

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

French-speaking Conference
Paris, France
21-23 April 2023

© 2023 Living Stream Ministry

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, or information storage and retrieval systems—without written permission from the publisher.

Schedule

Friday, April 21

19:30 - 21:15 Message 1

Saturday, April 22

10:00 - 12:00 Message 2

12:00 - 14:00 Lunch

14:30 - 16:15 Message 3

16:15 - 16:40 Break

16:45 - 18:30 Message 4

Lord's day, April 23

10:00 - 12:30 Lord's table and Message 5

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message One

**Being Brought Back to Christ Himself
for the Genuine Church Life**

Scripture Reading: Eph. 3:8, 14-18; Phil. 3:3-16; Col. 1:15-18; 3:10-11

I. We, believers in Christ and children of God, need to be freed from all distractions and brought back to Christ Himself—Eph. 3:8, 14-18; Col. 3:10-11:

- A. God wants Christ to be the center of all things and to have the first place in all things—Christ being all and in all—1:15-18.
- B. Christ is wonderful; He is the wonder of the entire universe, and every item of what Christ is, is wonderful—Isa. 9:6; Judg. 13:18; Eph. 3:8.
- C. God's will, which is His eternal purpose and desire in the universe, is that Christ be everything to us and be wrought into us as our life and everything—v. 17a.
- D. Paul wrote his Epistles because he was clear that many good things, such as doctrines, ethics, morality, teachings, and culture, are distractions from Christ—Phil. 3:4-8:
 - 1. The apostle Paul shows us that these things are not Christ Himself, and he indicates that if they distract us from Christ, they are versus Christ—1 Cor. 7:35.
 - 2. When we turn away from all distractions and turn to Christ, we will be brought back to Christ Himself so that we may know Christ, experience Christ, enjoy Christ, express Christ, and be constituted with Christ—Gal. 2:20; 4:19; Phil. 3:9-10.
- E. In Philippians 3:3-16 Christ is presented as the goal of the believers' pursuit:
 - 1. On account of the excellency of the knowledge of Christ, Paul counted all things to be loss—v. 8a.
 - 2. Paul suffered the loss of all things and counted them as refuse in order to gain Christ—vv. 7, 8b.
 - 3. Paul's earnest desire was to be found in Christ—v. 9.
 - 4. The necessary condition of being found in Christ is not having our own righteousness but the righteousness of God through faith in Christ—v. 9.
 - 5. Paul aspired to know Christ, the power of His resurrection, and the fellowship of His sufferings—v. 10.
 - 6. In Philippians 3:10 Paul speaks of being conformed to Christ's death; this indicates that Paul desired to take Christ's death as the mold of his life.
 - 7. Paul experienced Christ as the drink offering and became a drink offering that was poured out upon the sacrifice and service of the saints' faith—2:17; 2 Tim. 4:6.
- F. We need to see a heavenly vision of God's intention to make Christ everything to us:
 - 1. If we receive new mercy and grace from the Lord, we will be able to drop all the good things—even the best things—and stretch forward to lay hold of Christ Himself—Phil. 3:7-8, 13.
 - 2. We need to pray that Christ will be everything to us in our daily life—Col. 3:17:
 - a. As we are doing various things, we should apply Christ in what we are doing.
 - b. Every day we need to pray for new experiences of Christ—the One who dwells in us to be our life and everything; this is our great need today—Eph. 3:17a.

II. The issue of our being brought back to Christ Himself is the genuine church life— 1 Cor. 1:2; 12:27; Rom. 16:1, 4-5, 16, 20:

