

Banners for 2011 Thanksgiving Conference

The unique focus of the Lord's recovery
is the testimony of the Triune God—
the corporate expression of the Triune God,
the testimony of Jesus.

Romans 8 is the focus of the entire Bible
and the center of the universe.

The focus of God's economy is the mingled spirit—
the divine Spirit mingled with the human spirit—
a spirit that is both the Spirit of the Lord
and our spirit.

We need to live in the focus of the Lord's recovery
as inoculators and ministers of the new covenant.

Outline of the Messages for the Thanksgiving Conference

November 24-27, 2011

GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY

Message One

The Need to See the Focus of the Lord's Recovery

Scripture Reading: Eph. 3:16-17a, 19b; Rev. 1:2, 9, 12, 20; 2:5; 1 Tim. 3:9, 15-16

- Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,
- Eph 3:17a That Christ may make His ^ahome in your ¹hearts through ²faith, ...
- Eph 3:19b ... that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.
- Rev 1:2 Who ^atestified the ^bword of God and the ^{1c}testimony of Jesus Christ, even all that he ^dsaw.
- Rev 1:9 I John, your brother and fellow ^apartaker in the ^btribulation and ^ckingdom and ^{1d}endurance in ²Jesus, was on the island called ³Patmos because of the ^eword of God and the ^ftestimony of Jesus.
- Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,
- Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^eseven churches, and the seven ^dlampstands are the seven churches.
- Rev 2:5 ^aRemember therefore where you have fallen from and ^brepent and do the first works; but if not, I am ^ccoming to you and will ¹remove your lampstand out of its place, unless you repent.
- 1 Tim 3:9 ^aHolding the ^{1b}mystery of the ^cfaith in a ^{2d}pure conscience.
- 1 Tim 3:15 But if I delay, I write that you may know ¹how one ought to conduct himself in the ^{2a}house of God, which is the ^bchurch of the ^{3c}living God, the ^{4d}pillar and base of the ^{5e}truth.
- 1 Tim 3:16 And ¹confessedly, great is the ^{2a}mystery of ^bgodliness: ³He who was ^{4c}manifested in the ^dflesh, ⁵Justified in the Spirit, ⁶Seen by angels, ⁷Preached among the nations, ⁸Believed on in the world, ⁹Taken up in glory.

I. We need to have a vision of the Lord's recovery—a vision that revolutionizes us, governs us, controls us, directs us, preserves us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a; Acts 26:19:

Prov 29:18a Where there is no vision, the people cast off restraint; ...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly ¹vision,

- A. If we have the vision of the Lord's recovery, we are directed toward God's goal, and our living is governed according to God's economy—1 Tim. 1:4.
- 1 Tim 1:4 Nor to give heed to ^{1a}myths and unending ^{2b}genealogies, which produce ^cquestionings rather than God's ^{3d}economy, which is in ^{4e}faith.
- B. If we do not have a clear and strong vision of what is on the Lord's heart concerning His recovery, we are not in the recovery intrinsically, and we are doing things in vain—cf. Rom. 2:28-29; 1 Cor. 15:2, 14, 58; 1 Thes. 3:5.
- Rom 2:28 ¹For he is ^anot a Jew who is one ²outwardly; neither is ^bcircumcision that which is outward in the flesh.
- Rom 2:29 ¹But he is a Jew who is one inwardly; and circumcision is of the heart, ^{2a}in spirit, not in letter, whose praise is not ³from men, but from God.
- 1 Cor 15:2 Through which also you are ¹being ^asaved, if you ^bhold fast the word which I announced to you as the gospel, unless you have believed ^cin vain.
- 1 Cor 15:14 And if Christ has not been raised, then our proclamation is ^{1a}vain; your faith is ^bvain also.
- 1 Cor 15:58 Therefore, my beloved brothers, be ^{1a}steadfast, immovable, always abounding in the ^{2b}work of the Lord, knowing that your ^{3c}labor is not ^din vain in the Lord.
- 1 Thes 3:5 Because of this, when I also could ^abear it no longer, I sent to find out concerning your ^bfaith, lest perhaps the ^{1c}tempter had tempted you and our labor would be ^{2d}in vain.

II. The Lord's recovery is unique in everything—Eph. 4:4-6:

Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;

Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;

Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.

- A. In the recovery we have the unique God, the unique plan, the unique economy, the unique work, the unique way, the unique ministry, the unique focus, and the unique goal—1 Cor. 8:6; Eph. 1:4-5, 9-14; 3:9-11; 4:12-13, 16.

1 Cor 8:6 Yet to ¹us there is ^{2a}one God, the ^{3b}Father, ⁴out from whom are ^{5c}all things, and we are unto Him; and ^{5d}one Lord, ⁶Jesus Christ, ^{7e}through whom are all things, and we are through Him.

Eph 1:4 Even as He ^{1a}chose us in Him ^{2b}before the foundation of the world to be ^{3c}holy and ⁴without blemish ⁵before Him ⁶in ^{7d}love,

Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,

Eph 1:9 ¹Making known to us the ^{2a}mystery of His ^bwill ²according to His ^{5c}good pleasure, which He ^{4d}purposed in Himself,

Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^{5c}things in ⁴Christ, the things in the heavens and the things on the earth, in Him;

Eph 1:11 In whom also we ¹were designated as an ^ainheritance, having been ^{2b}predestinated according to the ^{3c}purpose of the One who works all things according to the ⁴counsel of His ^dwill,

Eph 1:12 That we would be to the ^{1a}praise of His glory who have ²first hoped in Christ.

Eph 1:13 In whom you also, having heard the ^aword of the truth, the gospel of your salvation, in Him also believing, you were ^{1b}sealed with the ^{5c}Holy Spirit of the ²promise,

Eph 1:14 Who is the ^{1a}pledge of our ^{2b}inheritance ³unto the ^{4c}redemption of the ⁵acquired ^dpossession, to the ^{6e}praise of His glory.

Eph 3:9 And to enlighten all that they may see what the ^{1a}economy of the ^{2b}mystery is, which ³throughout the ages has been ⁴hidden in God, who created all things,

Eph 3:10 In order that now to the ^{1a}rulers and the authorities in the ^{2b}heavens the multifarious ^{2c}wisdom of God might be made known through the ^{3d}church,

Eph 3:11 According to the ¹eternal ^apurpose which He ²made in ³Christ Jesus our Lord,

Eph 4:12 For the ^{1a}perfecting of the saints ²unto the work of the ^{3b}ministry, unto the ^{4c}building up of the ^dBody of Christ,

Eph 4:13 Until we all ¹arrive at the ^{2a}oneness of the ^bfaith and of the full ^{5c}knowledge of the ^{3d}Son of God, at a ^{4e}full-grown man, at the measure of the stature of the ^{5f}fullness of Christ,

Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and through the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

- B. The Lord's recovery is the recovery of the unique plan, the unique economy, the unique way, the unique work, and the unique focus by the unique ministry—Rom. 8:28-29; 1 Tim. 1:4; 1 Cor. 15:58; 16:10; 2 Cor. 3:8; 4:1; 5:18.

Rom 8:28 And we know that ¹all things ²work together for ³good to those who ⁴love God, to those who are ⁵called according to His ²purpose.

Rom 8:29 Because those whom He ¹foreknew, He also ^{2a}predestinated to be ³conformed to the ^bimage of His Son, that He might be the ^{4c}Firstborn among ⁵many ^dbrothers;

1 Tim 1:4 Nor to give heed to ^{1a}myths and unending ^{2b}genealogies, which produce ^{5c}questionings rather than God's ^{2d}economy, which is in ^{4e}faith.

1 Cor 15:58 Therefore, my beloved brothers, be ^{1a}steadfast, immovable, always abounding in the ^{2b}work of the Lord, knowing that your ^{3c}labor is not ^din vain in the Lord.

1 Cor 16:10 Now if ^aTimothy comes, see that he is with you without fear; for he is working the ^bwork of the Lord, even as I am.

2 Cor 3:8 How shall the ^{1a}ministry of the ^bSpirit not be more in ²glory?

2 Cor 4:1 ¹Therefore having ²this ^aministry as we have been shown ^{3b}mercy, we do ^{5c}not lose heart;

2 Cor 5:18 But ¹all things are out from God, who has ^areconciled us to Himself through Christ and has given to us the ^bministry of reconciliation;

III. The unique focus of the Lord's recovery is the testimony of the Triune God— the corporate expression of the Triune God; this focus is the testimony of Jesus— Eph. 3:16-17a, 19b; 1 Tim. 3:9, 15-16; Rev. 1:9, 12, 20:

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,

Eph 3:17a That Christ may make His ^ahome in your ¹hearts through ²faith, ...

Eph 3:19b ... that you may be ^bfilled ²unto all the ^{3c}fullness of ^dGod.

1 Tim 3:9 ^aHolding the ^bmystery of the ^{5c}faith in a ^{2d}pure conscience.

- 1 Tim 3:15 But if I delay, I write that you may know ¹how one ought to conduct himself in the ^{2a}house of God, which is the ^bchurch of the ^{3c}living God, the ^{4d}pillar and base of the ^{5e}truth.
- 1 Tim 3:16 And ¹confessedly, great is the ^{2a}mystery of ^bgodliness: ³He who was ^{4c}manifested in the ^dflesh, ⁵Justified in the Spirit, ⁶Seen by angels, ⁷Preached among the nations, ⁸Believed on in the world, ²Taken up in glory.
- Rev 1:9 I John, your brother and fellow ^apartaker in the ^btribulation and ^ckingdom and ^{1d}endurance in ²Jesus, was on the island called ³Patmos because of the ^eword of God and the ^ftestimony of Jesus.
- Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,
- Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.

A. God's original intention was that man would receive His life and nature and thereby become His expression; the Lord's recovery is to recover the corporate expression of God—Gen. 1:26; 2:7-9; Col. 1:15; 2 Cor. 3:18; Col. 3:10.

- 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.
- Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- 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.
- Col 1:15 Who is the ^{1a}image of the ^binvisible God, the ^{2c}Firstborn of all creation,
- 2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
- Col 3:10 And have ^{1a}put on the ^{2b}new man, which is being ^{3c}renewed unto full knowledge according to the ^{4d}image of Him ⁵who ^ecreated him,

B. As the corporate expression of the Triune God, the church is the fullness of God— Eph. 1:22-23; 3:19b:

- Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,
- Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.
- Eph 3:19b ... that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.

1. The highest definition of the church is that the church is the fullness of God, the corporate expression of God—v. 19b.

Eph 3:19b ... that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.

2. In Ephesians 3:16-17a and 19b Paul prayed that the Triune God in Christ would make His home in our hearts so that our inner being would be filled unto the overflowing of the Triune God for the corporate expression of the Triune God; this is what God wants to recover today.

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,

Eph 3:17a That Christ may make His ^ahome in your ¹hearts through ²faith, ...

Eph 3:19b ... that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.

3. As the corporate expression of the Triune God, the church—the Body of Christ—is a four-in-one organic entity—the Father, the Son, the Spirit, and the Body mingled together as one—4:4-6.

Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;

Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;

Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.

- C. The four-in-one organic entity in Ephesians 4:4-6 corresponds to the golden lamp-stands, the testimony of Jesus, in Revelation 1:9, 12, and 20; the churches as the golden lampstands bear the testimony of Jesus:

Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;

Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;

Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.

Rev 1:9 I John, your brother and fellow ^apartaker in the ^btribulation and ^ckingdom and ^{1d}endurance in ²Jesus, was on the island called ³Patmos because of the ^eword of God and the ^ftestimony of Jesus.

Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,

Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.

1. *The testimony of Jesus* is an all-inclusive expression—vv. 2, 9:

Rev 1:2 Who ^atestified the ^bword of God and the ^{1c}testimony of Jesus Christ, even all that he ^dsaw.

Rev 1:9 I John, your brother and fellow ^apartaker in the ^btribulation and ^ckingdom and ^{1d}endurance in ²Jesus, was on the island called ³Patmos because of the ^eword of God and the ^ftestimony of Jesus.

- a. The testimony of Jesus is the testimony of the Son coming with the Father and by the Spirit to live on earth, to die on the cross to clear up the universe, to release the divine life, and to resurrect from the dead to become a life-giving Spirit, who comes as the Son with the Father compounded with divinity, humanity, human living, crucifixion, and resurrection—John 1:14; 14:17-18, 20; 1 Cor. 15:45b.

John 1:14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.

John 14:17 Even the ^{1a}Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because ²He abides with you and shall be ^{3b}in you.

John 14:18 ¹I will not leave you as orphans; I am ^{2a}coming to you.

John 14:20 In that ^{1a}day you will know that I am ^bin My Father, and you ^cin Me, and I ^din you.

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

- b. Such a compound testimony is the testimony of Jesus, and this testimony has a symbol—the golden lampstand—Rev. 1:2, 9, 12, 20.

Rev 1:2 Who ^atestified the ^bword of God and the ^{1c}testimony of Jesus Christ, even all that he ^dsaw.

Rev 1:9 I John, your brother and fellow ^apartaker in the ^btribulation and ^ckingdom and ^{1d}endurance in ²Jesus, was on the island called ³Patmos because of the ^eword of God and the ^ftestimony of Jesus.

Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,

Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.

2. As the testimony of Jesus, the golden lampstand is the embodiment and expression of the Triune God—v. 12:

Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,

- a. In the golden lampstand there are three main factors:

- (1) The entire lampstand is gold; it is not only golden but gold itself, signifying God the Father's divine nature—2 Pet. 1:4.

2 Pet 1:4 ¹Through ²which He has granted to us precious and ³exceedingly great ^apromises that through ⁴these you might become ^bpartakers of the divine nature, ⁵having ^cescaped the ^ecorruption which is in the ^dworld ⁷by ^elust.

- (2) The gold is in a definite form and a purposeful shape, signifying the Son, Christ, as the embodiment of the Godhead, the embodiment of the Father's nature—Col. 2:9; 1:15.

Col 2:9 For in Him dwells all the ^{1a}fullness of the ²Godhead ³bodily,

Col 1:15 Who is the ^{1a}image of the ^binvisible God, the ^{2c}Firstborn of all creation,

- (3) The seven lamps shining for God's expression are the seven Spirits of God—Rev. 1:4; 3:1; 4:5; 5:6.

Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^cGrace to you and ^dpeace from ^{3e}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,

Rev 3:1 And to the messenger of the church in ¹Sardis write: These things says He who has the ^{2a}seven Spirits of God and the ^bseven stars: I ^cknow your works, that you have a ³name that you are ^dliving, and yet you are ^edead.

Rev 4:5 And out of the throne come forth ^alightnings and voices and thunders. And there were ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}seven Spirits of God;

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 ^{1a}Lamb ²standing as ³having just been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^aall the earth.

- b. In the lampstand we see the Father, the Son, and the Spirit; thus, the golden lampstand is the embodiment and expression of the Triune God.

- c. This is the church as the testimony of Jesus, the testimony of the Triune God, the expression of the Triune God—1:12, 20; 2:1, 5.

Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,

Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.

Rev 2:1 ¹To the messenger of the church in ^{2a}Ephesus write: These things says ³He who ⁴holds the ^bseven stars in His right hand, He who walks in the ^cmidst of the ^dseven golden lampstands:

Rev 2:5 ^aRemember therefore where you have fallen from and ^brepent and do the first works; but if not, I am ^ccoming to you and will ¹remove your lampstand out of its place, unless you repent.

- d. In the church as the golden lampstand we have the Father's nature, the Son's embodiment, and the Spirit's expression; this should be the essence of the church's shining—Matt. 5:14-16; Eph. 5:8; Phil. 2:15-16:

Matt 5:14 You are the ^{1a}light of the world. It is impossible for a ^{2b}city situated upon a mountain to be hidden.

Matt 5:15 Nor do men light a ^alamp and place it under the ¹bushel, but on the ^{2b}lampstand; and it shines to all who are in the house.

Matt 5:16 In the same way, let your light ^ashine before men, so that they may see your ^{1b}good works and ^{2c}glorify your ³Father who is in the heavens.

