

General Subject:

**CHAPTERS FIVE THROUGH EIGHT OF
ROMANS— THE KERNEL OF THE BIBLE**

Conference in Paris
April 25 - 27, 2025

Conference Schedule

Friday, April 25

19:30 - 21:00 Message 1

Saturday, April 26

10:00 - 12:00 Message 2

12:00 - 14:30 Lunch

14:30 - 16:00 Message 3

16:00 - 16:30 Break

16:30 - 18:30 Message 4

Lord's Day, April 27

09:30 - 10:30 Lord's Table Meeting

10:30 - 12:30 Message 5

SPRING 2025 INTERNATIONAL BLENDING CONFERENCE

GENERAL SUBJECT: CHAPTERS FIVE THROUGH EIGHT OF ROMANS— THE KERNEL OF THE BIBLE

Message One

The Line of Life and the Line of Death in Chapters 5 through 8 of Romans

Scripture Reading: Rom. 5:10, 12, 14, 17-18, 21; 6:4, 9, 16, 21-23; 7:5, 10, 13, 24;
8:2, 6, 10-11, 38-39

I. Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way:

- A. These two key words—*life* and *death*—are mentioned repeatedly in Romans 5 through 8; life (5:10, 17-18, 21; 6:4, 22-23; 7:10; 8:2, 6, 10-11, 38-39) and death (5:12, 14, 17, 21; 6:9, 16, 21, 23; 7:5, 10, 13, 24; 8:2, 6, 38) form two contrasting lines through chapters 5 through 8, the line of life and the line of death.
- B. This shows that man is at the center of a triangular situation between God and Satan, life and death; Adam forsook the tree of life, which denotes God as life, to pursue the tree of knowledge, which signifies Satan as the source of death—Gen. 2:8-9, 17; 3:1-7.
- C. The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and be independent from Him (cf. Gen. 3:5).
- D. In Romans 5 the words *transgression* (v. 14), *offense* (vv. 15-18, 20), and *disobedience* (v. 19) all refer to the fall of Adam, which consisted in his leaving life and choosing death (cf. Deut. 30:19-20).
- E. Christ Himself is the life of God, the eternal life (John 14:6a; 11:25; 1 John 1:2); He came that we may have life and may have it abundantly (John 10:10b); He died a life-releasing death and entered into a life-dispensing resurrection (12:24) to become the life-giving Spirit (1 Cor. 15:45b) as the law of the Spirit of life (Rom. 8:2), giving life to our spirit, our mind, and our mortal bodies so that we might be swallowed up by life (vv. 10, 6, 11; 2 Cor. 5:4) to become the city of life, the New Jerusalem (Rev. 21:1-2, 14, 17).
- F. The tree of life and the tree of knowledge (the tree of death) issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation; life begins with the tree of life (Gen. 2:9) and ends with the New Jerusalem as the city of water of life with the tree of life (Rev. 22:1-2), the light of life (21:23; 22:5), and the glory of life (21:10-11, 23); death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14):
 1. The kernel of the Bible is that Christ has been revealed into us as life (Gal. 1:15-16a; Rom. 8:10) and that we live, have our being, and exist by Christ as the divine life (Phil. 1:19-21a; John 6:57, 63); also, God put us into Christ (1 Cor. 1:30) with the desire that we would be conformed to the image of His Son (Rom. 8:28-29), that we might be transformed into the image of Christ to be thoroughly one with Christ (2 Cor. 3:18); this is the way that we will be built up together as the living Body of Christ to contain and express Christ for His glory and for our glorification (vv. 8-11; 4:6-7; Eph. 3:21a; Phil. 3:21; John 17:1, 4-5, 10, 22-24; Rev. 21:10-11, 23).
 2. To believe in the Lord is to receive Him as life, and to love the Lord is to enjoy Him as life, to enjoy the very person whom we have received; faith is given to us by God so that by it we may receive Christ as our life; love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ as our life—2 Pet. 1:1; Heb. 12:1-2a; 2 Cor. 4:13; Gal. 5:6; John 1:12-13; 21:15-17; Col. 3:4.

3. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; John 14:21, 23; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b.
4. When we love Him, He will manifest Himself to us, and He and the Father will come to us and make Their abode with us (John 14:21, 23); thus, we need to pray prayers such as: “Lord, show me Your love and constrain me with Your love that I may love You and live to You”; “Lord, keep me loving You all the time”; we must continually tell the Lord, “Lord Jesus, I love You. Lord, keep me in Your love! Attract me with Yourself! Keep me all the time in Your loving presence” (cf. S. S. 1:1-4).
5. In the book of Romans, after Paul shows us the working of God’s righteousness reckoned to us, the saturating of His holiness worked into us, and the glorifying of His glory shining forth into us and through us, he brings us into the love of God, which is the heart of God—Gen. 2:8-9; 3:24; Heb. 10:19-20; Rev. 22:14; Rom. 4:22-24; 6:19, 22; 8:18-19, 21; 1 Cor. 1:30; Rom. 5:5; 8:30-39; 1 John 4:16-18.
6. God first loved us in that He infused us with Himself as love and generated within us the love with which we love Him and all the brothers (vv. 8, 16, 19-21); thus, God’s love for us becomes our love for Him and our love for all the brothers.
7. Based upon this, we can sing and pray—“I love my Lord, but with no love of mine, / For I have none to give; / I love Thee, Lord, but all the love is Thine, / For by Thy love I live” (*Hymns*, #546, stanza 1); “Something every heart is loving: / If not Jesus, none can rest; / Lord, my heart to Thee is given; / Take it, for it loves Thee best” (*Hymns*, #547, stanza 1).

