

General Subject:

God's economy in faith

Chinese Speaking Conference in Paris
September 23-25, 2022

Conference schedule

Friday, Septembre 23

19:25 - 21:00 Message 1

Saturday, Septembre 23

09:25 - 11:00 Message 2

11:20 - 12:30 Special fellowship

12:30 - 14:00 Lunch

14:55 - 16:30 Message 3

16:55 - 18:30 Message 4

Lord's day, Septembre 23

09:25 - 12:15 Lord's table and Message 5

GOD'S ECONOMY IN FAITH

Message One

The Governing and Controlling Vision of God's Economy in Faith

Scripture Reading: Prov. 29:18a; Acts 26:18a; 1 Tim. 1:4; Gal. 2:16, 20

I. We in the Lord's recovery must have a vision of God's economy—Acts 26:18a; Prov. 29:18a:

- A. We need to be brought into another realm, not the so-called spiritual realm but the realm of God's economy—Rev. 21:9-10.
- B. We need to be governed, controlled, and directed by this vision—Prov. 29:18a.
- C. We must be strong and unshakable in the vision of God's economy, God's eternal will—Rev. 4:11; 1 Cor. 15:58.
- D. If we love the Lord and His recovery and if we mean business to practice the church life in the recovery, we need to endeavor to see all the visions concerning God's economy—Jer. 29:13; 33:3; Deut. 29:29.

II. God's economy is God's household administration, which is to dispense Himself in Christ into His chosen and redeemed people that He may have a house to express Himself, which house is the church, the Body of Christ—1 Tim. 1:4; 3:15:

- A. God's economy, as His household administration, is to produce and constitute a Body for His Son—Eph. 1:22-23; 2:16; 3:6; 4:4, 16; 5:30.
- B. The central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—1 Tim. 1:4; Eph. 1:10:
 - 1. The governing and controlling vision in the Bible is the divine economy—Prov. 29:18a.
 - 2. In our reading of the Bible, we need to focus our attention on the divine economy for the divine dispensing—Eph. 3:9.
 - 3. Unless we know God's economy, we will not understand the Bible—Luke 24:45.
- C. Christ is the element, sphere, means, goal, and aim of God's eternal economy; He is everything in God's economy—Matt. 17:5; Luke 24:44.
- D. God's economy is to dispense Himself into our being that our being may be constituted with His being; this can be accomplished only by God dispensing Himself into us as the divine life—Eph. 3:16-17a; Rom. 8:2, 6, 10-11.
- E. The economy of God is that God became flesh, passed through human living, died, resurrected, and became the life-giving Spirit to enter into us as life and to dispense God into us so that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—John 1:14, 29; 12:24; 20:22; 14:2; 3:3, 5, 29-30; Rev. 21:2.
- F. God's economy is God becoming man that man may become God in life and nature but not in the Godhead to produce the organic Body of Christ, which will consummate in the New Jerusalem—Rom. 8:3; 1:3-4; 12:4-5; Rev. 21:10.

- G. According to the desire of His heart, God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—John 1:12-14; 1 John 3:1a, 2; 2 Pet. 1:4.
- H. The divine economy is to produce the new creation out of the chaotic old creation—Gal. 6:15; 2 Cor. 5:17:
 - 1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4.
 - 2. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—Eph. 3:8-10; 4:14-16; 6:24.
 - 3. The Lord needs the overcomers, who will be one with Him to conquer the destructive satanic chaos and to triumph in the constructive divine economy—Rev. 2:7b, 11b, 17b, 26-28; 3:5, 12, 21.
- I. The Lord's recovery is for the carrying out of God's economy—Eph. 3:2.

III. God's economy is initiated and developed in the sphere of faith—1 Tim. 1:4:

- A. On the negative side, to exercise faith is to stop our work, our doing; on the positive side, to exercise faith is to trust in the Lord—Heb. 11:6.
- B. Faith is a proclamation that we are unable to fulfill God's requirements but that God has done everything for us and that we receive all God has planned for us, all God has done for us, and all God has given to us—John 1:16.
- C. God's economy is carried out not by our doing in ourselves but by our believing into Christ, the embodiment of the Triune God—3:15-16.
- D. Faith is a matter of seeing a view of the contents of God's economy—Heb. 12:2:
 - 1. Because we have seen a revelation regarding the contents of God's economy, we spontaneously believe in what we see—Eph. 3:9.
 - 2. The ability within us to believe is a product, a result, of having a proper view of God's economy—Heb. 11:6, 9, 23-26; 12:2.
- E. The Christian life is a life of faith, a life of believing—Gal. 3:2, 14:
 - 1. We do not live according to what we see; we live according to what we believe—John 20:25-29.
 - 2. Our walk is by faith, not by sight—2 Cor. 5:7.

IV. Faith is the unique requirement for us to contact God in His economy and the unique way for us to carry out His economy—Gal. 2:16, 20:

- A. Galatians 2:16 says that we are justified through faith in Jesus Christ, literally, faith of Jesus Christ:
 - 1. Faith is related to the believers' appreciation of the person of the Son of God as the most precious One—1 Pet. 2:7.
 - 2. Christ is infusing Himself into us to be the faith in us; He becomes in us the faith by which we believe and the capacity to believe through our appreciation of Him—Gal. 2:16.
 - 3. *Faith in Jesus Christ* denotes an organic union with Him through believing; in this organic union we and Christ are one—John 15:4-5; 1 Cor. 6:17.
 - 4. When we believe in Christ, we enter into Him; we believe ourselves into Christ and thereby become one spirit with Him—John 3:15; 1 Cor. 6:17.

- B. In Galatians 2:20 the apostle Paul says, “I live in faith, the faith of the Son of God”:
1. *The faith of the Son of God* refers to the faith of Jesus Christ in us, which becomes the faith by which we believe in Him—vv. 16, 20; 3:22.
 2. As we treasure Him, He causes faith to be generated in us, enabling us to believe in Him—Matt. 17:5; Heb. 12:2.
 3. According to our Christian experience, the genuine living faith that operates in us is not only *of* Christ but also *in* Christ—Rom. 3:22, 26; Gal. 2:16, 20:
 - a. Paul’s thought is that the faith is both of Christ and in Christ—vv. 16, 20.
 - b. Faith is related not only to the Christ who has been infused into us but also to the Christ who is continually infusing Himself into us.
 - c. As Christ operates in us, He becomes our faith; this faith is of Him and also in Him.
 4. A secret of experiencing Christ living in us is revealed in the words *in faith*—v. 20:
 - a. Paul lived by the faith that is both in and of the Son of God.
 - b. The faith that we need is not only faith in the Son of God but also faith of the Son of God; in and by this faith we can carry out God’s economy in faith—v. 20; 1 Tim. 1:4.