- A. The genuine church life is Christ realized, experienced, and expressed by all the saints in a corporate way—Eph. 3:16-21:
 - 1. God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ—vv. 9-11, 21.
 - 2. The church life is nothing other than the all-inclusive Christ with His unsearchable riches experienced and enjoyed by us and expressed through us—vv. 8, 21.
 - 3. If we would have such a church life, we need to be constituted with Christ until all that we are and have is simply Christ Himself, who is all and in all; this is the essence and the substance of the church life—Col. 1:12; 2:9-10, 16-17; 3:4, 10-11; 4:15-16.
- B. The genuine church life is the life of Christ, Christ Himself—3:4; John 11:25:
 - 1. The genuine church life is not a matter of teaching or doctrine; rather, it is a life in which Christ Himself is realized, experienced, enjoyed, expressed, and exhibited by us—Phil. 3:10.
 - 2. The genuine church life can be realized only by the experience of Christ in our daily life—Rom. 8:9-11, 17.
- C. The way to realize the genuine church life is to experience Christ as everything to us—Col. 1:27; 2:17; 3:1, 4, 10-11, 15-17:
 - 1. The genuine church life comes from the genuine inner enjoyment of Christ—Eph. 3:17a.
 - 2. The development of Christ into our inward being issues in the genuine church life—4:13, 15-16.
 - 3. In order to have a church life to express Christ according to God's eternal purpose, our soul must be subdued and saturated with Christ as the Spirit—1 Thes. 5:23; Eph. 3:17a; Gal. 4:19; 1 Cor. 15:45b; 2 Cor. 3:17.
- D. The genuine church life requires us to take up our cross and follow Him—Matt. 10:38:
 - 1. We, His believers, were crucified with Christ, and now we must bear the cross—Gal. 2:20; Matt. 16:24.
 - 2. The self must be crossed out so that Christ can come to be the reality of the church life—vv. 23-24; Rom. 6:5.
 - 3. There is no other way to realize the genuine church life but to deny our natural life and the soul-life and follow the Lord in our spirit—Matt. 16:24-27.
- E. The genuine church life is through the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:12, 16; 2:21-22:
 - 1. The entire New Testament is filled with the revelation of the indwelling Christ—Rom. 5:10, 17; Gal 1:15-16; 2:20; 4:19; 1 Cor. 1:2, 9, 24, 30; Phil. 1:20b-21a; Col. 1:27.
 - 2. In Ephesians 3:16-21 Paul prayed that we would be strengthened with power into the inner man with the result that Christ could make His home in our hearts and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—vv. 16-17a.
 - 3. When Christ is able to make His home in our hearts, occupying all the inward parts of our being, we will be able to have the genuine church life—2:21-22; 4:12, 16.
- F. In order for us to have the genuine church life, we need to experience and enjoy the riches of Christ—3:8:
 - 1. The genuine church life is not an organization; it is in our spirit, which is nourished with the riches of Christ until we are filled unto all the fullness of God—v. 8.

2. The genuine church life is a corporate life of seeking believers who are filled with the riches of Christ unto all the fullness of God, that is, unto the expression of the Triune God—v. 19.
 3. It is through the inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ and have the genuine church life for the building up of the Body of Christ—vv. 17-18; 2:21-22; 4:16.
 4. If we all experience and enjoy the riches of Christ, the genuine church life as the fullness, the expression, of Christ will be produced spontaneously—3:8, 17a; 2:22.
- G. All the saints need to experience something of Christ in their daily life and come together with the Christ whom they have experienced to exhibit this Christ, to share Him with one another, and to enjoy Him with God the Father for His pleasure; this is the genuine church life—1 Cor. 14:26; Heb. 10:25.

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message Two

**Taking Christ as Our Person
for the Church as the One New Man**

Scripture Reading: Gal. 2:20; 4:19; Eph. 3:17a; 4:24; Col. 3:4, 10-11

I. We need to take Christ as our person; this is the highest and richest experience of Christ—Gal. 2:20; Eph. 3:17a:

- A. God's intention in His economy is to work Himself into us not only as our life but also as our person—Gal. 4:19.
- B. The Gospel of John reveals that in His human living, the Lord Jesus took the Father as His person and lived by the Father as His person—5:19, 30; 14:10; 6:57:
 - 1. Although the Lord as the Son of God was almighty, He declared that He could do nothing from Himself, because instead of living by Himself, He lived by the Father as His person—5:19, 30.
 - 2. Just as the Lord lived because of the Father by taking the Father as His person, so also we should live because of the Lord by taking Him as our person—6:57.
- C. Our regenerated spirit is the inner man with the indwelling Christ as its person—3:6; Eph. 3:17a:
 - 1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person—v. 17a.
 - 2. In our inner man we have Christ not only as our life but also as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
 - 3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.
 - 4. We should live in our spirit as the inner man by taking Christ as our person—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.
- D. We need to deny our former person, our soul, and take Christ in our spirit as our new person—Gal. 2:20:
 - 1. According to Galatians 2:20, as regenerated believers we have both the "I," our former person who has been crucified, and Christ Himself, our new person.
 - 2. Our former person has been crucified with Christ, and Christ is living in us as our new person; consequently, it will be no longer we who live but Christ who lives in us—Rom. 6:6; Gal. 2:20.
 - 3. To take Christ as our person is not to force ourselves to submit to Him but to live according to His preferences because of our love for Him—1 John 4:19.
- E. What is first is not taking Christ as our life but taking Christ as our person:
 - 1. If we take Christ as our person, we will surely take Him as our life—5:11-12; Col. 3:4.
 - 2. If we take Christ as our person, we will be able to grow and mature—2:19; Eph. 3:17a; 4:13, 15.
- F. Christ desires to make His home in our hearts—3:17a:

1. We take Christ as our person by allowing Him to make His home in our heart—v. 17a.
 2. When Christ makes His home in our heart, we will take Him as our person in an adequate way; His mind will become our mind, His emotion will become our emotion, and His will will become our will—1 Cor. 2:16; Phil. 2:5.
- G. The apostle Paul is a pattern to us of taking Christ as our person—1 Tim. 1:16; Gal. 1:16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:8; 2:5; 2 Cor. 2:10.

II. We need to take Christ as our person for the church as the one new man—Eph. 3:17a; 4:24; Col. 3:4, 10-11:

- A. The church, the Body of Christ, is the one new man to accomplish God’s eternal purpose—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24.
- B. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.
- C. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:
1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man—Eph. 4:24.
 2. The one new man is a corporate God-man, the aggregate of all the God-men; when we put all the God-men together, we have the one new man—Col. 3:10-11.
- D. Christ is both the life of the Body and the person of the new man—v. 4; Eph. 3:17a:
1. In the one new man the natural man has no place; we all have no place in the new man, for here Christ is all and in all—Col. 3:10-11.
 2. Christ is in all of us, so we all have only one person—1:27; Eph. 3:17a.
 3. What God cares for is whether or not we take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a.
- E. For the new man we all need to take Christ as our person—2:15; 3:17a:
1. In the one new man, there is only one person—Christ—v. 17a; 4:24.
 2. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, “Who is my person—is it I or the Lord Jesus?”
- F. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person, Christ—Rom. 6:6; Gal. 2:20; Eph. 4:22, 24; 3:17a:
1. Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.
 2. Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not *what* we are doing but *who* is doing it.
- G. When we live our daily life by taking Christ as our person, especially in making decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:
1. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
 2. If we take Christ as our person, we will not decide anything in our life by ourselves, for we all are a part of the one new man—Philem. 14.
- H. If we are unveiled and enlightened, we will see that today in the Lord’s recovery we need to rise up together to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:

1. The saints in every locality need to be perfected so that they may enter into a situation where they take Christ as their person for the one new man—vv. 11-13.
2. If all the saints in the Lord's recovery take Christ as their person, then spontaneously, we all will be the one new man—3:17a; 4:24.
3. When the one new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message Three

**Taking Christ as Our Living for His Magnification
and Dealing with the Self for Our Oneness in the Divine Glory
in the Genuine Church Life**

Scripture Reading: Phil. 1:19-26; 4:22; Isa. 43:7; 1 Cor. 10:31; Rom. 11:36; John 17:22

I. “I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ”—Phil. 1:19-21a:

- A. To live Christ for His magnification is to participate in Christ’s salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.
- B. Salvation in Philippians 1:19 means to be sustained and strengthened to live and magnify Christ; this requires the bountiful supply of the Spirit of Jesus Christ.
- C. Paul said that his salvation was “through your petition”; this is the supply of the Body of Christ, the church; imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body.
- D. The key to Paul’s experience of salvation was the bountiful supply of the Spirit of Jesus Christ; when we enjoy the all-inclusive and bountifully supplying Spirit of Jesus Christ and are filled with Him, Christ is magnified and becomes our expression—Heb. 1:9b; 3:14a; 6:4b; 1 Cor. 12:3b.
- E. We need to be in the Body life and remain in the priestly service that builds up the Body so that we can maintain our enjoyment of the bountiful supply of the Spirit, the supply of the Body, in order to live Christ for magnifying Christ—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

II. In the apostle’s suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:

- A. The apostle’s sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.
- B. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.
- C. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors:
 - 1. Regardless of the circumstances, Paul was full of joy and rejoicing in the Lord—cf. Acts 16:23-26.
 - 2. Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.
 - 3. Paul’s shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible—Eph. 3:8; cf. Isa. 9:6.

