

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST

(3)

KEY STATEMENTS

We need to learn Christ as the secret of being transformed,
that is, of being metabolically changed in our natural life,
in any kind of environment, situation, or circumstance;
this practical and simple secret
is to practice speaking with the Lord constantly;
then spontaneously, we will live Christ.

In order to experience Christ and live Christ,
we must know Him as our pattern and take Him as our pattern,
take Christ's mind as our mind, and know the Son's submission.

We must redeem the time to enjoy Christ
as the supreme preciousness of God
so that we can be constituted with Him
to be men of preciousness as His personal treasure;
as we live in His precious presence, enjoying Him as our portion,
even as He enjoys us as His treasure,
He builds Himself into us to make us
His spiritual house and His holy and royal priesthood
for the accomplishment of His heart's desire.

We need to know that the Son of God has come
and has given us an understanding
that we might know Him who is true
and know that we are in Him who is true,
in Jesus Christ, the Son of God;
this is the true God and eternal life.

Message One
**Christ as Our Virtues, the Peace of God, Our Secret,
and the One Who Empowers Us**

Scripture Reading: Phil. 4:5-9, 11b-13

- I. The virtues of Christ for our experience in Philippians 4:5-9 are the expression of a life that lives Christ—1:19-21a; 2:5-13; 3:8-10:**
- A. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.
 - B. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ; the two are opposites—Matt. 6:22-34.
- II. “Let your forbearance be known to all men. The Lord is near”—Phil. 4:5:**
- A. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues; forbearance is actually the all-inclusive Christ as the all-inclusive Spirit with His bountiful supply—1:19-21a:
 - 1. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights; forbearance means that we are easily satisfied, even with less than our due:
 - a. Forbearance includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield; if we have such an all-inclusive virtue, we will also have righteousness and holiness.
 - b. Forbearance also includes self-control, moderation, gentleness, understanding, sympathy, wisdom, mercy, peacefulness, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things—cf. 2 Cor. 12:7-9.
 - 2. A forbearing person is one who always fits in, whose behavior is always suitable—cf. 6:1a; 10:1; Phil. 1:19; Isa. 11:2:
 - a. If we are forbearing, we will have the wisdom and the ability to supply others with what they need; we will also have the full knowledge of what to say to them and when to say it—50:4-5; Col. 1:28; Prov. 25:15.
 - b. To be forbearing is to consider how others will be affected by what we do or say—2 Chron. 1:10.
 - B. As an all-inclusive virtue, forbearance is Christ Himself; since Christ is forbearance, for Paul to live was forbearance—Phil. 1:21a:
 - 1. To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men.
 - 2. Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today—Luke 24:15-19, 28-31; Matt. 17:24-27; John 11:20-34.
 - 3. To make known our forbearance is to live a life that expresses Christ as the totality of all human virtues.
 - 4. Immediately after speaking about forbearance, Paul says that the Lord is near (Phil. 4:5); with respect to space, the Lord is near us, ready to help; with regard to time, the Lord is at hand, coming soon (cf. Rom. 10:8-13); the Lord's being near primarily refers

to His presence with us (Matt. 1:23; Exo. 33:14).

- C. We need to learn Christ as the secret (Phil. 4:12) of being transformed, that is, of being metabolically changed in our natural life, in any kind of environment, situation, or circumstance; this practical and simple secret is in verses 6 and 7—"In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus."

III. "When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us. We can ask Him about everything, without any need to use the telephone or the fax machine, for He can talk with us right within us. You can talk with Him and confer with Him in everything. The Lord's Word says, 'In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God' (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, and Supporter. I always pray, 'O Lord, now I am going to take a walk. Support me, sustain me, and strengthen me.' This is to drink the Lord. In this way I have no anxiety. When anxiety comes, you should say, 'O Lord, this anxiety is Yours, not mine; I give it to you because You bear it for me.' Thus, you receive the Lord's element into you, and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider that to live Christ is a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ"—*The Organic Aspect of God's Salvation*, pp. 54-55:

- A. Christ Himself is the peace of God, which surpasses every man's understanding—Phil. 4:7; Isa. 9:6; John 14:27; Luke 7:50; Rom. 3:17; 5:1; 8:6; 15:13; 16:20.
- B. The words *in everything* refer to the many different things that happen to us day by day; prayer is general, having worship and fellowship as its essence; petition is special, being for particular needs; both our prayer and our petition should be accompanied by our giving thanks to the Lord—Phil. 4:6.
- C. *To God* denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of *to God* here is "in the fellowship with God"—v. 6.
- D. The result of practicing fellowship with God in prayer is that we enjoy the peace of God; the peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33).
- E. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil (Isa. 30:15a); if we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-30; Matt. 10:29-31; 2 Cor. 4:15-18).