II. Today the believer is a miniature garden of Eden—with God as the tree of life in his spirit, Satan as the tree of knowledge in his flesh, and his mind in between; we are either in the spirit or in the flesh; there is no third place for us to be—Rom. 8:6:

- A. In order to live by the mingled spirit, the Spirit with our spirit (v. 16; 1 Cor. 6:17), we must see what the flesh is:
 1. The flesh is the corrupted, polluted, and transmuted body:
 - a. Man’s body was originally pure, but through man’s fall Satan injected himself into man, and man’s body has become the flesh—Gen. 3:6; Rom. 7:18a.
 - b. Our body is “the body of sin” (6:6) and “the body of this death” (7:24); the body of sin is very active and full of strength in sinning against God, but the body of this death is weak and powerless in acting to please God (v. 18).
 - c. As long as we are still living, until the day of our redemption, the body of sin and death is always with us—cf. 8:23.
 - d. The word *flesh* also refers to our entire fallen being; man is totally flesh because the fallen being today is under the dominion of the fallen flesh—3:20; Gen. 6:3a; Phil. 3:3-8.
 2. The flesh is the “meeting hall” and the compound of sin, death, and Satan; the flesh is a hopeless case and can never be improved—Rom. 7:17-18, 21; cf. John 17:15:
 - a. The flesh is at enmity with God, is not subject to the law of God, and can never please God—Rom. 8:7-8.
 - b. Sin is Satan himself as “the evil” in our flesh (John 17:15; Rom. 7:21); “the evil” is the evil life, nature, and character of Satan himself, who is the indwelling sin in us; when sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil.”

- c. Sin can deceive us, kill us (v. 11), lord it over us, that is, have dominion over us (6:12, 14), and cause us to do things against our will (7:17, 20); all these activities show that sin is a living person.
- B. For the sake of His economy, God in His wisdom and sovereignty uses our sinful, ugly flesh to force us to turn to our spirit so that we may gain more of the Spirit for His building by the growth of God in us—Col. 2:19; Zech. 4:6:
 - 1. Judicially speaking, both Satan and our flesh were condemned once for all on the cross (Rom. 8:3; John 3:14; Heb. 2:14; 2 Cor. 5:21), but God allowed the flesh to remain with us to help us and force us to turn to Christ in our spirit and have no more confidence in the flesh (Phil. 3:3).
 - 2. Without the help rendered by the sinful, ugly flesh, we would not be as desperate to gain the Lord or to have Him wrought into us—Rom. 7:24-25; 8:2, 6, 13.
 - 3. Our goal may be holiness or spirituality or victory, but God's goal is to work Himself into us to make us glorious; often when we are in a difficult situation, we are more open to the Lord and more willing to turn to Him and allow Him to work Himself into us—vv. 28-29; Eph. 5:27.
 - 4. If we seek Him, even the sinful compound of the flesh will become a help to us in gaining the Lord; because we fail so often, we are desperate to turn to the spirit, and in this way we gain more of the Spirit—cf. Exo. 23:23, 29-30; Judg. 2:21—3:4.
 - 5. Our hardships, defeats, failures, and disappointments force us to realize that there is no hope in the flesh; the flesh is good only to force us to turn to Christ in our spirit, to press us into the spirit, to make us desperate to get into the spirit, and to keep us watchful to stay in the spirit—Matt. 26:41; Eph. 6:17-18.
 - 6. The Lord does not care for whether or not we have a victory; the Lord cares for only one thing—that we gain Christ as the Spirit—Phil. 3:8; 2 Cor. 3:17-18.
- C. Our spirit is a wonderful compound—compounded with Christ, the Spirit, and grace—2 Tim. 4:22; Rom. 8:16; Gal. 6:18:
 - 1. God wants us to walk according to this wonderful compound spirit (have our being and our living with all that we say and do according to the spirit)—Rom. 8:4; Phil. 1:19; 1 Cor. 6:17; cf. Exo. 30:23-25.
 - 2. Only the persons who walk according to the spirit can be the proper members for the building up of a local church; if we do not have such a walk, sooner or later we will be a trouble to our local church—Gal. 5:16-26.
 - 3. Romans reveals that whatever we are, whatever we do, and whatever we have must be in spirit; whatever is in us is vanity unless it is “inwardly,” in our spirit, not “outwardly,” in the flesh; everything that God is to us is in our spirit—Rom. 1:9; 7:6; 2:28-29; 8:4, 10, 13, 16; 12:11; Phil. 3:3; 2 Tim. 4:22.
 - 4. Our spirit today is the real Bethel, the house of God and the gate of heaven; when we turn to our spirit, we are in the third heaven, the Holy of Holies, touching the throne of grace and being sustained by Christ to live a heavenly life on earth—Eph. 2:22; Gen. 28:12, 17, 19; Heb. 10:22a; 4:16.
 - 5. In our spirit we can overcome the world, and the evil one cannot touch us; the only way to overcome Satan is to stay in the high tower of our regenerated spirit—1 John 5:4, 18; John 3:6; 14:30.

III. In Romans 5 we are in Adam, in Romans 6 we are in Christ, in Romans 7 we are in the flesh, and in Romans 8 we are in the spirit; the Adam in chapter 5 is experienced in the flesh in chapter 7, and the Christ in chapter 6 is experienced in the spirit in chapter 8:

- A. We believers in Christ have a factual and positional transfer out of Adam through Christ's death and into Christ through His resurrection—6:3-8:

1. In Adam we inherited sin that constitutes us sinners (5:12a, 19a); we inherited death that, on the one hand, weakens us, disabling us to do things pleasing God, and that, on the other hand, reigns over us (vv. 12b, 14a, 17a); and we inherited condemnation under the law unto death (v. 16a).
 2. In Christ we have been gifted with righteousness, life, and justification under grace unto life, in which we reign with grace over all things—vv. 17b, 18b, 21.
- B. We believers in Christ have a practical and experiential transfer out of the flesh (the practical and experiential Adam) through our being crucified with Christ (6:6; Gal. 2:20) and into the Spirit (the practical and experiential Christ) through our union with the Spirit (Rom. 8:16a; 1 Cor. 6:17); this practical and experiential transfer out of the flesh and into the Spirit is experienced by us in the following ways:
1. We must set our mind on the mingled spirit unto life and peace, and we must walk and have our being not according to the flesh but according to the mingled spirit unto the fulfillment of the righteous requirement of the law—Rom. 8:4-6.
 2. We must enthrone Christ as our King to be the throne of grace and the throne of glory in the center of our being—Heb. 4:16; Isa. 22:23; Matt. 8:8-10; Ezek. 1:22, 26.
 3. This is so that we may be filled with His ruling presence to be enthroned as kings and reign in life with grace over all things through the abundance of grace and of the gift of righteousness—Rom. 5:17b, 21; John 1:16.
- C. The ultimate issue of these two divine transfers will be a glorious, eternal, and corporate consummation, the New Jerusalem, which is the totality of the eternal life as the universal incorporation of the processed and consummated Triune God and the processed and consummated tripartite man—Rev. 21:3, 9-10, 22; 22:17a.

