

HWMR: BEING A VESSEL UNTO HONOR, A FULLY EQUIPPED MAN OF GOD, BY BEING EMPOWERED IN THE GRACE WHICH IS IN CHRIST JESUS TO FULLY ACCOMPLISH OUR MINISTRY IN THE UNIQUE MINISTRY OF GOD’S ECONOMY (Week 4)

Scripture Reading: 2 Tim. 1:10; 2:8; Acts 2:24; Heb. 2:9, 14; 7:16

**Christ Nullifying Death
and Bringing Life and Incorruption to Light,
and Our Remembering Jesus Christ,
the Seed of David, Raised from the Dead**

2 Timothy 1:10	But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
2 Timothy 2:8	Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel,
Acts 2:24	Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
Hebrews 2:9	But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
Hebrews 2:14	Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
Hebrews 7:16	Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.

Day 1

<i>2 Timothy 1:10</i>	<i>- But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,</i>
<i>Hebrews 2:9</i>	<i>- But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.</i>

Day 2

<i>Hebrews 2:14</i>	<i>- Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,</i>
<i>Romans 8:3</i>	<i>- For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,</i>

I. “Our Savior Christ Jesus, who **nullified death and **brought life** and **incorruption to light** through the gospel”—2 Tim. 1:10:**

A. In 2 Timothy 1:10 Paul tells us that **Christ nullified death:**

1. This means that Christ **made death of none effect** through His devil- destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54).

2. Christ not only defeated death—He **nullified** it—2 Tim. 1:10.
3. Christ was **manifested** to nullify death and to bring in eternal, indestructible life—Heb. 7:16.
4. Through His **resurrection**, death has become of **none effect**; death has **lost its power, even its taste**—2:9; Acts 2:24.
5. Christ could nullify death because He **destroyed** the devil, the one who has the might of death—Heb. 2:14:
 - a. By **overcoming** Satan and **nullifying** death, the Lord Jesus also **defeated** Hades and the grave—Rev. 1:18.
 - b. Therefore, Christ's resurrection was not only God's vindication and the Lord's success but also **His victory** over death, Satan, Hades, and the grave—20:14.

When death in our entire being is **swallowed up by Christ's resurrection** life, the **corruptible will put on incorruption**. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life saturating our body. At present we have a corruptible body. But when our body is transfigured at the time of the Lord's coming, our body will become incorruptible. In this way the corruptible will put on incorruption.

Furthermore, when the death in the believers' being is swallowed up, the mortal will put on immortality, that is, will be **swallowed up by the resurrection life**. In 2 Corinthians 5:4 Paul says, "We who are in the tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life." To be burdened here means to be weighed down, depressed, oppressed. The apostles groaned in the desire not to be unclothed, disembodied, that is, not to die but to be clothed upon, to put on the spiritual body. This is to have our body transfigured, to have it redeemed. In 2 Corinthians 5:4 "what is mortal" denotes our mortal body. To have our mortal body "swallowed up by life" is to have it transfigured by resurrection life swallowing up the death in our mortal body.

Our fallen, mortal body is a great burden to us. Under the weight of this burden, we groan, not that we would be unclothed, or found naked, but that we would be clothed with a transfigured body. Like Paul, we should desire to have our body transfigured. When we are transfigured and clothed with the heavenly, spiritual, and resurrected body, then what is mortal will be **swallowed up by life**. (The Conclusion of the New Testament: The Believers, Volume 2, chapter 181)

Day 3

- 2 Timothy 1:10** - But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
- Acts 2:24** - Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- 2 Corinthians 5:4** - For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

- B. Having nullified death through His death, the Lord Jesus **brought life and incorruption to light** through the gospel in His resurrection—2 Tim. 1:10:
 1. The last part of 2 Timothy 1:10 speaks of Christ Jesus who brought life and incorruption to light through the gospel.
 2. In the gospel the revelation is brought to us that Christ has nullified death and has **brought us eternal, indestructible life**—v. 10.
 3. **Life** in 2 Timothy 1:10 refers to the **eternal life of God**, which is given to **all believers in Christ** (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21):

- a. This life has **conquered** death (Acts 2:24) and will swallow up death (2 Cor. 5:4).
- b. **Life** is the divine element, even **God Himself, imparted into our spirit**; incorruption is the consequence of life's saturating our body, giving life to our mortal bodies through His Spirit who indwells us.
- c. This life and incorruption are able to **counter** death and corruption—2 Tim. 1:10.

Day 4

2 Timothy 2:8 - Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel,

Romans 8:11 - And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

II. “**Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel**”—2:8:

- A. The Lord Jesus Christ was **raised from the dead**—v. 8:
 1. In 2 Timothy 2:8 the word *raised* indicates **Christ's victory over death** by His divine life with its resurrection power.
 2. Regarding the Lord Jesus as a **man**, the New Testament tells us that **God raised Him from the dead**—Rom. 8:11.
 3. Regarding the Lord Jesus as **God**, the New Testament tells us that **He Himself rose from the dead**—Acts 10:41; 1 Thes. 4:14.
 4. Christ's being raised from the dead and His raising Himself from the dead indicate His dual status—**human and divine**:
 - a. The Lord Jesus is **God** and **also resurrection** (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16).
 - b. Because Christ is the **ever-living One**, death was not able to hold Him.
 - c. He delivered Himself to death, but **death could not detain Him**.
 - d. Rather, death was **defeated by Him**, and He **rose up** from it—Acts 2:24.
 5. On the day of His resurrection, early in the morning, the Lord Jesus **ascended** to satisfy the Father; the **freshness** of His resurrection was **first for the Father's enjoyment**, as the firstfruits of the harvest were, in type, brought first to God—John 20:17; cf. Lev. 23:10-11; Exo. 23:19a.