IV. “Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things”—Phil. 4:8:

- A. These virtues are the expressions of God’s attributes lived out from within the pursuers of Christ, who is the embodiment of God.
- B. These virtues are six governing aspects of a life that lives Christ:
 - 1. A life that lives Christ is true—ethically truthful, without any pretense or falsehood.
 - 2. A life that lives Christ is dignified—honorable, noble, grave, solid, weighty, and worthy of reverence—1 Tim. 3:8, 11; Titus 2:2; cf. Rom. 9:21.
 - 3. A life that lives Christ is righteous—right before God and man—Phil. 3:9.
 - 4. A life that lives Christ is pure—single in intention and action, without any mixture—Matt. 5:8.
 - 5. A life that lives Christ is lovely—lovable, agreeable, and endearing.
 - 6. A life that lives Christ is well spoken of—renowned, of good repute, attractive, winning, and gracious—Hosea 14:7.
- C. Virtue and praise are a summing up of the six foregoing items, in all of which are some virtue or excellence and something worthy of praise—Matt. 5:16.
- D. To be a proper human being is to express God through His divine attributes in our human virtues, to have a human life filled with Christ as the reality of the attributes of God—cf. Gen. 1:26.

V. “I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me”—Phil. 4:11b-13:

- A. Paul took Christ as the secret to experience Christ, being content and rejoicing in every kind of circumstance, in any situation, and in any matter because of Christ—v. 4.
- B. *I have learned the secret* literally means “I have been initiated”; the metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles—Col. 2:2; Eph. 3:3-4; 5:32:
 - 1. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ—Acts 9:3-19, 25-28; 22:6-21; 13:1-4.
 - 2. Paul learned the secret of how to take Christ as life (Col. 3:4), how to live Christ (Phil. 1:21a), how to magnify Christ (v. 20), how to gain Christ (3:8, 12), and how to have the church life (1:8, 19; 2:1-4, 19-20; 4:1-3).
 - 3. The secret in Philippians 4 is to do all things in Christ as the One who empowers us (v. 13; *Hymns*, #564); as a person in Christ, Paul experienced Christ and applied Him in all circumstances (Phil. 3:9); this Christ is real, living, near, available, and prevailing (4:5b; *Hymns*, #539).
 - 4. Paul’s word about Christ as the empowering One specifically applies to Christ’s empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness in every kind of circumstance—Phil. 4:8-13.
 - 5. By the empowering of Christ, we can live a contented life and be true, dignified, righteous, pure, lovely, and well spoken of (vv. 11-12, 8); to live a life of these virtues

is much more difficult than doing a Christian work.

6. If we would experience Christ as the empowering One, we need to cooperate with Him in the following matters:
 - a. In our practical living on the earth, we must be persons who pray continually by coming before God, entering into Him, and living in the light of His face—Psa. 42:5, 11; 80:1, 3, 7, 19.
 - b. We need to experience a thorough and fresh forgiveness of our sins, based on the shedding of the Lord's blood on the cross—Heb. 9:14; 10:19, 22; Exo. 24:8; Matt. 26:28.
 - c. We need to know what ascension is and know that the life we have received is a heavenly life; we should be aware of the fact that we have ascended into the heavens with the Lord and are thus heavenly persons; outwardly, we are still living on the earth, but inwardly, with respect to our inner life and mood, we are living in the heavens—Eph. 2:6; Heb. 8:1-2; 4:14-15; 7:25-26.

Message Two

Knowing and Taking Christ as Our Pattern

Scripture Reading: Phil. 2:5-11

I. In order to experience Christ and live Christ, we must know Him as our pattern and take Him as our pattern—Phil. 2:5-11:

- A. In 2:5-11 Paul presents Christ as the pattern; we need to have this pattern infused into us.
- B. The pattern of the Christian life is the God-man Savior who emptied Himself and humbled Himself and who has been exalted and glorified by God—vv. 6-9:
 - 1. Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; He emptied Himself, laying aside what He possessed—the form of God—vv. 6-7a.
 - 2. In His incarnation the Lord did not alter His divine nature; He changed only His outward expression from the form of God to the form of a slave—v. 7.
 - 3. The Lord became “in the likeness of men”—vv. 7b-8a:
 - a. *The form of God* implies the inward reality of Christ’s deity; *the likeness of men* denotes the outward appearance of His humanity
 - b. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly.
 - c. Christ entered into the condition of humanity, and He was found in fashion as a man.
 - 4. Christ humbled Himself by becoming obedient even unto death—the death of the cross—v. 8b:
 - a. Humbling Himself was a further step in emptying Himself.
 - b. Christ’s self-humbling manifested His self-emptying.
 - c. The death of the cross was the climax of Christ’s humiliation—Acts 8:33; Phil. 3:21.
 - 5. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak and bestowed on Him “the name which is above every name”—2:9:
 - a. God has exalted Jesus, a real man, to be the Lord of all—Acts 2:32-33; 5:31.
 - b. This exaltation of Christ was the manifestation of resurrection power.
 - c. The highest name in the universe, the greatest name, is the name of Jesus:
 - 1) The name is the expression of the sum total of what the Lord Jesus is in His person and work.
 - 2) *In the name of Jesus* means in the sphere and element of all that the Lord is—Phil. 2:10.
 - d. The result of our confessing that Jesus is Lord is that God the Father is glorified; this is the great end of all that Christ is and has done in His person and work—v. 11; 1 Cor. 15:24-28.
- C. The principle of this pattern is that someone with the highest life and position would be willing to live in a lowly way.