GOD'S ECONOMY IN FAITH

Message Two

Running the Christian Race So That We May Obtain the Prize by Looking Away unto Jesus, the Author and Perfecter of Our Faith

Scripture Reading: Heb. 12:1-2; 1 Cor. 9:24; Phil. 3:13-14;
2 Tim. 4:7-8; Rom. 12:3; S. S. 1:4; Jer. 31:3

- I. “Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us”—Heb. 12:1:**
- A. The cloud is for leading people to follow the Lord (Num. 9:15-22), and the Lord is in the cloud to be with the people (Exo. 13:21-22); in Greek *witnesses* implies the sense of martyrs (Acts 1:8):
 - 1. With the people of faith, we can have the Lord's presence and His leading; all the people of faith, the church people, are the cloud; the best way to seek the Lord's presence is to come to the church.
 - 2. If anyone is seeking the Lord's leading, he must follow the cloud, the church; the Lord is in the cloud, meaning that He is with the people of faith.
 - 3. Since we are the people of faith, we are today's cloud, and people can follow the Lord by following us; those who seek Him can find His presence with us—cf. 1 Cor. 14:24-25; Psa. 36:8-9; 16:11.
 - B. The Christian life is a race; every saved Christian must run the race to win the prize (1 Cor. 9:24); the prize is not salvation in the common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14); the apostle Paul ran the race and won the prize (9:26-27; Phil. 3:13-14; 2 Tim. 4:7-8):
 - 1. An encumbrance is a weight, burden, or impediment; the runners of the race strip off every unnecessary weight, every encumbering burden, that nothing may impede them from winning the race.
 - 2. The unique entangling sin in this context was the willful sin of forsaking the assembling together with the saints, of giving up the new covenant way in God's economy, and of going back to Judaism (Heb. 10:26); both the encumbering weight and the entangling sin would have frustrated the Hebrew believers and restrained them from running the heavenly race in the new covenant way of following Jesus.
 - C. We need to run with endurance, asking the Lord to direct our hearts into the love of God and into the endurance of Christ—2 Thes. 3:5:
 - 1. This love is our love toward God, issuing from the love of God (1 John 4:19) that has been poured out in our hearts (Rom. 5:5).
 - 2. This endurance is to endure with the endurance of Christ that we have enjoyed and experienced—cf. Rev. 1:9.
- II. “Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God”—Heb. 12:2:**

- A. We can live the Christian life, run the Christian race, by looking away unto Jesus with undivided attention by turning away from every other object:
 - 1. The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (2:9), is the greatest attraction in the universe.
 - 2. He is like an immense magnet drawing all His seekers to Him—S. S. 1:4; Hosea 11:4; Jer. 31:3.
 - 3. It is by being attracted by His charming beauty (loveliness, pleasantness, delightfulness) that we look away from all things other than Him—Psa. 27:4.
 - 4. Without such a charming object, how could we look away from so many distracting things on earth?
- B. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith; in our natural man we have no believing ability, but when we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself, with His believing element.
- C. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him; this faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us.
- D. Faith is Christ Himself believing for us in a very subjective way; He transfuses us with Himself, working Himself into us, until He, the very person, becomes the believing element in our being.
- E. Thus, it is not we who believe; it is He who believes within us; in this way He makes us a believing being (cf. Acts 6:5; 11:22-24a); apparently it is our believing, but actually it is His believing; this is genuine faith.
- F. Faith is a substantiating ability, a sixth sense, the sense by which we substantiate, give substance to, the things unseen or hoped for—Heb. 11:1:
 - 1. Substantiating is the ability that enables us to realize a substance.
 - 2. The function of our five senses is to substantiate the things of the outside world, transferring all the objective items into us to become our subjective experience.
 - 3. As the eye is to seeing, the ear to hearing, and the nose to smelling, so faith, our spirit of faith, is the organ whereby we substantiate everything in the unseen spiritual world into us—2 Cor. 4:13.
 - 4. In the divine and mystical realm of the consummated Spirit, we can exercise our spirit of faith with the spiritual senses of seeing the Lord (Eph. 1:18; Matt. 5:8; Job 42:5), hearing Him (Gal. 3:2; Rev. 2:7a), touching Him (Matt. 9:21; 14:36; John 4:24), tasting Him (Psa. 34:8; 1 Pet. 2:2-3), and smelling Him, being permeated with Him to such an extent that we become “a fragrance of Christ” (2 Cor. 2:15), with our Christian walk in love being a sweet-smelling savor to God (Eph. 5:2); furthermore, as His loving seekers, we eventually become mature in life to the extent that we have a spiritual intuition and olfactory sense of high and sharp discernment in order to discern the things that are of God and are not of God (S. S. 7:4b; Phil. 1:9).
- G. Faith, as the substantiation of things hoped for, assures and convinces us of things not seen; therefore, faith is the evidence, the proof, of things unseen—Heb. 11:1:

1. “We were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we eagerly await it through endurance”—Rom. 8:24-25.
 2. Our life should be a life of hope, which accompanies and abides with faith (1 Pet. 1:21; 1 Cor. 13:13); we should be those who “walk in the steps of that faith of our father Abraham” (Rom. 4:12), who “beyond hope believed in hope” (v. 18).
 3. We need to exercise our spirit of faith in order to walk by faith and not by that which is seen (2 Cor. 4:13; 5:7); we do not regard, look at, “the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal” (4:18).
 4. The Christian life is a life of things unseen; the degradation of the church is the degradation from unseen things to seen things—Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
 5. The Lord’s recovery is to recover His church from things seen to things unseen.
- H. Jesus is the Perfecter, the Finisher, the Completer, of our faith—Heb. 12:2a:
1. As we look away unto Him continually, He will finish and complete the faith that we need for the running of the heavenly race—v. 1.
 2. We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3:
 - a. Faith in the progressing stage comes through our contacting the Triune God, who is faith in us—1 Thes. 5:17.
 - b. The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His word—Heb. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18; Heb. 4:2.
 - c. When we contact Him, He is overflowing within us, and there is a mutuality of faith among us; we are encouraged through the faith that is in one another—Rom. 1:12; Philem. 6.
 3. Our regenerated spirit, our spirit of faith, is the victory that overcomes the Satan-organized-and-usurped world—1 John 5:4; John 3:6; 2 Cor. 4:13; 1 John 5:18.
 4. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs for the carrying out of God’s eternal economy, which is in faith—Luke 18:8; Phil. 2:30; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4; Heb. 12:3; cf. Judg. 8:4.
- I. According to Hebrews 12:2, for the joy set before Him, Jesus “endured the cross, despising the shame, and has sat down on the right hand of the throne of God”:
1. The Lord Jesus knew that through His death He would be glorified in resurrection (Luke 24:25-26) and that His divine life would be released to produce many brothers for His expression (John 12:23-24; Rom. 8:29); for the joy set before Him (John 16:20-22), He despised the shame and volunteered to be delivered to the Satan-usurped leaders of the Jews and Gentiles and to be condemned by them to death.