Message Two

Saved in Life from Naturalness, Individualism, and Divisiveness

Scripture Reading: Rom. 5:10; 2 Cor. 3:15-18; Phil. 4:6-7; Acts 9:1-17; John 17:6-24

I. We need to be saved in life (Rom. 5:10) from naturalness, from our natural disposition; we need to continually behold the beauty of the Lord of glory to keep ourselves in the daily process of “being transformed into the same image from glory to glory, even as from the Lord Spirit”—Psa. 27:4; 2 Cor. 3:15-18:

- A. Our natural disposition is our self; it is in us, and it is us; practically speaking, to deny the self is simply to deny our natural disposition; as Christians, we have to live Christ by continually exercising our spirit to reject our self and live by another life, the crucified and resurrected Christ, signified by the tree of life—Gen. 2:9; Phil. 1:21a; Rev. 2:7; 1 Pet. 2:24; 1 Tim. 4:7-8.
- B. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being; for this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes—Titus 3:4-6; Ezek. 36:25-27.
- C. In order to accomplish the work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life; He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down all aspects of our natural being in order that He might conform us to the image of Christ as the firstborn Son of God—Rom. 8:28-29.
- D. Jacob’s life shows that a natural person must pass through breaking in order to become Israel, a prince of God; what God tears down through our environment is our worthless self, our natural disposition; however, what God builds into us is Himself, the peerless, supereminent, incomparable, and infinite One—Eph. 3:16-17a; 1 Cor. 3:12:
 - 1. God destined Jacob to live a struggling life all his days; He sovereignly arranged every circumstance, situation, and person in Jacob’s life and caused them all to work together for Jacob’s good so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God—Gen. 25:26; 32:24-32.
 - 2. *Israel* means “one who struggles with God” (v. 28) and “the prince of God”; the Christian life is a life of struggling with God to be transformed by God into a prince of God—cf. Phil. 4:5-7, 11-13.
 - 3. Transformation is the metabolic function of the life of God in the believers by the addition of the element of the divine life of Christ into our being, to be expressed outwardly in the image of Christ; Isaac, Rebekah, and Esau were used to put Jacob into the “oven” of transformation, and Laban and Jacob’s wives were the “fire” burning in that oven; Jacob’s history shows that God sovereignly arranges each aspect of the environment of His chosen ones so that He may carry out His work of transformation within them—2 Cor. 3:18; Rom. 12:2; 8:28-30.
- E. We need to behold God’s face (Gen. 32:30; 2 Cor. 3:18; 4:6-7), seek His face (Psa. 27:8, 4), and enjoy His face as our serving supply (Exo. 25:30; 33:11a), doing everything in the face, the person, of Christ for our transformation from glory to glory (2 Cor. 2:10; cf. 13:14); when the Triune God is dispensed into us, we have the face of the Triune God as our grace and His countenance as our peace (Num. 6:25-26):
 - 1. Seeing God equals gaining God to be constituted with God—Job 42:5-6.
 - 2. Seeing God transforms us, because in seeing God we receive His element into us, and our old element is discharged—2 Cor. 3:18; Rom. 12:2.

- F. 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."

II. We need to be saved in life from individualism; everyone in Adam lives as separate individuals; in Christ everything individualistic is ruled out; if we want to know the Body life, we need deliverance not only from our sinful life and our natural life but also from our individualistic life:

- A. Sin hinders us from seeing Christ, and the natural life hinders us from seeing the Body; we all must see our position in the Body of Christ; if we truly see our position in the Body, it will be as though we were saved a second time—1 Cor. 12:18, 24-25.
- B. The Father is versus the world (1 John 2:15), the Lord is versus the devil (Heb. 2:14), the Spirit is versus the flesh (Gal. 5:17), and the Body is versus the individual (1 Cor. 12:21); once a man sees the Body of Christ, he is free from individualism; he will no longer live for himself but for the Body.
- C. The Body of Christ is not a doctrine but a realm; it is not a teaching but a life; only a revelation will usher us into the realm and reality of the Body, and only then will the Body of Christ become our experience.
- D. Those who see that they are members of the Body will surely treasure the Body and honor the other members; they will not see just their own virtues; they will readily see others as being better than themselves.
- E. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out; as soon as we see the Body, our life and work as individuals cease, and we enter into the commanded blessing of the oneness of the Body—Psa. 133:1-3.
- F. One function of the Body is to protect all the members (Eph. 6:10-20; Deut. 32:30); also, an isolated individual is prone to be deceived, so we should not only honor Christ as the Head of the Body by seeking His counsel (Josh. 9:14) but also consult constantly with our fellow members in the Body (Acts 22:10; Prov. 27:17).
- G. The Body of Christ is also a limitation to all the members; we should learn to be blended with other brothers and sisters; individual dispositions and peculiarities have no place in the church; also, every member should honor the functions and measure of the other members and be faithful to his own; thus, there will be no jealousy, ambition, or craving to do what others can do—2 Cor. 10:13-14; Gal. 5:25-26; 2 Chron. 26:16-21.
- H. On the day that the Lord revealed Himself to and in Paul, the Lord showed him the revelation of the Body and the principle of the Body—Acts 9:1-17.
- I. Our living and serving should be in the Body, through the Body, and for the Body; may the Lord deliver us from individualism into the Body, and may we serve His Body with a ministry that is based on our enjoyment and experience of Christ.