Eph 5:8 For you were ^aonce ^{1b}darkness but are now ^clight ^din the Lord; ^{2e}walk as ^{3f}children of light

Phil 2:15 That you may be ^ablameless and ¹guileless, ²children of God ^{3b}without blemish in the midst of a ^ccrooked and ⁴perverted generation, among whom you shine as ^{5d}luminaries in the ⁶world,

Phil 2:16 ¹Holding forth the ^{2a}word of life, so that I may have a ^{3b}boast in the ^{4c}day of Christ that I did not ^drun in vain nor ^elabor in vain.

- (1) The light that the church shines forth—the testimony that shines out from the church—must be the Triune God—Eph. 3:16-17a.

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,

Eph 3:17a That Christ may make His ^ahome in your ¹hearts through ²faith, ...

- (2) In everything we do in the church life and in our daily life, we must bear a clear, evident, strong testimony of a golden lampstand constituted with the Father's nature, the Son's embodiment, and the Spirit's expression— Rev. 1:20.

Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.

D. To bear such a testimony is to hold the mystery of the faith—1 Tim. 3:9:

1 Tim 3:9 ^aHolding the ^bmystery of the ^cfaith in a ^dpure conscience.

1. The faith is the content of God's New Testament economy, in which we believe— Eph. 4:13; Titus 1:1, 4; Jude 3.
 - Eph 4:13 Until we all ¹arrive at the ^{2a}oneness of the ^bfaith and of the full ^cknowledge of the ^{3d}Son of God, at a ^{4c}full-grown man, at the measure of the stature of the ^{5f}fullness of Christ,
 - Titus 1:1 Paul, a ^aslave of God and an apostle of Jesus Christ ^baccording to the ^{1c}faith of God's ^{2d}chosen ones and the ^{3e}full knowledge of the truth, which is ^{4f}according to godliness,
 - Titus 1:4 To ^aTitus, genuine ^bchild ^caccording to the ¹common faith: Grace and peace from God the Father and Christ Jesus our Savior.
 - Jude 3 Beloved, while using all diligence to write to you concerning our ¹common salvation, I found it necessary to write to you and exhort you to earnestly ^{2a}contend for the ³faith once for all delivered to the ^bsaints.
2. In using the word *mystery*, Paul refers to Christ as the mystery of God and to the church as the mystery of Christ—Col. 2:2; Eph. 3:4-6.
 - Col 2:2 That their hearts may be ^{1a}comforted, they being knit together in ²love and unto all the ³riches of the ^{4b}full assurance of understanding, unto the full knowledge of the ^{5c}mystery of God, Christ,
 - Eph 3:4 By which, in reading it, you can perceive my understanding in the ^{1a}mystery of Christ,
 - Eph 3:5 Which in other generations was ^{1a}not made known to the sons of men, as it has now been ^brevealed to His holy ^{2c}apostles and prophets in ³spirit,
 - Eph 3:6 That in Christ Jesus the Gentiles are ^{1a}fellow heirs and ^{2b}fellow members of the Body and ^{3c}fellow partakers of the ^dpromise through the gospel,
3. According to the context of 1 Timothy 3:9, the mystery of the faith should include the church, because the church is constituted with God in Christ and with Christ as the life-giving Spirit; this corresponds to the constitution of the lampstand— Rev. 1:12, 20:
 - 1 Tim 3:9 ^aHolding the ^bmystery of the ^cfaith in a ^dpure conscience.
 - Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,
 - Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.
 - a. As the lampstand is constituted with the Father, the Son, and the Spirit, so the church also is constituted with the Divine Trinity—Eph. 4:4-6.
 - Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;
 - Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;
 - Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.
 - b. The church is a living organism constituted with the living God in His Divine Trinity to be the corporate manifestation of God; this is not only the church but also the church life, the church's living—1 Tim. 3:15-16.
 - 1 Tim 3:15 But if I delay, I write that you may know ¹how one ought to conduct himself in the ^{2a}house of God, which is the ^bchurch of the ^{3c}living God, the ^{4d}pillar and base of the ^{5e}truth.
 - 1 Tim 3:16 And ¹confessedly, great is the ^{2a}mystery of ^bgodliness: ³He who was ^{4c}manifested in the ^dflesh, ⁵Justified in the Spirit, ⁶Seen by angels, ⁷Preached among the nations, ⁸Believed on in the world, ⁹Taken up in glory.

4. Thus, the church is a golden lampstand shining forth the corporate expression of the Triune God; this is the focus of the Lord's recovery—the testimony of the Triune God—Rev. 1:2, 9, 12, 20.

Rev 1:2 Who ^atestified the ^bword of God and the ^{1c}testimony of Jesus Christ, even all that he ^dsaw.

Rev 1:9 I John, your brother and fellow ^apartaker in the ^btribulation and ^ckingdom and ^{1d}endurance in ²Jesus, was on the island called ³Patmos because of the ^eword of God and the ^ftestimony of Jesus.

Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,

Rev 1:20 The ¹mystery of the ^aseven stars which you saw upon My right hand and the ^bseven golden lampstands: The seven stars are the ²messengers of the ^cseven churches, and the seven ^dlampstands are the seven churches.

Outline of the Messages for the Thanksgiving Conference

November 24-27, 2011

GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY

Message Two

The Focus of the Epistles— the Divine Trinity for the Divine Dispensing

Scripture Reading: Rom. 8:9, 11; 1 Cor. 12:4-6; 2 Cor. 13:14; Gal. 4:4-6; Eph. 2:18;

2 Thes. 2:13-14; Titus 3:4-6; 1 Pet. 1:2; Jude 20-21

- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ^{2d}dwells in you. Yet ³ⁱif anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- 1 Cor 12:4 ¹But there are ²distinctions of ^{3a}gifts, but the ^bsame Spirit;
- 1 Cor 12:5 And there are distinctions of ^{1a}ministries, yet the ^bsame Lord;
- 1 Cor 12:6 And there are distinctions of ¹operations, but the ^asame ²God, who ^boperates all things in all.
- 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
- Gal 4:4 But when the ¹fullness of the ^atime came, God ^bsent forth His ^cSon, born of a ^{2d}woman, born under ^{3e}law,
- Gal 4:5 That He might ^{1a}redeem those under law that we might receive the ^{2b}sonship.
- Gal 4:6 And because you are ^asons, God has ^bsent forth the ^{1c}Spirit of His Son into our ²hearts, ³crying, ^{4d}Abba, Father!
- Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.
- 2 Thes 2:13 But we ought to ^athank God always concerning you, brothers ^bbeloved of the Lord, because God ^{1c}chose you ²from the ^dbeginning unto ^esalvation in ^{3f}sanctification of the Spirit and ⁴belief of the ^gtruth,
- 2 Thes 2:14 To ¹which also He ^acalled you through our ^bgospel unto the obtaining of the ^{2c}glory of our Lord Jesus Christ.
- Titus 3:4 But when the ^{1a}kindness and the ^blove to man of our ^cSavior God ^dappeared,
- Titus 3:5 Not out of ^{1a}works in ^brighteousness which we did but according to His ^{2c}mercy He ^dsaved us, through the ^{3e}washing of ^{4f}regeneration and the ^grenewing of the ^hHoly ⁱSpirit,
- Titus 3:6 Whom He ^{1a}poured out upon us ^brichly through Jesus Christ our Savior,
- 1 Pet 1:2 ^{1a}Chosen ²according to the ^{3b}foreknowledge of God the Father ⁴in the ^{5c}sanctification of the Spirit ⁶unto the ^{7d}obedience and ^{8e}sprinkling of the ⁹blood of Jesus Christ: ¹⁰Grace to you and ¹¹peace be ^{12f}multiplied.
- Jude 20 But you, beloved, ^abuilding up yourselves ¹upon your most holy ²faith, praying in the Holy ^bSpirit,
- Jude 21 ¹Keep yourselves in the ^alove of God, ^bawaiting the ²mercy of our ³Lord Jesus Christ ⁴unto ^ceternal life.

I. The Divine Trinity is the focus of the Epistles—Rom. 8:9, 11; 1 Cor. 12:4-6; 2 Cor. 13:14; Gal. 4:4-6; Eph. 2:18; 2 Thes. 2:13-14; Titus 3:4-6; Jude 20-21:

- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ^{2d}dwells in you. Yet ³ⁱif anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- 1 Cor 12:4 ¹But there are ²distinctions of ^{3a}gifts, but the ^bsame Spirit;
- 1 Cor 12:5 And there are distinctions of ^{1a}ministries, yet the ^bsame Lord;
- 1 Cor 12:6 And there are distinctions of ¹operations, but the ^asame ²God, who ^boperates all things in all.
- 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
- Gal 4:4 But when the ¹fullness of the ^atime came, God ^bsent forth His ^cSon, born of a ^{2d}woman, born under ^{3e}law,
- Gal 4:5 That He might ^{1a}redeem those under law that we might receive the ^{2b}sonship.
- Gal 4:6 And because you are ^asons, God has ^bsent forth the ^{1c}Spirit of His Son into our ²hearts, ³crying, ^{4d}Abba, Father!
- Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.
- 2 Thes 2:13 But we ought to ^athank God always concerning you, brothers ^bbeloved of the Lord, because God ^{1c}chose you ²from the ^dbeginning unto ^esalvation in ^{3f}sanctification of the Spirit and ⁴belief of the ^gtruth,

- 2 Thes 2:14 To ¹which also He ^acalled you through our ^bgospel unto the obtaining of the ^{2c}glory of our Lord Jesus Christ.
- Titus 3:4 But when the ^{1a}kindness and the ^blove to man of our ^cSavior God ^dappeared,
- Titus 3:5 Not out of ^{1a}works in ^brighteousness which we did but according to His ^{2c}mercy He ^dsaved us, through the ^{3e}washing of ^{4f}regeneration and the ^grenewing of the ⁵Holy ^hSpirit,
- Titus 3:6 Whom He ^{1a}poured out upon us ^brichly through Jesus Christ our Savior,
- Jude 20 But you, beloved, ^abuilding up yourselves ¹upon your most holy ²faith, praying in the Holy ^bSpirit,
- Jude 21 ¹Keep yourselves in the ^alove of God, ^bawaiting the ²mercy of our ³Lord Jesus Christ ⁴unto ^ceternal life.
- A. “The love of God has been poured out in our hearts through the Holy Spirit, who has been given to us. For while we were yet weak, in due time Christ died for the ungodly”—Rom. 5:5-6:
1. Christ the Son died for us, the Spirit has been given to us, and through this Spirit the love of God has been poured out in our hearts—vv. 5-6.

Rom 5:5 And hope does not put us to shame, because the ^{1a}love of God has been ^bpoured out in our ^chearts through the Holy Spirit, who has been given to us.

Rom 5:6 For while we were yet ¹weak, in due time Christ ^adied for the ungodly.
 2. Now we enjoy the love of God through the Holy Spirit given to us on the foundation of the death of Christ for us, the ungodly.
- B. “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”—8:9:
1. Here *the Spirit of God* and *the Spirit of Christ* are used interchangeably, indicating that the indwelling Spirit of life (v. 2) is the all-inclusive life-giving Spirit of the entire Triune God.

Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
 2. God, the Spirit, and Christ—the three of the Godhead—are all mentioned in this verse; however, there is only one in us, the triune Spirit of the Triune God—John 4:24; 2 Cor. 3:17; Rom. 8:11:

John 4:24 ¹God is ²Spirit, and those who ³worship Him must worship ^ain ⁴spirit and ⁵truthfulness.

2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

 - a. *The Spirit of God* implies that the Spirit is of the One who was from eternity past, who created the universe and is the origin of all things.
 - b. *The Spirit of Christ* implies that the Spirit is the embodiment and reality of Christ, the incarnated One, who accomplished everything necessary to fulfill God’s plan—v. 3.

Rom 8:3 For that which the ¹law could ²not do, in that it was ^aweak through the flesh, God, sending His own Son in the ³likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
 3. God the Father, Christ the Son, and God the Spirit are dwelling in us, making Their home in us; we have this wonderful triune Occupant inside of us—v. 11; cf. Eph. 3:16-17.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ⁴inner man,

Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
- C. “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. 8:11:

1. In this verse we have the entire Triune God: “the One who raised Jesus from the dead,” “Christ,” and “His Spirit who indwells you.”
 2. In this verse we also have the process required for the divine dispensing, God’s dispensing of Himself, into the believers:
 - a. The process is implied in the words *Jesus* (emphasizing incarnation), *Christ* (emphasizing crucifixion and resurrection), and *raised* (emphasizing resurrection).
 - b. The divine dispensing is shown by the words *give life to your mortal bodies*.
- D. “That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit”—15:16:
1. Paul said that he was a minister of Christ Jesus, the Son, to the Gentiles, ministering as a priest the gospel of the Triune God so that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
 2. Paul was a laboring priest of the gospel of the Triune God, ministering Christ Jesus, the Son, to the Gentiles; eventually, the result of his work was to offer the Gentiles to God as a sanctified entity through the Holy Spirit.

II. Everything that is mentioned concerning the Divine Trinity in the New Testament is related to the divine dispensing—1 Pet. 1:2; 2 Thes. 2:13-14:

- 1 Pet 1:2 ^{1a}Chosen ²according to the ^{3b}foreknowledge of God the Father ⁴in the ^{5c}sanctification of the Spirit ⁶unto the ^{7d}obedience and ^{8e}sprinkling of the ⁹blood of Jesus Christ: ¹⁰Grace to you and ¹¹peace be ^{12f}multiplied.
- 2 Thes 2:13 But we ought to ^athank God always concerning you, brothers ^bbeloved of the Lord, because God ^{1c}chose you ²from the ^dbeginning unto ^esalvation in ^{3f}sanctification of the Spirit and ⁴belief of the ^atruth,
- 2 Thes 2:14 To ¹which also He ^acalled you through our ^bgospel unto the obtaining of the ^{2c}glory of our Lord Jesus Christ.
- A. The revelation of the Divine Trinity in the holy Word is not for mere doctrinal understanding but for the dispensing of the Triune God in His Divine Trinity into His chosen and redeemed people for their experience, enjoyment, and growth in life—2 Cor. 13:14.
- 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
- B. The crucial focus of Ephesians is the divine dispensing of the Divine Trinity into the believers:
1. Chapter 1 unveils how God the Father chose and predestinated the members in eternity, God the Son redeemed them, and God the Spirit sealed them as a pledge, thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all—vv. 3-14, 17-23.

