

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (2) (Week 20)

Scripture Reading: Gal. 1:15a, 16a; 2:20; 4:19; 3:14

**The Way to Receive, Experience, and Enjoy
the All-inclusive Christ as the All-inclusive Life-giving Spirit—
the Aggregate of the All-embracing Blessing of the Full Gospel of God**

- Gal 1:15a But when it pleased God,...
- Gal 1:16a To reveal His Son in me that I might announce Him as the gospel among the Gentiles, ...
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Day 1

Galatians 1:4 - Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,

Genesis 3:15 - And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.

Galatians 4:4 - But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,

- I. Galatians reveals that God's plan according to His good pleasure is to **work Christ Himself into us**; the most evil thing, according to Galatians, is to **distract** people from Christ—Eph. 1:5; Gal. 1:4-17; 2:20; 4:19; *Hymns*, #538.
- II. Galatians presents the **Christ** who is the **threefold seed** in humanity for God's dispensing of Himself into the believers of Christ for the fulfillment of His economy—3:16; Gen. 3:15; Gal. 4:4; Luke 8:5a, 11; John 12:24:
 - A. **Christ as the seed of the woman** refers to the **incarnated Christ**, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ from sin and death— Gen. 3:15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; Heb. 2:14; 1 Cor. 15:53-57.

The book of Galatians **starts** negatively with the **evil age of religion**, and it **closes** positively with the **human spirit**. We were formerly in the country of religion, but now we must remain in the new country of our spirit. We have been rescued out of religion, which was mostly in our **mind**, to the wonderful enjoyment of Christ in our **spirit**. **Religion** has the **doctrines**, the **regulations**, the **traditions**, and the **ordinances**. But in our **spirit** we have the **living Spirit** as the reality of Christ. This is why, when a person stays in his spirit enjoying Christ as grace, he is in another country. He was in the mind, but now he is in his spirit. He was in religion, but now he is enjoying Christ as his grace.

The book of Galatians clearly mentions these two countries of religion and our spirit. We may also call them two realms or two kinds of worlds. From the beginning of the Bible we can see these two sources in the garden. There were two trees: the **tree of life**, indicating **God**, and the **tree of knowledge**, signifying **Satan**. We all know that religion came out of knowledge. It is an invention of the fallen mind. Knowledge is in our mind. In Genesis 3 Satan got into the mind of man. This means that the tree of knowledge got into fallen man. Later in Genesis we can see that many inventions came out of the fallen mind with the tree of knowledge. The main invention that issued out of the fallen mind is religion. (*CWWL Vol. 1 The Indwelling Christ in the Canon of the New Testament, Chapter 12*)

Day 2

Galatians 3:16 - But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.

Galatians 3:29 - And if you are of Christ, then you are Abraham's seed, heirs according to promise.

Romans 1:3 - Concerning His Son, who came out of the seed of David according to the flesh,

- B. **Christ as the seed of Abraham** is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the **life-giving Spirit**, who is the blessing of Abraham (the reality of the good land), for the dispensing of Himself into the believers of Christ to make them the corporate seed of Abraham—Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; John 14:17-20; 1 Cor. 15:45b; John 12:24; Isa. 53:10.
- C. **Christ as the seed of David** refers to the **resurrected Christ**, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body so that they may share His kingship in His resurrection in the eternal kingdom—2 Sam. 7:12-14a; Matt. 22:42-45; Rom. 1:3; Rev. 22:16; Acts 2:30-31; Matt. 16:16-18; Rev. 20:4, 6:
 1. The great mountain, the kingdom of God that fills the whole earth in Daniel 2:34-35, is the corporate threefold seed in humanity, which includes **all the believers in Christ**—cf. Mark 4:26.
 2. Through Christ as the threefold seed in humanity, the **enemies are gone**, the **blessing is here**, and **we are in the kingdom**; this is the revelation of the entire Bible.

The divine economy and the divine dispensing are also shown in the promise of the **seed of Abraham**. In the beginning God created man in His own image and according to His own likeness. But man fell through four successive steps until he came to Babel, a place full of idols. Eventually, God was chased away from the earth by man's idolatry. History tells us that every brick of the tower of Babel had the name of an idol on it. Abraham was born in that land of idolatry. One day while Abraham was worshipping idols, the God of glory **appeared** to him and **called** him. God called Abraham out of the place called Shinar, the base of Babylon, and brought him into the good land of Canaan. Once Abraham arrived in the land of Canaan, God appeared to him and made a promise to him concerning a seed. (CWWL, 1991-1992, vol.1, "The Central Line of the Divine Revelation")