III. We need to be saved in life from divisiveness; the intrinsic nature of many of the problems that we have faced in the Lord's recovery is because of the shortage of the proper understanding of the genuine oneness revealed in John 17:

- A. The first level of oneness is the oneness in the Father's name and by the Father's divine life; the Father's name denotes the person of the Father, the Father Himself as the source of life, the source of oneness—vv. 6-13; 5:26, 43:

1. We must take the Father as the source of life and blessing; we must not live by our human life but by the Father's divine life in our spirit to enjoy our all-inclusive sonship—cf. Matt. 14:19; Rom. 11:36; John 6:57; Rom. 8:15-16.
 2. The Father's life with His nature is the element of the oneness—John 17:2; cf. Eph. 1:4-5; Heb. 2:10-11; 1 Cor. 6:17.
- B. The second level of oneness is the oneness in the reality of the sanctifying word—John 17:14-21:
1. The Father's word is the truth (v. 17), and the truth is the Triune God (14:6; 1 John 5:6b); to be sanctified by the reality of the word is to be sanctified by the Triune God Himself.
 2. The word, which is the truth, sanctifies God's people from the world (John 17:17) and keeps them from the ruler of the world, the evil one (v. 15):
 - a. The Father's word of reality sanctifies us and makes us pure, delivering us from the mixed-up world to separate us unto our God, the God of purity; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:140.
 - b. The Father's sanctifying word is the means of our oneness, bringing us into the sphere of oneness—John 17:21; Eph. 5:26.
- C. The third level of oneness is the oneness in the divine glory for the expression of the processed, mingled, and incorporated Triune God—John 17:22-24:
1. The oneness of all the believers in the divine glory is the oneness in the expressed sonship with the Father's life and nature—v. 22; 5:26.
 2. The glory of God is the expression of God; this splendid expression of divinity delivers us from our self and makes us fully one—cf. Rev. 21:11.
 In this stage of the oneness, the self is fully denied; we must be saved from our self, including ambition, self-exaltation, and opinions and concepts—John 17:21-23; Rom. 5:10; 1 Cor. 1:10-13; 3 John 9:
 - a. If we would give up the self, lose the self, and turn to the spirit, right away we would be in the reality of the Body; if we live by our life with our nature to express ourselves, there will be no glory of God; in the expression of ourselves there is division—Eph. 2:22; John 16:13.
 - b. To live and act in the Father's life with the Father's nature to express the Father is glory, and it is in this glory that we all are one; our Christian life should be a life of "glory to glory"—2 Cor. 3:16-18.
- D. In order to preserve the oneness that the Lord has given us, we need to be constantly mingled with the Triune God (thus nullifying the natural man, the world with Satan, and the self) to satisfy the Lord's desire—Eph. 4:1-6.

NOTES

Message Three

The Process of Dispositional Sanctification Being the Process of Our Organic Salvation as Our Beautification to Become the Holy and Glorious Bride for Christ

Scripture Reading: Rom. 6:19, 22; Eph. 5:25-27; Rev. 19:7-9; 1 Thes. 5:23; S. S. 8:13-14

- I. The will of God is our sanctification; to be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Thes. 4:3a; 1 Pet. 1:15-16; Eph. 1:4-5; 5:25-27.**
- II. There are three aspects of sanctification in the Scriptures:**
 - A. There is the Spirit's sanctification in seeking the God-chosen people before they repent and believe—1 Pet. 1:2; cf. Luke 15:8-10.
 - B. There is the positional sanctification by the blood of Christ at the time of the believers' believing—Heb. 13:12; 9:13-14; 10:29; cf. Luke 15:4-7.
 - C. There is the Spirit's dispositional sanctification in the believers' full course of their Christian life—1 Thes. 5:23-24; Rom. 15:16b; 6:19, 22; cf. Luke 15:11-32; Rom. 5:10; Rev. 22:14; 2 Pet. 1:4.
- III. Ephesians 5:25-27 reveals the entirety of God's complete salvation in presenting Christ to us in three stages:**
 - A. In the past, Christ as the Redeemer gave Himself up for the church for our judicial redemption—"Husbands, love your wives even as Christ also loved the church and gave Himself up for her"—v. 25.
 - B. In the present, Christ as the life-giving Spirit is dispositionally sanctifying the church by saturating her with His element so that she may be His counterpart; this is organic salvation as bride beautification and bride preparation—"That He might sanctify her, cleansing her by the washing of the water in the word"—v. 26.
 - C. In the future, Christ as the Bridegroom will present the church to Himself as His counterpart for His satisfaction—"That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish"—this is our glorification for bride presentation—v. 27.
 - D. In the past, Christ gave Himself up for the church; in the present, He is sanctifying the church; and in the future, He will present the church to Himself as His counterpart for His satisfaction; therefore, His loving the church is to sanctify her, and His sanctifying the church is for His presenting the church to Himself glorious.
- IV. The Lord's primary work in the recovery is His genuine work to prepare His bride; apart from the continual, dispositional sanctification spoken of in Ephesians 5:26, there is no way for the bride to be prepared and, hence, no way for Revelation 19:7-9 to be fulfilled; the process of dispositional sanctification (1 Thes. 5:23-24) is the process of our organic salvation as our beautification to become the beautiful, holy, and glorious bride for Christ:**

- A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, *water* here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.
 - B. The Greek word for *washing* in Ephesians 5:26 is literally *laver*; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.
 - C. Paul uses the Greek word *rhema* when he speaks of the word with its washing process (Eph. 5:26); *logos* is God's Word objectively recorded in the Bible; *rhema* is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).
 - D. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to *logos*, the constant word, but to *rhema*, which denotes an instant word, the word that the Lord presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.
 - E. The *rhema* reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?
 - F. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psalms 95:7-8.
 - G. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have a bride as His counterpart—Rev. 2:7; cf. 1 Sam. 3:1, 21; Amos 3:7.
 - H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit.
 - I. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.
- V. Ephesians 5:27 reveals that the church as the bride of Christ will eventually become a glorious church, a God-expressing church, "not having spot or wrinkle or any such things, but that she would be holy and without blemish":**
- A. The beauty of the bride comes from the very Christ who is wrought into the church and who is then expressed through the church; our only beauty is the shining out of Christ from within us—Isa. 60:1, 5a; 2 Cor. 3:15-18; cf. Exo. 28:2.
 - B. For the bride to be prepared means that she is clothed in "fine linen, bright and clean," which is "the righteousnesses of the saints" (Rev. 19:8); this fine linen is the beauty of the bride.
 - C. On the day of his wedding, a bridegroom cares much more for the beauty of his bride than for her ability; the Lord Jesus, our God, cares primarily for the beauty of Himself expressed through our humanity; we need to be beautified by Christ day by day so that we can be prepared to be presented to Him as His lovely bride.
 - D. Whenever we take time to behold the beauty of the Lord in His word by pray-reading and musing upon His word (Eph. 6:17-18; Psalm 119:15), He becomes our beauty, and we are beautified by Him to become the house of His beauty so that He also may be beautified (27:4; 2 Cor. 3:18; Isa. 60:7b, 9b, 13b, 19b, 21b).