Eph 1:3 ^{1a}Blessed be the ^{2b}God and Father of ³our Lord Jesus Christ, who has ⁴blessed us ⁵with every ⁶spiritual ⁷blessing in the ^{8c}heavenlies ⁹in Christ,

Eph 1:4 Even as He ^{1a}chose us in Him ^{2b}before the foundation of the world to be ^{3c}holy and ⁴without blemish ⁵before Him ⁶in ^{7d}love,

Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,

Eph 1:6 To the ^{1a}praise of the ^{2b}glory of His ^cgrace, with which He ³graced us in the ^{4d}Beloved;

Eph 1:7 In whom we have ^{1a}redemption through His ^bblood, the ^{2c}forgiveness of ^doffenses, according to the ^eriches of His grace,

Eph 1:8 Which He caused to ¹abound to us in all ^{2a}wisdom and prudence,

Eph 1:9 ¹Making known to us the ^{2a}mystery of His ^bwill ³according to His ^cgood pleasure, which He ^{4d}purposed in Himself,

Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ⁴Christ, the things in the heavens and the things on the earth, in Him;

- Eph 1:11 In whom also we ¹were designated as an ²inheritance, having been ³predestinated according to the ⁴purpose of the One who works all things according to the ⁵counsel of His ⁶will,
- Eph 1:12 That we would be to the ^{1a}praise of His glory who have ²first hoped in Christ.
- Eph 1:13 In whom you also, having heard the ³word of the truth, the gospel of your salvation, in Him also believing, you were ^{1b}sealed with the ²Holy Spirit of the ³promise,
- Eph 1:14 Who is the ^{1a}pledge of our ^{2b}inheritance ³unto the ^{4c}redemption of the ⁵acquired ⁶possession, to the ⁷praise of His glory.
- Eph 1:17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ⁵revelation in the ⁶full knowledge of Him,
- Eph 1:18 The ^{1a}eyes of your heart having been ^{2b}enlightened, that you may know what is the ^{3c}hope of His ^{4d}calling, and what are the ^{5e}riches of the glory of His ^{6f}inheritance in the saints,
- Eph 1:19 And what is the surpassing greatness of His ^{1a}power toward us who believe, ²according to the ³operation of the ⁴might of His strength,
- Eph 1:20 Which He caused to operate in Christ in ^{1a}raising Him from the dead and ^{2b}seating Him at His ³right hand in the ^{4c}heavenlies,
- Eph 1:21 Far above all ^{1a}rule and authority and power and lordship and ²every ³name that is named not only in this ⁴age but also in that which is to come;
- Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ⁴Head over all things to the ^{5c}church,
- Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.
2. Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit—v. 18.
- Eph 2:18 For ¹through Him we both have ^{2a}access ³in ⁴one Spirit unto the ^{5c}Father.
3. In chapter 3 the apostle prays that God the Father would grant the believers to be strengthened through God the Spirit into their inner man so that Christ, God the Son, may make His home in their hearts, that they may be filled unto all the fullness of God—vv. 16-19.
- Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ⁷inner man,
- Eph 3:17 That Christ may make His ³home in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
- Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are
- Eph 3:19 And to know the ¹knowledge-surpassing ²love of Christ, that you may be ³filled ⁴unto all the ^{5c}fullness of ⁶God.
4. Chapter 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ so that all the members of the Body may experience the Divine Trinity—vv. 4-6.
- Eph 4:4 ¹One ²Body and one Spirit, even as also you were called in one ^{3b}hope of your ⁴calling;
- Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ³baptism;
- Eph 4:6 One ^{1a}God and ²Father of ³all, who is ⁴over all and through all and in all.
5. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father—vv. 19-20.
- Eph 5:19 ¹Speaking to one another in ^{2a}psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,
- Eph 5:20 ³Giving thanks ⁴at all times for all things ⁵in the name of our Lord Jesus Christ to our God and Father,
6. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of the Spirit—vv. 10-11, 17.
- Eph 6:10 ¹Finally, ²be ^{3a}empowered ^{4b}in the Lord and in the ⁵might of His strength.
- Eph 6:11 ^{1a}Put on the ²whole ³armor of God that you may be able to ⁴stand against the ^{5d}stratagems of the ⁶devil,

Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which Spirit is the ^{4c}word of God,

C. In our daily living we need to receive, experience, and enjoy the divine dispensing in a normal, gradual, and steady way—Rom. 8:11; 2 Cor. 13:14:

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.

1. The more we experience the divine dispensing, the more we grow in life for the building up of the Body of Christ—Eph. 3:16-19; 4:15-16.

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,

Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,

Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are

Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.

Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,

Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and through the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

2. The processed and consummated Triune God is within us not in a spectacular way but in an ordinary way—Rom. 8:9, 11:

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ²dwells in you. Yet ³if anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

a. We need to live a life in the divine dispensing in a normal way and learn to be satisfied with ordinary days in the divine dispensing.

b. Our destiny is to live a normal life in the divine dispensing; it is a blessing to be satisfied with ordinary days in the divine dispensing.

Outline of the Messages for the Thanksgiving Conference

November 24-27, 2011

GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY

Message Three

Romans 8—the Focus of the Entire Bible and the Center of the Universe

Scripture Reading: Rom. 8:2, 10, 4-6, 11, 13-15, 28-29

- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.
- Rom 8:5 For those who are according to the flesh mind the ¹things of the flesh; but those who are ²according to the spirit, the ³things of the Spirit.
- Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ⁴life and ⁵peace.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:13 For if you live according to the flesh, you must ¹die, but if by the Spirit you ^{2a}put to death the ³practices of the body, you will live.
- Rom 8:14 For as many as are ¹led by the ²Spirit of God, these are ^{3a}sons of God.
- Rom 8:15 For you have not received a ^{1a}spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we ^bcry, ²Abba, Father!
- Rom 8:28 And we know that ¹all things ²work together for ³good to those who ⁴love God, to those who are ^acalled according to His ⁵purpose.
- Rom 8:29 Because those whom He ¹foreknew, He also ^{2a}predestinated to be ³conformed to the ^bimage of His Son, that He might be the ^{4c}Firstborn among ⁵many ^{4b}brothers;

I. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living—vv. 2, 10, 6, 11, 28-29:

- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ⁴life and ⁵peace.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:28 And we know that ¹all things ²work together for ³good to those who ⁴love God, to those who are ^acalled according to His ⁵purpose.
- Rom 8:29 Because those whom He ¹foreknew, He also ^{2a}predestinated to be ³conformed to the ^bimage of His Son, that He might be the ^{4c}Firstborn among ⁵many ^{4b}brothers;
- A. God's desire and goal are that we live by the divine life and minister life to others for the building up of the church; this life is in Christ Jesus, and it is the life of the law of the Spirit of life; the all-inclusive indwelling Spirit is constantly transmitting this life into each one of us to build up the church, edify the saints, and minister the riches of Christ to everyone who contacts us—v. 2; 2 Cor. 3:6; 1 John 5:16.
- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- 2 Cor 3:6 Who has also made us ^asufficient as ^bministers of a ^cnew covenant, ministers not of the ¹letter but of the ^{2d}Spirit; for the ³letter kills, but the ^{4e}Spirit gives life.
- 1 John 5:16 If anyone sees his brother sinning a sin not ¹unto death, he shall ^{2a}ask and he ³will give ^{4b}life to him, to those sinning not unto death. There is a ⁵sin unto ^cdeath; I do not say that he should ^dmake request concerning that.

- B. We need to see the way to live as a man by the law of the Spirit of life; we must be controlled and directed by the law of the Spirit of life to experience a genuine and normal Christian life—Rom. 8:2:

Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.

1. We need to walk according to the spirit—v. 4:

Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.

- a. If we insist on anything for our own sake, interest, or profit, even if the thing itself is not sinful or immoral, we are walking according to the flesh.

- b. According to the Bible, there is no third choice or neutral ground; everything is either according to the flesh or the spirit—vv. 4, 6, 9; John 3:6; Gal. 5:17; 6:8; 1 Pet. 3:18.

Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ⁴life and ⁵peace.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ²dwells in you. Yet ³if anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.

John 3:6 That which is ¹born ²of the flesh is flesh, and that which is born of the ³Spirit is spirit.

Gal 5:17 For the ¹flesh lusts ^{2a}against the ²Spirit, and the Spirit against the flesh; for these ³oppose each other that you would not do the things that you ⁴desire.

Gal 6:8 For he who sows ¹unto his own ^{2a}flesh will ³reap ^{3c}corruption of the flesh, but he who ⁴sows unto the ⁵Spirit will ⁶of the Spirit reap ⁷eternal life.

1 Pet 3:18 For Christ also has suffered once for ¹sins, the Righteous ^{2a}on behalf of the unrighteous, that He might bring you ³to God, on the one hand being put to death in the flesh, but on the other, made alive in the ⁴Spirit;

- c. When we deduct the flesh, what remains is the spirit; since we know what the flesh is, we can walk according to the spirit simply by not walking according to the flesh.

2. We need to be according to the spirit—Rom. 8:5:

Rom 8:5 For those who are according to the flesh mind the ¹things of the flesh; but those who are ²according to the spirit, the ³things of the Spirit.

- a. A living according to the spirit and not according to the flesh is the realization of an inward law—the law of the Spirit of life—v. 2.

Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.

- b. Being according to the flesh is like remaining on the ground according to the law of gravity, which may be likened to the law of sin and of death.

- c. Being according to the spirit is like being on an airplane according to the law of aerodynamics, which may be likened to the law of the Spirit of life.

- d. The law of the Spirit of life in our mingled spirit has the power to overcome the law of sin and of death in our flesh.

- e. If we choose to be according to the spirit, the law of the Spirit of life will spontaneously free us from the law of sin and of death; the law of the Spirit of life does not need our help, but it needs our consent—cf. v. 6.

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ⁴life and ⁵peace.

- f. In every place and at every time, we need to build up a spiritual habit of exercising our spirit to “switch on” the law of the Spirit of life—1 Tim. 4:7.

1 Tim 4:7 But the ^{1a}profane and old-womanish ^{2b}myths ³refuse, and ⁴exercise yourself unto ⁵godliness.

- g. The law of the Spirit of life, the Spirit of God, the Spirit of Christ, and the resurrecting Spirit have been installed into every believer; in order to receive His life supply, we need only to exercise our spirit by calling on the Lord and worshipping, thanking, praising, and exalting Him—Isa. 12:2-6.

Isa 12:2 God is now my salvation; I will trust and not dread; For Jah Jehovah is my strength and song, And He has become my salvation.

Isa 12:3 Therefore you will draw water with rejoicing From the springs of salvation,

Isa 12:4 And you will say in that day, Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples; Remind them that His name is exalted.

Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! Let it be made known in all the earth!

Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, For great in your midst is the Holy One of Israel.

3. We need to mind the things of the Spirit—Rom. 8:5:

Rom 8:5 For those who are according to the flesh mind the ¹things of the flesh; but those who are ²according to the spirit, the ³things of the Spirit.

- a. To mind the things of the Spirit is to set our mind on the things of the Spirit, that is, to always have our mind occupied with the things of the Spirit, which are the things concerning Christ.
- b. The things of the Spirit of God are the deep things of God; to realize and participate in Christ as the deep things of God requires us to love Him—1 Cor. 2:9-11, 14.

1 Cor 2:9 But as it is written, "^aThings which ¹eye has not seen and ear has not heard and which have not ^bcome up ²in man's heart; things which God has ^cprepared for those who ^dlove Him."

1 Cor 2:10 But to us God has ^{1a}revealed them through the ^bSpirit, for the Spirit ²searches all things, even the ^{3c}depths of God.

1 Cor 2:11 For who among men knows the things of man, except the ^{1a}spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.

1 Cor 2:14 ¹But a ^{2a}soulish man does ^bnot receive the ^{3c}things of the Spirit of God, for they are ^dfoolishness to him and he is ⁴not able to know them because they are ^{5e}discerned ⁶spiritually.

- c. We need to exercise to build up a habit of continually having our mind occupied with the things of the Spirit, the things concerning Christ.
- d. In Song of Songs the seeker was sick with love for the Lord (2:5; 5:8); within her mind there was nothing but the Lord; we need to have such a mind.

S.S. 2:5 Sustain me with raisin cakes, Refresh me with apples, For I am sick with love.

S.S. 5:8 I adjure, O daughters of Jerusalem, If you find my beloved, What shall you tell him? That I am sick with love.

- e. The secret of spiritual warfare is to not allow our mind to be vacant; the two spirits, the divine Spirit with our human spirit, connect all the things concerning Christ to our mind; as long as our mind is connected to the things concerning Christ by the two spirits, we are victorious—Rom. 8:6, 16.

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

- f. The expression *the mind set on the spirit* in Romans 8:6 is literally "the mind of the spirit"; the mind of Christ, the mind of the spirit, is a mind that is filled, occupied, and saturated with Christ—Phil. 2:5; 1 Cor. 2:16.

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.

Phil 2:5 ¹Let ^athis mind be in you, which was also in ²Christ Jesus,

1 Cor 2:16 For who has known the ^amind of the Lord and will ^binstruct Him? But we ¹have the ^cmind of Christ.

4. We need to put to death the practices of our body—Rom. 8:13, 5:

Rom 8:13 For if you live according to the flesh, you must ¹die, but if by the Spirit you ^{2a}put to death the ³practices of the body, you will live.

Rom 8:5 For those who are according to the flesh mind the ¹things of the flesh; but those who are ²according to the spirit, the ³things of the Spirit.

 - a. The practices of the body are our old habits; these practices include not only sinful things but also everything practiced by our body apart from the Spirit.
 - b. We need to coordinate with the indwelling Spirit to take the initiative to put to death the practices of our body; then the Spirit will come in to apply the effectiveness of Christ's death to these practices, thus killing them.
5. We need to be led by the Spirit of God—v. 14:

Rom 8:14 For as many as are ¹led by the ²Spirit of God, these are ^{3a}sons of God.

 - a. We do not need to seek after the Spirit's leading, since it is already present within us, dwelling in our regenerated spirit; if we live under this leading, we will walk and behave in a way that proves that we are God's sons.
 - b. The leading here is not merely an action of the Spirit; it is the Triune God Himself becoming the leading in our spirit; if we would care for Him as a person who indwells us, we will spontaneously be led by Him.
6. We need to cry, "Abba, Father!"—v. 15:

Rom 8:15 For you have not received a ^{1a}spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we ^bcry, ²Abba, Father!

 - a. *Abba* is an Aramaic word, and *Father* is the translation of the Greek word *Pater*; the combining of the Aramaic title with the Greek title expresses a stronger affection in crying to the Father.
 - b. Such an affectionate cry implies an intimate relationship in life between a genuine son and a begetting father—v. 16.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

II. Romans 8 may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:

- A. In eternity past God purposed to enter into His redeemed people so that He could be their life and so that they could be His corporate expression; this is the focus of God's economy—Eph. 1:3-5.

Eph 1:3 ^{1a}Blessed be the ^{2b}God and Father of ³our Lord Jesus Christ, who has ⁴blessed us ⁵with every ⁶spiritual ⁷blessing in the ^{8c}heavens ⁹in Christ,

Eph 1:4 Even as He ^{1a}chose us in Him ^{2b}before the foundation of the world to be ^{3c}holy and ⁴without blemish ⁵before Him ⁶in ^{7d}love,

Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,
- B. Man is the center of God's creation, because God's intention is to be expressed through man; man can become God's expression only by God entering into man to be man's life and content and to make man one with Him so that man may live by Him and even live Him out; in this way God is expressed from within man.
- C. Zechariah 12:1 says, "Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him":

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,

 1. The spirit of man is ranked with the heavens and the earth because our spirit is the location where God desires to dwell—Eph. 2:22; cf. 2 Tim. 4:22.

Eph 2:22 In whom ¹you ²also are being built together into a ^{3a}dwelling place of God ^bin ⁴spirit.

2 Tim 4:22 The Lord be with your ^{1a}spirit. ^{2b}Grace be with you.

2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God.
- D. The central focus in the universe is that the processed Triune God has come into us and now dwells in us; this is the greatest miracle; nothing else in the universe could be more important than this—Isa. 66:1-2; John 14:23; 15:4.
- Isa 66:1 Thus says Jehovah, Heaven is my throne, And the earth the footstool for My feet. Where then is the house that you will build for Me, And where is the place of My rest?
- Isa 66:2 For all these things My hand has made, And so all these things have come into being, declares Jehovah. But to this kind of man will I look, to him who is poor And of a contrite spirit, and who trembles at My word.
- John 14:23 Jesus answered and said to him, If anyone ^aloves Me, he will ^bkeep My word, and My Father will love him, and We will come to him and make an ^{1c}abode with him.
- John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of itself unless it abides in the vine, so neither can you unless you abide in Me.
- E. We should all be full of joy since the Triune God is indwelling us and is one with us; He is our life and our person, and He is making us His home—Eph. 3:14-17.
- Eph 3:14 For this cause I bow my knees unto the ^{1a}Father,
- Eph 3:15 Of whom every ¹family ^ain the heavens and on earth is ²named,
- Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ⁴inner man,
- Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
- F. The indwelling Spirit in Romans 8 is the Triune God:
1. In the expression *the Spirit of God*, the Spirit and God are in apposition, indicating that the Spirit and God are one—Rom. 8:9.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ²dwells in you. Yet ³if anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.
2. Similarly, *the Spirit of Christ*, *the Spirit of the One who raised Jesus from the dead*, and *the Spirit of life* in Romans 8 indicate that the Spirit is Christ, the resurrecting One, and life; therefore, since the Spirit indwells us, all three of the Triune God are in us as life—vv. 9, 11, 2.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ²dwells in you. Yet ³if anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
3. The Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and application of the Triune God; the Spirit is the reaching, the application, of the Triune God to us.
4. The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person; we are the container of the Triune God—2 Cor. 4:7.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
- G. When Christ enters into us, our spirit is regenerated, making our spirit life (Rom. 8:10); when we love the Lord and set our mind on the things concerning Him, our mind is life (v. 6); furthermore, if the Spirit of the resurrecting One indwells us, He will give life to our body (v. 11):
- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ⁴life and ^bpeace.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

1. According to God's economy and eternal purpose, what God wants to do in His salvation is to work Himself into us, His redeemed people, as our life; God's desire to work Himself into us as our life is the focus of the Bible.