- D. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—Phil. 1:20; 3:3-10; 4:22; 2 Cor. 4:5:
1. To “put on the Lord Jesus Christ” is to live by Christ and live out Christ, thus magnifying Christ for His corporate expression in the genuine church life—Rom. 13:14.
 2. The expression of Christ, signified by the priestly garments, qualifies us to serve as priests and sanctifies us unto God for His unique purpose; the expression of Christ as our “holy garments” is for glory and beauty—Exo. 28:2-4; 1 Pet. 2:5:
 - a. *For glory* means to express Christ's divinity with the divine attributes—John 1:14; Heb. 1:3; John 17:22; 2 Cor. 3:18.
 - b. *For beauty* means to express Christ's humanity with the human virtues—Luke 24:19; Acts 16:7; Psa. 27:4.
 - c. Whenever we express the divine glory blended with the beauty of human virtues, we are built up together as the priesthood—1 Pet. 2:5.
 3. We should be those who “do all to the glory of God” (1 Cor. 10:31) so that we can “glorify God in [our] body” (6:20); to glorify God in our body is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body.

III. If we magnify Christ in our body for His expression by living Him, we will become strong factors, channels of supply, to enable the saints to grow in life and enjoy the Lord—Phil. 1:20-26:

- A. In Paul's chained body, Christ was exalted, extolled, praised, and appreciated because Paul lived Christ—v. 21; Eph. 6:20.
- B. Christ's being magnified is so that He may be seen by others in the reality of His resurrection and ministered to others in the reality of His Spirit.
- C. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of “fruit for my work” indicates that his work was actually his living—Phil. 1:22:
 1. The fruit of this work was Christ lived out, magnified, ministered, and transfused into others.
 2. The fruit of this work was the issue, the result, of Paul's living in prison.
 3. Paul's living work was to minister Christ to others and to transfuse the Christ whom he magnified into them.
 4. Through Paul's magnification of Christ, even some in Caesar's household were saved—4:22.
- D. All of us should aspire to be strong factors, channels of supply, to the saints for their “progress” (their growth in life) and their “joy of the faith” (their enjoyment of Christ); whether or not we are such factors of the saints' growth in life and of their enjoyment of Christ depends on whether or not we magnify Christ by living Him—1:25:
 1. Because Paul lived and magnified Christ to the uttermost, he could transfuse Christ into the saints and minister Christ to all the churches.
 2. Paul's consideration to either depart and be with Christ or to remain in the flesh was not selfish but was for the saints' sake; he was absolutely occupied by the Lord and the church—vv. 23-24.
 3. It should matter to the church whether we remain or go to be with the Lord, but this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints—cf. 2:25-30.

4. In the Body life there is the urgent need of certain ones to function as channels of supply—Zech. 4:12-14.

IV. In order for the believers to enter into the oneness in the divine glory, the corporate expression of God, they must fully deal with the self—John 17:22; 2 Cor. 4:5:

- A. Leprosy signifies the serious sin that issues from within man's self, which is the enemy of the Body; leprosy results from man's rebellion and disobedience, and the cleansing of the leper is to recover the sinner from the self to the fellowship with God and with men—cf. Lev. 13:45-46.
- B. In order for a leper to be cleansed, he must “shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair” (14:9); each of the different kinds of hair signifies different aspects of the self:
 1. The hair of the head signifies man's glory in self-display; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; everyone can find an area in which to boast, to glorify himself, and to make a display before man.
 2. The beard signifies man's self-assumed honor; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a feeling that they are above others.
 3. The eyebrows signify man's natural beauty, his excellencies, merits, virtues, and strong points, issuing from his natural birth, not from the experience of God's salvation.
 4. The hair of the whole body signifies man's natural strength and ability; as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.
- C. These problems of the self must be “shaved with a razor,” which means that they must be dealt with by the cross:
 1. In order to deal with the self, we must be those who bear the cross, allowing the cross to work on us continually in order to put our self to death.
 2. We need to remain on the cross, keeping our self under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31.
 3. By exercising our spirit, we can apply the death of Christ in the compound Spirit (flowing myrrh signifies the precious death of Christ, and fragrant cinnamon signifies the sweetness and effectiveness of Christ's death) for the subjective crucifixion of our self—Exo. 30:23-25.
- D. Stanzas 5 and 6 of *Hymns*, #866 show how we are freed from the self when we exercise our spirit:
 1. “Freed within the spirit / From self-righteousness, / From self-condemnation / And self-consciousness.”
 2. “Freed within the spirit / From self-will and pride, / From self-love and glory, / All to override.”
- E. We need to follow the pattern of Paul, who said, “I die daily” (1 Cor. 15:31); as we die to ourselves daily, we do not preach ourselves for our glory, but we live to the Lord for His divine glory; furthermore, we are being transformed from glory to glory as Christ is making His home in our hearts for His glory in the genuine church life (2 Cor. 3:18; 4:5; 5:14-15; Eph. 3:16-17, 21a).
- F. The glorification of God is the purpose of our living and our service; the highest living and service that we can render to God is to “do all to the glory of God” for the corporate expression of God—1 Cor. 10:31; Isa. 43:7; John 7:18; 8:50a; 17:4; Rom. 11:36.