Day 3

Galatians 3:14 - In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Galatians 1:15-16 - But when it pleased God, who set me apart from my mother's womb and called me through His grace, To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

III. Galatians reveals the **way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—the aggregate of the all- embracing blessing of the full gospel of God—3:14:**

- A. The way to receive, experience, and enjoy the all-inclusive Christ as the all- inclusive life-giving Spirit is by **God's revealing of Christ in us**; we live the Christian life according to the Christ whom we have seen—1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19:
 1. Nothing is more pleasing to God than the **unveiling**, the **revelation**, of the living person of the Son of God in us—Gal. 1:15a, 16a; 2 Cor. 3:14-17; 4:3-6.
 2. The **more inward**, **subjective revelation** we receive of the Son of God, the **more He will live in us**; the more He lives in us, the **more He will become to us the reality** of the all-inclusive land as the blessing of Abraham, the blessing of the all-inclusive life-giving Spirit—Gal. 2:20; 3:14.
 3. If we **drop** our concepts, **turn** our heart to the Lord, **pay attention** to the spirit, and **spend time** in the Word in a spirit and atmosphere of prayer, Christ will be revealed in us, live in us, and be formed in us—1:15a, 16a; 2:20; 4:19:
 - a. We must **drop our concepts**; every concept, whether spiritual or carnal, is a veil; this inward revelation is in our spirit through our enlightened mind—2 Cor. 3:14-15; 4:4; Eph. 1:17-18; Luke 24:45.
 - b. We must **turn our heart to the Lord**; the more we turn our heart to the Lord, the less ground the god of this age will have in our life and in our being, and we will be under the shining of the heavenly light to receive the inward revelation of this living person—2 Cor. 3:16, 18.
 - c. We must **care for and pay attention** to our spirit; it is in our spirit that the Spirit is shining, revealing Christ in us and speaking to us concern- ing Christ—Eph. 1:17; 3:5; cf. Rev. 1:10; 2:7.
 - d. We must **pray-read** the Word—Eph. 6:17-18.

4. We need to be **full of the revelation** of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed by us continually as the all-inclusive Spirit—Gal. 6:14-15.

Then in verses 15 and 16 Paul declares, “*But when it pleased God...to reveal His Son in me...*” At the time appointed by God, when Saul, zealous in his religion, was persecuting the church, the Son of God was revealed to him. God could bear with Saul’s zeal for the traditions of his fathers, for this produced a dark background against which to reveal Christ. At a time which was pleasing to Him, God revealed His Son in Saul of Tarsus. **God was pleased to reveal to him the living Person of the Son of God.** To reveal His Son in us is also a pleasure to God. It is Christ, the Son of God, not the law, in whom God the Father is always pleased.

The Son of God as the embodiment and expression of God the Father life to us. The desire of God’s heart is to **reveal His Son in us** that we may **know Him**, **receive Him** as our life, and **become the sons of God.** As the Son of the living God, Christ is far superior to Judaism and its traditions. The Judaizers bewitched the Galatians so that they considered the ordinances of the law above the Son of the living God. Hence, the apostle in the opening of this Epistle testified that he had been deeply involved in that realm and far advanced in it. God, however, had rescued him out of that course of the world, which was evil in God’s eyes, by revealing His Son in him. In his experience, Paul realized that there is no comparison between the Son of the living God and Judaism with its dead traditions from his fathers.

In 1:16 Paul emphasizes the fact that the Son of God was revealed in him. This indicates that God’s revealing of His Son to us is in us, not outwardly but inwardly; not by an outward vision but by an **inward seeing**. This is not an objective revelation; it is a subjective one.

God made the Apostle Paul a minister of Christ by **setting him apart**, **calling him**, and **revealing His Son in him**. Therefore, what Paul preached was not the law, but Christ the Son of God. Furthermore, he did not merely preach the doctrine concerning Christ; he preached Christ as a living Person. (*Life Study of Galatians, Message 3*)

Day 4

- Galatians 3:2* - *This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?*
- Romans 10:17* - *So faith comes out of hearing, and hearing through the word of Christ.*
- Galatians 3:27* - *For as many of you as were baptized into Christ have put on Christ.*

- B. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by **our receiving of Christ out of the hearing of faith**—3:2:
1. The faith of the believers is **Christ entering into them** to be their faith, making their spirit a spirit of faith—Heb. 12:2a; Gal. 2:16; Rom. 3:22; 2 Cor. 4:13.
 2. Faith comes out of the **hearing of the word**—Rom. 10:17.
 3. Faith is to believe that **God is** and **we are not**; faith always annuls us and reveals Christ to us—Heb. 11:6; Gen. 5:24; John 8:58; Gal. 2:20.
 4. The believers are the members of the family, the household, of faith; this faith house is a house that **believes in God through His word**—6:10.