2. Therefore, God highly exalted Him to the heavens, seated Him at His right hand (Mark 16:19; Acts 2:33-35), bestowed on Him the name which is above every name (Phil. 2:9-10), made Him both Lord and Christ (Acts 2:36), and crowned Him with glory and honor (Heb. 2:9).
3. If we look away unto Him as such a wonderful and all-inclusive One, He will minister Himself as heaven, life, and strength into us, transfusing and infusing us with all that He is, so that we may be able to run the heavenly race and live the heavenly life on earth; in this way He will carry us through all the lifelong pathway of faith and lead and bring us into glory—2 Cor. 3:16, 18; 1 Pet. 5:4; 2 Tim. 4:8.

GOD'S ECONOMY IN FAITH

Message Three

The Linking Faith—the Faith of the Overcomers

Scripture Reading: Heb. 13:7; Rom. 1:17; 4:17; 10:17;
Gal. 5:6; 6:10; Rom. 12:3; *Hymns*, #535

- I. In order to be men full of faith (Heb. 13:7; Acts 6:5), we need to see that “faith comes out of hearing, and hearing through the word of Christ” (Rom. 10:17):**
- A. The source of faith is the word, but we have to realize the crystallization of this point; there are three aspects of the word:
 - 1. First, there is the written word of God—the Bible—John 10:35.
 - 2. Then there is the living word of God—Christ—1:1.
 - 3. Finally, there is the applied word of God—the Spirit—Eph. 6:17; John 6:63.
 - B. The written word, the living word, and the applied word refer to God Himself; God’s written word in the Bible becomes Christ as the living word, who is applied to us as the Spirit, the word of the Spirit; the more that God is gained by us in this way, the more He becomes our faith.
 - C. The crystallization of the source of faith is God in His written word contacted as the living word and applied as the word of the Spirit so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead—Rom. 4:17.
- II. We need to see the effect of faith—nothing is impossible to faith:**
- A. “If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you”—Matt. 17:20b.
 - B. *Hymns*, #535, written by Charles Wesley, expresses the effect of faith; stanza 5 says, “Let me no longer live, but Thee,” indicating that faith always annuls us and reveals Christ to us.
 - C. Only God is all able, omnipotent; nothing is impossible to Him (19:26); but the Lord also said that nothing is impossible to faith, indicating that God and faith are one; faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith.
- III. The believers, the believing ones in Christ, are the household of faith—Gal. 6:10:**
- A. This household is a big family, and the family name is “faith”; this is the home of faith; we may say that a certain home is the Smith home or the Lee home, but now we are all members of the “faith home.”
 - B. We are members of the great family, the household, of faith; this faith house is a house that believes in God through His word—Heb. 1:2; Matt. 17:5.
- IV. The believers’ faith in Christ brings them into the life union with Christ (John 3:15, 36); the word of God is embodied in Christ and realized in the Spirit to be our faith; the believers live Christ and walk by this faith:**

- A. To believe into Christ is to receive Him and be united with Him as one—1:12-13; 3:16.
 - B. This faith brings us into the life union with Christ, who is the embodiment of God realized as the all-inclusive Spirit to be our faith; faith links us with the Triune God.
 - C. As the organism of the Triune God, Christ is the true vine, and we are His branches who have been organically united with Him by believing into Him; we need to remain in this organic union by abiding in Him—15:1, 5.
 - D. Faith is the linking of our salvation; it links God with us and links us to God; this linking makes us God-men.
 - E. We live Christ by a linking organ, and this linking organ is faith; thus, Paul says in Galatians 2:20 that the life that he lived, he lived by faith, the faith of Jesus the Son of God, “who loved me and gave Himself up for me.”
 - F. When we call upon the Lord by saying, “O Lord Jesus, I love You,” He becomes the faith imparted into us so that we spontaneously live Him by this faith; living faith operates through our love for the Lord (5:6); He Himself as the faith becomes our faith, and this is the linking organ to link us to the unlimited, infinite Christ.
 - G. By just speaking a simple word to the Lord in conversation with Him out of our love for Him and by a little calling on the Lord, we are infused with Him; the infusing of Christ into us causes us to have Him as our faith, which is the linking organ that links us with Him; this is the way to live Christ—Phil. 4:6, 12.
 - H. We believers walk by faith, by our unseen God, not by sight; this faith links us all the time to our wonderful God—2 Cor. 5:7; Heb. 11:27; 1 Pet. 1:8.
 - I. To walk by faith means that our walking is linked with God; in Luke 18 the Lord indicated that we also suffer persecution by faith; in Luke 18:8 the Lord said, “When the Son of Man comes, will He find faith on the earth?”—this means we have to suffer all the persecutions by faith.
- V. The way to receive such a linking faith is to contact its source, the processed and consummated God, by calling on Him, praying to Him, pray-reading His word, and musing on His word; this faith links us with God and imparts, transfuses, God into us; then we will become men of faith—Heb. 4:16; Rom. 10:12-13; 2 Tim. 2:22; Eph. 6:17-18; Psa. 119:15 and footnote 1:**
- A. This faith links us with God and imparts, transfuses, God into us to become our living faith; this is the faith of the believers in its progressing stage.
 - B. The initial stage of faith is the faith that comes from the hearing of the word; the Spirit was installed into us through the hearing of the word; now this Spirit, or this faith, which has been installed into us, stays within us and grows—Rom. 10:17; 12:3.
 - C. Romans 1:17 says that “the **righteous** shall have **life** and live by **faith**”—this verse reveals that the structure of the gospel of God is the righteousness of God, the life of Christ, and the faith of the believers; this verse can also be considered as the banner of God’s eternal economy.
 - D. To have life by faith is the initiation; to live by faith is the going on, the progressing stage of faith; faith in the second stage, the progressing stage, is the linking faith that comes to us through our contacting the Triune God.

- E. If you contact God, faith grows in you, which means that God increases in you; we all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us; when God increases in us, the linking faith in the second stage grows in us—cf. Col. 2:19.

VI. Romans 12:3 says, “Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith”:

- A. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.
- B. God first allotted faith to us in quality, and then He apportioned it in quantity; what kind of faith we have depends upon God’s allotment; how much faith we have depends upon God’s apportioning.
- C. God’s apportioning depends upon our attitude; if we are not sober-minded, God would not increase His apportioning of faith to us, and He probably would even decrease it—cf. Luke 1:53; Matt. 5:3.