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message Four

**Allowing the Peace of Christ to Arbitrate in Our Hearts,
Letting the Word of Christ Dwell in Us Richly,
and Persevering in Prayer for the Genuine Church Life**

Scripture Reading: Col. 3:15-16; 4:2

I. We need to allow the peace of Christ to arbitrate in our hearts—Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

- A. The Greek term for *arbitrate* can also be rendered “umpire,” “preside,” or “be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.
- B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:
 - 1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.
 - 2. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.
- C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:
 - 1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
 - 2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
 - 3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord’s grace and with His peace, we will minister life to others.
 - 4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.

II. We need to let the word of Christ dwell in us richly—Col. 3:16:

- A. We need to allow the word of the Lord to have the first place in us and to inhabit us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being:
 - 1. The word of God enlightens us (Psa. 119:105, 130), nourishes us (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).
 - 2. The word of God strengthens us (1 John 2:14b; Prov. 4:20-22), washes us (Eph. 5:26), and builds us up (Acts 20:32).
 - 3. The word of God completes, perfects (2 Tim. 3:15-17), and sanctifies us to bring us into the oneness in the Triune God (John 17:14-21).

- B. Colossians 3:16 speaks of letting the word of Christ dwell in us richly, “teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace” in our hearts to God:
1. One way to let the word of Christ dwell in us richly is by singing it; in addition to pray-reading the Word, we need to learn to sing-read and psalm the word of God—Psa. 119:54.
 2. Psalming the word of God includes dwelling upon it, musing on it, and enjoying it, thereby giving more opportunity for the word to saturate us (v. 15); singing and psalming the word are excellent ways to exercise our spirit and to be ushered into the Spirit (1 Cor. 14:15; Psa. 47:6-7).
 3. In singing and psalming God’s word, we may use any kind of melody, even a spontaneous one of our own composition; we need to build up the habit of singing and psalming the word day by day.
 4. The more we sing and psalm the Lord’s word, the more we give opportunity to the word to dwell in us, sink into us, and permeate us with the divine element; then spontaneously, we will live Christ—cf. John 6:57, 63.
- C. Daily we need to practice coming to Christ as the living word in God’s written word so that He may speak to us personally as the applied word of the Spirit for Him to be infused into us according to the following life principles—Rev. 19:13; Matt. 4:4; John 5:39-40; 6:63; 8:31-32; 15:7; Deut. 17:18-19:
1. We must open our entire being to the Lord for the inner shining of the divine light and the supplying of the divine life; the one who experiences the greatest amount of transformation is the one who is absolutely open to the Lord—Psa. 119:105; Prov. 20:27; Psa. 139:23-24.
 2. We must seek the Lord with all our heart—119:2; Mark 12:30.
 3. We must deal with anything that separates us from the Lord—Acts 24:16; 2 Tim. 1:3a; 1 John 1:9; cf. Ezek. 1:22, 26.
 4. We must humble ourselves before the Lord, putting aside our self-confidence and self-assurance and looking to Him for His mercy and grace—Isa. 66:1-2; 1 Pet. 5:5.
 5. We must exercise our spirit to pray over and with God’s word and exercise our whole being to sing, psalm, and muse on His word—Eph. 6:17-18; Psa. 119:15-16; cf. Lev. 11:3.
- D. By allowing the word of God to inhabit us, we can become a man of God filled with the breath of God so that we can be fully equipped with God’s word as the divine antidote against the decline of the church—2 Tim. 3:14-17.

III. We need to persevere in prayer—Col. 4:2-3:

- A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—1:12; 2:6-7; 4:2:
1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way—Luke 8:13; Matt. 14:22-23; 6:6.
 2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us—Prov. 4:18; Exo. 33:11a; 34:3-4; Mark 1:35.
 3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us—Heb. 4:16; cf. Rev. 22:1.
- B. In order to fight on God’s side against Satan, we need to persevere in prayer—Dan. 6:10:

1. As those who take sides with God, we find that the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us—Matt. 26:41.
 2. To pray is to go against the current, the trend, in the fallen universe—Luke 18:1-8.
 - C. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.
 - D. We need to remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9:
 1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord—1 Thes. 5:17; Matt. 26:41; Col. 2:19.
 2. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—cf. Josh. 9:14; Phil. 4:7-8.
- IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated for us to have the genuine church life—Col. 3:15-16; 4:2; 3:10-11.**