II. Christ as our pattern is not only objective but also subjective and experiential—Phil. 2:5, 12-13:

- A. The One who set up the pattern and who Himself is the pattern is now operating within us as

- the indwelling God—v. 13.
- B. The principle of Christ as the inward pattern for our living is that even if we have the highest standard or the highest position, we should not grasp it.
 - C. We need to be partners with Christ in His human living, especially in His emptying and humbling Himself and in His not grasping equality with God as a treasure—vv. 6-7.
 - D. The Christ who is our pattern is now the life within us—Col. 3:4:
 - 1. We have a life in us that is a self-emptying and self-humbling life; this life never grasps at something as a treasure but is always willing to lay aside position and title.
 - 2. We have Christ crucified as our pattern, and this pattern is the crucified life within us—Gal. 2:20:
 - a. The steps of Christ’s humiliation in Philippians 2:5-8 are all aspects of the crucified life lived out in a full way.
 - b. When we live Christ, we live the One who is the pattern of a crucified life—1:21a.
 - 3. Taking the crucified life as our pattern opens the gate for resurrection and brings us into the power of resurrection—3:10:
 - a. By living a crucified life, we can experience the power of resurrection that exalted Christ to the highest peak in the universe—Eph. 1:19-22.
 - b. The highest life on earth is the crucified life; whenever we live a crucified life, God will bring us into the power of resurrection.
 - 4. Christ should be exalted not only objectively in the universe but also subjectively in our daily life—Phil. 2:9:
 - a. Christ is exalted in us when we take Him as the crucified life to be the pattern of our daily life.
 - b. The bountiful supply of the Spirit of Jesus Christ is the power that exalts Christ—1:19.

III. If we would take Christ as our pattern, we need to take Christ’s mind as our mind—2:5:

- A. Paul not only took Christ as his living and expression outwardly but also took the mind of Christ as his mind inwardly—1 Cor. 2:16.
- B. For the mind of Christ to be in us means that this mind is something living; actually, the mind of Christ is Christ Himself, for the person of Christ is manifested in His mind.
- C. We need to open ourselves and let “this mind” be in us—Phil. 2:5:
 - 1. This refers to the considering in verse 3 and to the regarding in verse 4.
 - 2. This kind of thinking was in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man—vv. 7-8.
 - 3. To have such a mind requires us to be one with Christ in His inward parts—1:8.

IV. We need to know the Son’s submission—2:5-11; Heb. 5:7-8:

- A. The Word of God tells us that the Lord Jesus and the Father are one—John 10:30.
- B. The Father and the Son are equal, equipotent, coexisting, and existing simultaneously.
- C. Philippians 2:5-7 forms one section, and verses 8 through 11 form another section:
 - 1. The first section is on Christ emptying Himself.
 - 2. The second section is on Christ humbling Himself in His humanity—v. 8.
- D. When the Lord came to the earth, He emptied Himself of the glory, power, position, and image of His deity.

- E. The Father became the representation of authority, and the Son became the representation of submission:
 - 1. When the Lord came down to the earth, He dropped authority on the one hand and picked up submission on the other hand.
 - 2. He set His heart to become a slave, to be restricted in time and space as a man.
 - 3. The Lord humbled Himself, becoming obedient; the obedience in the Godhead is the most wonderful thing in the whole universe.
- F. We should submit to authority; this is a great matter.
- G. We need to have the mind in us which was in Christ Jesus—v. 5:
 - 1. All of us should take the way of our Lord, taking His principle of submission as our principle of submission.
 - 2. Whoever knows this principle will realize that no sin is uglier than rebellion and that nothing is more important than submission—Jude 11; Rom. 1:5; 16:26.
 - 3. Only when we see the principle of submission can we serve God—Matt. 4:10; 20:28; Acts 6:2; Rom. 1:9; 16:18; Heb. 12:28; Rev. 22:3.
 - 4. God's principle can be maintained only by submitting in the way that the Lord submitted.
- H. Hebrews 5:8 tells us that the Lord's obedience was learned through suffering:
 - 1. Suffering brought obedience to Him.
 - 2. True submission is found when there is still obedience in spite of suffering.
 - 3. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings.
- I. Salvation not only brings joy; it also brings submission—Rom. 1:5; 16:19, 26; Titus 3:1:
 - 1. Only the submissive ones will experience the fullness of salvation.
 - 2. We need to be submissive, even as the Lord was submissive.
 - 3. The Lord became the source of our salvation through obedience—Heb. 5:8-9.
 - 4. God saved us with the hope that we would submit to His will—Rev. 4:11.
- J. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission—John 11:25.