VII. Faith is the indicator of the believers’ life in the enjoyment of the Divine Trinity—1 Thes. 1:3, 5, 7-8; Rom. 1:8:

- A. Paul remembered the Thessalonians’ “work of faith”; their faith became such an indicator of their life in the enjoyment of Christ that they became a pattern to all the believing ones—1 Thes. 1:3, 7-8.
- B. Faith is not for us to accomplish great things; faith is for us to live God, to express God, and to minister God to people; faith is not for us to perform something great; faith is to live God and annul ourselves—1 Tim. 1:5; 2 Tim. 1:5.
- C. In all that we are and do, people must see that we are enjoyers of God; we should always bear an indication that we are nothing, but God in Christ is everything to us; we need to be those who, like Watchman Nee, pay more attention to life than work (see *Watchman Nee—a Seer of the Divine Revelation in the Present Age*, ch. 11).

VIII. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—this is based on Luke 18:8, where the Lord said, “When the Son of Man comes, will He find faith on the earth?”:

- A. May the Lord be merciful to us that when He comes back, He can find us as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves—2 Cor. 1:8-9; John 15:5; Phil. 3:3; cf. S. S. 8:5.
- B. J. N. Darby once said, “O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here”—this is faith.
- C. We are not for big miracles, big works, or big careers; the Lord is expecting to find, at His coming back, the ones who live by the linking faith; Christ expects to find us as His hidden overcomers—Rom. 11:3-4; Psa. 83:3b.

- D. The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith—1 Pet. 1:8-9.
 - E. Today we are making ourselves ready to be His bride (Matt. 25:10; Rev. 19:7-9); to make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God.
- IX. The overcomers who live by faith will be rewarded by Christ with the co-kingship and the top enjoyment of the divine life with Him in the millennium (20:4, 6); the Lord will then say to His overcomers, “Well done, good and faithful slave...Enter into the joy of your master” (Matt. 25:21, 23).**
- X. By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5); this is the eternal fulfillment of Romans 1:17—“the righteous shall have life and live by faith”!**

GOD'S ECONOMY IN FAITH

Message Four

Taking Up the Shield of Faith, Experiencing the Proving of Our Faith, and Receiving the End of Our Faith—the Salvation of Our Souls

Scripture Reading: Eph. 6:12, 14-16; 1 Tim. 1:5; 2 Tim. 1:5;
1 Pet. 1:7, 9; 4:12, 16; Heb. 10:35, 37, 39

I. As members of the Body of Christ engaged in warfare “against the spiritual forces of evil in the heavenlies,” we need to take up the shield of faith, with which we “will be able to quench all the flaming darts of the evil one”—Eph. 6:12, 16:

- A. The shield of faith is not something that we put on but something that we take up in order to protect ourselves against the attacks of the enemy and to quench all the flaming darts of the evil one—v. 16.
- B. We need to realize that faith is a shield placed between us and Satan:
 - 1. Faith is a safeguard against the flaming darts of the enemy—accusations, temptations, proposals, doubts, questionings, lies, snares, and attacks—2 Cor. 2:11.
 - 2. Satan's flaming darts come as thoughts injected into our mind; these thoughts may seem to be our own thoughts, but they are thoughts coming from Satan.
 - 3. When the darts come, they hit the shield, and we are able to quench all the flaming darts of the evil one—Eph. 6:16.
- C. Faith comes after truth, righteousness, and peace—vv. 14-15:
 - 1. We need the truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being.
 - 2. If we have truth in our living, righteousness as our covering, and peace as our standing, we will spontaneously have faith—vv. 14-16.
- D. The shield of faith has several aspects: faith in God (Mark 11:22), faith in God's heart (Rom. 8:31-39), faith in God's faithfulness (1 Cor. 1:9; 1 John 1:9), faith in God's ability (Eph. 3:20), faith in God's word (John 6:63, 68; Acts 20:32), faith in God's will (Eph. 1:9, 11), and faith in God's sovereignty (Rom. 9:19-29).

II. First Peter 1:7 speaks of the proving of our faith:

- A. The proving of faith is the testing for approval; the Greek word rendered “proving” means “testing for approval.”
- B. We are put into trials because our faith needs to be tested, approved—4:12.
- C. No one who has believed in the Lord and has received grace can avoid the testing of faith—John 3:15, 36; 1:16.
- D. The Bible shows that there is no faith without testing; all faith must be tested—1 Pet. 1:7; 4:12:
 - 1. God tests our faith in order that we may grow in faith and in life—Eph. 4:15:
 - a. No Christian can grow without first having his faith tested.

- b. When our faith is tested, we spontaneously grow—1 Pet. 2:2; 2 Pet. 3:18; 1 Cor. 3:6-7.
 - 2. God tests our faith to satisfy Himself—proving that we have genuine faith—1 Pet. 1:7:
 - a. It is genuine faith that satisfies God—1 Tim. 1:5; 2 Tim. 1:5.
 - b. A faith that is approved is a glory to God’s name—1 Pet. 4:11; John 12:28:
 - 1) God’s name is glorified in this world through an approved faith—1 Pet. 1:7.
 - 2) When we pass through tribulations, persecutions, obstacles, and darkness, and we still believe after these tests and still stand fast after these trials, this faith will glorify God’s name—2:12; 4:12, 16.
- E. The approval of faith comes out of the proper faith; the stress here is not on faith but on the proving of faith by trials that come through sufferings—1:7.
- F. In verse 7 Peter says that the proving of our faith is “much more precious than of gold which perishes though it is proved by fire”:
 - 1. The words *much more precious than of gold...by fire* do not modify *faith*; they modify *proving*.
 - 2. This means that the proving of our faith is much more precious than the proving of gold:
 - a. The comparison here is that between the proving of our faith and the proving of gold.
 - b. Gold is proved by the purifying fire; in like manner, our faith is proved by trial.
- G. It is the trying, the proving, of faith, not the faith itself, that may be found unto praise—vv. 7-8:
 - 1. This is like the school’s examination of the student’s studying: what is found to be approved is the examination, not the student’s studying itself.
 - 2. If the proving of our faith is positive, the proving will result in praise, glory, and honor at the revelation of Jesus Christ—vv. 7-8:
 - a. The Lord is with us today (Matt. 28:20) but in a hidden, veiled way.
 - b. His coming back will be His revelation, when He will be seen openly by all—Rev. 1:7.
 - c. At that time not only He but also the proving of our faith will be revealed.

