forgive.
 - b. Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory (Num. 10:35); this portrays how Christ has won the victory and ascended triumphantly to the heavens.

Psa 68 be omitted.

Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

- c. Through His universal traffic and in His ascension, Christ led as captives those who had been taken captive by Satan and made them gifts to His Body—Eph. 4:8-11:
- Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
- Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
- Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- 1) The redeemed saints had been taken captive by Satan before they were saved by Christ's death and resurrection—cf. Luke 4:18.
 Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
 - 2) In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself—Psa. 68:18.
 Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.
 - 3) In His ascension Christ led them to the heavens as His captives in His train of vanquished foes and made them gifts to His Body.
 - 4) Now Christ is celebrating His triumph over them, His vanquished foes, and is leading them as His captives in a triumphal procession in His move for His ministry to build up His Body—2 Cor. 2:14.
 2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.
2. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body—cf. Eph. 4:9-10.
- Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
- Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
- C. The intrinsic building up of the organic Body of Christ is by the gifted persons' perfecting of the saints in the divine dispensing so that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ—vv. 11-12:
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
1. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life—Gen. 2:9; 1 Cor. 3:2, 6.
 Gen 2:9 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.
 1 Cor 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,
 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
 2. The gifted persons perfect the saints to do what they do for the direct building of the Body of Christ—Matt. 16:18; Eph. 4:11-12; cf. 1 Tim. 1:16; 4:12.
 Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- 1 Tim 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.
- 1 Tim 4:12 Let no one despise your youth, but be a pattern to the believers in word, in conduct, in love, in faith, in purity.
3. The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ—Eph. 4:13; cf. John 17:23.
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
4. This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to the satanic system of error—Eph. 4:14.
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
5. This perfecting will cause every member of the Body of Christ to be a building member in love—growing up into the Head and functioning out from the Head—vv. 15-16.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

II. Ephesians 6:10-20 reveals that Christ is the constituents of God's armor:

- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
- Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;
- Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- 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 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
- Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
- A. The whole armor of God is for the entire Body of Christ as the corporate warrior, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals— vv. 10-13; James 4:7; cf. Rom. 13:12-14; Deut. 32:30.
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- James 4:7 Be subject therefore to God; but withstand the devil, and he will flee from you.
- Rom 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.
- Rom 13:13 Let us walk becomingly as in the day; not in reveling and drunkenness, not in fornication and licentiousness, not in strife and jealousy.
- Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.
- Deut 32:30 How shall one chase a thousand, / And two put ten thousand to flight, / Were it not that their Rock sold them, / And Jehovah delivered them up?
- B. In Ephesians 2 we sit with Christ in the heavenlies to participate in all His accomplishments (v. 6); in chapters 4 and 5 we walk in His Body on the earth to fulfill God's eternal purpose (4:1, 17; 5:2, 8, 15); then in chapter 6 we stand in His power in the heavenlies to fight against God's enemy (vv. 11, 13-14; cf. 1 John 5:4, 18; John 3:6b).
- Eph 2 be omitted.
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Eph 4, 5 be omitted.
- Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- Eph 5:15 Look therefore carefully how you walk, not as unwise, but as wise,
- Eph 6 be omitted.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
- 1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.
- 1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.
- John 3:6b ... and that which is born of the Spirit is spirit.
- C. "Stand therefore, having girded your loins with truth"—Eph. 6:14a:
1. *Truth* here refers to God in Christ as the reality in our living, that is, God realized and experienced by us in our living; this is actually Christ Himself lived out by us—4:15, 21, 24-25; John 14:6; 8:31-32, 36.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

- John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;
- John 8:32 And you shall know the truth, and the truth shall set you free.
- John 8:36 If therefore the Son sets you free, you shall be free indeed.
2. The truth with which we are girded is actually the Christ whom we experience; because Paul's living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances—Eph. 4:20-21; Phil. 1:19-21a.
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 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.
- Phil 1:21a For to me, to live is Christ ...
- D. "Having put on the breastplate of righteousness"—Eph. 6:14b; 1 Cor. 1:30; Jer. 23:6:
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- Jer 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.
1. Christ as the breastplate of righteousness covers our conscience, signified by the breast; in fighting against Satan, our accuser, we need a blood-purified conscience, a conscience void of offense—Heb. 9:14; 10:22; Acts 24:16.
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.
- Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.
2. "They overcame him because of the blood of the Lamb" (Rev. 12:11); our response to Satan's accusations should be, "I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense but by the blood of the Lamb; I am defended against his accusations by the breastplate of righteousness."
- E. "Having shod your feet with the firm foundation of the gospel of peace"—Eph. 6:15:
1. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel; the gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod—2:13-17.
- Eph 2:13 But now in Christ Jesus you who were once far off have become near in the blood of Christ.
- Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
- Eph 2:15 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,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- Eph 2:17 And coming, He announced peace as the gospel to you who were far off, and peace to those who were near,
2. We fight the spiritual warfare by standing in peace; if we lose the peace between us and God or between us and other believers, we lose the standing to fight—Col. 3:15.
- Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

- F. “Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one”—Eph. 6:16; 2 Cor. 4:13; Heb. 12:2:
- 2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
- Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
1. The flaming darts are Satan’s temptations, proposals, doubts, questions, lies, and attacks; we need to take up the shield of faith to quench these flaming darts.
 2. We need to exercise our spirit of faith with our subdued and resurrected will to believe that the Lord’s manifestation is to destroy the works of the devil—1 John 3:8; Matt. 16:22-23; Luke 4:39-41; Matt. 12:28; Luke 10:17, 19.

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Matt 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!

Matt 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.