2. The life that is given to our spirit, mind, and body is the indwelling Spirit as the ultimate consummation and application of the Triune God.

3. If we are weak, lacking life, it is because we are short of spiritual breath; to breathe spiritually is to call on the name of the Lord—Lam. 3:55-56; *Hymns*, #73, stanza 2.

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.

Hymns, #73, stanza 2

Blessed Jesus! Mighty Savior! In Thy Name is all I need;

Just to breathe the name of Jesus, Is to drink of Life indeed.

4. As we continually breathe in the Spirit as life and allow Him to spread into all our being, more and more of Christ is added into us; this is to possess, experience, and enjoy the subjective God within our being.

5. When God is thus added into our being, we will receive the life element that causes us to grow for the building up of the Body of Christ—Col. 2:19.

Col 2:19 And ¹not ^{2a}holding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.

6. While we are growing with this life element, the law of the Spirit of life works in us automatically to shape us, to conform us, into the image of Christ; the Body of Christ, the fullness of Christ, the new man, and the mutual habitation of God and man issue from our experience of this life—Rom. 8:29.

Rom 8:29 Because those whom He ¹foreknew, He also ^{2a}predestinated to be ³conformed to the ^bimage of His Son, that He might be the ^{4c}Firstborn among ⁵many ^dbrothers;

7. Ultimately, this life will prepare the bride of Christ, which will cause the Lord to come back and usher us into the next age; for this reason, the crucial focus of the Bible and the universe is in Romans 8.

Outline of the Messages for the Thanksgiving Conference

November 24-27, 2011

GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY

Message Four

The Focus of God's Economy—the Mingled Spirit

Scripture Reading: 1 Cor. 6:17; Rom. 8:4, 16; Eph. 1:17; 2:22; 4:23

- 1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.
Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.
Eph 1:17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ^drevelation in the ^efull knowledge of Him,
Eph 2:22 In whom ¹you ²also are being built together into a ^{3a}dwelling place of God ^bin ⁴spirit.
Eph 4:23 And that you be ^{1a}renewed in the ^{2b}spirit of your mind

I. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18:

- Eph 3:9 And to enlighten all that they may see what the ^{1a}economy of the ^{2b}mystery is, which ³throughout the ages has been ^chidden in God, who created all things,
Eph 3:5 Which in other generations was ^{1a}not made known to the sons of men, as it has now been ^brevealed to His holy ^{2c}apostles and prophets in ³spirit,
Eph 1:17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ^drevelation in the ^efull knowledge of Him,
Eph 2:22 In whom ¹you ²also are being built together into a ^{3a}dwelling place of God ^bin ⁴spirit.
Eph 4:23 And that you be ^{1a}renewed in the ^{2b}spirit of your mind
Eph 5:18 And do not be ¹drunk with ^awine, in which is dissoluteness, but be ^bfilled in ^cspirit,
Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,

A. The union of God and man is a union of the two spirits, the Spirit of God and the spirit of man; the union of these two spirits is the deepest mystery in the Bible—1 Cor. 2:11-14; Eph. 5:32.

- 1 Cor 2:11 For who among men knows the things of man, except the ^{1a}spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.
1 Cor 2:12 But we have ^{1a}received not the spirit of the ^bworld but the ^cSpirit which is from God, that we may ^dknow the ^ethings which have been graciously given to us by God;
1 Cor 2:13 Which things also we speak, not in ^awords ^btaught by human wisdom but in words taught by the Spirit, ¹interpreting spiritual things ²with spiritual words.
1 Cor 2:14 ¹But a ^{2a}soulish man does ^bnot receive the ^{3c}things of the Spirit of God, for they are ^dfoolishness to him and he is ⁴not able to know them because they are ^{5c}discerned ⁶spiritually.
Eph 5:32 This ^amystery is great, but I speak with regard to ¹Christ ^band the church.

B. The essence of the New Testament is the two spirits—the divine Spirit and the human spirit—mingled together as one spirit—1 Cor. 6:17:

- 1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
1. The word *joined* in 1 Corinthians 6:17 refers to the believers' organic union with the Lord through believing into Him—John 3:15-16; 15:4-5.
1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
John 3:15 That every one who believes into Him may have ¹eternal life.
John 3:16 For God so ^aloved the ¹world that He ^bgave His ^conly begotten Son, that every one who ^{2d}believes into Him would not perish, but would have eternal life.
John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of 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 ^amuch fruit; for apart from Me you can do ^bnothing.

2. The spirit in 1 Corinthians 6:17 is both the Spirit of the Lord and our spirit—15:45b; 2 Cor. 3:17; Rom. 8:16.

1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.

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

2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

3. The expression *one spirit* indicates the mingling of the Lord as the Spirit with our spirit—1 Cor. 6:17.

1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.

4. The implications of 1 Corinthians 6:17 are marvelous and far-reaching:

1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.

a. This verse reveals that we and Christ are one wonderful, living entity.

b. To be one spirit with the Lord implies that we are in Him and that He is in us and that we and He are one in life—John 14:20; 15:4-5.

John 14:20 In that ^{1a}day you will know that I am ^bin My Father, and you ^cin Me, and I ^din you.

John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of 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 ^amuch fruit; for apart from Me you can do ^bnothing.

- C. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4.

1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^elife and this life is in His Son.

2 Pet 1:4 ¹Through ²which He has granted to us precious and ³exceedingly great ^apromises that through ⁴these you might become ^bpartakers of the divine nature, ⁵having ^cescaped the ⁶corruption which is in the ^dworld ⁷by ^elust.

- D. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.

Gal 2:20 I am ^{1a}crucified with Christ; and it is ²no longer I who live, but it is ^{3b}Christ who lives in me; and the ⁴life which I now live in the flesh I ^elive in ⁵faith, the ^dfaith ^fof the ⁷Son of God, who ^{8e}loved me and ^fgave Himself up for me.

Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to ^ashame, but with all boldness, as always, even now Christ will be ¹magnified ^bin my body, whether through life or through ^cdeath.

Phil 1:21a For to me, to ^{1a}live is Christ ...

- E. The God-man living is the living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one—Gal. 2:20; Rom. 8:4.

Gal 2:20 I am ^{1a}crucified with Christ; and it is ²no longer I who live, but it is ^{3b}Christ who lives in me; and the ⁴life which I now live in the flesh I ^elive in ⁵faith, the ^dfaith ^fof the ⁷Son of God, who ^{8e}loved me and ^fgave Himself up for me.

Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.

- F. To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit indwelling our spirit and mingled with our spirit as one spirit—2 Cor. 3:17; 1 Cor. 15:45b; 6:17.

2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.

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

1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.

- II. All our spiritual experiences, such as our fellowship with the Lord, our prayer to Him, and our living with Him, are in this mingled spirit—John 4:24; 15:4-5; Rom. 1:9; 8:4, 16; Eph. 1:17; 2:22; 4:23; 6:18; Phil. 2:1:**

John 4:24 ¹God is ²Spirit, and those who ³worship Him must worship ^ain ⁴spirit and ⁵truthfulness.
 John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of 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 ^amuch fruit; for apart from Me you can do ^bnothing.
 Rom 1:9 For God is my witness, whom I ¹serve in my ²spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
 Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.
 Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.
 Eph 1:17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ^drevelation in the ^efull knowledge of Him,
 Eph 2:22 In whom ¹you ²also are being built together into a ^{3a}dwelling place of God ^bin ⁴spirit.
 Eph 4:23 And that you be ^{1a}renewed in the ^{2b}spirit of your mind
 Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,
 Phil 2:1 ¹If there is therefore any encouragement in Christ, if any ^{2a}consolation of love, if any ^bfellowship of spirit, if any ^{3c}tenderheartedness and ^dcompassions,

A. Romans 8 speaks of the Spirit of life, the spirit of the believers, and the mingled spirit—vv. 2, 9, 11, 15-16:

Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ²dwells in you. Yet ³if anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

Rom 8:15 For you have not received a ^{1a}spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we ^bcry, ²Abba, Father!

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

1. Through the Spirit of life the eternal, only wise God, according to the revelation of the mystery hidden through the ages, dispenses Himself in His processed and consummated Spirit into the believers to be their consummated salvation as their life and everything—16:25; 8:11; 5:10.

Rom 16:25 ^aNow to Him who is able to ^{1b}establish you according to ^{2c}my gospel, that is, the ^dproclamation of Jesus Christ, according to the revelation of the ^{3e}mystery, which has been kept in silence in the ⁴times of the ages

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

Rom 5:10 For if we, being enemies, were ^{1a}reconciled to God through the death of His Son, ²much more we will be ³saved ⁴in His ^{5b}life, having been reconciled,

2. Through the regenerated human spirit the believers participate in God's dynamic salvation as their living—8:10, 16.

Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

3. "The Spirit...with our spirit" (v. 16) is the most crucial secret in Romans for God to execute His dynamic salvation and for the believers to participate in it.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

4. We need to know these two spirits in the divine enlightenment so that, by the Spirit of life mingled with our regenerated spirit, we may enter into the intrinsic significance of the dynamic salvation of God in Christ, which is the Triune God processed and consummated to be our eternal inheritance for our enjoyment—vv. 2, 10, 16; 2 Cor. 13:14; Acts 26:18; Eph. 1:13-14.

- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.
- 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
- Acts 26:18 To ¹open their ^aeyes, to turn them from ^{2b}darkness to ^clight and from the ³authority of Satan ⁴to God, that they may receive ^{5d}forgiveness of sins and ⁶an ^einheritance among those who have been ⁷sanctified by faith in Me.
- Eph 1:13 In whom you also, having heard the ^aword of the truth, the gospel of your salvation, in Him also believing, you were ^{1b}sealed with the ^cHoly Spirit of the ²promise,
- Eph 1:14 Who is the ^{1a}pledge of our ^{2b}inheritance ³unto the ^{4c}redemption of the ⁵acquired ^dpossession, to the ^{6e}praise of His glory.

B. The spirit of faith in 2 Corinthians 4:13 is the mingled spirit—the Holy Spirit mingled with the regenerated human spirit:

- 2 Cor 4:13 And having the ¹same ^{2a}spirit of ^bfaith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
1. Faith is in our spirit, which is mingled with the Holy Spirit—1:24; 5:7.

2 Cor 1:24 Not that we ^alord it over your ¹faith, but we are fellow workers with you for your joy; for by faith you ^bstand.

2 Cor 5:7 (For we ¹walk by ^afaith, not by ^{2b}appearance)—
 2. We must exercise the spirit of faith to believe and to speak the things that we have experienced of the Lord, especially His death and resurrection—4:13.

2 Cor 4:13 And having the ¹same ^{2a}spirit of ^bfaith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,
 3. It is by the mingled spirit as the spirit of faith that the apostles lived a crucified life in resurrection for the carrying out of their ministry—3:8-9; 4:1, 10-12; 5:18.

2 Cor 3:8 How shall the ^{1a}ministry of the ^bSpirit not be more in ²glory?

2 Cor 3:9 For if there is glory with the ministry of ^{1a}condemnation, much more the ministry of ^{2b}righteousness ³abounds with glory.

2 Cor 4:1 ¹Therefore having ²this ^aministry as we have been shown ^{3b}mercy, we do ^cnot lose heart;

2 Cor 4:10 Always bearing about ^ain the body the ^{1b}putting to ^cdeath of Jesus ²that the ³life of Jesus also may be manifested in our body.

2 Cor 4:11 For we who are alive are always being delivered unto ^adeath for ¹Jesus' sake that the ^blife of Jesus also may be manifested in our ^cmortal ²flesh.

2 Cor 4:12 So then ^adeath operates in us, but ¹life in you.

2 Cor 5:18 But ¹all things are out from God, who has ^areconciled us to Himself through Christ and has given to us the ^bministry of reconciliation;

C. To abide in the Lord as the true vine is to be one spirit with Him and to live in the mingled spirit—John 15:1, 4-5; 1 Cor. 6:17:

- John 15:1 I am the ¹true ^avine, and My Father is the ²husbandman.
- John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of 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 ^amuch fruit; for apart from Me you can do ^bnothing.
- 1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
1. The Christian life is a life of abiding in the Lord as the true vine—John 15:1, 4-5; 1 John 2:24, 27-28; cf. 4:1.

John 15:1 I am the ¹true ^avine, and My Father is the ²husbandman.

John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of 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 ^amuch fruit; for apart from Me you can do ^bnothing.

1 John 2:24 As for you, ¹that which you ^aheard ²from the beginning, let it ³abide in you. If that which you heard from the beginning ^babides in you, you also will ^cabide in the ^dSon and in the Father.

- 1 John 2:27 And as for you, the ¹anointing which you have received from ²Him ³abides in you, and you have ⁴no need that anyone teach you; but as His anointing ^{5a}teaches you concerning ⁶all things and is ⁷true and is not a ^blie, and even as it has taught you, ⁸abide in Him.
- 1 John 2:28 And now, ¹little children, ²abide in Him, so that if ³He is ^amanifested, we may have ^bboldness and not be ⁴put to ^cshame ⁵from Him ⁶at His ^dcoming.
- 1 John 4:1 Beloved, do ^anot believe ¹every ^bspirit, but ^{2c}prove the spirits whether they are ³of God, because many ^{4d}false prophets have ^egone out into the world.
2. The mutual abiding in John 15:4-5 is the practice of being one spirit with the Lord.
- John 15:4 ^aAbide ^bin Me and I in you. As the branch cannot bear fruit ¹of 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 ^amuch fruit; for apart from Me you can do ^bnothing.
- D. Ultimately, the Bible requires only one thing of us—that we walk according to the mingled spirit—Rom. 8:4:
- Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.
1. The key to experiencing and enjoying the processed and consummated Triune God through the divine dispensing is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit— Phil. 1:19; 1 Cor. 15:45b; 6:17.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- 1 Cor 15:45b ... the last Adam became a ^elife-giving Spirit.
- 1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
2. By living in the mingled spirit, we can experience Christ as everything to us—1:2, 9, 24, 30; 2:8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 45b, 47.
- 1 Cor 1:2 To the ^{1a}church of God which is ²in ^bCorinth, ³to those who have been ^{4c}sanctified ⁵in Christ Jesus, the ^{6d}called saints, ⁷with all those who ^{8e}call upon the name of our Lord Jesus Christ in every place, who is ^{9f}theirs and ours:
- 1 Cor 1:9 ¹God is ^afaithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.
- 1 Cor 1:24 But to ¹those who are ^acalled, both ^bJews and Greeks, Christ the ^{2c}power of God and the ^dwisdom of God.
- 1 Cor 1:30 But ^{1a}of Him you are ^bin Christ Jesus, who became ^cwisdom to us from God: both ^{2d}righteousness and ^esanctification and ^fredemption,
- 1 Cor 2:8 Which none of the ^arulers of this age have known; for if they had known, they would not have ^bcrucified the ^cLord of glory;
- 1 Cor 2:10 But to us God has ^{1a}revealed them through the ^bSpirit, for the Spirit ²searches all things, even the ^{3c}depths of God.
- 1 Cor 3:11 For ^{1a}another foundation no one is able to lay besides ^bthat which is laid, which is Jesus ^cChrist.
- 1 Cor 5:7 Purge out the old leaven that you may be a ¹new lump, even as you are unleavened; for our ^{2a}Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us ^akeep the ¹feast, not with old ^bleaven, neither with the leaven of ^cmalice and evil, but with the ^dunleavened bread of sincerity and truth.
- 1 Cor 10:3 And all ate the same ¹spiritual ^afood,
- 1 Cor 10:4 And all drank the same ¹spiritual ^adrink; for they drank of a ²spiritual rock which followed them, and the rock was Christ.
- 1 Cor 11:3 But I want you to know that ¹Christ is the ^ahead of every ²man, and the man is the ^bhead of the woman, and ³God is the ^chead of Christ.
- 1 Cor 12:12 ¹For even as ²the body is ^aone and has many ^bmembers, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 15:20 ¹But now Christ has been ^araised from the dead, the ^{2b}firstfruits of those who have fallen asleep.
- 1 Cor 15:45b ... the last Adam became a ^elife-giving Spirit.
- 1 Cor 15:47 The first man is ¹out of the ^aearth, earthy; the ²second man is ³out of ^bheaven.