Message Three
**The Cause of Our Blamelessness in Holiness
and the Cause of Our Complete Sanctification
in Our Spirit, Soul, and Body**

Scripture Reading: 1 Thes. 3:13; 5:23-24

- I. In order to live a holy life for the church life, we need the Lord to establish our heart blameless in holiness (with no fault found in our holiness)—1 Thes. 3:13:**
- A. The heart is the conglomerate of man's inward parts, man's chief representative, his acting agent:
 - 1. Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will (Matt. 9:4; Heb. 4:12; John 14:1; 16:22; Acts 11:23)—plus one part of our spirit—the conscience (Heb. 10:22; 1 John 3:20).
 - 2. Our heart and its condition before God are organically, intrinsically, and inseparably related to the condition of our spirit, soul, and body before God:
 - a. The exercise of the spirit works only when our heart is active; if man's heart is indifferent, the spirit is imprisoned within and is unable to show forth its capability—Matt. 5:3, 8; Psalms 78:8; Ephesians 3:16-17.
 - b. The soul is the person himself, but the heart is the person in action; the heart is the acting agent, the acting commissioner, of our entire being.
 - c. The activities and movements of our physical body depend on our physical heart; in like manner, our daily living, the way we act and behave, depends on what kind of psychological heart we have.
 - B. The heart is the entrance and exit of life, the “switch” of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—Proverbs 4:23; Matthew 12:33-37; cf. Ezekiel 36:26-27.
 - C. God is the unchanging One, but according to our natural birth our heart is changeable, both in our relationship with others and with the Lord—cf. 2 Timothy 4:10; Matthew 13:3-9, 18-23.
 - D. There is no one who, according to his natural, human life, is steadfast in his heart; because our heart changes so easily, it is not at all trustworthy—Jeremiah 17:9-10; 13:23.
 - E. Our heart is blamable because it is changeable; an unchanging heart is a blameless heart—Psalms 57:7; 108:1; 112:7.
 - F. In God's salvation the renewing of the heart is once for all; however, in our experience our heart is renewed continually because it is changeable—Ezekiel 36:26; 2 Corinthians 4:16.
 - G. Because our heart is changeable, it needs to be renewed continually by the sanctifying Spirit so that our heart can be established, built up, in the state of being holy, the state of being separated unto God, occupied by God, possessed by God, and saturated with God—Titus 3:5; Romans 6:19, 22.
 - H. In order to be “those who are being sanctified” in living a holy life for the church life, we must cooperate with the inner operating of the One “who sanctifies” by dealing with our heart—Hebrews 2:11; Psalms 139:23-24:
 - 1. God wants our heart to be soft—Ezekiel 36:26; Matthew 13:4, 19; 2 Corinthians 5:14; cf. Exodus 32:9; Jeremiah 48:11.

2. God wants our heart to be pure—Matt. 5:8; Psa. 73:1, 25; Jer. 32:39; Psa. 86:11b; 2 Tim. 2:22; 1 Tim. 1:5.
 3. God wants our heart to be loving—Psa. 42:1-2; S. S. 1:1-4; 2 Cor. 3:16; 2 Thes. 3:5; *Hymns*, #546, #547; Eph. 6:24; John 15:9-10; 21:15-17; Matt. 26:6-13; 1 John 2:5.
 4. God wants our heart to be at peace—Acts 24:16; 1 John 3:19-21; Heb. 10:22; 1 John 1:7, 9; 1 Tim. 1:5; Phil. 4:6-7; Col. 3:13-15.
- I. As our heart is being established blameless in holiness by the continual renewing of the sanctifying Spirit, we are becoming the New Jerusalem with the newness of the divine life and the holy city with the holiness of the divine nature—Rev. 21:2; 1 John 5:11-12; 2 Pet. 1:4.

II. God not only has made us holy in position by the redeeming blood of Christ to separate us unto Himself in His judicial redemption but also is sanctifying us in disposition by His own holy nature to saturate us with Himself in His organic salvation—Heb. 13:12; 10:29; Rom. 6:19, 22; Eph. 5:26; 1 Thes. 5:23-24:

- A. God's dispositional sanctification of our spirit, soul, and body is to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature but not in His Godhead so that we can be God's expression—Eph. 1:4-5; Heb. 2:10-11.
- B. By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature; in this way He preserves our spirit, soul, and body wholly complete—1 Thes. 5:23:
1. Quantitatively, God sanctifies us wholly; qualitatively, God preserves us complete—that is, He keeps our spirit, soul, and body perfect.
 2. Although God preserves us, we need to take the responsibility, the initiative, to cooperate with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit—vv. 12-24.
- C. In order to cooperate with God to preserve our spirit in sanctification, we must keep our spirit in a living condition by exercising our spirit:
1. In order to preserve our spirit, we must keep our spirit living by exercising it to have fellowship with God; if we fail to exercise our spirit in this way, we will leave it in a deadened situation:
 - a. To rejoice, pray, and give thanks are to exercise our spirit; to preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death—vv. 16-18.
 - b. We need to cooperate with the sanctifying God to be separated from a spirit-deadening situation—cf. Num. 6:6-8; 2 Cor. 5:4.
 - c. We must worship God, serve God, and fellowship with God in and with our spirit; whatever we are, whatever we have, and whatever we do must be in our spirit—John 4:24; Rom. 1:9; Phil. 2:1.
 2. In order to preserve our spirit, we need to keep it from all defilement and contamination—2 Cor. 7:1.
 3. In order to preserve our spirit, we must exercise ourselves to have a conscience without offense toward God and men—Acts 24:16; Rom. 9:1; cf. 8:16.
 4. In order to preserve our spirit, we must take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit—Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13.
- D. In order to cooperate with God to preserve our soul in sanctification, we must clear the three

main “arteries” of our psychological heart, the parts of our soul—our mind, emotion, and will—Phil. 2:2, 5; 1:8; 2:13:

1. In order for our soul to be sanctified, our mind must be renewed to be the mind of Christ (Rom. 12:2), our emotion must be touched and saturated with the love of Christ (Eph. 3:17, 19), our will must be subdued by and infused with the resurrected Christ (Phil. 2:13; cf S. S. 4:4a; 7:4a), and we must love the Lord with our whole being (Mark 12:30).
2. The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins—1 John 1:5-9:
 - a. In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking.
 - b. In order to unclog the artery of our emotion, we need to confess the natural and even fleshy way that we have expressed our joy and sorrow and also that, in many cases, we hate what we should love, and we love what we should hate.
 - c. In order to unclog the artery of our will, we need to confess the germs of rebellion in our will.
 - d. If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become living and is in a very healthy condition.
- E. In order to cooperate with God to preserve our body in sanctification, we must present our body to Him so that we may live a holy life for the church life, practicing the Body life in order to carry out God’s perfect will—Rom. 12:1-2; 1 Thes. 4:4; 5:18:
 1. Our fallen body, the flesh, is the “meeting hall” of Satan, sin, and death, but by Christ’s redemption and in our regenerated spirit as the “meeting hall” of the Father, the Son, and the Spirit, our body is a member of Christ and the temple of the Holy Spirit—Rom. 6:6, 12, 14; 7:11, 24; 1 Cor. 6:15, 19.
 2. To preserve our body is to glorify God in our body—v. 20.
 3. To preserve our body is to magnify Christ in our body—Phil. 1:20.
 4. To preserve our body, we must not live according to our soul, the old man; then the body of sin will lose its job and become unemployed—Rom. 6:6.
 5. To preserve our body, we must not present our body to anything that is sinful but instead present ourselves as slaves to righteousness and our members as weapons of righteousness—vv. 13, 18-19, 22; Dan. 5:23:
 - a. “This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor”—1 Thes. 4:3-4.
 - b. That they do not know God is the basic reason that people indulge in the passion of lust—v. 5.
 6. To preserve our body, we must buffet it and lead it as a slave to fulfill our holy purpose to become the holy city—1 Cor. 9:27; Rev. 21:2.

Message Four
**The Vision, Experience, Enjoyment, and Expression
of the Supreme Preciousness of Christ
for the Genuine Church Life**

Scripture Reading: 1 Pet. 1:7, 19; 2:4, 6-7; 3:4; 2 Pet. 1:1, 4

I. The believers in Christ should have a change in their concept of value—Matt. 23:16-26; 1 Sam. 16:7; Luke 16:15; 9:54-56; 1Pet. 3:4; Phil. 3:7-8:

- A. The proper concept of value for the believers can be seen in their estimation and assessment of the following aspects of Christ and His full salvation:
 - 1. Their valuation of the Lord Jesus as the chief cornerstone for the building up of the church—Psa. 118:22; 1 Pet. 2:7.
 - 2. Their valuation of the Lord Jesus in comparison to their relatives—Matt. 10:37-38; Luke 18:26-30; 1 Pet. 1:1, 17; 2:11a.
 - 3. Their valuation of Christ as the treasure of justice in comparison to earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4; 1 Pet. 1:18-20.
 - 4. Their valuation of the knowledge of Christ in comparison to all things—v. 8; 2 Pet. 1:2-3, 8; 2:20; 3:18.
 - 5. We need a vision to see that the New Jerusalem is the Triune God, the Divine Trinity, as three basic factors wrought into and structured together with His redeemed as a miraculous structure of treasure to be the conclusion of the whole Bible—the gold as the base of the city typifies God the Father; the pearls as the gates of the city typify God the Son; and the jasper wall of the city typifies God the Spirit—Rev. 21:18-21; cf. 1 Cor. 3:12.
- B. We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- C. “If you bring out the precious from the worthless,/You will be as My mouth”—Jer. 15:19; cf. v. 16:
 - 1. We must treasure the Lord’s words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God’s people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Deut. 8:8; S. S. 4:11a.
 - 2. We must treasure the Lord’s words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God—Psa. 119:72, 9-16; Eph. 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.