III. The proving of our faith being found unto praise, glory, and honor results in receiving the end of our faith—the salvation of our souls—1 Pet. 1:9:

- A. The salvation in verse 5 is full salvation, ultimate salvation, the salvation of the Triune God; it refers specifically to the salvation of our souls from the dispensational punishment of the Lord’s governmental dealing at His coming back.
- B. This is the salvation—the salvation of our souls—which is ready to be revealed to us at the last time, the grace to be brought to us at the revelation of Jesus Christ in glory; the salvation of our souls is the end of our faith—vv. 9, 13; Matt. 16:27.
- C. Our soul will be saved from sufferings into the full enjoyment of the Lord at His revelation, His coming back—25:31:
 - 1. For this salvation we must deny our soul, our soulish life, with all its pleasures in this age so that we may gain it in the enjoyment of the Lord in the coming age—10:37-39; 16:24-27; Luke 17:30-33; John 12:25:

- a. To lose the soul-life means to lose the enjoyment of the soul, and to save the soul-life means to preserve the soul in its enjoyment—Matt. 16:25.
 - b. We will either lose our soul-life today and gain it in the coming age, or save our soul-life today and lose it in the coming age.
 - c. If we would enter into the Lord's joy in the coming age, we need to pay the price in this age by losing our soul-life—25:21, 23.
2. At the Lord's revelation, through His judgment seat, some believers will enter into the joy of the Lord, and some will suffer in weeping and gnashing of teeth—vv. 21, 23; 24:45-46; 25:30; 24:51.
3. To enter into the Lord's joy is the salvation of our souls—Heb. 10:39:
- a. The saving, or gaining, of our soul depends on how we deal with our soul in following the Lord after we are saved and regenerated.
 - b. If we lose our soul now for the Lord's sake, we will save it, and it will be saved, or gained, at the Lord's coming back—Luke 9:24; 1 Pet. 1:9.
 - c. The gaining of the soul will be the reward of the kingdom to the overcoming followers of the Lord—Heb. 10:35; Matt. 16:22-28.
- D. The power of God is able to guard us unto this salvation so that we may obtain it; the power of God is the cause of our being guarded, and faith is the means through which the power of God becomes effective in guarding us—1 Pet. 1:5.
- E. We should eagerly expect this marvelous, full, and ultimate salvation and prepare ourselves for its splendid revelation—Rom. 8:19, 23.

GOD'S ECONOMY IN FAITH

Message Five

Walking in the Steps of That Faith of Our Father Abraham

Scripture Reading: Acts 7:2; Heb. 11:8-10;
Gen. 12:1-3, 7-8; 13:3-4, 18; 14:1-24; Gal. 3:6-7, 14, 16, 29

- I. Christ as the Triune God-man (Col. 2:9) is the seed (descendant, or son) of Abraham (Gen. 12:7; Matt. 1:1; Gal. 3:16); because the believers are in Christ (2 Cor. 5:17) and Christ is in them (Col. 1:27), they are one with Christ and are of Christ as a part of Christ (Eph. 5:30); thus, we who have believed into Christ are also Abraham's seed (Gal. 3:7, 29):**
- A. In resurrection Christ, as the last Adam in the flesh, became (was transfigured—pneumatized—into) the life-giving Spirit, the Spirit of life, to dispense Himself into us (1 Cor. 15:45b; Rom. 8:2) for the building up of the church as the Body of Christ.
 - B. The resurrected Christ as the life-giving Spirit is the transfigured seed (descendant, or son) of Abraham dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham—Gal. 3:6-7, 14, 16, 29:
 - 1. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).
 - 2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; our blessing today is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment.
 - 3. In the gospel we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive, life-giving Spirit dwelling in us in a most subjective way for our enjoyment; oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion!
 - C. As believers in Christ, we are the corporate seed of Abraham, repeating the history of Abraham; as the sons of Abraham, the corporate seed of Abraham, we must “walk in the steps of that faith of our father Abraham”—Rom. 4:12:
 - 1. Abraham became the father of faith (v. 16; Gal. 3:7-9, 29); he also is “the father of us all” (Rom. 4:16):
 - a. Genesis tells us that Abraham had two kinds of descendants, who are likened to the dust of the earth (13:16) and the stars of the heavens (15:5); his earthly, physical descendants are as the dust of the earth, and we, the New Testament believers in Christ as his heavenly, spiritual descendants, are as the stars of the heavens (22:17-18).
 - b. As the father of all those called by God, Abraham was the first of a new race chosen by God; we were born into the fallen Adamic race, but we have been reborn into the called-out Abrahamic race; whoever is of faith,

as Abraham was, is a member of this new race and a son of Abraham—Rom. 4:16; Gal. 3:7.

2. Abraham's living by faith is presently being repeated among us; the Christian life and the church life today are the harvest of the life and history of Abraham—Heb. 11:8-19.

II. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the God of glory appearing to him and to the transfusing and infusing of God's element into his being—Acts 7:2; cf. John 14:21; Mark 11:22:

- A. Faith is our reaction to God, produced by His transfusion, infusion, and saturation—Rev. 5:6; 2 Cor. 2:10; Heb. 12:2; Gal. 2:20; cf. Mark 11:22.
- B. We may have the concept that Abraham was a giant in faith, but if we consider Abraham's history, we will realize that the only giant of faith is God Himself; Abraham's faith did not come from his natural ability; by God's appearing to Abraham, he was transfused with God as his believing element to be his faith, which was his appreciation of God as a reaction to God's attraction.
- C. Through His repeated appearances to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion with a spiritual infiltration of God's essence into his being—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.
- D. The Lord Jesus appeared to Abraham as the great I Am, the God of glory, to transfuse Himself into Abraham—John 8:56-58; Exo. 3:14-15; Acts 7:2.
- E. We need to come again and again to the Lord and beseech Him: "Appear to me again and again, and speak to me again and again"; we need to have a continuous seeing, an eternal seeing, of what the goal of God is—John 14:21; Acts 26:16; 2 Tim. 4:8.
- F. God's appearing to us and His transfusing Himself into us issue in our living by faith for His perfect will to build up the church as the Body of Christ, consummating in the New Jerusalem—Gen. 12:7-8; 13:3-4, 18; Rom. 1:17; 4:16-17; Heb. 12:1-2a; Matt. 16:18; Rom. 12:1-2; Rev. 21:2.
- G. "By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going" (Heb. 11:8); this afforded Abraham constant opportunity to exercise his faith to trust in God for His instant leading, taking God's presence as the map for his traveling (Exo. 33:14-16).

III. If we would walk in the steps of Abraham's faith, we must be those who live the life of the altar and the tent—Gen. 12:7-8; 13:3-4, 18:

- A. God's appearing and transfusing issue in our consecration, causing us to build an altar, live in a tent, and live totally for God; when we meet God Himself, we have the power to deny ourselves; the denying of the self ceases to be optional when we have met God; no man can see God and live—Exo. 33:20; Job 42:5; Matt. 5:8; 1 John 3:2-3.
- B. An altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Gen. 8:20-21a; Exo. 29:18-22.