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message Five

**Laboring on the All-inclusive Christ—
“a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ
to the Meetings of the Church
for an Exhibition of Christ and the Corporate Worship of God**

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

- I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:**
- A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:
 - 1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
 - 2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.
 - B. The life we live after entering into Christ as the good land is a life of laboring on Christ—Col. 1:12; Rom. 15:16; 1 Cor. 15:10:
 - 1. As the Lord’s people who are living in the all-inclusive Christ, we need to labor on Christ, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.
 - 2. We are in a very rich land, but if we do not labor on it, there will be no produce for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.
 - C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but Christ who produces Himself in us through our labor—Phil. 2:13; Eph. 3:17; Col. 3:15-16:
 - 1. We all need to labor on Christ and let Christ give us much produce; then we will have rich experiences of Christ—Eph. 3:8; Phil. 4:19.
 - 2. The harvest of Christ is the Christ on whom we have labored and have reaped to be our harvest—3:10.
 - D. Every morning we need to pray, asking the Lord for the day’s portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.
 - E. Throughout the day we need to maintain our fellowship with the Lord and thereby contact Him, labor on Him, apply Him, experience Him, and enjoy Him—John 15:4-5, 11; 16:22; 1 Pet. 1:8.
 - F. Exercising our spirit is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:

1. The way to labor on Christ is to exercise our spirit to contact the Spirit, the reality of the all-inclusive Christ as the good land—Gal. 3:14.
 2. Throughout the day, in every situation and in all our circumstances, we should exercise our spirit to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.
- G. We labor on Christ as the good land by exercising our heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

II. As a type of the all-inclusive Christ, the land of Canaan is “a land flowing with milk and honey”—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6:

- A. Milk and honey are produced out of the mingling of two kinds of lives—the vegetable life and the animal life:
1. In Deuteronomy 8:8 honey is put together with the plants—the wheat, the barley, the vine, the fig tree, the pomegranate, and the olive tree.
 2. In Deuteronomy 32:14 milk is put together with the animals—the cattle and the flock.
 3. For the most part honey has to do with the plant life, and the greater part of milk is related to the animal life:
 - a. When these two lives are mingled together, honey is produced by bees from the nectar of flowers.
 - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the pasture (vegetable life) by the cattle and the flock (animal life).
- B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the redeeming aspect and the generating aspect—8:8; 32:13-14:
1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ—John 12:24.
 2. The animal life signifies the redeeming life of Christ—6:54-55.
 3. The redeeming aspect of Christ’s life is for our judicial redemption, and the generating aspect of Christ’s life is for our organic salvation—1:29; 12:24; Rev. 2:7; Rom. 5:10.
 4. The symbols of the Lord’s table signify the redeeming and generating aspects of Christ’s life for God’s complete salvation—Matt. 26:26-28; 1 Cor. 10:17.
 5. Milk and honey speak forth the goodness and sweetness of the life of Christ—Eph. 5:2; Phil. 4:18:
 - a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how good, sweet, and rich the Lord is to us.
 - b. We sense the richness and the sweetness of Christ—the goodness of the milk and the sweetness of the honey.

6. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a; Eph. 4:29; Col. 4:6.

III. Daily we should labor on Christ to have a surplus, a harvest, to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:

- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord’s people—8:7-10.
- B. The life in the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us:
 1. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe—Rev. 19:7.
 2. This is a worship to God and a shame to the enemy—John 4:23-24.
- C. May we be diligent to labor on Christ, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God’s children and with God Himself—1 Cor. 14:26; John 4:23-24.
- D. Whenever we come to the Lord’s table meeting to remember the Lord and worship the Father, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-16:
 1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.
 2. We need to produce enough of Christ so that there will be a surplus to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.

1 – Eng 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.

2 – Eng 513

1 Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gift I wanted,
Now, the Giver own;
Once I sought for healing,
Now Himself alone.

All in all forever,
Only Christ I'll sing;
Everything is in Christ,
And Christ is everything.

2 Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

3 Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

4 Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the pow'r I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

5 Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

3 – Eng 1179

1 My old man has been crucified with Him,
With all its foul corruption deep within;
And buried too its nature serpentine,
Completely finished—this great fact is mine,
I hold it fast.

2 But there's a Person in my spirit now,
Born as a babe so small, so weak, so low;
Who by the Word's pure milk will grow to be
The overcoming inner man in me
To gain my heart.

3 Christ as my Person must possess my heart
And be preeminent in every part.
The former owner died but haunts it still.
O Lord, move in; my mind, emotion, will
Now welcome Thee.