- E. The washing of the water in the word in Ephesians 5:26 deals mainly with spots and wrinkles; spots refer to something of the natural life, and wrinkles are related to oldness; only the water of life can metabolically wash away such defects by the transformation of life.
 - F. To be holy is to be saturated with Christ and transformed by Christ, and to be without blemish is to be spotless and without wrinkle, having nothing of the natural life of our old man—cf. S. S. 4:7.
 - G. Also, the church will not have “any such things,” which means that she will not have “this or that kind of defect”; God will bring the church to the place where nothing can be said against her in any respect—Eph. 5:27.
- VI. Ephesians 5:26-27 matches Song of Songs 8:13-14; both reveal that it is by the Lord’s speaking to us that we are prepared to be His glorious bride with the desire for His second coming—“O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it. / Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices”:**
- A. In Song of Songs the loving seeker of Christ asks Him who dwells in the believers as His gardens to let her hear His voice while her companions listen for His voice—8:13; cf. 4:13-16; 5:1; 6:2:
 - 1. This indicates that in the work that we as the lovers of Christ do for Him as our Beloved, we need to maintain our fellowship with Him, always listening to Him—Luke 10:38-42.
 - 2. Our lives depend on the Lord’s words, and our work depends on His commands (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); without the Lord’s words we will not have any revelation, light, or personal knowledge of Christ as our King (Isa. 6:1, 5), our Lord (2 Cor. 5:14-15), our Head (Col. 2:19), and our Husband (2 Cor. 11:2); the life of the believers hinges totally upon the Lord’s speaking (Eph. 5:26-27).
 - B. As the concluding prayer of this poetic book, the lover of Christ prays that her Beloved would make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth—S. S. 8:14; Rev. 11:15; Dan. 2:35:
 - 1. Such a prayer portrays the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, in the way that the prayer of John, a lover of Christ, as the concluding word of the Holy Scriptures, reveals God’s eternal economy concerning Christ and the church in His divine love—Rev. 22:20.

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NOTES

Message Four

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

Scripture Reading: Rom. 7:15—8:2, 10, 6, 11, 28-29; 12:1-2

I. The key to being an overcomer is the law of the Spirit of life in Romans 8, a chapter for desperate seekers—7:24—8:2, 28-29; Psa. 105:4:

- A. Romans 7 is the experience of being “in the flesh”; Romans 8 is the experience of being “in the spirit” (the divine Spirit dwelling in our human spirit and these two mingled together to be one spirit)—vv. 4, 9-10, 16; 1 Cor. 6:17; 2 Tim. 4:22.
- B. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

II. In order to experience the indwelling Christ as the law of the Spirit of life, we need to see the three lives and four laws in Romans 7 and 8:

- A. The created human life with the law of good is in our soul; this law derives from the natural human life, that is, from man himself—7:21-23; Gen. 1:31; Eccl. 7:29.
- B. The evil satanic life with the law of sin and of death is in our flesh; this law derives from Satan, who as sin dwells in the believers’ flesh—Rom. 6:6; 7:15-20, 23-24; 1 John 3:10; John 8:44; Matt. 13:38; 23:33; 3:7; Rom. 3:13.
- C. The uncreated divine life with the law of the Spirit of life is in our human spirit; this law derives from God, who as the Spirit dwells in man’s spirit—8:2, 9-10, 16; John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b.
- D. These three parties with the three laws are now present in the believer in much the same way that they (God, man, and Satan) were present in the garden of Eden (Gen. 3).
- E. In addition to these three laws within the believer, there is the law of God outside of him—Rom. 7:22, 25.

III. The whole Bible is like a ring studded with a precious stone; the book of Romans is the precious stone on the ring, and chapter 8 is like the light that shines from that stone; the subject of Romans 8 is the law of the Spirit of life:

- A. Every life has a law and even is a law; God’s life is the highest life, and the law of this life is the highest law—cf. John 1:4-5; 12:24; 14:6a; 10:10b; 1 Cor. 15:45b.
- B. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a “scientific” law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God’s economy—Rom. 8:2-3, 10-11, 34, 16.
- C. The law of the Spirit of life, the compound Spirit, frees us from the law of sin and of death, solving for us the problem of sin and death—v. 2; Phil. 1:19.
- D. The law of the Spirit of life is the spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life—Rom. 8:2; Phil. 2:13; Ezek. 36:26-27; Prov. 30:18-19; Isa. 40:28-31; Heb. 12:2a; Phil. 4:13; Col. 1:28-29.