- C. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on the earth, sojourning by faith, as in a foreign land—Heb. 11:9-10:
 - 1. The tent is the issue of the altar; the altar and the tent are interrelated and cannot be separated; all the things we possess must pass through the altar; they are given back to us by the Lord to meet our need in the world.
 - 2. We may use the things that we possess, but they must not govern us; we can have them and let them go; they can be given, and they can be taken away—this is the principle of the tent life.
 - 3. Erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country; our real country is a better country, a heavenly one, the heavenly New Jerusalem—vv. 13-16, 10; 12:22; Rev. 21:2.
 - 4. Abraham's tent was a miniature of the New Jerusalem; the Bible ends with a tent; the New Jerusalem is the ultimate tent, the ultimate tabernacle, in the universe—vv. 2-3.
 - 5. As we are living in the tent of the church life as the reality of the Tent of Meeting, we are waiting for its ultimate consummation—the ultimate Tent of Meeting, the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:9-10; Rev. 21:2-3.
- D. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—Gen. 12:9-10; 13:3-4; Rom. 10:12-13; 12:1-2:
 - 1. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.
 - 2. At Hebron God was revealed to Abraham as the God with His human friendship so that He might gain Abraham to be His intercessor for the rescue of His backslidden believer, for the bringing forth of Christ, and for the destruction of the works of the devil in His chosen people—James 2:23; 2 Chron. 20:7; Isa. 41:8; Gen. 18; 1 John 5:16a; Gal. 4:19; 1 John 3:8.

IV. To live by faith, as Abraham did, is to cooperate with Christ in His heavenly ministry, not only by living a life of the altar and the tent but also by fighting for the brother—Gen. 12:7-8; 14:1-24; Rom. 4:12:

- A. Lot made the mistake of separating himself from Abraham and moving his tent as far as Sodom (Gen. 13:5-12); “now the men of Sodom were very wicked and sinful toward Jehovah” (v. 13).
- B. To leave Abraham was to leave God's goal and God's protection (Phil. 3:17; 1 Cor. 4:16-17; Heb. 13:7); we need to join ourselves to and follow the proper persons in God's economy so that we may be kept in the line of life and the flow of the Lord's move (1 Cor. 15:33; Prov. 13:20; 2 Tim. 1:15-18; 2:22).
- C. Because the land around Sodom was rich, Lot journeyed toward Sodom; eventually, he moved into the city, lived there, and settled there; under God's sovereignty Sodom was conquered, and Lot was taken captive—Gen. 14:12; cf. Jer. 2:13.
- D. Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity; as far as Abraham was concerned, it was a shame for him to see that his brother had been captured—1 John 5:16a; Prov. 10:12; James 5:19-20.

- E. When Abraham received the information about Lot's capture, he made a strong decision to fight for Lot, and he prayed, lifting up his hand to Jehovah, God the Most High, Possessor of heaven and earth—Gen. 14:14, 22; 1 Tim. 2:8.
- F. Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies due to the fact that behind the scene, Melchizedek (meaning “king of righteousness”), king of Salem (meaning “peace”), was interceding for Lot, Abraham, and Abraham's fighting—Gen. 14:18-20; Heb. 7:1-4, 25-26; 4:14-16; Rom. 8:26-29, 34.
- G. Melchizedek is a type of Christ as the kingly High Priest in His heavenly ministry, who is continually interceding for us and for those under our care to save us to the uttermost—Heb. 5:6, 10; 7:1-3, 25.
- H. The apostolic ministry in cooperation with Christ's heavenly ministry fights for the brother by interceding for the saints according to God and His economy and by ministering the processed God into the saints for their overcoming supply and enjoyment—v. 25; 8:2; Luke 22:31-32; John 21:15-17; Acts 6:4; Rev. 1:12-13; cf. Exo. 28:9-12, 15-21, 29-30:
 1. We must be those who shepherd others according to God (1 Pet. 5:1-2), that is, according to what God is in His attributes, such as love, light, holiness, and righteousness.
 2. The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils; whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership.
 3. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do; the Lord Jesus said that He came as a Physician, not for the healthy ones but for the sick ones—Matt. 9:12; John 8:7-11; Matt. 27:38; Luke 23:42-43; 15:1; Matt. 9:10; 19:13-15.
 4. We must follow the footsteps of the processed Triune God in seeking and gaining the fallen people—Luke 15:2-10, 17-18, 20.
 5. When we visit people, we must have the Lord's presence, and His presence is the charming factor; if we are crucified persons in resurrection, the Triune God's presence goes with us wherever we go, and people will be attracted to the Lord.
 6. To shepherd people, we must cherish them, which is to make them happy and to make them feel pleasant and comfortable; we must have a pleasant countenance when we contact people, not a cheerless countenance—Psa. 42:5, 11.
 7. In shepherding people, we must also feed them with the all-inclusive Christ in His full ministry of three stages—incarnation, inclusion, and intensification; in order to nourish people with Christ, we first have to seek Christ, gain Christ, enjoy Christ, and participate in Christ—John 1:14; 1 Cor. 15:45b; Rev. 4:5; 5:6; Phil. 3:8-14.
 8. For eternity the Lamb who is in the midst of the throne will shepherd us and guide us to springs of waters of life; when we are one with Him as the great Shepherd of the sheep to shepherd others, we are doing the work of eternity—Rev. 7:17.

602

1
O how glorious! O how holy!
God is the eternal life!
Full, unlimited, and pow'rful,
Pure, and merciful, and bright!
In this life are all His riches,
All His nature, love and light.

2
O how loving! O how gracious!
God Himself is life to man!
He in man hath made a spirit
That He might fulfill His plan.
Tis His heart's delight and longing
E'er to be received by man.

3
O what love and grace unbounded!
God as life to man doth flow!
He no more is hid in secret
But Himself to man doth show,
First in flesh and then as Spirit
That His life all men may know.

4
How approachable! How near us!
God in Christ our life to be!
Christ is God in flesh incarnate,
Manifest for man to see.
Died and risen, now He enters
Into man, his life to be.

5
O what wonder! As the Spirit
God as life to man is shown!
'Tis His other transformation,
He as Spirit thus is known;
Men convicting and inspiring,
He within them makes His home.

6
O how glorious! O how precious!
Thus the triune God to know!
First the Father in the Son came,
Now the Son as Spirit flows.
When in man the Spirit enters
God as life He doth bestow.

7
How mysterious, yet how real!
God Himself now flows in me!
In my heart, with me in oneness,
He has come my life to be.
Hallelujah! Hallelujah!
I will praise unceasingly

1206

1
There's a race for us to run—Hallelujah,
And a way for us the race to win.
To all those who have begun—Hallelujah,
God has spoken, "Look away to Him!"

Look away! O look away!
Look to Jesus now today!
Look away from everything unto Jesus,
Look away from everything to Him!