II. Peter saw that Christ Himself is the preciousness to His believers—2:7; cf. Phil. 3:8:

- A. Peter was charmed (attracted and captivated) by the Lord to such an extent that even though he was rebuked by the Lord many times and failed miserably, he still followed the Lord as his Shepherd until his martyrdom—Luke 5:8-11; Mark 14:67-72; 16:7; John 21:15-22; 2 Pet. 1:14-15:
 - 1. Peter realized that he, James, and John had been admitted into the highest degree of initiation at the Lord’s transfiguration, admitted to be the initiated spectators of His

- majesty—vv. 16-18; cf. 1 Pet. 5:1.
2. In His ascension, Christ is “the Majestic”—He is our God and Savior (2 Pet. 1:1) and the Lord of all (1 Pet. 3:22; Acts 2:36) as our Judge, our Lawmaker, and our King in God’s government (Isa. 33:21-22) in order to dispense Himself into us to be our enjoyment for our full salvation (Rev. 22:1).
- B. The precious stone for God’s building is Christ Himself—1 Pet. 2:4, 6-8.
 - C. The precious blood of Christ has redeemed us from our vain manner of life—1:14, 18-19.
 - D. The precious and exceedingly great promises have been granted to us by our God and Savior, Jesus Christ—2 Pet. 1:1, 4; cf. Isa. 42:6; Heb. 8:8-12:
 1. By calling on the precious name of the Lord, we drink of Him as the cup of salvation, enjoying Him as the reality of all the precious and exceedingly great promises of God for the goal of God’s building—Acts 4:10-12; Psa. 116:12-13.
 2. These precious promises are embodied in the word of God; by pray-reading the promises, we partake of and enjoy the divine nature so that we may grow and develop in life unto the maturity of life to enjoy a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ—2 Pet. 1:4-11.
 - E. God has allotted to all the believers equally precious faith—v. 1; Rom. 12:3.
 - F. The precious proving of our faith is by various trials that come through sufferings—1 Pet. 1:6-7.

III. The vision of Christ in glory was seen by Isaiah in his depression—Isa. 6:1-8; cf. 5:20; 22:1; 2 Chron. 26:1-5:

- A. The evil time during Isaiah’s days is seen by the Lord’s warning word—“Woe to those who call evil good, /And good evil; /Who put darkness for light, /And light for darkness; /Who put bitter for sweet, /And sweet for bitter!”—Isa. 5:20.
- B. In spite of the rebellion, iniquities, and corruptions of God’s chosen and beloved people, Christ, as the Lord, the King, Jehovah of hosts, is still sitting on a high and lofty throne in glory—6:1-5; Lam. 5:19; Rev. 22:1.
- C. The One who was seen by Isaiah was Christ—Isa. 6:5b; John 12:38-41:
 1. John, in his account of Christ’s living and working on earth, said that Isaiah “saw His glory and spoke concerning Him”—v. 41.
 2. In order to see the vision of the glorious enthroned Christ, we need to take heed to Isaiah’s warning word (Isa. 6:9-10) by exercising our spirit to pray that the Lord would open our inner eyes, soften our heart, and keep our heart turned to Him so that we may receive His inner healing of our blindness and sickness (John 12:40; Matt. 13:14-17; Acts 28:25-27; Rev. 3:18; 4:2; 2 Cor. 3:16-18).
- D. Christ’s long robe signifies His splendor in His virtues, expressed mainly in and through His humanity; that Christ was wearing a long robe indicates that He appeared to Isaiah in the image of a man; Christ is the enthroned God-man with the divine glory expressed in His human virtues—Isa. 6:1; cf. Ezek. 1:26, 22; Acts 2:36; Heb. 2:9a.
- E. Isaiah saw Christ in His holiness based on His righteousness—Isa. 6:2-3:
 1. The seraphim signify or represent the holiness of Christ, the embodiment of the Triune God; they were standing there for Christ’s holiness.
 2. Christ’s holiness is based on His righteousness; because Christ was always righteous, He was sanctified, separated, from the common people—5:16.
- F. As a result of seeing this vision, Isaiah was terminated, finished, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips—6:5:

1. In the New Testament sense, seeing God equals gaining God; to gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—cf. Gen. 13:14-15; Gal. 3:14; Matt. 5:8.
 2. Seeing God transforms us, because in seeing God we gain God and receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:16—4:1; Rom. 12:2; Phil. 3:8.
 3. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.
- G. After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God, with an ember from the altar:
1. The application of this ember by one of the seraphim signifies the effectiveness of Christ's redemption accomplished on the cross and applied by "the Spirit the Holy" in His judging, burning, and sanctifying power—Isa. 6:6-7; 4:4; cf. Luke 12:49; Rev. 4:5.
 2. Seeing God issues in being purged and cleansed by God, and being cleansed by God issues in being sent by God to bring His chosen people into a state of living Christ so that they may express Him in His glory, be saturated with His holiness, and live in His righteousness—Isa. 6:6-8; 1 John 1:7-9; Acts 13:47; Phil. 1:21a.