- E. The processed Triune God as the life-giving Spirit installed into our spirit may be likened to electricity; God's operation as the law of the divine "electricity" within us requires our cooperation to "switch on" this law—Phil. 2:12-13.
- F. While we remain in touch with the Lord, staying in contact with Him, the law of the Spirit of life works automatically, spontaneously, and effortlessly to dispense God as life into our being and to overcome the law of sin and of death—Rom. 8:10, 6, 11:
 - 1. We need to cease from our own struggling and striving—Gal. 2:20a; Rom. 7:15-20:
 - a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
 - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes "the evil"—"I find then the law, with me who wills to do the good, because the evil is present with me"—v. 21.
 - d. Instead of willing, we should set our mind on the spirit and walk according to the spirit, looking away unto Jesus—8:6, 4; Phil. 2:13; Heb. 12:1-2.
 - 2. In order to live in our spirit, we need to take time to behold the Lord, praying to fellowship with Jesus to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—Psa. 27:8; 105:4; *Hymns*, #784.
 - 3. We need to cooperate with the indwelling, installed, automatic, and inner operating God by prayer and by having a spirit of dependence, thus maintaining our fellowship with the Lord of life and the Lord of work—1 Thes. 5:17; Eph. 6:17-18.
 - 4. We need to care for the sense of life in our spirit to remain in the fellowship of life, the flowing of the divine life, for the operation of the law of the Spirit of life—Rom. 8:6, 16; 1 John 1:2-3, 6-7; Mal. 2:15-16:
 - a. The sense of life, on the negative side, is the feeling of death—weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, pain, etc.—Rom. 8:6a.
 - b. The sense of life, on the positive side, is the feeling of life and peace—strength, satisfaction, peace, rest, release, livingness, watering, brightness, comfort, etc.—v. 6b.

IV. Romans 8 is 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.
- 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":
 - 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.
 - 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.

- 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.
- 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—v. 9.
 - 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.
 - 3. The Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and 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.

V. 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:

- A. When we received the Lord by believing into Him, He functioned as the law of the Spirit of life to dispense Himself as the divine, uncreated life of God (Gk. *zoe*) into our spirit; we all need to see the great revelation that at least one part of our being, our spirit, is *zoe*; when we set our mind on the spirit, our mind, which represents our soul, becomes *zoe*; also, *zoe* can be imparted through the operation of the law of the Spirit of life into our mortal bodies; in this way we become men of *zoe* in our entire tripartite being for us to become the city of *zoe*, the New Jerusalem—Rev. 21:6; 22:1-2, 7, 14.
- B. 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—Rom. 8:2; 2 Cor. 3:6; 1 John 5:16.
- C. We need to see that the way to live as a believer is 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:
 - 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. 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*, #255, stanza 2.
 - 3. 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.
 - 4. 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.
 - 5. 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.

VI. Our enjoyment of the indwelling Spirit as the automatic law of the Spirit of life is in the Body of Christ and for the Body of Christ with the goal of making us the same as God is in life, nature, and expression but not in the Godhead and of constituting us, the members of the Body of Christ, with all kinds of functions—vv. 2, 28-29; 12:1-2; Phil. 1:19; Eph. 4:11-12, 16.

VII. 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.

Message Six

Taking the Way of Prayer, the Spirit, and the Word to Carry Out the Lord's Move

Scripture Reading: Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20; Matt. 7:21-23

I. The way the early disciples took to carry out God's move on this earth to fulfill His New Testament economy was entirely by three main substances—prayer, the Spirit, and the Word:

- A. Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.
- B. The early disciples could not have maintained the one accord if they had different ways, means, agents, or substances for them to carry out the Lord's move on this earth; in order to maintain the unique one accord we all have to learn to do the same thing by the same way—1:14; 4:31.
- C. Do not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.
- D. We should pray that we may have the Spirit as the power to spread the Word—6:7; 12:24; 19:20.
- E. The book of Acts shows us that the apostles never initiated any work without prayer; this is the prayer that we need for the move of the acting God:
 - 1. The prayer that we need is the prayer that brought in the outpouring of the Spirit—1:14; 2:1-4, 16-17a.
 - 2. The prayer that we need is the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word of God with boldness—4:24-31.
 - 3. The prayer that we need is the prayer of the apostles to match the ministry of the word—6:4.
 - 4. The prayer that we need is the prayer that brought Peter into a trance and brought a heavenly vision to him—10:9-16.
 - 5. The prayer that we need is the prayer that opened the prison gate for Peter—12:4-14.
 - 6. The prayer that we need is the prayer that brought the five prophets and teachers into the Lord's commission—13:1-4.
 - 7. The prayer that we need is the prayer that brought in a great earthquake and shook the foundation of the prison—16:23-26.
 - 8. The prayer that we need is the prayer that brought Paul into a trance and into the Lord's speaking to him—22:17-21.
- F. We need to devote ourselves continually to prayer and to the ministry of the word—6:4:
 - 1. To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened; hence, prayer should precede the ministry of the word, just as the apostles practiced.
 - 2. Without such prayer the ministry of the word will not be enlivened and empowered.
- G. We need to toil in the Word, labor in prayer, and be diligent in dealing with the Holy Spirit—cf. 1 Tim. 5:17-18:
 - 1. We have to get ourselves saturated, constituted, and even soaked with the holy Word; if you are burdened to preach the gospel, you must get into the Word and be one who knows the Word—Col. 3:16.
 - 2. We should ask the Lord to bring our entire being into the light and be dealt with by

Him to become a person of power, full of the Spirit within and without, essentially and economically—Eph. 5:18; Acts 4:8:

- a. We should ask the Lord to bring our entire being into the light for a full exposure of our real condition so that we may be purified and cleansed by Him; the power comes from this kind of prayer—1 John 1:9.
 - b. Prayer makes you another person, a person of power, full of the Spirit within and without.
3. We need to be men of God with the breath of God—2 Tim. 3:15-17:
 - a. The Bible is God's breath, this breath is the Spirit, and the Spirit gives life—v. 16; John 20:22; 2 Cor. 3:6.
 - b. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling; by exercising our spirit to pray over the Word, we inhale God, and by exercising our spirit to minister the Word we exhale God into others—Eph. 6:17-18; Acts 6:4.