4 In spirit mingled, we are one, O Lord,
The human and divine in one accord;
Yet Thou must have a proper faculty
That all Thy glorious personality
May be expressed.

5 So, Lord, I give my heart to Thee today,
That it may be Thy home in every way,
A place for Thee to come and settle down,
And all Thy grand recovery work to crown
In one new man.

4 – Eng 1180

1 My old person has been nullified;
With my Lord upon the cross he died;
Now in nothing shall he be applied;
He's dead to me.

My new Person in my spirit dwells;
Springing in me as a bubbling well;
Flowing out until each part He fills
With abundant life.

Christ, my Person, in my spirit lives;
And my heart to Him I'd daily give;
That my inner man could have a home
And a place to settle down, yes,
A place to call His own, and—
There be my complete reality,
There expressing all He is to me,
Living in my heart abundantly
As my Person real.

2 By this Person being formed in me,
I'll a member of His Body be,
No more acting individually,
But with the saints.
More and more our Person He must be;
That our natural personality
Be eliminated thoroughly
Till Christ is all.
Only Christ, our Person, must remain;
From our aims, our goals we must refrain,
Till the church be only Christ Himself
Built up as the one new man,
Thus fulfilling God's great plan of—
Mingling fully with the human race
To obtain a proper dwelling place,
'Stablishing His kingdom's rule and grace;
Over all the earth.

Not Himself just individually,
But the church together corporately,
Taking Christ as all in all, to be
The full-grown, perfect man.

5 – Eng 499

1 Oh, what a life! Oh, what a peace!
The Christ who's all within me lives.
With Him I have been crucified;
This glorious fact to me He gives.
Now it's no longer I that live,
But Christ the Lord within me lives.

2 Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.

3 Oh, what a thought! Oh, what a boast!
Christ shall in me be magnified.
In nothing shall I be ashamed,
For He in all shall be applied.
In woe or blessing, death or life,
Through me shall Christ be testified.

4 Oh, what a prize! Oh, what a gain!
Christ is the goal toward which I press.
Nothing I treasure, nor aught desire,
But Christ of all-inclusiveness.
My hope, my glory, and my crown
Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

6 – Eng 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!

7 – Eng 538

1 It is God's intent and pleasure
To have Christ revealed in me,
Nothing outward as religion,
But His Christ within to be.

It is God's intent and pleasure
That His Christ be wrought in me;
Nothing outwardly performing,
But His Christ my all to be.

2 It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practise,
But Christ working inwardly.

3 It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.

4 It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.

5 It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.

6 It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

8 – Eng 1219

1 What a wonderful change
In my living is wrought
By saying Amen to God's Word.
More of Christ into me
At each instance is brought
By saying Amen to His Word.

By saying Amen to His Word,
By saying Amen to His Word,
Thus the Lord takes my heart,
And transforms every part,
By saying Amen to His Word.

2 What I never could do
God is doing in me,
By saying Amen to His Word.
And the change is so real
All the brothers can see,
By saying Amen to God's Word.

3 I have ceased from my wandering
And going astray
By saying Amen to God's Word.
And my old inclinations are passing away
By saying Amen to His Word.

4 Now the secret of faith
In the Lord I can see—
It's saying Amen to His Word.
He is more real and precious
Than all things to me
By saying Amen to His Word.

5 Now my love for the brothers
Abounds more and more
By saying Amen to God's Word.
And I'm being related as never before
By saying Amen to His Word.

6 Now my hope in the Lord's soon return
Groweth bright
By saying Amen to His Word.
I am ready to see Him, my Lord, my delight,
By saying Amen to His Word.

Lord Jesus, Amen to Your Word,
Lord Jesus, Amen to Your Word.
You are coming again—
All my heart says Amen!
Lord Jesus, Amen to Your Word!

9 – Eng 811

1 My heart is hungry, my spirit doth thirst;
I come to Thee, Lord, to seek Thy supply;
All that I need is none other but Thee,
Thou canst my hunger and thirst satisfy.

Feed me, Lord Jesus, give me to drink,
Fill all my hunger, quench all my thirst;
Flood me with joy, be the strength of my life,
Fill all my hunger, quench all my thirst.

2 Thou art the food and the water of life,
Thou canst revive me, my spirit upbear;
I long to eat and to drink here of Thee,
Thyself enjoy
Through my reading and prayer.

3 Thou art the Word
With God's fulness in Thee,
Thou too the Spirit that God my life be;
Thee in the Word I enjoy as my food,
Thou as the Spirit art water to me.