IV. The vision of the excellent Christ, who appeared to Daniel in His supreme preciousness as a man, was for Daniel's appreciation, consolation, encouragement, and stabilization—Dan. 10:4-9:

- A. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
- B. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.
- C. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for *beryl* could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.
- D. Christ also appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, signified by His eyes being like torches of fire (v. 6c).
- E. Christ appeared to Daniel in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.
- F. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e:
 1. The entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence in all things, to cause Christ to have the first place in everything—2:34-35; 7:9-10; 4:34-35; Col. 1:15, 18; Rev. 2:4-5.
 2. Christ must have the first place, the preeminence, in our personal universe; today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 1:17b, 18b; 3:17; 1 Cor. 10:31.
 3. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.
 4. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule to make Christ preeminent, to cause Him to have the

first place in everything—Dan. 4:26b, 35; Col. 1:18; 3:4, 10-11; Psa. 27:4.

- V. We must redeem the time to enjoy Christ as the supreme preciousness of God so that we can be constituted with Him to be men of preciousness as His personal treasure; as we live in His precious presence, enjoying Him as our portion, even as He enjoys us as His treasure, He builds Himself into us to make us His spiritual house and His holy and royal priesthood for the accomplishment of His heart's desire—1 Pet. 3:4; Dan. 9:23; 10:11, 19; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 1 Pet. 2:1-9; 2 Pet. 3:8, 11-12.**

Message Five
**The Fellowship of the Eternal Life—
the Reality of Living in the Body of Christ**

Scripture Reading: 1 John 1:1—2:2

I. John's Epistles (especially his first Epistle) unfold the mystery of the fellowship of the eternal life—1 John 1:3-4, 6-7:

- A. Fellowship is the flow of the eternal life within all the believers, illustrated by the flow of the water of life in the New Jerusalem; the reality of the Body of Christ, the church life in actuality, is the flow of the Lord Jesus within us, and this flowing One must have the preeminence within us—vv. 2-4; Rev. 22:1; Col. 1:18b; cf. Ezek. 47:1.
- B. Fellowship is the flowing Triune God—the Father is the fountain of life, the Son is the spring of life, and the Spirit is the river of life; this flowing issues in the totality of eternal life—the New Jerusalem—John 4:14b; Rev. 22:1-2.
- C. Fellowship is the imparting of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion and blessing for them to enjoy today and for eternity—1 Cor. 1:9; 2 Cor. 13:14; Num. 6:22-27.
- D. Fellowship indicates a putting away of private interests and a joining with others for a certain common purpose; hence, to be in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3.
- E. Fellowship comes from teaching; if we teach wrongly and differently from the apostles' teaching, the teaching of God's economy, our teaching will produce a sectarian, divisive fellowship—Acts 2:42; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 3:8-9; 5:18.
- F. First John reveals the principles of the divine fellowship, 2 John reveals that we must have no fellowship with those who deny Christ (vv. 7-11), and 3 John reveals that we should stay in the one fellowship of God's family by sending forward those who travel for the gospel and the ministry of the word in a manner worthy of God and by not loving to be first in the church (vv. 5-10).

II. The fellowship of the eternal life is the reality of living in the Body of Christ in the oneness of the Spirit—1 Cor. 10:16-18; Acts 2:42; Eph. 4:3:

- A. We enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit; this aspect of fellowship refers to our fellowship with the Triune God in our loving Him—2 Cor. 13:14; 1 John 1:3, 6; Mark 12:30.
- B. We enter into the horizontal aspect of the divine fellowship by the human spirit; this aspect of fellowship refers to our fellowship with one another by the exercise of our spirit in our loving one another—Phil. 2:1; Rev. 1:10; 1 John 1:2-3, 7; 1 Cor. 16:18; Mark 12:31; Rom. 13:8-10; Gal. 5:13-15.
- C. The one divine fellowship is an interwoven fellowship—the horizontal fellowship is interwoven with the vertical fellowship:
 - 1. The initial experience of the apostles was the vertical fellowship with the Father and with His Son Jesus Christ, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship—1 John 1:2-3; cf. Acts 2:42.
 - 2. Our horizontal fellowship with the saints brings us into vertical fellowship with the

Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.

3. We must maintain both the vertical and horizontal aspects of the divine fellowship in order to be healthy spiritually—cf. 1 John 1:7, 9.
- D. The divine fellowship is everything in the Christian life:
1. When fellowship disappears, God also disappears; God comes as the fellowship—2 Cor. 13:14; Rev. 22:1.
 2. In this divine fellowship God is interwoven with us; this interweaving is the mingling of God and man to bring the divine constituent into our spiritual being for our growth and transformation in life—Lev. 2:4-5.
 3. The divine fellowship blends us, tempers us, adjusts us, harmonizes us, and mingles us together into one Body—1 Cor. 10:16-18; 12:24-25.

