

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

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**GENERAL SUBJECT:  
THE WONDERFUL CHRIST  
IN THE CANON OF THE NEW TESTAMENT**

Message Eight

**The Deep Thought in Romans—  
Christ as God Becoming Man and Man Becoming God  
to Produce the Body of Christ**

Scripture Reading: Rom. 1:3-4; 8:3, 14, 16, 29; 12:4-5; 16:16b

- I. **The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce the organic Body of Christ for the fulfillment of God's economy to close this age and to bring Christ back to set up His kingdom—John 1:12-14; 3:15; 2 Pet. 1:4; Eph. 1:22-23; 4:16; Rev. 11:15.**
- II. **In Romans we can see the high peak of the divine revelation: God became man (8:3) so that man may become God (1:3-4) for the producing and functioning of the Body of Christ (12:4-5) as the organism of the Triune God.**
- III. ***The seed of David becoming the Son of God* speaks of the process of Christ's being designated the firstborn Son of God by resurrection—2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:45; Acts 13:33; Rev. 22:16:**
  - A. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man to make man God in life and in nature but not in the Godhead.
  - B. In resurrection Christ's humanity was deified, sonized, meaning that He became the Son of God not only in His divinity but also in His humanity—Rom. 1:3-4.
  - C. In resurrection He was designated the Son of God, made the firstborn Son of God, possessing both divinity and humanity—8:29.
  - D. The humanity of Christ was designated, marked out, uplifted, by the Spirit of holiness, the divinity of Christ, into divinity; that is, Christ was begotten again in His humanity to be the firstborn Son of God—Acts 13:33.
- IV. **The deep thought in Romans is that God became man so that, in God's complete salvation, sinners may be redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified to become the sons of God, who are the same as God in life and nature, to be the members of the Body of Christ—8:3; 1:3-4; 3:24; 5:10; 8:14, 29-30; 12:2, 4-5:**
  - A. God sent His Son in the likeness of the flesh of sin and condemned sin in the flesh so that sinners—serpentine beings, children of the devil—could be reconciled to God and justified by Him in order to receive eternal life and thus become children of God—8:3, 16.

- B. Jesus Christ our Lord, who came out of the seed of David according to the flesh, was designated the Son of God according to the Spirit of holiness out of the resurrection of the dead—1:3-4.
- C. The firstborn Son of God, the first God-man, is the prototype for the production of many God-men who, as members of the Body of Christ, are exactly the same as the firstborn Son—8:14, 29.
- D. The purpose of God's salvation is to have Christ reproduced in millions of believers that they may become the members of His Body—12:4-5.
- E. Through God's organic salvation carried out by the divine dispensing of the Triune God as life to the tripartite man, the children of God are growing in life to become sons of God led by the Spirit—5:10; 8:2, 6, 10-11, 14.
- F. The sons of God, the many brothers of Christ as the firstborn Son of God, are the members of the Body of Christ—12:4-5.

**V. We are one Body in the organic union with Christ—vv. 4-5:**

- A. The Body of Christ is the top revelation of the Bible and the focal point of Romans—Eph. 1:22-23; 4:16; 1 Cor. 12:13, 27.
- B. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rev. 4:11; Eph. 1:5, 9; Rom. 12:2, 4-5.
- C. We are one Body in Christ, having an organic union with Him; this union makes us one in life with Christ and with all the other members of His Body—vv. 4-5:
  - 1. The Body is not an organization or a society but is altogether an organism produced by the union in life that we have in Christ—John 15:1.
  - 2. The Body is something that is held together in the organic union with Christ, and the actuality of the Body is the remaining in the organic union with Christ—Rom. 12:4-5.
- D. If we would live in the reality of the Body of Christ, we need to live a grafted life—6:5; 11:17:
  - 1. God desires that the divine life and the human life be joined together to become one life that has one living; this union in life is a grafted life—a life in which two parties are joined and grow organically—1 Cor. 6:17.
  - 2. In the grafted life we no longer live by ourselves but allow the pneumatic Christ to live in us—Gal. 2:20.

**VI. The local churches are the practical expression of the Body of Christ, for the unique Body of Christ is expressed as local churches—Rom. 16:1, 4-5:**

- A. Although the churches appear in different places, they are not separate, and although they are local, they are still part of the unique universal Body of Christ—12:4-5; 16:16b.
- B. In Romans 16 we see that all the churches and all the saints live in the universal fellowship of the Body of Christ and that all the saints in all the churches are in the blending life of the entire Body of Christ—vv. 1-23.
- C. The key to living the Body life in the local churches is to walk according to the mingled spirit—8:4; 1 Cor. 6:17.
- D. The mingled spirit is the unique organ for God to bring forth and build up the Body of Christ—Rom. 1:9; 7:6; 8:16; 12:4-5.
- E. If we walk according to the mingled spirit, we will be sons of God in full, and as such sons, we will be living members of the Body of Christ, living in the church life, which is the kingdom of God—8:14; 14:17.