II. The picture of Lot's family and his seed by incest shows that when God's people lose the proper function in life, they use ugly and worldly means for securing the increase—Gen. 19:30-38:

- A. Desiring to have seed regardless of the means, Lot's daughters bore sons out of their father by incest, thus breaking the governing principle ordained by God.
- B. In principle, to use any kind of sinful or worldly methods to secure increase for our success in the Christian work is to break God's governing principle and thus to commit spiritual incest—cf. Matt. 7:21-23:
 1. Some groups use rock music, dancing, drama, movies, and games to satisfy their desire of securing the increase; in the eyes of God this is spiritual incest, which brings forth "Moabites" and "Ammonites."
 2. It is possible for God's people to be drugged with the wicked current of the evil world and care only for success, not for the means; they care for soul-winning, but they do not care for the proper way of doing it.
 3. We need a governing principle for our spiritual activity; it is not a matter of prophesying, casting out demons, or working miracles but a matter of the Father's will—vv. 21-23.
 4. Our spiritual activities must be the doing of the Father's will; if we do things without this assurance, we shall break the governing principle and commit spiritual incest, being workers of lawlessness.
- C. Ishmael, brought forth by fleshly effort, was rejected by God (Gen. 21:10-12); Moab and Ben-ammi, brought forth by incest, were a shame in history; only Isaac, brought forth by God's grace, was used to fulfill God's purpose.
- D. In order to bear fruit we should live by Christ, live out Christ, pray, and help people to receive the living word of God so that they might be reborn; this is the way to bring forth the proper fruit to be the "Isaac" for the fulfilling of God's purpose—Gal. 4:28.

HYMN 546

- 1 I love my Lord, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is Thine,
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.
- 2 Thou, Lord, alone, art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed,
In Thee the bless'd abide.
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling-place.

HYMN 547

- 1 Something every heart is loving:
If not Jesus, none can rest;
Lord, my heart to Thee is given;
Take it, for it loves Thee best.
- 2 Thus I cast the world behind me;
Jesus most beloved shall be;
Beauteous more than all things beauteous,
He alone is joy to me.
- 3 Bright with all eternal radiance
Is the glory of Thy face;
Thou art loving, sweet, and tender,
Full of pity, full of grace
- 4 When I hated, Thou didst love me,
Shedd'st for me Thy precious blood;
Still Thou lovest, lovest ever,
Shall I not love Thee, my God?
- 5 Keep my heart still faithful to Thee,
That my earthly life may be
But a shadow to that glory
Of my hidden life in Thee.

1. E 546

1
I love my Lord, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is Thine,
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.

2
Thou, Lord, alone, art all Thy children need,
And there is none beside;
From Thee the streams of blessedness
proceed,
In Thee the bless'd abide.
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling-
place.

2. E 593

1
All I have in Adam is but sin and death,
I in Christ inherit life and righteousness;
When in flesh abiding, Adam I express,
But when in the spirit Christ is manifest.

2
When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.

3
In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.

4
Thru my death with Christ, from Adam I am
free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.

5
Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.

6
Minding just the spirit, we the cross will
know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru
me,
And His life within will reach maturity.

7
In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth
move.

3. E 750

1
God's intention is to have us
All conformed to His dear Son;
Thus a work of transformation
By the Spirit must be done.

Lord, transform us to Thine image
In emotion, mind, and will;
Saturate us with Thy Spirit,
All our being wholly fill.

2
God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.

3
Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.

4
By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.

5
He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.

4. E 841

1
Thou art all my life, Lord,
In me Thou dost live;
With Thee all God's fulness
Thou to me dost give.
By Thy holy nature
I am sanctified,
By Thy resurrection,
Vict'ry is supplied.

2
Now Thy flowing life, Lord,
Doth enlighten me,
Bringing in the spirit
Fellowship with Thee;
All my need supplying,
Making Thy demand,
Leading me to cleansing
And in Thee to stand.

3
Thy anointing Spirit
Me shall permeate,
All my soul and spirit
Thou wouldst saturate;
Every part transforming
Till conformed to Thee,
Till Thy life shall bring me
To maturity.

4
Lord, Thy life abundant,
Flowing, rich and free,
Constantly refreshes
And empowers me.
Death by life is swallowed,
Weakness is made strong,
All my bonds are broken,
Gloom is turned to song.

5
I would give myself, Lord,
Fully unto Thee,
That Thy heart's desire
Be fulfilled in me.
I no more would struggle
To myself reform,
Thus in me to hinder
What Thou wouldst perform.

6
I would cease completely
From my efforts vain,
Let Thy life transform me,
Full release to gain;
Build me up with others
Till in us Thou see
Thy complete expression
Glorifying Thee.

5. E 501

1
O glorious Christ, Savior mine,
Thou art truly radiance divine;
God infinite, in eternity,
Yet man in time, finite to be.

Oh! Christ, expression of God, the Great,
Inexhaustible, rich, and sweet!
God mingled with humanity
Lives in me my all to be.

2
The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.

3
All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.

4
The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.

5
In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.

6
In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be

And touch the life of glory.

7
Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

6. E 1159

1
Jesus Lord, I'm captured by Thy beauty,
All my heart to Thee I open wide;
Now set free from all religious duty,
Only let me in Thyself abide.
As I'm gazing here upon Thy glory,
Fill my heart with radiance divine;
Saturate me, Lord, I now implore Thee,
Mingle now Thy Spirit, Lord, with mine.

2
Shining One—how clear the sky above me!
Son of Man, I see Thee on the throne!
Holy One, the flames of God consume me,
Till my being glows with Thee alone.
Lord, when first I saw Thee in Thy splendor,
All self-love and glory sank in shame;
Now my heart its love and praises render,
Tasting all the sweetness of Thy name.

3
Precious Lord, my flask of alabaster
Gladly now I break in love for Thee;
I anoint Thy head, Beloved Master;
Lord, behold, I've saved the best for Thee.
Dearest Lord, I waste myself upon Thee;
Loving Thee, I'm deeply satisfied.
Love outpoured from hidden depths within
me,
Costly oil, dear Lord, I would provide.

4
My Beloved, come on spices' mountain;
How I yearn to see Thee face to face.
Drink, dear Lord, from my heart's flowing
fountain,
Till I rest fore'er in Thine embrace.
Not alone, O Lord, do I adore Thee,
But with all the saints as Thy dear Bride;
Quickly come, our love is waiting for Thee;
Jesus Lord, Thou wilt be satisfied.