III. In order to remain in the enjoyment of the divine fellowship, we need to take Christ as our sin offering for the indwelling sin in our nature and as our trespass offering for the sinful deeds in our conduct—1 John 1:8-9; 3:20-21; Lev. 4:3; 5:6; John 1:29; Rom. 8:3; 2 Cor. 5:21; 1 Pet. 2:24-25:

- A. Sin is the evil nature of Satan, who injected himself into man through Adam's fall and has now become the sinful nature of lawlessness that is dwelling, acting, and working as a law in fallen man—Rom. 5:12, 19a, 21a; 6:14; 7:11, 14, 17-23; Psalms 51:5; 1 John 3:4; cf. 2 Thes. 2:3, 7-8.
- B. Taking Christ as our sin offering means that our old man is dealt with (Rom. 6:6), that sin in the nature of fallen man is condemned (8:3), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31):
1. The word *ruler* in *the ruler of this world* implies authority or power and the struggle for power—Luke 4:5-8; cf. Matt. 20:20-21, 24; 3 John 9.
 2. The struggle for power is the result, the issue, of the flesh, sin, Satan, the world, and the ruler of the world—Gal. 5:16-17, 24-26.
 3. The law of sin in our flesh is the spontaneous power, strength, and energy to struggle with God; the law of the sin offering is the law of the life of the pneumatic Christ, whom we enjoy, to automatically and spontaneously free us from the law of sin—Rom. 7:23; 8:2; Lev. 6:24-30; cf. 7:1-10.
- C. We partake of Christ as our sin offering in the sense of enjoying Him as our life, the life that bears others' sins, so that we may be able to bear the problems of God's people by ministering Christ to them as the sin-dealing life for them to be kept in the oneness of the Spirit—1 John 5:16; Lev. 10:17.
- D. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering and trespass offering:
1. The more we love the Lord and enjoy Him, the more we will know how evil we are—Isa. 6:5; Luke 5:8; Rom. 7:18.
 2. Realizing that we have a sinful nature and taking Christ as our sin offering cause us to be judged and subdued, and this realization preserves us, for it causes us not to have any confidence in ourselves—Phil. 3:3; cf. Exo. 4:6.
 3. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God; thus, anything we do out of

ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God; sin is being for the self—Gen. 1:26; Isa. 43:7; Rom. 3:23:

- a. Serving the Lord for ourselves is sin; preaching ourselves is sin—Num. 28:2; 2 Kings 5:20-27; Matt. 7:22-23; 2 Cor. 4:5.
 - b. Doing our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves is sin—Matt. 6:1-6
 - c. Loving others for ourselves (for our name, position, benefit, and pride) is sin; raising up our children for ourselves and for our future is sin—Luke 14:12-14; cf. 1 Cor. 7:14.
4. The Lord uses our failures to show us how horrible, ugly, and abominable we are, causing us to forsake all that is from the self and to completely depend on God—Psa. 51; Luke 22:31-32; Rom. 8:28.
- E. To take Christ as the reality of the trespass offering is to experience Him as the redeeming One, the shining One, and the reigning One in order to enjoy Him as the supply of life in the fellowship of life—1 John 1:1—2:2; Rev. 21:21, 23; 22:1-2:
1. In taking Christ as our trespass offering, we need to make a thorough confession of all our sins and impurity to have a good and pure conscience—Acts 24:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; Heb. 9:14; 10:22.
 2. If we confess our sins, God is faithful in His word to forgive us our sins and righteous in His redemption to cleanse us from all unrighteousness; furthermore, Christ as our elder Brother is our Advocate with the Father to restore our interrupted fellowship with the Father that we may abide in the enjoyment of the divine fellowship—1 John 1:7, 9; 2:1-2.
 3. The cleansing of the blood of Jesus the Son of God solves the problem of separation from God, the problem of guilt in our conscience, and the problem of accusations from Satan, thus enabling us to have a daily life full of God's presence—Psa. 103:1-4, 12-13; 32:1-2; Rev. 12:10-11.
 4. Taking Christ as our trespass offering with the confession of our sins in the divine light is the way to drink Christ as the living water for us to become the New Jerusalem—John 4:14-18.
 5. Taking Christ as our trespass offering to receive the forgiveness of sins issues in our fearing God and loving God—Psa. 130:4; Luke 7:47-50.

IV. As we are enjoying Christ in the divine fellowship, we continually experience a cycle in our spiritual life of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God; such a cycle brings us onward in the growth of the divine life until we reach the maturity of life to corporately arrive at a fullgrown man, at the measure of the stature of the fullness of Christ—1 John 1:1-9; Heb. 6:1; Eph. 4:13.