

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2019**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message One

Knowing the Christian Life

Scripture Reading: Phil. 1:20-21a; John 14:10-20; 15:4; Rom. 12:4-5; Gal. 2:20

- I. The Christian life is a life in which the believers live Christ and magnify Christ—Phil. 1:20-21a:**
- A. Christ is the center of the Divine Trinity—2 Cor. 13:14:
 - 1. As the center of the Divine Trinity, Christ expresses the Father and is realized as the Spirit—John 14:10-20.
 - 2. The Son is the embodiment and expression of the Father (vv. 7-11), and the Spirit is the reality and realization of the Son (vv. 17-20).
 - 3. In the Gospels we can see the Father, the Son, and the Spirit in one person, Jesus; He is the One whom we need to live and magnify—Phil. 1:20-21a.
 - B. Christ is the life, the unique life, and no other life is the real life—John 14:6a.
 - C. Christ is the eternal life—eternal in time, quality, perfection, and completion, indestructible and incorruptible—3:36; Heb. 7:16b; 2 Tim. 1:10b.
 - D. Christ is life to His believers in resurrection—John 11:25; Col. 3:4a.
 - E. Christ is in the believers as the Spirit of life, and He lives in the believers so that they may live Him—Rom. 8:2a, 9b; 1 Cor. 15:45b; 2 Cor. 3:17; John 14:19; Gal. 2:20.
- II. The Christian life is a life in which the believers live Christ and magnify Him corporately in their locality as a local church to be a local expression of Christ as a part of the universal Body of Christ—Rom. 12:4-5; 1 Cor. 12:12-13, 27:**
- A. The believers who live Christ as the center of the Divine Trinity and as life in resurrection are His living members, constituting His organic Body—Rom. 12:4-5.
 - B. The Christian life should be a corporate Christian life, the church life—1 Cor. 1:2.
 - C. In the church life we live a life that is Christ Himself with His divine attributes expressed in His human virtues to be a part of His organic Body—12:27; Rom. 12:5.
- III. The Christian life is a life of organic oneness with Christ—John 15:4; Gal. 2:19-20:**
- A. God desires that the divine life and the human life be joined to become one life; this oneness is a union in life—1 Cor. 6:17.
 - B. The Christian life is not an exchanged life—the exchange of a lower life for a higher one—but a grafted life—the grafting of the human life into the divine life and the mingling of the human life with the divine life—Rom. 11:24:
 - 1. In grafting, two similar lives are joined and then grow together organically; in the process of spiritual grafting, two lives—the divine life and the human life—are grafted and become one—Gen. 1:26; 2:7.

2. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit—John 1:14; Matt. 1:1; 1 Cor. 15:45b.
3. When the preciousness of the Lord Jesus was infused into us and we began to appreciate Him, we were grafted into Him; we were joined to Christ in His resurrection and were organically united with Him—6:17:
 - a. By believing into Christ and being baptized into Him, we have been grafted into Him—John 3:15; Gal. 3:27.
 - b. We have been grafted into the One who is the seed to fulfill God’s promise and also the life-giving Spirit as the blessing of the good land—vv. 16, 14.
4. As regenerated ones, we should live a grafted life—John 15:4:
 - a. After we have been grafted into Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us—Gal. 2:20.
 - b. We should no longer live by our flesh or by our natural being; instead, we should live by our regenerated spirit, a spirit grafted with Christ—1 Cor. 6:17.
5. In the grafted life, the divine life works to discharge the negative elements and to resurrect our God-created being—1 Thes. 5:23; Rom. 8:10, 6, 11.
6. Through this grafting, we are united, mingled, and incorporated with Christ to become in Him an enlarged, universal, divine and human incorporation—the Body of Christ, which consummates the New Jerusalem—1 Cor. 6:17; John 15:4; 14:20; Rev. 21:2.

IV. In Galatians 2:20 we see the most basic truth of God’s New Testament economy—no longer I but Christ living in me:

- A. According to God’s economy, we should no longer live; rather, Christ should live in us:
 1. God’s economy is that “I” be crucified with Christ and that Christ live in me in His resurrection.
 2. In His economy God’s intention is for the processed Triune God to be wrought into our being to make us a new person, a new “I.”
- B. As regenerated people, we have both an old “I” and a new “I”; the old “I” has been terminated, but the new “I” lives:
 1. The “I” who has been terminated is the “I” who was without divinity.
 2. The “I” who still lives is the “I” into which God has been added.
 3. The old “I” had nothing of God in it, whereas the new “I” has received the divine life.
 4. The old “I” has become the new “I” because God as life has been added to it.
 5. The new “I” is the “I” who came into being when the old “I” was resurrected and had God added to it.
- C. We and Christ do not have two lives; rather, we have one life and one living:
 1. We live by Him, and He lives in us—John 6:57.
 2. If we do not live, He does not live, and if He does not live, we cannot live.
 3. Christ lives in us by causing and enabling us to live with Him—14:19.
- D. “I,” the natural person, is inclined to keep the law that he might be perfect (Phil. 3:6), but God wants us to live Christ so that God may be expressed in us through Him; hence, God’s economy is that “I” be crucified in Christ’s death and that Christ live in us in His resurrection.