3. When we live in the mingled spirit, we spontaneously bear the cross—Rom. 8:4; 1 Cor. 6:17; Matt. 16:24.
- Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.
- 1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
- Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him ¹deny ²himself and take up his ^{3a}cross and ⁴follow Me.
4. Whether or not we are under Satan's authority is not determined by the things we do but is determined by whether we are in the spirit or in the flesh; if we remain in the mingled spirit, we will be kept from Satan, and the evil one will have no way to touch us—Gal. 5:16-17; 1 John 5:4, 18-21.
- Gal 5:16 But I say, ^{1a}Walk ^bby the ²Spirit and you shall by no means ^cfulfill the ^dlust of the flesh.
- Gal 5:17 For the ¹flesh lusts ^aagainst the ²Spirit, and the Spirit against the flesh; for these ³oppose each other that you would not do the things that you ^bdesire.
- 1 John 5:4 For ¹everything that has been ²begotten of God ^{3a}overcomes the ⁴world; and this is the ^bvictory which has overcome the world—our ⁵faith.
- 1 John 5:18 We know that everyone who is ¹begotten of God ^adoes not sin, but ²he who has been begotten of God ^{3b}keeps himself, and the ⁴evil one does not ⁵touch him.
- 1 John 5:19 We know that we are ¹of God, and the ²whole ^aworld ³lies in the ^{4b}evil one.
- 1 John 5:20 And we know that the Son of God has ^{1a}come and has given us an ^{2b}understanding that we might ³know ⁴Him who is ^{5c}true; and we are ⁶in Him who is true, ⁷in His Son Jesus Christ. ⁸This is the ^dtrue God and ^eeternal life.
- 1 John 5:21 ¹Little children, ²guard yourselves from ^{3a}idols.
5. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 3:16-20.
- Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ^einto the ^dinner man,
- Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
- Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are
- Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.
- Eph 3:20 ¹But ^ato Him who is ^bable to do superabundantly above all that we ²ask or think, according to the ^{3c}power which operates in us,
- E. By living, walking, and having our being in the mingled spirit, we will be saved in life to the extent that God and we, we and God, will be completely mingled as one, having one life and one living—Gal. 2:20; Phil. 1:19-21a.
- Gal 2:20 I am ^{1a}crucified with Christ; and it is ²no longer I who live, but it is ^{3b}Christ who lives in me; and the ⁴life which I now live in the flesh I ^elive in ⁵faith, the ^dfaith ⁶of the ⁷Son of God, who ^{8e}loved me and ^fgave Himself up for me.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to ^ashame, but with all boldness, as always, even now Christ will be ¹magnified ^bin my body, whether through life or through ^cdeath.
- Phil 1:21a For to me, to ^{1a}live is Christ ...
- F. If we enter experientially into the depths of the truth concerning the mingled spirit, our inner being will be radically changed, and our life, ministry, and service in the church will be affected in a revolutionary way—1 Cor. 6:17; Rom. 8:4.
- 1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
- Rom 8:4 That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to the flesh but according to the ³spirit.

Outline of the Messages for the Thanksgiving Conference

November 24-27, 2011

GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY

Message Five

Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

Scripture Reading: 2 Tim. 2:1-7, 15; 2 Cor. 2:14-16; 3:1-3, 16-18; 4:1, 4-7

- 2 Tim 2:1 You therefore, my ^achild, be ^{1b}empowered in the ^{2c}grace which is in Christ Jesus;
- 2 Tim 2:2 And the ¹things which you have ^aheard from me through many ^bwitnesses, these ^{2c}commit to ^{3d}faithful men, who will be competent to ^eteach others also.
- 2 Tim 2:3 ^aSuffer evil with me as a good ^{1b}soldier of Christ Jesus.
- 2 Tim 2:4 No one serving as a soldier ^{1a}entangles himself with the ^baffairs of this ²life, that he may please the one who enlisted him.
- 2 Tim 2:5 And also if anyone ^{1a}contends in the games, he is not ^{2b}crowned unless he contends lawfully.
- 2 Tim 2:6 The laboring ^{1a}farmer must be the first to partake of the fruit.
- 2 Tim 2:7 Consider what I say, for the Lord will give you understanding in all things.
- 2 Tim 2:15 Be diligent to ^apresent yourself ^bapproved to God, an unashamed workman, ¹cutting straight the ^eword of the ^{2d}truth.
- 2 Cor 2:14 But ^athanks be to God, who always ¹leads ²us in ^btriumph in ³the Christ and manifests the ^{4c}savor of the ^dknowledge of Him through ⁵us in every place.
- 2 Cor 2:15 For we ¹are a ^afragrance of Christ to God in those who are being ^bsaved and in those who are ^eperishing:
- 2 Cor 2:16 To some a ^asavor out of ^bdeath ¹unto death, and to the others a savor out of ^elife unto life. And who is ^{2d}sufficient for these things?
- 2 Cor 3:1 Are we beginning again to ^acommend ourselves? Or do we need, as some do, ^bletters of commendation to you or from you?
- 2 Cor 3:2 You are ¹our ^aletter, inscribed in ²our hearts, known and read by all men,
- 2 Cor 3:3 Since you are being manifested that you are a ¹letter of Christ ²ministered by us, inscribed not ³with ink but with the ^aSpirit of the ^bliving God; not in ^etablets of stone but in tablets of ^{4d}hearts of flesh.
- 2 Cor 3:16 But whenever ¹their heart turns to the Lord, the ^aveil is taken away.
- 2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.
- 2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
- 2 Cor 4:1 ¹Therefore having ²this ^aministry as we have been shown ^{3b}mercy, we do ^enot lose heart;
- 2 Cor 4:4 In whom the ^{1a}god of ^bthis age has ^{2c}blinded the ^{3d}thoughts of the unbelievers that the ^{4e}illumination of the gospel of the ^fglory of Christ, who is the ^eimage of God, might not ⁵shine on them.
- 2 Cor 4:5 ¹For we do not ^apreach ourselves but Christ Jesus as ^{2b}Lord, and ourselves as your ^{3c}slaves for Jesus' sake.
- 2 Cor 4:6 ¹Because the God who said, Out of ^adarkness ^blight shall shine, is the One who shined ²in ³our ^ehearts to ^{4d}illuminate the knowledge of the ^eglory of God in the ²face of Jesus Christ.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.

I. Second Timothy is a book written for inoculators, those who would inoculate others against the decline of the church—2:1-7, 15:

- 2 Tim 2:1 You therefore, my ^achild, be ^{1b}empowered in the ^{2c}grace which is in Christ Jesus;
- 2 Tim 2:2 And the ¹things which you have ^aheard from me through many ^bwitnesses, these ^{2c}commit to ^{3d}faithful men, who will be competent to ^eteach others also.
- 2 Tim 2:3 ^aSuffer evil with me as a good ^{1b}soldier of Christ Jesus.
- 2 Tim 2:4 No one serving as a soldier ^{1a}entangles himself with the ^baffairs of this ²life, that he may please the one who enlisted him.
- 2 Tim 2:5 And also if anyone ^{1a}contends in the games, he is not ^{2b}crowned unless he contends lawfully.
- 2 Tim 2:6 The laboring ^{1a}farmer must be the first to partake of the fruit.
- 2 Tim 2:7 Consider what I say, for the Lord will give you understanding in all things.
- 2 Tim 2:15 Be diligent to ^apresent yourself ^bapproved to God, an unashamed workman, ¹cutting straight the ^eword of the ^{2d}truth.

A. The inoculator is a teacher—v. 2; Eph. 3:2:

2 Tim 2:2 And the ¹things which you have ³heard from me through many ^bwitnesses, these ^{2c}commit to ^{3d}faithful men, who will be competent to ^eteach others also.

Eph 3:2 ¹If indeed you have heard of the ^{2a}stewardship of the ^{2b}grace of God which was given to me for you,

1. If someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones so that they also may have a good deposit from the Lord and be competent to teach others—1 Tim. 6:20; 2 Tim. 2:12-14.

1 Tim 6:20 O Timothy, ^aguard the ¹deposit, ^bturning away from ^cprofane, ^dvain babblings and oppositions from ²what is falsely called knowledge,

2 Tim 2:12 If we ^{1a}endure, we will also ^{2b}reign with Him; if we ^{3c}deny Him, He also will deny us;

2 Tim 2:13 If we are ^afaithless, He remains ¹faithful, for He ^{2b}cannot deny Himself.

1 Tim 2:14 Remind them of these things, solemnly ^acharging them before God not to have ^bcontentions of words, which is ^cuseful for nothing, to the ¹ruin of those who hear.

2. We must shepherd the saints with the teaching of God's economy—Eph. 4:11; cf. 1 Tim. 3:2; 4:11-16:

Eph 4:11 And He Himself gave ¹some as ^aapostles and some as ^bprophets and some as ^cevangelists and some as ²shepherds and ^dteachers,

1 Tim 3:2 ^aThe ^{1b}overseer then must be ²without reproach, the ³husband of ^cone wife, ^{4d}temperate, ⁵of a ^esober mind, ⁶orderly, ^{7f}hospitable, ⁸apt to ^ateach;

1 Tim 4:11 ^aCharge and ^bteach these things.

1 Tim 4:12 Let no one ^adespise your ^{1b}youth, but be a ^cpattern to the believers in ²word, in conduct, in love, in faith, in ^{3d}purity.

1 Tim 4:13 Until I come, attend to the public ^{1a}reading, to the ^bexhortation, to the ^cteaching.

1 Tim 4:14 Do not neglect the ^{1a}gift which is ²in you, which was given to you by means of ^{3b}prophecy with the ^{4c}laying on of the hands of the ^{5d}presbytery.

1 Tim 4:15 Practice these things; ¹be in them, that your ²progress may be manifest to all.

1 Tim 4:16 ^{1a}Take heed to ^byourself and to your teaching; continue in these things; for in doing this you will save both yourself and ^cthose who hear you.

- a. We should shepherd people by dispensing the divine life in the humanity of Jesus to cherish them and by teaching them the divine truths in the divinity of Christ to nourish them—Eph. 5:29.

Eph 5:29 For no one ever hated his own flesh, but ^{1a}nourishes and ^bcherishes it, even as Christ also the church,

- b. Shepherding the flock of God by declaring to them all the counsel of God, the economy of God, protects the church from the destroyers of God's building, mingles them with the Triune God as grace, and binds them together in His oneness—Acts 20:26-30; Eph. 4:14; 1 Tim. 1:3-4; Rom. 16:17; cf. Ezek. 33:1-11; 34:25; Zech. 11:7.

Acts 20:26 Therefore I testify to you ¹on ^athis day that ²I am clean from the ^bblood of all men,

Acts 20:27 For I did not ^ashrink from declaring to you all the ^bcounsel of God.

Acts 20:28 ^aTake heed to yourselves and to all the ^{1b}flock, among whom the Holy ^{2c}Spirit has ^dplaced you as ^{3e}overseers to ^{4f}shepherd the ^gchurch of God, which He ^hobtained through ⁵His own ¹blood.

Acts 20:29 I know that after my departure fierce ^awolves will come in among you, not ¹sparing the flock.

Acts 20:30 And from among you yourselves men will rise up, speaking perverted things to ^{1a}draw away the disciples after them.

Eph 4:14 That we may be no longer ^{1a}little children tossed by ²waves and carried about by every ³wind of ^bteaching in the ⁴sleight of men, in ^ccraftiness with a view to a ²system of error,

1 Tim 1:3 Even as I exhorted you, when I was ¹going into ^aMacedonia, to remain in ^bEphesus in order that you might charge ²certain ones not to teach ^{3c}different things

1 Tim 1:4 Nor to give heed to ^{1a}myths and unending ^{2b}genealogies, which produce ^cquestionings rather than God's ^{3d}economy, which is in ^{4e}faith.

- Rom 16:17 Now I ^aexhort you, brothers, to ^bmark those who make ^cdivisions and causes of ¹stumbling contrary to the ^dteaching which you have learned, and ^{2e}turn away from them.
- Ezek 33:1 Then the word of Jehovah came to me, saying,
- Ezek 33:2 Son of man, speak to the children of your people, and say to them, Whenever I bring the sword upon a land and the people of the land take a man from their midst and set him up as their watchman,
- Ezek 33:3 And when he sees the sword come upon the land, he blows the trumpet and warns the people;
- Ezek 33:4 Then whoever hears the sound of the trumpet and ignores the warning, if the sword comes and takes him away, his blood will be on his own head.
- Ezek 33:5 He heard the sound of the trumpet and ignored the warning; his own blood will be on him; whereas if he had taken warning, he would have delivered his soul.
- Ezek 33:6 But if the watchman sees the sword come and does not blow the trumpet and the people are not warned and the sword comes and takes someone away from them, he is taken away in his iniquity, but his blood I will require at the watchman's hand.
- Ezek 33:7 It is you, O son of man, whom I have appointed as a watchman to the house of Israel; therefore when you hear the word from My mouth, give them warning from Me.
- Ezek 33:8 When I say to the wicked, O wicked man, you will surely die, and you do not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood I will require at your hand.
- Ezek 33:9 Yet if you warn the wicked man of his way to turn from it and he does not turn from his way, he will die in his iniquity, and you have delivered your soul.
- Ezek 33:10 And you, son of man, say to the house of Israel, This is what you speak, saying, Our transgressions and our sins are upon us, and because of them we are wasting away. How then can we live?
- Ezek 33:11 Say to them, As I live, declares the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turns away from his way and lives. Turn away, turn away from your evil ways; for why will you die, O house of Israel?
- Ezek 34:25 And I will make with them a covenant of peace and banish evil beasts from the land, so that they will dwell securely in the wilderness and sleep in the woods.
- Zech 11:7 So I shepherded the flock of slaughter, and thereby the afflicted of the flock. And I took to myself two staffs; one I called Favor, and the other I called Bonds; and I shepherded the flock.

3. The inoculating teacher, as a good minister of Christ Jesus, is nourished with the words of the faith and exercises his spirit to live Christ in his daily life for the church life—1 Tim. 4:6-7.

1 Tim 4:6 If you lay these things before the brothers, you will be a good ^{1a}minister of Christ Jesus, ²being nourished with the words of the ^{3b}faith and of the ⁴good teaching which you ⁵have ^cclosely followed.

1 Tim 4:7 But the ^{1a}profane and old-womanish ^{2b}myths ³refuse, and ⁴exercise yourself unto ^cgodliness.

B. The inoculator is a soldier—2 Tim. 2:3-4:

2 Tim 2:3 ^aSuffer evil with me as a good ^{1b}soldier of Christ Jesus.

2 Tim 2:4 No one serving as a soldier ^{1a}entangles himself with the ^baffairs of this ²life, that he may please the one who enlisted him.

1. The apostles considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare—Num. 4:23, 30, 35; 1 Tim. 1:18; 2 Tim. 4:7.

Num 4:23 From thirty years old and upward to fifty years old you shall number them, everyone who enters to carry out the service to do the work in the Tent of Meeting.

Num 4:30 From thirty years old and upward even to fifty years old you shall number them, everyone who enters into the service to do the work of the Tent of Meeting.

Num 4:35 From thirty years old and upward even to fifty years old, everyone who entered into the service for work in the Tent of Meeting.

1 Tim 1:18 This ^{1a}charge I commit to you, my ^bchild Timothy, according to the ^{2c}prophecies previously made concerning you, that by them you might ^{3d}war the good warfare,

1 Tim 4:7 I have ^{1a}fought the good fight; I have ^{2b}finished the course; I have kept the ^cfaith.

2. The Lord's ministry is the sounding of the trumpet for the army to go to war; to war the good warfare is to war against the different teachings of the dissenters and to carry out God's economy according to the apostle's ministry—1 Cor. 14:8; 1 Tim. 1:18; Num. 10:9; Judg. 7:18.