7. E 1178

1
We have seen Christ is reality:
But it's not sufficient just to see:
He in our experience must be
Everything to us.
We in prayer behold Him face to face,
In the Word and meetings know His grace;
But in daily life, in every place,
What is He to us?
Hallelujah! By His light we see
Oh, how real, how full our Lord will be
If we'll only turn to Him at every time,
in every day,
Every thing, in every way and—
Be specific for reality!
And be done with generality!
If we'll just apply Him, we will see
He's everything to us.

2
Life is full of opportunities
Ordered by our Father's hand: we see
Everything's the best that it could be,
So let's gain Christ!
Christ our content and reality
To shine out from us unceasingly:
He must have a way in you and me,
He must have a way.
Hallelujah! In the body we
Bear the death of Christ continually:
Thus His life comes forth for all to see as
The outer man is broken down,
The inner man is shining so that—
In these earthen vessels men can see
There's the treasure of reality!
Thus the gospel's glorious light will be
Shining out from us.

Not just doctrines and theology,
But the content of reality:
Christ as everything in you and me,
He's everything to us!

8. E 208

1
O Jesus, Jesus, dearest Lord!
Forgive me if I say,
For very love, Thy sacred name
A thousand times a day.

O Jesus, Lord, with me abide;
I rest in Thee, whate'er betide;
Thy gracious smile is my reward;
I love, I love Thee, Lord!

2
I love Thee so I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

3
For Thou to me art all in all;
My honor and my wealth;
My heart's desire, my body's strength,
My soul's eternal health.

4
Burn, burn, O love, within my heart,
Burn fiercely night and day,
Till all the dross of earthly loves
Is burned, and burned away.

5
O light in darkness, joy in grief,
O heaven's life on earth;
Jesus, my love, my treasure, who
Can tell what Thou art worth?

6
What limit is there to this love?
Thy flight, where wilt Thou stay?
On, on! our Lord is sweeter far
Today than yesterday.

9. E 496

1
Christ is the one reality of all,
Of Godhead and of man and all things else;
No man without Him ever findeth God,
Without Him man and everything is false.

2
All types and figures of the ancient time,
All things we ever need, both great and small,
Only are shadows of the Christ of God,
Showing that He must be our all in all.

3
All things are vanity of vanities,
Christ, the reality all things to fill;
Though everything we may enjoy and own,
If we're devoid of Christ we're empty still.

4
Christ is our real God, our real Lord,
Christ is our real life, our real light;
Christ is our real food, our real drink,
Our real clothing, and our real might.

5
Christ also is the one reality
Of all our doctrine and theology;
And all our scriptural knowledge without Him
Is just in letter and is vanity.

6
Christ, the reality of time and space,
Christ, the reality of every stage;
Christ is the one reality of all
Thru all eternity from age to age.

10.E 124

1
Praise Him! praise Him! Christ is Victor!
He has won the victory!
Sin is judged, old Adam finished,
Full redemption now we see!
Vanquished all the evil powers
Thru the Cross triumphantly!

2
Praise Him! Christ is resurrected!
God hath raised Him from the dead!
All the pow'r of death is swallowed,
Man from death to life is led!
Broken through are hell and darkness
And His pow'r exhibited!

3
Praise Him! Christ hath now ascended!
God hath raised Him to the throne!
Far above all rule and power,
He the highest Name doth own!
All authority receiving
Till His foe is overthrown!

4
Hallelujah, Christ the Victor
Triumphed on Mt. Calvary!
Hallelujah, resurrected,
He displays His victory!
Hallelujah, now ascended,
He shall reign eternally!

11.E 1107

1
We're gathered here, O Lord, as Thy one
Body:
Though we be many, yet we all are one.
We share Thy life and own that we are
members,
And thus within, in life we all are one.

There is one Body in this universe,
And we express it here on earth;
We stand as one in each locality
For all to see, for all to see.

2
There is one loaf, the symbol of Thy body:
'Twas broken so that all the saints may share.
We eat this bread and, as we are partaking,
Our actual oneness with all saints declare.

3
One bread, one cup are now upon the table,
Showing that we can be naught else but one.
Christ has redeemed us, made us His own
Body:
What can we say but, "Amen, Lord, we're
one!"

4
We stand as one, and cannot be divided,
Because our oneness is of Christ alone.
We eat as one: one loaf, one cup partaking,
And thus our oneness visibly is shown.

5
Oh, what a joy to have this blessed oneness!
We sense that Thou, O Lord, art satisfied;
And we too share this blissful satisfaction—
Sweet foretaste of the Bridegroom with His
Bride.

12.E 43

1
"Abba, Father," we approach Thee
In our Savior's precious name.
We, Thy children, here assembling,
Now the promised blessing claim.
From our guilt His blood has washed us,
'Tis through Him our souls draw nigh,
And Thy Spirit too has taught us
"Abba, Father," thus to cry.

2
Once as prodigals we wandered,
In our folly, far from Thee;
But Thy grace, o'er sin abounding,
Rescued us from misery.
Clothed in garments of salvation
At Thy table is our place;
We rejoice, and Thou rejoicest,
In the riches of Thy grace.

3
Thou the prodigal hast pardoned,
"Kissed us" with a Father's love;
"Killed the fatted calf," and made us
Fit Thy purpose to approve.
"It is meet," we hear Thee saying,
"We should merry be and glad;
I have found My once-lost children,
Now they live who once were dead."

4
"Abba, Father," we adore Thee,
While the hosts in heaven above
E'en in us now learn the wonders
Of Thy wisdom, grace, and love.
Soon before Thy throne assembled,
All Thy children shall proclaim
Abba's love shown in redemption,
And how full is Abba's name!

13.E 1

1

Glory be to God the Father,
And to Christ the Son,
Glory to the Holy Spirit—
Ever One.

2

As we view the vast creation,
Planned with wondrous skill,
So our hearts would move to worship,
And be still.

3

But, our God, how great Thy yearning
To have sons who love
In the Son e'en now to praise Thee,
Love to prove!

4

'Twas Thy thought in revelation,
To present to men
Secrets of Thine own affections,
Theirs to win.

5

So in Christ, through His redemption
(Vanquished evil powers!)
Thou hast brought, in new creation,
Worshippers!

6

Glory be to God the Father,
And to Christ the Son,
Glory to the Holy Spirit—
Ever One.