2
Look away from all around—Hallelujah,
Look away from all the strife and din;
Look away where peace is found—
Hallelujah,
Look away from everything to Him.

3
Look away from fickle soul—Hallelujah,
Look away from failing self within;
Look away toward the goal—Hallelujah,
Look away from everything to Him.

4
Look away from all the past—Hallelujah,
Look away from both the good and sin;
To the living One hold fast—Hallelujah,
Look away from everything to Him.

5
Look away into His face—Hallelujah,
He who'll finish what He did begin.
O what grace to run the race—
Hallelujah—
We obtain by looking off to Him.

1170

1
The Lord is my Shepherd forever,
He maketh me down to lie,
He leads me beside the still waters
O how He does satisfy!

Surely goodness and mercy shall follow
me
All the days, all the days of my life;
Surely goodness and mercy shall follow
me
All the days, all the days of my life.
And I shall dwell in the house of the Lord
forever,
And I shall feast at the table spread for
me;
Surely goodness and mercy shall follow
me
All the days, all the days of my life.

2
My Shepherd Himself is my pasture,
My Shepherd, the waters of rest;
I eat of His riches in spirit,
I drink, and O how I am blest!

3
My Shepherd my soul is restoring,
My will, and emotion, and mind;
And though through the valley I'm
walking,
O what a Companion I find!

4
A table prepared by my Shepherd
I feast on and Satan destroy;
My head is anointed with oil,
My cup runneth over with joy!

5
And now in His house I am dwelling
Enjoying the goodness of God;
My pleasure is far beyond telling,
My pleasure is Jesus my Lord!

569

1
Simply trusting every day;
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Chorus:
Trusting as the moments fly,
Trusting as the days go by,
Trusting Him, whate'er befall,
Trusting Jesus, that is all.

2
Brightly doth His Spirit shine
Into this poor heart of mine;
While He leads I cannot fall,
Trusting Jesus, that is all.

3
Singing if my way be clear,
Praying if the path be drear;
If in danger, for Him call,
Trusting Jesus, that is all.

4
Trusting Him while life shall last,
Trusting Him till earth is past,
Till His gracious advent call,
Trusting Jesus, that is all.

886

1
 A mighty Fortress is our God,
 A Bulwark never failing;
 Our Helper He amid the flood
 Of mortal ills prevailing:
 For still our ancient foe
 Doth seek to work us woe;
 His craft and power are great,
 And, armed with cruel hate,
 On earth is not his equal.

2
 Did we in our own strength confide,
 Our striving would be losing;
 Were not the right Man on our side,
 The Man of God's own choosing:
 Dost ask who that may be?
 Christ Jesus, it is He;
 Lord Sabaoth His Name,
 From age to age the same,
 And He must win the battle.

3
 And though this world, with devils filled,
 Should threaten to undo us,
 We will not fear, for God hath willed
 His truth to triumph through us:
 The Prince of Darkness grim,
 We tremble not for him;
 His rage we can endure,
 For lo! his doom is sure,
 One little word shall fell him.

4
 That word above all earthly powers,
 No thanks to them, abideth;
 The Spirit and the gifts are ours
 Through Him who with us sideth:
 Let goods and kindred go,
 This mortal life also;
 The body they may kill:
 God's truth abideth still,
 His Kingdom is forever.

473

1
 No mortal tongue can e'er describe
 The freedom of the soul,
 When passed beyond all earthly bribe
 To God's complete control.
 All things are his, yes, life, and death,
 Things present or to come;
 In Christ he draws in peace each breath,
 In Christ he finds his home.

2
 When such as we the King can choose,
 To share with Him His throne,
 'Tis passing strange that we refuse
 To be our Lord's alone.
 O never speak of sacrifice!
 A privilege untold
 Is to be His at any price,
 In Calv'ry's hosts enrolled.

3
 Arise! the holy bargain strike—
 The fragment for the whole—
 All men and all events alike
 Must serve the ransomed soul.
 All things are yours when you are His,
 And He and you are one;
 A boundless life in Him there is,
 And kingdom yet to come.

132

1
Lo! in heaven Jesus sitting,
Christ the Lord is there enthroned;
As the man by God exalted,
With God's glory He is crowned.

2
He hath put on human nature,
Died according to God's plan,
Resurrected with a body,
And ascended as a man.

3
God in Him on earth was humbled,
God with man was domiciled;
Man in Him in heav'n exalted,
Man with God is reconciled.

4
He as God with man is mingled,
God in man is testified;
He as man with God is blended,
Man in God is glorified.

5
From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.

6
With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

7
Lo! a man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

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.

Chorus:
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.

203

1
In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.

2
By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3
Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim

4
We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

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!

1352

1

Abide in Christ—this highest blessing gain;
Each day sweet fellowship with Him maintain.
Abiding, He and we are joined as one;
In constant fellowship, all barriers gone.

2

Abide in Him, anointing then will flow;
In fellowship, the Spirit's lead we'll know.
Obeying, we His riches apprehend;
Led by the Spirit, we will be His friend.

3

Abide in Him, the light of grace will shine;
In fellowship, all shadows will decline.
Obey the light, His life in us will grow;
From darkness freed, our heart will comfort know.

4

Abiding, we are strengthened with each breath;
In fellowship, His life will swallow death.
Abiding, all our sighing turns to song;
In fellowship, our heart is gladdened, strong.

5

Abiding, this will Satan's strength disarm;
In fellowship, the world will lose its charm.
Abiding, we sin's power need not fear;
In fellowship, the self will disappear.