1 Cor 14:8 For also if the ^atrumpet gives an uncertain sound, who will prepare himself for ^bbattle?

1 Tim 1:18 This ^{1a}charge I commit to you, my ^bchild Timothy, according to the ^{2c}prophecies previously made concerning you, that by them you might ^{3d}war the good warfare,

Num 10:9 And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, so that you may be remembered before Jehovah your God and be saved from your enemies.

Judg 7:18 When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!

3. To fight a good fight for the Lord's interests on this earth, we must clear away all earthly entanglements and lay hold on the eternal life, not trusting in our human life—2 Tim. 4:7; 1 Tim. 6:12; cf. 2 Cor. 5:4.

2 Tim 4:7 I have ^{1a}fought the good fight; I have ^{2b}finished the course; I have kept the ^cfaith.

1 Tim 6:12 ^{1a}Fight the good fight of the ^bfaith; lay ^chold on the ²eternal life, ³to which you were ^dcalled and have ^{4e}confessed the good confession before many ^fwitnesses.

2 Cor 5:4 For also, we who are in this tabernacle groan, being ^{1a}burdened, ²in that we do not desire to be unclothed, but clothed upon, that ³what is ^bmortal may be ^{4c}swallowed up by life.

4. We must fight the battle against death, the last enemy of God, by being full of life to reign in life—Num. 6:6-7, 9; 2 Cor. 5:4; Rom. 5:17; 8:6, 11.

Num 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.

Num 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

Num 6:9 And if anyone dies very suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.

2 Cor 5:4 For also, we who are in this tabernacle groan, being ^{1a}burdened, ²in that we do not desire to be unclothed, but clothed upon, that ³what is ^bmortal may be ^{4c}swallowed up by life.

Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the ¹abundance of grace and of the gift of ²righteousness will ³reign in ⁴life through the One, Jesus Christ.

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

5. Our will must be subdued and resurrected by Christ to be like the tower of David, the armory for spiritual warfare—S. S. 4:4; cf. 1 Chron. 11:22.

S.S. 4:4 Your neck is like the tower of David, Built for an armory: A thousand bucklers hang on it, All the shields of the mighty men.

1 Chron 11:22 And Benaiah the son of Jehoiada, the son of a valiant man from Kabzeel, was great in mighty deeds. He struck the two sons of Ariel the Moabite; he also went down and struck a lion in the midst of a pit on a snowy day.

- C. The inoculator is an athlete—2 Tim. 2:5:

2 Tim 2:5 And also if anyone ^{1a}contends in the games, he is not ^{2b}crowned unless he contends lawfully.

1. We must run the Christian race until we finish our course, fully accomplishing our ministry in the unique ministry of God's economy so that we may receive Christ as our prize—1 Cor. 9:24-25.

1 Cor 9:24 Do you not know that those who ¹run on a ^aracecourse all run, but one receives the ^{2b}prize? ^cRun in this way, that you may ³lay hold.

1 Cor 9:25 And everyone who ^acontends exercises self-control in all things; they then, that they may receive a corruptible ¹crown, but we, ^ban ^cincorruptible.

2. We must subdue our body and make it a conquered captive to serve us as a slave for the fulfilling of our holy purpose, not by our own effort but by the Spirit— vv. 26-27; Rom. 8:13.

1 Cor 9:26 I therefore ^arun in this way, not as though without a clear aim; I box in this way, not as though beating the ^bair;

1 Cor 9:27 But I ¹buffet my body and ²make it my slave, ³lest perhaps having ⁴preached to others, I myself may become ^{5a}disapproved.

Rom 8:13 For if you live according to the flesh, you must ¹die, but if by the Spirit you ^{2a}put to death the ³practices of the body, you will live.

3. We must live the normal church life by pursuing Christ as righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:22.

2 Tim 2:22 But ^aflee youthful ¹lusts, and ^bpursue ²righteousness, faith, love, peace with those who ^{3c}call on the Lord out of a ^{4d}pure heart.

D. The inoculator is a farmer—v. 6:

2 Tim 2:6 The laboring ^{1a}farmer must be the first to partake of the fruit.

1. The church is God's farm, God's cultivated land, and we are God's fellow workers, working together with Him by an all-fitting life to sow the seed of life into people and to water them with the Spirit of life by His healthy words—1 Cor. 3:6, 9; 2 Cor. 6:1a; Luke 8:11; John 7:38; 6:63; 2 Cor. 3:6:

1 Cor 3:6 ^aI ¹planted, ^bApollos watered, but ^cGod caused the growth.

1 Cor 3:9 For we are ¹God's ^afellow workers; you are God's ^{2b}cultivated land, God's ^cbuilding.

2 Cor 6:1a ¹And working ²together with Him, ...

Luke 8:11 Now the ^aparable is this: The seed is the ^bword of God.

John 7:38 He who believes into Me, as the Scripture said, out of his ^ainnermost being shall ¹flow ^{2b}rivers of living water.

John 6:63 ^aIt is the ¹Spirit who gives life; the ²flesh profits nothing; the ³words which I have spoken to you are spirit and are life.

2 Cor 3:6 Who has also made us ^asufficient as ^bministers of a ^cnew covenant, ministers not of the ¹letter but of the ^{2d}Spirit; for the ³letter kills, but the ^{4e}Spirit gives life.

- a. The word of God, as a grain of wheat, dispenses God as life into us to nourish us; it is also a fire and a hammer to purify us and break down our self, our natural life, our flesh, our lusts, and our concepts—Jer. 23:28-29.

Jer 23:28 The prophet who has a dream, let him tell the dream; and he with whom is My word, let him speak My word faithfully. What is the straw to the grain? declares Jehovah.

Jer 23:29 Is not My word thus—like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?

- b. God has sent forth His word as rain and snow to water His people in order to sanctify them, transform them, and conform them to His image that the Body may be built up—Isa. 55:8-11; John 17:17; Eph. 5:26.

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.

John 17:17 ^{1a}Sanctify them ²in the truth; Your ³word is truth.

Eph 5:26 That He might ^{1a}sanctify her, cleansing her by the ^{2b}washing of the ³water in the ^{4c}word,

2. In our contact with the saints, we should have just one motive—to minister Christ to them so that they might grow in the Lord—1 Tim. 5:1-2.

1 Tim 5:1 Do not ¹upbraid an ^aelderly man, but exhort him as a father, ^byounger men as brothers,
1 Tim 5:2 ^aElderly women as mothers, younger women as sisters, in all purity.

E. The inoculator is a workman—2 Tim. 2:15:

2 Tim 2:15 Be diligent to ^apresent yourself ^bapproved to God, an unashamed workman, ¹cutting straight the ^csword of the ^{2d}truth.

1. To cut straight the word of the truth means to unfold the word of God in its various parts rightly and straightly without distortion (as in carpentry).

2. There is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track—cf. Acts 26:18; Psa. 119:130.

Acts 26:18 To ¹open their ^aeyes, to turn them from ^{2b}darkness to ^clight and from the ³authority of Satan ⁴to God, that they may receive ^{5d}forgiveness of sins and ^ean ^cinheritance among those who have been ⁷sanctified by faith in Me.

Psa 119:130 The opening of Your words gives light, Imparting understanding to the simple.

II. Second Corinthians uses five very significant and expressive metaphors to illustrate how the ministers of the new covenant and their ministry were constituted, how they behaved and lived, and how their ministry was carried out:

A. The ministers of the new covenant are captives in a triumphal procession for the celebration of Christ's victory—2 Cor. 2:12-14:

2 Cor 2:12 ¹Furthermore, when I came to ^aTroas for the gospel of Christ and a ^bdoor was open to me ²in the Lord,

2 Cor 2:13 I had no rest in my ^{1a}spirit, for I did not find ^bTitus my brother; but taking leave of them, I went forth into ^{2c}Macedonia.

2 Cor 2:14 But ^athanks be to God, who always ¹leads ²us in ^btriumph in ³the Christ and manifests the ^{4c}savor of the ^dknowledge of Him through ⁵us in every place.

1. Paul uses the metaphor of a procession held in honor of the victory of a Roman general to illustrate what he was in the ministry—v. 14.

2 Cor 2:14 But ^athanks be to God, who always ¹leads ²us in ^btriumph in ³the Christ and manifests the ^{4c}savor of the ^dknowledge of Him through ⁵us in every place.

2. Paul and his co-workers had been conquered by Christ and had become His captives in the train of His triumph, celebrating His victory; therefore, Paul's ministry was a triumphal procession of the victorious General, the Lord Jesus, leading many captives—Eph. 4:8; Col. 1:18b:

Eph 4:8 Therefore the Scripture says, "Having ^aascended to the ¹height, He led captive ²those taken captive and gave ^{3b}gifts to men."

Col 1:18b ... He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

a. In our experience, however, much of the time we must admit that instead of being captives to Christ, Christ is a captive to us—cf. Acts 26:14.

Acts 26:14 And when we all fell to the ground, I heard a voice saying to me in the ³Hebrew dialect, Saul, Saul, why are you persecuting ¹Me? It is hard for you to kick against the ²goads.

b. A captive of Christ is daily conquered, defeated, and captured by Christ; for this we should pray, "Lord, make me Your captive. Never let me win. Defeat me all the time."

B. The ministers of the new covenant are incense-bearers to scatter the fragrance of Christ—2 Cor. 2:14b-17:

2 Cor 2:14b ...[God] manifests the ^{4c}savor of the ^dknowledge of Him through ⁵us in every place.

2 Cor 2:15 For we ¹are a ^afragrance of Christ to God in those who are being ^bsaved and in those who are ^cperishing:

2 Cor 2:16 To some a ^asavor out of ^bdeath ¹unto death, and to the others a savor out of ^clife unto life. And who is ^{2d}sufficient for these things?

2 Cor 2:17 For we are not like the many, ^{1a}adulterating the word of God for profit; but as out of ^bsincerity, but as out of God, before God we ²speak in Christ.

1. As captives of Christ in Christ's triumphal procession, we are simultaneously incense-bearers; through us God manifests the savor of the knowledge of Christ in every place—v. 14.
 2 Cor 2:14 But ^athanks be to God, who always ¹leads ²us in ^btriumph in ³the Christ and manifests the ^{4c}savor of the ^dknowledge of Him through ⁵us in every place.
 2. Actually, to scatter the incense of Christ is to live Christ—Phil. 1:19-21a.
 Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to ^ashame, but with all boldness, as always, even now Christ will be ¹magnified ^bin my body, whether through life or through ^cdeath.
 Phil 1:21a For to me, to ^{1a}live is Christ ...
 3. Because we have been captured, subdued, possessed, and gained by Christ, He has the liberty to saturate us to make us a fragrance of Christ—2 Cor. 2:15.
 2 Cor 2:15 For we ¹are a ^afragrance of Christ to God in those who are being ^bsaved and in those who are ^cperishing:
 4. The ministers of Christ, the lovers of Christ, are prepared to give forth Christ's fragrance in all circumstances and in any kind of environment—S. S. 4:10-16.
 S.S. 4:10 How beautiful is your love, my sister, my bride! How much better is your love than wine, And the fragrance of your ointments Than all spices!
 S.S. 4:11 Your lips drip fresh honey, my bride; Honey and milk are under your tongue; And the fragrance of your garments Is like the fragrance of Lebanon.
 S.S. 4:12 A garden enclosed is my sister, my bride, A spring shut up, a fountain sealed.
 S.S. 4:13 Your shoots are an orchard of pomegranates With choicest fruit; Henna with spikenard, Spikenard and saffron; Calamus and cinnamon, With all the trees of frankincense; Myrrh and aloes, With all the chief spices.
 S.S. 4:15 A fountain in gardens, A well of living water, And streams from Lebanon.
 S.S. 4:16 Awake, O north wind; And come, O south wind! Blow upon my garden: Let its spices flow forth; Let my beloved come into his garden And eat his choicest fruit.
 5. Those who scatter the fragrance of Christ are not like the many, adulterating the word of God for profit; but they speak as out of sincerity, as out of God, before God, and in Christ for the building up of the Body of Christ—2 Cor. 2:17; cf. 13:3.
 2 Cor 2:17 For we are not like the many, ^{1a}adulterating the word of God for profit; but as out of ^bsincerity, but as out of God, before God we ²speak in Christ.
 2 Cor 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is ^{1a}powerful in you.
 6. As incense-bearers scattering the fragrance of Christ, we are the ambassadors of Christ—5:20.
 2 Cor 5:20 On behalf of Christ then we are ^{1a}ambassadors, as God ^bentreats you through us; we beseech you on behalf of Christ, Be ²reconciled to God.
- C. The ministers of the new covenant are letters written with Christ as the content to convey and express Christ—3:1-3:
- 2 Cor 3:1 Are we beginning again to ^acommend ourselves? Or do we need, as some do, ^bletters of commendation to you or from you?
 - 2 Cor 3:2 You are ¹our ^aletter, inscribed in ²our hearts, known and read by all men,
 - 2 Cor 3:3 Since you are being manifested that you are a ¹letter of Christ ²ministered by us, inscribed not ³with ink but with the ^aSpirit of the ^bliving God; not in ^ctablets of stone but in tablets of ^{4d}hearts of flesh.
1. Christ is written into every part of our inner being with the Spirit of the living God to make us His living letters, that He may be expressed, read, and known by others in us—vv. 2-3; cf. Eph. 3:17a.
 2 Cor 3:2 You are ¹our ^aletter, inscribed in ²our hearts, known and read by all men,
 2 Cor 3:3 Since you are being manifested that you are a ¹letter of Christ ²ministered by us, inscribed not ³with ink but with the ^aSpirit of the ^bliving God; not in ^ctablets of stone but in tablets of ^{4d}hearts of flesh.

- Eph 3:17a That Christ may make His ^ahome in your ¹hearts through ²faith, ...
2. The Spirit of the living God, who is the living God Himself, is not the instrument, like a pen, but the element, like ink used in writing, with which the apostles minister Christ as the content for the writing of living letters that convey Christ—Phil. 1:19; Exo. 30:23-25.

Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}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 perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
 3. The heavenly, compound ink is the compound Spirit, the essence of this Spirit- ink is Christ with all His riches, and we are the pen; to have this ink in our experience, we must enjoy and be thoroughly saturated with Christ as the life- giving Spirit; then we will spontaneously minister Christ to those whom we contact, making them living letters of Christ—Phil. 1:19; 2 Cor. 3:3, 6.

Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,

2 Cor 3:3 Since you are being manifested that you are a ¹letter of Christ ²ministered by us, inscribed not ³with ink but with the ^aSpirit of the ^bliving God; not in ^ctablets of stone but in tablets of ^{4d}hearts of flesh.

2 Cor 3:6 Who has also made us ^asufficient as ^bministers of a ^cnew covenant, ministers not of the ¹letter but of the ^{2d}Spirit; for the ³letter kills, but the ^{4e}Spirit gives life.
 4. On the one hand, the believers were the letter of Christ; on the other hand, they were the letter of the apostles inscribed in their hearts—vv. 2-3.

2 Cor 3:2 You are ¹our ^aletter, inscribed in ²our hearts, known and read by all men,

2 Cor 3:3 Since you are being manifested that you are a ¹letter of Christ ²ministered by us, inscribed not ³with ink but with the ^aSpirit of the ^bliving God; not in ^ctablets of stone but in tablets of ^{4d}hearts of flesh.
- D. The ministers of the new covenant are mirrors beholding and reflecting the glory of Christ in order to be transformed into His glorious image—vv. 16-18; 4:1:
- 2 Cor 3:16 But whenever ¹their heart turns to the Lord, the ^aveil is taken away.
- 2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.
- 2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ²from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
- 2 Cor 4:1 ¹Therefore having ²this ^aministry as we have been shown ^{3b}mercy, we do ^cnot lose heart;
1. Whenever our heart turns to the Lord, the veil is taken away from our heart, and we can behold the Lord of glory with an unveiled face—3:16, 18.