Luke 4:39 And standing over her, He rebuked the fever, and it left her. And she instantly rose up and served them.

Luke 4:40 And when the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on each one of them and healed them.

Luke 4:41 And demons also came out from many, crying out and saying, You are the Son of God! And He rebuked them and would not allow them to speak, because they knew that He was the Christ.

Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Luke 10:17 And the seventy returned with joy, saying, Lord, even the demons are subject to us in Your name.

Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.
 3. We need to exercise our spirit of faith to believe that the Lord’s death has destroyed Satan—Heb. 2:14; Gen. 2:17; 3:15; Gal. 2:20; Rom. 6:3-6; 1 Cor. 15:54-58.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Gen 2:17 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.

Gen 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

Gal 2:20 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 in the Son of God, who loved me and gave Himself up for me.

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

- 1 Cor 15:54 And when this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, "Death has been swallowed up unto victory."
- 1 Cor 15:55 Where, O death, is your victory? Where, O death, is your sting?
- 1 Cor 15:56 The sting of death is sin, and the power of sin is the law.
- 1 Cor 15:57 But thanks be to God who gives us the victory through our Lord Jesus Christ.
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
4. We need to exercise our spirit of faith to believe that the Lord's resurrection has put Satan to shame—Col. 2:12-15, 20; 3:1; John 14:30; Phil. 3:10; Isa. 61:10; Zech. 3:4-5.
- Col 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
- Col 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
- Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
- Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
- Col 2:20 If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances:
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Isa 61:10 I will rejoice greatly in Jehovah, / My soul will exult in my God; / For He has clothed me with the garments of salvation, / He has wrapped me with the robe of righteousness; / I am like a bridegroom who wears the headdress of the priest, / And like a bride who adorns herself with her jewels.
- Zech 3:4 And He answered and spoke to those standing before Him, saying, Remove the filthy garments from him. Then He said to him, See, I hereby make your iniquity pass from you and clothe you with stately robes.
- Zech 3:5 And He said, Let them put a clean turban upon his head. And they put the clean turban upon his head and clothed him with garments while the Angel of Jehovah stood by.
5. We need to exercise our spirit of faith to believe that the ascension of the Lord is far above Satan's power—Eph. 1:19-23; 2:6; 6:11, 13.
- Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
6. We must have faith in God, who is real, living, present, and available—Mark 11:22; Rev. 1:18.
- Mark 11:22 And Jesus answered and said to them, Have faith in God.
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

7. We must have faith in God's heart; God's heart toward us is always good; He has no intention to punish us, to injure us, or to cause us to suffer loss—Rom. 8:28-39.
 - Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
 - Rom 8:29 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;
 - Rom 8:30 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.
 - Rom 8:31 What then shall we say to these things? If God is for us, who can be against us?
 - Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
 - Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
 - Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
 - Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
 - Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
 - Rom 8:37 But in all these things we more than conquer through Him who loved us.
 - Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
 - Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.
8. We must have faith in God's faithfulness; God cannot lie but is always faithful to His word—1 Cor. 1:9; 1 John 1:9; Titus 1:2.
 - 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
 - 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
 - Titus 1:2 In the hope of eternal life, which God, who cannot lie, promised before the times of the ages,
9. We must have faith in God's ability—Eph. 3:20.
 - Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
10. We must have faith in God's word; God is bound to fulfill all that He has spoken—cf. 1 Thes. 5:24; Eph. 6:17-18.
 - 1 Thes 5:24 Faithful is He who calls you, who also will do it.
 - Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 - 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,
11. We must have faith in God's will—1:5, 9, 11.
 - Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
 - 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,
12. We must have faith in God's sovereignty; under His sovereignty even our mistakes work for good—Rom. 9:19-29.
 - Rom 9:19 You will say to me then, Why does He still find fault? For who withstands His will?
 - Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,

Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Rom 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?

Rom 9:25 As He also says in Hosea, "I will call those who were not My people My people, and her who was not beloved beloved;

Rom 9:26 And it shall be that in the place where it was said to them, You are not My people, there shall they be called sons of the living God."

Rom 9:27 And Isaiah cries concerning Israel, "Though the number of the sons of Israel be like the sand of the sea, it is the remnant that shall be saved;

Rom 9:28 For the Lord will execute His word upon the earth, accomplishing it and cutting it short."

Rom 9:29 And as Isaiah has previously said, "Unless the Lord of hosts had left us a seed, we would have become like Sodom and been made like Gomorrah."

G. "Receive the helmet of salvation"—Eph. 6:17a:

1. The helmet of salvation is for covering our mind, our mentality, against the negative thoughts shot in by the evil one; such a helmet, such a covering, is God's salvation.
2. Satan injects threats, worries, anxieties, fears, and other weakening thoughts into our mind; God's salvation is the covering that we take up against all of these, and this salvation is the saving Christ whom we experience in our daily life—John 16:33; Phil. 1:19; Rom. 5:10; 10:12-13.

John 16:33 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.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

H. Receive "the sword of the Spirit, which Spirit is the word of God"—Eph. 6:17b:

1. Among the six items of God's armor, the sword of the Spirit is the only one for attacking the enemy; with the sword we cut the enemy to pieces.
2. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy.
3. When the logos (the constant word in the Bible) becomes the rhema (the present, instant, living speaking of the Spirit) to us, this rhema is the sword that cuts the enemy to pieces— cf. John 6:63.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

I. "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. 6:18:

1. Prayer may be considered the seventh item of the armor of God, because it is the means by which we apply the other items.
2. Prayer is the unique way to apply Christ as the armor of God; it is prayer that makes the armor available to us in a practical way.