Day 5

2 Corinthians 5:17 - So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Galatians 6:15 - For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

6. Another aspect of Christ's work in His resurrection is His rising on the first day of the week to **germinate the new creation**—2 Cor. 5:17:
 - a. The fact that Christ arose on the first day of the week indicates that the entire universe has a **new beginning** in Christ's resurrection—John 20:1-9.
 - b. Christ's **resurrection** ushered in a **new period, a new age**.
 - c. In the sight of God, the entire old creation was crucified with Christ and buried with Him; then on the **first day of the week there was a new beginning**.
 - d. Whereas the **Lord's death was the termination** of the old creation, His **resurrection was the germination** of the new creation—2 Cor. 5:17.

God does not intend that we lose our humanity. On the contrary, we shall bear our humanity for eternity. But our humanity in eternity will not be natural; it will be **resurrected, glorified, and uplifted**. This is proved by the contrast between the natural body and the spiritual body, the resurrection body, in 1 Corinthians 15. Today our physical body is like a seed. But one day this “seed” will be resurrected and glorified.

How can we have divinity? We have it by **being regenerated in our spirit** by the Spirit of Christ. Through incarnation Christ put humanity upon Himself and thereafter had two natures, the divine nature and the human nature. Through His resurrection and through coming into us as the Spirit, Christ has brought divinity into us. Therefore, we also have two natures, the **human nature and the divine nature**. By being born of the Spirit we have become partakers of the divine nature. We can say, “Lord, just as You have two natures, so we have two natures also. You are divine and human, and we are human and divine. Hallelujah, we are the same as You! Lord, You have our nature, and we have Yours. You are both divine and human, and we are both human and divine. You are the Head of the Body, and we are the members of the Body. Lord, You are the Son of God, and we are sons of God also.” The Lord appreciates it when we speak to Him in this way. He enjoys it when we declare the fact that God no longer has just one Son, the only begotten Son, but **many sons**, Christ as the Firstborn and us as the many sons of God. Christ has already been designated the Son of God, but we are still in the process of designation. **One day this process will be completed, and for eternity we shall be the same as Christ, God’s firstborn Son**. Romans 1:3 and 4 contain many key words. Verse 3 has the phrase “according to the flesh,” and verse 4, the phrase “according to the Spirit.” In 8:4 Paul speaks about walking “according to spirit” and not “according to flesh.” This is one example of how the key words in 1:3 and 4 are used again by Paul later in this book. (*Life-Study of Romans, chapter 52*)

Day 6

2 Samuel 7:12-14 - When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son. If he commits iniquity, I will chasten him with the rod of men and with the stripes of the sons of men;

- B. The expression *seed of David* indicates **Christ’s dignified human nature**, which was exalted and glorified along with His divine nature—Rom. 1:3-4:
1. The prophecy in 2 Samuel 7:12-14a says that the **seed of David would be the Son of God**, and God would be His Father.
 2. In other words, a human seed would become the **divine Son**—v. 14a.
 3. The word concerning *your seed* in verse 12 and *My son* in verse 14 implies that the **seed of David would become a divine Son**:
 - a. This word corresponds to Paul’s word in Romans 1:3-4 concerning Christ as the seed of David being **designated the Son of God** in His humanity in resurrection.
 - b. It also relates to the Lord’s question in Matthew 22:41-45 concerning how the Christ could be both the **son of David and the Son of God** as David’s Lord—a wonderful person, a **God-man** with two natures, divinity and humanity.
 - c. These verses clearly unveil that a seed of man—that is, a **son of man**—**can become the Son of God**.
 - d. God Himself, the divine One, **became a human seed**, the seed of a man, David.
 - e. This seed was **Jesus**, the God-man, Jehovah the Savior (1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity (Luke 1:35).
 - f. Through His **resurrection** He as the human seed became the Son of God in His humanity—Rom. 1:3-4.
 - g. In Christ God was constituted into man, man was constituted into God, and God and man were **mingled together** to be one entity, the **God-man**.
 - h. This implies that God’s intention in His economy is to **make Himself man in order to make man God in life and in nature but not in the Godhead**—John 3:6, 16; Rom. 1:3-4; 2 Pet. 1:4.

How wonderful Christ is! **He is both God and man**, both the Son of God and the Son of David. Furthermore, He is both in the heavens and in us. He is inside and outside; He is on the top and on the bottom; He is the greatest and the smallest. Oh, Christ is everything! We need to know Him to such a degree. Then we shall say, "Lord Jesus, I cannot exhaust the knowledge of You. Lord, You are the only worthy One. If there is a God, this God must be You. If there is a genuine human being, this person must be You. Lord, You are the Savior, the Redeemer, the life, and the light." **We today must come to know how inexhaustible the Lord Jesus is as the Son of David and the Son of God.** Both the experience of Him and the knowledge of Him are inexhaustible. Because Christ is the all-inclusive One, the enjoyment of Him is inexhaustible.

Do not be led into the devilish snare of debate concerning the Person of Christ. Thinking you know everything concerning Christ's Person is an indication that you have been snared already. Although we can know Christ, we cannot understand Him thoroughly. We know that Jesus Christ is the Son and that He is also called the Father, for the Bible tells us so. But we cannot comprehend this adequately. We also know that Christ is the Son of God and the Son of man and that He has both the divine nature and the human nature in one Person. Thus, He is one Person with two natures and two lives. However, it is beyond our ability to understand this thoroughly. We **simply believe whatever the Bible says and praise Him for being so wonderful!** We need to worship Him, take Him in, enjoy Him, and experience Him as the wonderful One. (*Life-Study of Matthew, chapter 59*)