2 Cor 3:16 But whenever ¹their heart turns to the Lord, the ^aveil is taken away.

2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ²from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
 2. Actually, our turned-away heart is the veil; to turn our heart to the Lord is to take away the veil.
 3. An unveiled face is an unveiled heart to behold the glory of the Lord—vv. 16, 18; 1 Sam. 16:7; Eph. 1:18a.

2 Cor 3:16 But whenever ¹their heart turns to the Lord, the ^aveil is taken away.

2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ²from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.

- 1 Sam 16:7 But Jehovah said to Samuel, Do not regard his appearance and the height of his stature, because I have rejected him. For it is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart.
- Eph 1:18a The ^{1a}eyes of your heart having been ^{2b}enlightened, that you may know what is the ^{3c}hope of His ^{4d}calling, ...
4. The glory of God is in the face of Christ, and His face, His person, is the indwelling treasure in our spirit—2 Cor. 4:6-7; 1 Pet. 3:4:
- 2 Cor 4:6 ¹Because the God who said, Out of ^adarkness ^blight shall shine, is the One who shined ²in ³our ^chearts to ^{4d}illuminate the knowledge of the ^eglory of God in the ⁵face of Jesus Christ.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
- 1 Pet 3:4 But the ¹hidden man of the ^aheart in the incorruptible adornment of a meek and quiet ^bspirit, which is very ^ccostly in the sight of God.
- a. We are earthen vessels who are worthless and fragile, but within our spirit we contain a priceless treasure, the face, the person, of Christ Himself—2 Cor. 2:10; 4:6-7.
- 2 Cor 2:10 But whom you ^{1a}forgive anything, I also forgive; for also what I have ²forgiven, if I have forgiven anything, it is for your sake in the ³person of Christ;
- 2 Cor 4:6 ¹Because the God who said, Out of ^adarkness ^blight shall shine, is the One who shined ²in ³our ^chearts to ^{4d}illuminate the knowledge of the ^eglory of God in the ⁵face of Jesus Christ.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
- b. In the whole universe, there is nothing so precious as to behold the face of Jesus—Gen. 32:30; Exo. 25:30; 33:11; Psa. 27:4, 8; Rev. 22:4.
- Gen 32:30 And Jacob called the name of the place Peniel, for, he said, I have seen God face to face, and yet my life has been preserved.
- Exo 25:30 And you shall set the bread of the Presence upon the table before Me always.
- 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.
- 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.
- Psa 27:8 When You say, Seek My face, To You my heart says, Your face, O Jehovah, will I seek.
- Rev 22:4 And they will ^{1a}see His ^bface, and His ^cname will be on their foreheads.
- E. The ministers of the new covenant are earthen vessels to contain the Christ of glory as the excellent treasure—2 Cor. 4:7:
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
1. These vessels are like today's camera, into which Christ, the figure, enters through the flash of God's shining—vv. 4, 6-7.
- 2 Cor 4:4 In whom the ^{1a}god of ^bthis age has ^{2c}blinded the ^{3d}thoughts of the unbelievers that the ^{4e}illumination of the gospel of the ^fglory of Christ, who is the ^aimage of God, might not ⁵shine on them.
- 2 Cor 4:6 ¹Because the God who said, Out of ^adarkness ^blight shall shine, is the One who shined ²in ³our ^chearts to ^{4d}illuminate the knowledge of the ^eglory of God in the ⁵face of Jesus Christ.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
2. Christ as the priceless treasure is contained in us, the worthless and fragile vessels; this makes the worthless vessels ministers of the new covenant with a priceless ministry—v. 7; cf. Gen. 4:26.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
- Gen 4:26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.

3. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine supply and power for the Christian life; God's power is manifested in man's weakness, and man's weakness cannot limit God's power—2 Cor. 4:7; 12:10.
- 2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.
- 2 Cor 12:10 Therefore I am ¹well pleased in ^aweaknesses, in ²insults, in ^{3b}necessities, in ^cpersecutions and ^{4d}distresses, on behalf of Christ; for when I am ^{5e}weak, then I am powerful.
4. The new covenant ministers are Christ's chosen vessels to contain and express Him—Acts 9:15; Rom. 9:21, 23; cf. 2 Cor. 4:5; Dan. 5:2-3, 23.
- Acts 9:15 But the Lord said to him, Go, for this man is a ¹chosen ^avessel to Me, to bear My ^bname before both the ^cGentiles and ^dkings and the sons of Israel;
- Rom 9:21 Or does not the ^apotter have authority over the clay to make out of the same lump one ^{1b}vessel unto honor and another unto dishonor?
- Rom 9:23 In order that He might make known the ^ariches of His ¹glory upon ^bvessels of ^cmercy, which He had before prepared unto ^dglory,
- 2 Cor 4:5 ¹For we do not ^apreach ourselves but Christ Jesus as ^{2b}Lord, and ourselves as your ^{3c}slaves for Jesus' sake.
- Dan 5:2 Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple which was in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them.
- Dan 5:3 Then they brought the golden vessels that had been taken out of the temple of the house of God, which was in Jerusalem; and the king and his lords, his wives, and his concubines drank from them.
- Dan 5:23 But you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored.

Outline of the Messages for the Thanksgiving Conference

November 24-27, 2011

GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY

Message Six

A Genuine Church in the Focus of the Lord's Recovery

Scripture Reading: 1 Cor. 1:2-9; 12:12, 24; 10:17

- 1 Cor 1:2 To the ^{1a}church of God which is ²in ^bCorinth, ³to those who have been ^{4c}sanctified ⁵in Christ Jesus, the ^{6d}called saints, ⁷with all those who ^{8e}call upon the name of our Lord Jesus Christ in every place, who is ^{9f}theirs and ours:
- 1 Cor 1:3 ^aGrace to you and peace from God our Father and the Lord Jesus Christ.
- 1 Cor 1:4 I ^athank my God always concerning you ¹based upon the ^bgrace of God which was given to you in Christ Jesus,
- 1 Cor 1:5 That in everything you were ^aenriched in Him, in all ¹utterance and all ^bknowledge,
- 1 Cor 1:6 Even as the ^{1a}testimony of Christ was confirmed ²in you,
- 1 Cor 1:7 So that you do not lack in any ^{1a}gift, eagerly awaiting the ^{2b}revelation of our Lord Jesus Christ,
- 1 Cor 1:8 ¹Who will also ^{2a}confirm you until the end ^bunreprovable in the ^{3c}day of our Lord Jesus Christ.
- 1 Cor 1:9 ¹God is ^afaithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.
- 1 Cor 12:12 ¹For even as ²the body is ^aone and has many ^bmembers, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:24 But our comely members have no need. But God has ¹blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 10:17 Seeing that there is ^{1a}one bread, we who are many are one Body; for we all ²partake of the one bread.

I. First Corinthians unveils to us a genuine church in the focus of the Lord's recovery, which is the focus of God's economy; Paul, in the opening of his Epistle to the Corinthians, presents a beautiful, marvelous, and excellent portrait of the church of God—1:2-9:

- 1 Cor 1:2 To the ^{1a}church of God which is ²in ^bCorinth, ³to those who have been ^{4c}sanctified ⁵in Christ Jesus, the ^{6d}called saints, ⁷with all those who ^{8e}call upon the name of our Lord Jesus Christ in every place, who is ^{9f}theirs and ours:
- 1 Cor 1:3 ^aGrace to you and peace from God our Father and the Lord Jesus Christ.
- 1 Cor 1:4 I ^athank my God always concerning you ¹based upon the ^bgrace of God which was given to you in Christ Jesus,
- 1 Cor 1:5 That in everything you were ^aenriched in Him, in all ¹utterance and all ^bknowledge,
- 1 Cor 1:6 Even as the ^{1a}testimony of Christ was confirmed ²in you,
- 1 Cor 1:7 So that you do not lack in any ^{1a}gift, eagerly awaiting the ^{2b}revelation of our Lord Jesus Christ,
- 1 Cor 1:8 ¹Who will also ^{2a}confirm you until the end ^bunreprovable in the ^{3c}day of our Lord Jesus Christ.
- 1 Cor 1:9 ¹God is ^afaithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.
- A. "The church of God"—this is a church that is not only being possessed by God but also has God as its nature and essence, which are divine, general, universal, and eternal—v. 2a.
1 Cor 1:2 To the ^{1a}church of God which is ²in ^bCorinth, ³to those who have been ^{4c}sanctified ⁵in Christ Jesus, the ^{6d}called saints, ⁷with all those who ^{8e}call upon the name of our Lord Jesus Christ in every place, who is ^{9f}theirs and ours:
- B. "The church...in Corinth"—this is a church in a city that remains in a definite locality and takes it as its standing, ground, and jurisdiction for its administration in business affairs, and that is physical, particular, local, and temporal in time—v. 2b.
- C. "The church...sanctified in Christ Jesus"—this is a church that has been sanctified, made holy, in Christ, having Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere—v. 2c.
- D. The church being composed of the "called saints"—this is the assembly of the saints, the sanctified ones, who have been called out of the satanic world—v. 2d.

- E. “With all those who call upon the name of our Lord Jesus Christ in every place”—this long phrase indicates that the church that is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe—v. 2e.
- F. The Lord Jesus Christ being “theirs and ours”—this indicates that the church that is genuine has the Lord Jesus Christ as “their” portion, “their” possession of the divine inheritance, for “their” enjoyment—v. 2f.
- G. “Grace to you and peace from God our Father and the Lord Jesus Christ”—this indicates that the church that is genuine is under the dispensing of “grace” (the embodiment of the processed Triune God for the enjoyment of Him as grace by His called ones), from God the Father as the source of the Divine Trinity, from the Lord Jesus Christ as the course of the flow of the Divine Trinity, and from the Holy Spirit as the reaching of the flow of the Divine Trinity (not mentioned in word but implied in denotation—2 Cor. 13:14)—1 Cor. 1:3.
 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
 1 Cor 1:3 ^aGrace to you and peace from God our Father and the Lord Jesus Christ.
- H. “Based upon the grace of God which was given to you in Christ Jesus”—this indicates that the church that is genuine has the grace of God given to it in Christ, not the condition in itself, as its base—v. 4.
 1 Cor 1:4 I ^athank my God always concerning you ¹based upon the ^bgrace of God which was given to you in Christ Jesus,
- I. “In everything you were enriched in Him...so that you do not lack in any gift”—this indicates that the church that is genuine is enriched in everything in Christ, so that it is not lacking in any gift, the inward initial gift issuing from grace, such as the eternal life and the Holy Spirit (Rom. 6:23; Acts 2:38; Heb. 6:4), not the outward miraculous gifts—1 Cor. 1:5-7a.
 Rom 6:23 For the ¹wages of sin is ^{2a}death, but the gift of God is ^{3b}eternal life in Christ Jesus our Lord.
 Acts 2:38 And Peter said to them, ^{1a}Repent and each one of you be ^{2b}baptized ³upon the ⁴name of Jesus Christ for the ^{5c}forgiveness of your sins, and you will receive the ^{6d}gift of the Holy ⁷Spirit.
 Heb 6:4 For it is ¹impossible for those who have once been ^aenlightened and have tasted of the ²heavenly ^bgift and have become ^{3c}partakers of the Holy ^dSpirit
 1 Cor 1:5 That in everything you were ^aenriched in Him, in all ¹utterance and all ^bknowledge,
 1 Cor 1:6 Even as the ^{1a}testimony of Christ was confirmed ²in you,
 1 Cor 1:7a So that you do not lack in any ^{1a}gift, ...
- J. “Eagerly awaiting the revelation of our Lord Jesus Christ”—this indicates that the church that is genuine should have a normal sign, that is, eagerly awaiting the revelation (the appearing) of our Lord Jesus Christ—v. 7b.
 1 Cor 1:7b ... eagerly awaiting the ^{2b}revelation of our Lord Jesus Christ,
- K. “Who [referring to God in verse 4] will also confirm you until the end unreprouvable in the day of our Lord Jesus Christ”—this indicates that the church that is genuine needs to grow in life (as mentioned in 3:6) after its initial receiving of grace, so that it will be unreprouvable in the day of Christ’s coming—1:8.
 1 Cor 1:4 I ^athank my God always concerning you ¹based upon the ^bgrace of God which was given to you in Christ Jesus,
 1 Cor 3:6 ^aI ¹planted, ^bApollos watered, but ^cGod caused the ¹growth.
 1 Cor 1:8 ¹Who will also ^{2a}confirm you until the end ^bunreprouvable in the ^{3c}day of our Lord Jesus Christ.
- L. “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord”—this indicates that the church that is genuine has been called by God the Father, who is faithful, into the fellowship of, the participation in, His Son Jesus Christ, who is the consummated, all-inclusive, indwelling, life-giving, and dispensing Spirit (15:45b; 2 Cor. 3:17-18), as its divine portion for its enjoyment of the consummated Triune God—1 Cor. 1:9.

- 1 Cor 15:45 So also it is written, "The first man, ^aAdam, became a ^bliving ¹soul"; the last Adam became a ^clife-giving Spirit.
- 2 Corinthians 3:17-18
- 2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.
- 2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a1}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
- 1 Corinthians 1:9
- 1 Cor 1:9 ¹God is ^afaithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.

II. First Corinthians unveils to us a genuine church in the focus of the Lord's recovery—a meal-offering church life:

- A. The meal offering first typifies Christ in His God-man living and our Christian life as a duplication of His God-man living—Lev. 2:1-16; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13:
- Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.
- Lev 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.
- Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Lev 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.
- Lev 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
- Lev 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.
- Lev 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 2:10 And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.
- Lev 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
- Lev 2:12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.
- Lev 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.
- Lev 2:14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.
- Lev 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.
- Lev 2:16 And the priest shall burn as its memorial portion, some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.
- Psa 92:10 But You have exalted my horn like that of a wild ox; I am anointed with fresh oil.
- 1 Pet 2:21 For to ¹this you were ^acalled, because Christ also ^bsuffered on your behalf, leaving you a ^{2c}model so that you may follow in His steps;
- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:3 For that which the ¹law could ²not do, in that it was ^aweak through the flesh, God, sending His own Son in the ³likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:13 For if you live according to the flesh, you must ¹die, but if by the Spirit you ^{2a}put to death the ³practices of the body, you will live.

1. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—Lev. 2:1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3.

Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

John 18:38 Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find ^ano fault in Him.

John 19:4 And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find ^ano fault in Him.

John 19:6b ... Pilate said to them, You take Him and crucify Him, for I do ^anot find fault in Him.

Luke 2:40 And the little child ¹grew and became strong, being filled with ^{2a}wisdom, and the ³grace of God was upon Him.

Luke 23:14 Said to them, You have brought this man to me as one who ^{1a}turns the people away, and behold, I have examined Him before you and found ^bno fault in this man regarding the accusations you bring against Him.

Isa 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their faces, He was despised; and we did not esteem Him.
2. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9.

Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

Luke 1:35 And the angel answered and said to her, The ¹Holy Spirit will come upon you, and the power of the ^aMost High will ²overshadow you; therefore also the ^{3b}holy thing which is born will be called the ^cSon of God.

Luke 3:22 And the ^{1a}Holy Spirit descended in bodily form as a dove upon Him. And a voice came out of heaven: You are My Son, the ^bBeloved; in You I have found My delight.

Luke 4:18 ^aThe ^{1b}Spirit of the Lord is upon Me, because He has ^canointed Me to ^{2d}announce the gospel to the ^{3e}poor; He has sent Me to proclaim ^frelease to the ⁴captives, and ⁵recovery of sight to the ^{6a}blind, to send away in release those who are ^{7b}oppressed,

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, ¹Your God, has ^aanointed You with the oil of exultant joy above Your ^{2b}partners";
3. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matt. 1:18, 20.

Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Matt 1:18 Now the ^aorigin of Jesus Christ was in this way: His mother, ^bMary, after she had been engaged to Joseph, before they came together, was found to be with child ¹of the ^cHoly Spirit.

Matt 1:20 But while he pondered these things, behold, an ^aangel of the Lord appeared to him in a ^bdream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been ^{1b}begotten in her is ²of the ^cHoly Spirit.
4. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection—Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21:

Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

Lev 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.