4 Thou from the heavens
As food camest down,
Thou to be drink hast been smitten for me;
Thou as the food, my exhaustless supply,
Thou as the water, a stream unto me.

5 Thou in the Word art the Spirit and life,
Thus by the Word I may feed upon Thee;
Thou dost as Spirit in my spirit live,
Thus I may drink in the spirit of Thee.

6 Now to enjoy Thee I come to Thy Word,
On Thee to feed till my hunger is o'er.
Now in my spirit I turn unto Thee,
Of Thee to drink till I'm thirsty no more.

7 Feeding and drinking, Lord Jesus, of Thee,
Feeding by reading, and drinking by prayer;
Reading and praying, I eat and I drink,
Praying and reading-Lord, Thou art my fare.

8 Here, O my Lord, may I feast upon Thee;
Flood with Thy Spirit and fill by Thy Word;
May, Lord, Thou be such a feast unto me
As man hath never enjoyed nor e'er heard.

10 – Eng 864

1 Whene'er we meet with Christ endured,
The surplus of His plenitude
We offer unto God as food,
And thus exhibit Christ.

Let us exhibit Christ,
Let us exhibit Christ;
We'll bring His surplus to the church
And thus exhibit Christ.

2 In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3 Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4 In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5 The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ.

6 The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

7 The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ.

8 The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ.

11 – Eng 189

1 Thou art the Son beloved,
The image of our God;
Thou art the saints' dear portion,
Imparted thru Thy blood.
Among all God's creation
Thou art the firstborn One;
By Thee all was created,
All for Thyself to own.

2 Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head.

3 Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God.

4 In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee.
Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied.

5 All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee.

6 With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call.

12 – Eng 233

1 O what a miracle, my Lord,
That I'm in Thee and Thou in me,
That Thou and I are really one;
O what a wondrous mystery!

2 For me Thy body Thou didst give,
That I may ever share in Thee;
For me Thy precious blood was shed,
That from my sins I might be free.

3 By resurrection Thou didst change
Thy form and as the Spirit come;
Thou wouldst that I be filled with Thee
That all Thy riches mine become.

4 Now as the symbols we behold,
Thy loving self we see anew;
We thank Thee for Thy heart's desire
As all Thy travail we review.

5 We eat the bread and drink the wine,
And to Thy sweetness we are led;
In spirit each receiving Thee,
Our spirits with Thyself are fed.

6 We long to eat and drink e'en more,
To take Thyself in spirit thus,
Till Thou shalt all our being fill
And true remembrance have from us.

13 – Eng 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.

14 – Eng 16

1 Our Father, as the evergreen,
Thou art forever new;
Thou art the ever living Lord,
Thy freshness as the dew.

O Father Thou art unchanging,
Thou never hast grown old;
Thru countless ages, ever fresh,
Thy newness doth unfold.

2 O Thou art God, and Thou art "new";
Without Thee all is worn,
But all with Thee is ever fresh,
Though many years have gone.

3 Each blessing Thou hast given us
Thy newness doth contain;
Thy covenant, Thy ways are new,
And ever thus remain.

4 Now we Thy new creation are-
New spirit and new heart;
We're daily from the old renewed,
New life Thou dost impart.

5 The earth and heavens will be new
And Thy new city share;
New fruits each month will be supplied,
For all is newness there.

6 O Father, Thou art ever new,
And all is new in Thee;
We sing the new eternal song,
New praise we give to Thee.

15 – Eng 30

1 What love Thou hast bestowed on us,
We thank Thee from our heart;
Our Father, we would worship Thee
And praise for all Thou art.

2 Thy heart Thou hast revealed to us,
Made known th' eternal will;
Within the Son Thou hast come forth,
Thy purpose to fulfill.

3 Thou gavest Thy beloved Son
In love to come and die,
That we may be Thy many sons,
As heirs with Him, made nigh.

4 Through Him we have Thy very life
And Thou our Father art;
Thy very nature, all Thyself,
Thou dost to us impart.

5 Thy Spirit into ours has come
That we may "Abba" cry;
Of Spirit born, with Spirit sealed,
To be transformed thereby.

6 The many sons to glory brought
Is Thine eternal goal,
And to Thy Son's own image wrought,
Thou wilt conform the whole.

7 Throughout Thy transformation work
Thou dost direct each one,
From glory unto glory bring
Until the work is done.

8 What love Thou, Father, hast bestowed;
We'll ever grateful be;
We'll worship Thee forevermore
And praise unceasingly.