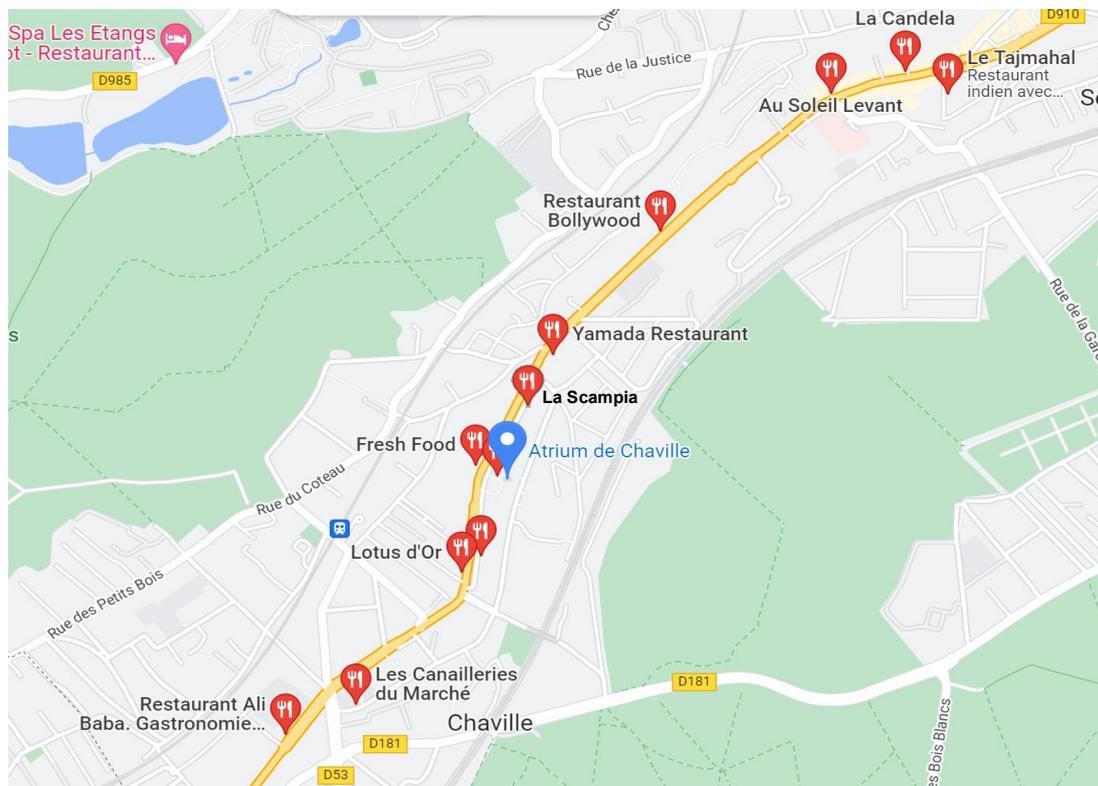
6

Abiding, thus conformed to Him we'll be;
In fellowship, His life fills constantly.
Abiding, we experience His power;
In fellowship, His riches, hour by hour.

7

Abiding, Lord, for Thee my spirit yearns;
In fellowship, Thy Spirit in me burns,
That all my being may be lost in Thee
And with Thee mingled through eternity.

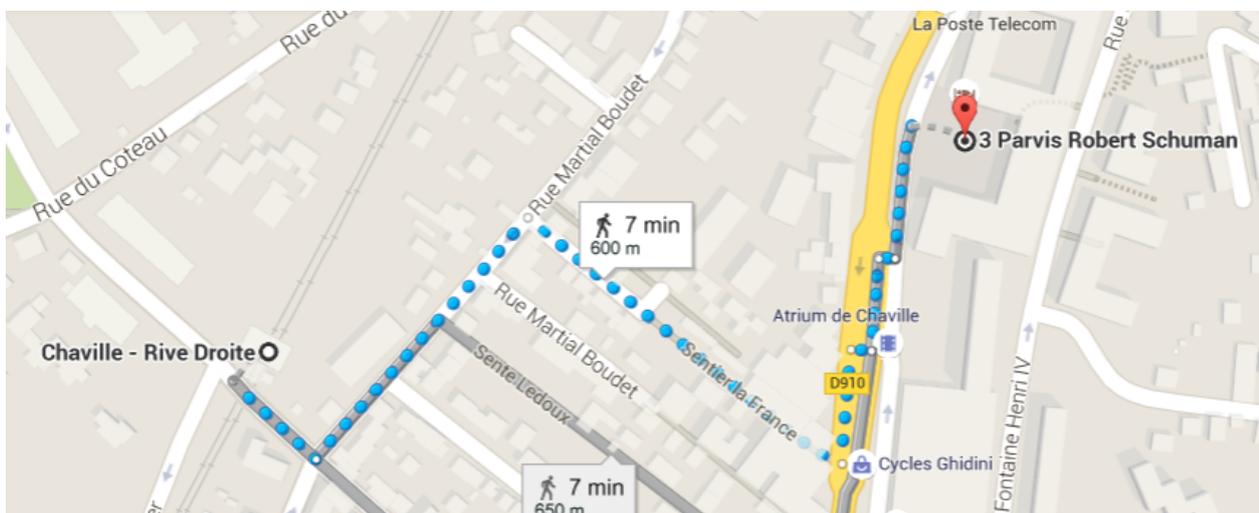
Restaurants Near Atrium de Chaville



1. **Fresh Food** (200m)
Fast Food
902 Av. Roger Salengro, 92370 Chaville
2. **La Scampia** (250m)
Italian cuisine
667 Av. Roger Salengro, 92370 Chaville
3. **Lotus d'Or** (270m)
Chinese cuisine
1144 Av. Roger Salengro, 92370 Chaville
4. **Yamada Restaurant** (350m)
Asian cuisine
585 Av. Roger Salengro, 92370 Chaville
5. **Les Canailleries du Marché** (700m)
French cuisine
15 Place du Marché, 92370 Chaville
6. **Restaurant Bollywood** (750m)
Indian cuisine
204 Av. Roger Salengro, 92370 Chaville
7. **Restaurant Ali Baba** (850m)
Moroccan cuisine
1712 Av. Roger Salengro, 92370 Chaville
8. **Au Soleil Levant** (1.2km)
Chinese cuisine
168 Grande Rue, 92310 Sèvres
9. **La Candela** (1.4km)
Italian cuisine
152 Grande Rue, 92310 Sèvres
10. **Le Tajmahal** (1.7km)
Indian cuisine
3 Rue de la Garenne, 92310 Sèvres

L'ATRIUM Address : 3 Parvis Robert Schuman, 92370 Chaville, France

1. By train: take **Transilien L** from Paris St Lazare in the direction of Versailles Rive-Droite and descend at Chaville-Rive Droite then walk 15 minutes to **Atrium** (please check the map below).
2. By metro and bus: take **Metro 9** in the direction of Pont de Sèvres, descend at Pont de Sèvres then take **Bus 171** and descend at the stop Atrium



Plan d'accès



- **Métro** : Ligne 9 (arrêt «Pont de Sèvres»)
- **Tram Val de Seine** (T2) (arrêt «Musée de Sèvres») puis en bus du Pont de Sèvres ou de Versailles : prendre le 171 (arrêt «Mairie de Sèvres» pour le Sel) (arrêt «Atrium» pour l'Atrium)
- **Train** : De Paris-Montparnasse ou Versailles RG : (arrêt «Sèvres RG» pour le Sel) (arrêt «Chaville RG» pour l'Atrium)
De Paris-Saint Lazare ou de Versailles RD : (arrêt «Sèvres - Ville d'Avray» pour le Sel) (arrêt «Chaville RD» pour l'Atrium)



- **En voiture** : D910 (ancienne N10)
- **Se garer** À l'Atrium : Parking payant
Au Sel : Parking du Théâtre (Conditions préférentielles, se renseigner à l'accueil du Sel ☎ 01 41 14 32 32)