- Matt 2:11 And they came into the ¹house and saw the ^achild with ^bMary His mother. And falling down, they ²worshipped Him; and opening their treasures, they offered ^{3c}gifts to Him, ^dgold and ^efrankincense and ^fmyrrh.
- Matt 11:20 Then He began to reproach the cities in which most of His ^aworks of power took place, because they did not repent:
- Matt 11:21 ^aWoe to you, Chorazin! Woe to you, ^bBethsaida! For if the works of power which took place in you had taken place in ^cTyre and Sidon, they would have repented long ago in ^dsackcloth and ^eashes.
- Matt 11:22 But I say to you, It will be ^{1a}more tolerable for Tyre and Sidon in the day of judgment than for you.
- Matt 11:23 And you, ^aCapernaum, who have been ^bexalted ^cto heaven, to ^{1d}Hades you will be brought down. For if the works of power which took place in you had taken place in Sodom, it would have remained until today.
- Matt 11:24 But I say to you that it will be more tolerable for the land of ^aSodom in the day of judgment than for you.
- Matt 11:25 ^aAt that time Jesus ¹answered and said, I ²extol You, Father, ^{3b}Lord of heaven and of earth, because You have hidden ⁴these things from the ⁵wise and intelligent and have revealed them to ⁶infants.
- Matt 11:26 Yes, Father, for thus it has been well-pleasing ¹in Your sight.
- Matt 11:27 ^{1a}All things have been delivered to Me by My Father, and no one fully ^{2b}knows the Son except the Father; neither does anyone fully ^cknow the Father except the Son and him to whom the Son wills to ^dreveal Him.
- Matt 11:28 ^aCome to Me all who ^{1b}toil and are burdened, and I will give you ²rest.
- Matt 11:29 ¹Take My ²yoke upon you and ^alearn from Me, for I am ^{3b}meek and lowly in heart, and you will find ^crest for your ⁴souls.
- Matt 11:30 For My ¹yoke is ^{2a}easy and My burden is light.
- Luke 10:21 ¹In that hour He exulted in the Holy Spirit and ^asaid, I extol You, Father, Lord of heaven and earth, because You have hidden these things from the ^bwise and intelligent and have revealed them to ^cbabes. Yes, Father, for thus it has been ^dwell pleasing in Your sight.
- a. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings—cf. John 18:4-8; 19:26-27a.
- John 18:4 Jesus therefore, ^aknowing all the things that were coming upon Him, ¹went forth and said to them, Whom do you seek?
- John 18:5 They answered Him, Jesus the ^aNazarene. He said to them, ^{1b}I am. And Judas also, who was betraying Him, was standing with them.
- John 18:6 When therefore He said to them, I am, they drew back and fell to the ground.
- John 18:7 Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene.
- John 18:8 Jesus answered, ^aI told you that I am; if therefore you seek Me, let ¹these go away,
- John 19:26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, ^aWoman, ¹behold, your son.
- John 19:27a Then He said to the disciple, ¹Behold, your mother. ...
- b. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction— Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5.
- Lev 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Luke 4:1 And ¹Jesus, full of the ^{2a}Holy Spirit, returned from the ^bJordan and was led ³by the ^cSpirit in the ^dwilderness, while being tempted for forty days by the devil.
- John 11:25 Jesus said to her, I am the resurrection and the ^alife; he who believes into Me, even if he should die, shall ^blive;
- Matt 3:17 And behold, a ^avoice out of the heavens, saying, ¹This is My ^bSon, the Beloved, in whom I have found My ^cdelight.

Matt 17:5 While he was still speaking, behold, a bright ^acloud overshadowed them, and behold, a ^bvoice out of the cloud, saying, ¹This is My Son, the ^cBeloved, in whom I have found My delight. ⁴Hear ²Him!

5. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve—Lev. 2:13:

Lev 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

a. The Lord Jesus always lived a life of being salted, a life under the cross— Mark 10:38; John 12:24; Luke 12:49-50.

Mark 10:38 But Jesus said to them, You do ^anot know what you are asking. Are you able to drink the ^{1b}cup which I drink, or to be baptized with the baptism with which I am baptized?

John 12:24 Truly, truly, I say to you, ^aUnless the grain of wheat ¹falls into the ground and dies, it abides alone; but if it dies, it bears ^{2b}much fruit.

Luke 12:49 I have come to cast ^{1a}fire on the earth, and ²how I wish that it were already kindled!

Luke 12:50 But I have a ¹baptism to be baptized with, and how I am ²pressed until it is accomplished!

b. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection—John 6:38; 7:6, 16-18; cf. Gal. 2:20.

John 6:38 For ^aI have come down from heaven ^bnot to do My own ^cwill but the will of Him who sent Me.

John 7:6 Jesus therefore said to them, My ^{1a}time has not yet come, but your time is always ready.

John 7:16 Jesus therefore answered them and said, ^aMy teaching is not Mine, but His who sent Me.

John 7:17 If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

John 7:18 He who speaks from himself ^aseeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

Gal 2:20 I am ^{1a}crucified with Christ; and it is ²no longer I who live, but it is ^{3b}Christ who lives in me; and the ⁴life which I now live in the flesh I ^clive in ⁵faith, the ^dfaith ⁶of the ⁷Son of God, who ^{8e}loved me and ^fgave Himself up for me.

c. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an everlasting covenant—cf. Heb. 13:20.

Heb 13:20 Now the ^aGod of peace, He who ^bbrought up from the dead our Lord Jesus, the great ^cShepherd of the ^{1d}sheep, in the ^eblood of an ²eternal ^fcovenant,

6. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing—Lev. 2:4-5, 11a; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8.

Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Lev 2:11a No meal offering that you present to Jehovah shall be made with leaven, ...

2 Cor 5:21 Him who did ¹not know ^{2a}sin He made sin on our behalf that we might become the ^{3b}righteousness of God ⁴in Him.

Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been ^atempted in all respects like us, yet ^bwithout sin.

1 Pet 2:22 Who committed no ^asin, nor was guile found in His ^bmouth;

Luke 23:14 Said to them, You have brought this man to me as one who ^{1a}turns the people away, and behold, I have examined Him before you and found ^bno fault in this man regarding the accusations you bring against Him.

- 1 Cor 5:6 Your ^{1a}boasting is not good. Do you not know that a ²little ^{3b}leaven leavens the whole lump?
- 1 Cor 5:7 Purge out the old leaven that you may be a ¹new lump, even as you are unleavened; for our ^{2a}Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us ^akeep the ¹feast, not with old ^bleaven, neither with the leaven of ^cmalice and evil, but with the ^dunleavened bread of sincerity and truth.
7. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—Lev. 2:11b; Matt. 10:34-39; 12:46-50; Mark 10:18.
- Lev 2:11b ... for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
- Matt 10:34 ^aDo not think that I have ¹come to bring peace on the earth; I have not come to bring peace, but a sword.
- Matt 10:35 For I have come to set men at variance: a man against his ^afather, and a daughter against her mother, and a daughter-in-law against her mother-in-law;
- Matt 10:36 And a man's ^aenemies will be those of his ¹household.
- Matt 10:37 He who loves ^afather or mother ¹above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;
- Matt 10:38 And he who does not ¹take his ^across and ^bfollow after Me is not worthy of Me.
- Matt 10:39 He who ¹finds his ^asoul-life shall lose it, and he who loses his soul-life for My sake shall find it.
- Matt 12:46 ^aWhile He was still speaking to the crowds, behold, His ^bmother and His ^cbrothers stood outside seeking to speak to Him.
- Matt 12:47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.
- Matt 12:48 But He answered and said to him who spoke to Him, ¹Who is My mother, and who are My brothers?
- Matt 12:49 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!
- Matt 12:50 For whoever ^{1a}does the will of My Father who is in the heavens, he is My ^bbrother and sister and mother.
- Mark 10:18 And Jesus said to him, Why do you call Me good? ^aNo one is good except One—^bGod.
8. If we eat Christ as the meal offering, we will become what we eat and live by what we eat—John 6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a.
- John 6:57 As the living Father has sent Me and I ^alive because of the Father, so he who ¹eats Me, he also shall live because of Me.
- John 6:63 ^aIt is the ¹Spirit who gives life; the ²flesh profits nothing; the ³words which I have spoken to you are spirit and are life.
- 1 Cor 10:17 Seeing that there is ^{1a}one bread, we who are many are one Body; for we all ²partake of the one bread.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and the ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to ^ashame, but with all boldness, as always, even now Christ will be ¹magnified ^bin my body, whether through life or through ^cdeath.
- Phil 1:21a For to me, to ^{1a}live is Christ ...
9. By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living—Eph. 6:17-18; Jer. 15:16; Gal. 6:17.
- Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which Spirit is the ^{4c}word of God,
- Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,
- 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.
- Gal 6:17 Henceforth let no one trouble me, for I bear in my body the ^{1a}brands of Jesus.
- B. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering; the meal-offering church life is seen in 1 Corinthians—Lev. 2:1-2, 4; 1 Cor. 12:12, 24; 10:17:

- Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.
- Lev 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.
- 1 Cor 12:12 ¹For even as ²the body is ³one and has many ⁴members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:24 But our comely members have no need. But God has ¹blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 10:17 Seeing that there is ^{1a}one bread, we who are many are one Body; for we all ²partake of the one bread.
1. Christ is the man given to us by God—1:2, 9, 30.

1 Cor 1:2 To the ^{1a}church of God which is ²in ^bCorinth, ³to those who have been ^{4c}sanctified ⁵in Christ Jesus, the ^{6d}called saints, ⁷with all those who ^{8e}call upon the name of our Lord Jesus Christ in every place, who is ^{9f}theirs and ours:

1 Cor 1:9 ¹God is ^{2a}faithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.

1 Cor 1:30 But ^{1a}of Him you are ^bin Christ Jesus, who became ^cwisdom to us from God: both ^{2d}righteousness and ^esanctification and ^fredemption,
 2. Paul's charge to the Corinthians—"be a man" (16:13, lit.)—means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7).

1 Cor 16:13 ^aWatch, ^{1b}stand firm in the ^{2c}faith, be ^{3d}full-grown men, be ^estrong.

1 Cor 9:26 I therefore ^arun in this way, not as though without a clear aim; I box in this way, not as though beating the ^bair;

1 Cor 9:27 But I ¹buffet my body and ²make it my slave, ³lest perhaps having ⁴preached to others, I myself may become ^{5a}disapproved.

1 Cor 13:4 ^{1a}Love ^bsuffers long. Love is kind; it is not ^cjealous. Love does not ^dbrag and is not ^epuffed up;

1 Cor 13:5 It does not behave unbecomingly and does not ^aseek its own things; it is not provoked and does not take account of evil;

1 Cor 13:6 It does ^anot rejoice because of ¹unrighteousness, but ^brejoices with the ^ctruth;

1 Cor 13:7 It ^{1a}covers all things, believes all things, hopes all things, endures all things.
 3. The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit—2:4, 12; 3:16; 6:17.

1 Cor 2:4 And my ^aspeech and my proclamation were not in ¹persuasive words of wisdom but in demonstration of the ^bSpirit and of ^cpower,

1 Cor 2:12 But we have ^{1a}received not the spirit of the ^bworld but the ^cSpirit which is from God, that we may ^dknow the ^ethings which have been graciously given to us by God;

1 Cor 3:16 Do you not know that you are the ^{1a}temple of God, and that the ^bSpirit of God dwells in you?

1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.
 4. The grace of God, which we are enjoying today, is the resurrected Christ as the life-giving Spirit—15:10, 45b:

1 Cor 15:10 But by the ^{1a}grace of God I am what I am; and His ^bgrace unto me did ²not turn out to be ^cin vain, but, on the contrary, I ^dlabored more abundantly than all of them, yet not I but the grace of God which is with me.

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

 - a. We must die with Christ to self daily so that we may live with Christ to God daily—vv. 31, 36; John 12:24-26.

1 Cor 15:31 I protest by the ^{1a}boasting ²in you, brothers, which I have in Christ Jesus our Lord, I ^bdie daily.

1 Cor 15:36 Foolish man, ¹what you sow is not made alive unless it ²dies;

John 12:24 Truly, truly, I say to you, ^aUnless the grain of wheat ¹falls into the ground and dies, it abides alone; but if it dies, it bears ^{2b}much fruit.

John 12:25 ^aHe who loves his ^{1b}soul-life loses it; and he who ³hates his soul-life in this world shall keep it unto ²eternal life.

- John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.
- b. We must demonstrate the reality of resurrection by being one with God and having God with us in the state in which we were called—1 Cor. 7:24, 21-22a, 10-13.
- 1 Cor 7:24 Each one, brothers, in what status he was ^acalled, in this let him remain ¹with God.
- 1 Cor 7:21 Were you called as a ^aslave? ¹Let it not concern you; ²but even if you are able to become ^bfree, ^cuse your status as a slave rather.
- 1 Cor 7:22a For the ^aslave who has been called in the Lord is the ¹Lord's freedman;...
- 1 Cor 7:10 But to the married ¹I charge, ^{2a}not I but the Lord, A ^bwife must not be ^cseparated from her husband
- 1 Cor 7:11 (But if indeed she is separated, let her ¹remain unmarried or be reconciled to her ^ahusband), and a husband must not leave his wife.
- 1 Cor 7:12 But to the rest ¹I say, I, ^anot the Lord, If any brother has an unbelieving wife and she consents to dwell with him, he must not ^bleave her;
- 1 Cor 7:13 And a wife who has an unbelieving husband, and if he consents to dwell with her, must not leave her husband.
- c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power—15:10, 58.
- 1 Cor 15:10 But by the ^{1a}grace of God I am what I am; and His ^bgrace unto me did ²not turn out to be ^cin vain, but, on the contrary, I ^dlabored more abundantly than all of them, yet not I but the grace of God which is with me.
- 1 Cor 15:58 Therefore, my beloved brothers, be ^{1a}steadfast, immovable, always abounding in the ^{2b}work of the Lord, knowing that your ^{3c}labor is not ^din vain in the Lord.
5. We must enjoy the crucified Christ as the solution to all the problems in the church—1:9, 18, 22-23a; cf. Mark 15:31-32a.
- 1 Cor 1:9 ¹God is ^afaithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.
- 1 Cor 1:18 For the ^{1a}word of the cross is to those who are ^bperishing ^cfoolishness, but to us who are being ^dsaved it is the ^epower of God.
- 1 Cor 1:22 For indeed Jews require ^{1a}signs and Greeks seek wisdom,
- 1 Cor 1:23a But we ^apreach ¹Christ ^bcrucified, to Jews a ^cstumbling block, ...
- Mark 15:31 Likewise also the chief priests with the scribes ^amocked Him with one another and said, He saved others; ^bHimself He cannot save.
- Mark 15:32a Let the Christ, the ^aKing of Israel, come down now from the cross that we may see and believe. ...
6. We must enjoy Christ as our unleavened banquet—1 Cor. 5:6b-8.
- 1 Cor 5:6b ... Do you not know that a ²little ^{3b}leaven leavens the whole lump?
- 1 Cor 5:7 Purge out the old leaven that you may be a ¹new lump, even as you are unleavened; for our ^{2a}Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us ^akeep the ¹feast, not with old ^bleaven, neither with the leaven of ^cmalice and evil, but with the ^dunleavened bread of sincerity and truth.
7. In the church life, the natural life must be killed by the salt, by the cross of Christ—15:10; 12:31; 13:8a; 2 Cor. 5:16.
- 1 Cor 15:10 But by the ^{1a}grace of God I am what I am; and His ^bgrace unto me did ²not turn out to be ^cin vain, but, on the contrary, I ^dlabored more abundantly than all of them, yet not I but the grace of God which is with me.
- 1 Cor 12:31 But ¹earnestly ^adesire the ^{2b}greater gifts. And moreover I show to you a ³most excellent way.
- 1 Cor 13:8a ^aLove ¹never falls away. ...
- 2 Cor 5:16 ¹So then we, from now on, ²know no one according to the ^aflesh; even though we have known Christ ^baccording to the flesh, yet now we know Him so no longer.
8. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.