- C. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by **being born according to the Spirit and by being given the Spirit of God's Son into our hearts**—4:29b, 6.
- D. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by **putting on Christ through the baptism that puts us into Christ**—3:27.

A clue to the secret of experiencing Christ in Galatians is found in the phrases "in faith" and "through faith." Toward the end of 2:20 Paul says, *"And the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself for me."* Paul did not live by his own faith; he lived by the faith that is both in the Son of God and is of the Son of God. This indicates that we need to live by a certain kind of faith; however, this faith is **not something that we ourselves have**. Rather, it is the **faith of the Son of God**.

Many Bible teachers understand the word "of" in 2:20 to mean "in." But in this verse Paul speaks not of the faith in the Son of God, but of the faith of the Son of God. What we need is not only faith that is **in Christ**, but also faith that is **of Christ**. The faith is His, not ours. But we can be in this faith.

In chapter three Paul goes on to speak about the "hearing of faith." In verse 2 he inquires of the Galatian believers, "Did you receive the Spirit by the works of law or by the hearing of faith?" According to this verse, the receiving of the Spirit has much to do with the hearing of faith. In verse 5 Paul goes on to say, "He therefore who is supplying to you the Spirit and doing works of power among you, is it by the works of law or by the hearing of faith?" The supplying of the Spirit is also related to the hearing of faith. In verse 2 Paul uses the past tense, and in verse 5, the present tense. On the one hand, we received the Spirit when we believed in the Lord Jesus. This was accomplished once for all in the past. But on the other hand, the supplying of the Spirit is not once for all, but takes place continually. The hearing of faith is involved **both** with the **receiving** of the Spirit and the **supplying** of the Spirit. We have received the Spirit and are continually supplied with the Spirit through the hearing of faith.

What does Paul mean by faith here? If I were writing this Epistle, I would have said "by the hearing of the gospel" or "by the hearing of the word." In Romans 10:17 Paul says, *"Faith comes out of hearing, and hearing through the word of Christ."* In the past we have pointed out that in the New Testament faith has two aspects—the **objective aspect** and the **subjective aspect**. The **objective aspect** of faith includes the **things in which we believe**; the **subjective aspect** refers to our **act of believing**, or to our **ability to believe**. Although this distinction is helpful, it is not sufficient to help us know the meaning of faith in 3:2 and 5. In order to understand the meaning of faith in these verses, we need to have spiritual experiences that are very fine.

When we believed in the Lord Jesus, what we heard was not faith. Rather, what we heard was the message of the gospel, the preaching of God's word. Apart from hearing the gospel, it would not have been possible for us to have faith. **Faith comes from hearing the word of God**. When we preach the gospel, the good word of God, this word infuses something into those who hear. This element that is infused into others is faith. When we heard the preaching of the gospel, faith was infused into us.

(The Secret of Experiencing Christ, Chapter 8)

Day 5

Galatians 2:20 - I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Romans 6:3 - Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

- E. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by **being identified with Him in His death** so that it may be no longer we who live but He who lives in us; and the life which we now live in the flesh we live in the faith of Christ—2:20:
1. To be identified with Christ means to be **one spirit with Him** and even to be one entity with Him—1 Cor. 15:45b; 6:17; Phil. 1:20-21a.
 2. We are identified with Christ in His death in order that it may be no longer we who live but **Christ who lives in us**—Rom. 6:3-4; Gal. 2:20.
 3. We live such a life in Christ as our faith; **genuine faith is Christ Himself** infused into us to become our appreciation of Him as a reaction to His attraction—v. 20b; 2 Cor. 5:14-15; Heb. 12:2a.

In Christ's salvation there is the element of death. Complete salvation comprises Christ, His death, and His resurrection. The death of the Lord Jesus and His resurrection constitute complete salvation. The salvation that God gives us is **Christ plus His death and resurrection**. Every saved one has **received** Christ, and everyone who has received Christ is **identified** with Him. Moreover, to be identified with Christ is to be identified with His death and His resurrection. Romans 6 clearly mentions that all of us who have been baptized into Christ Jesus have been **baptized into His death** and have been **buried with Him**. If through baptism we died and have been buried and raised with Christ, does this mean that we are really dead? Yes, we are dead. It is true that we may know that we have been baptized into Christ's death, but we still may not have been inwardly enlightened to receive the revelation that Christ's death is actually our death. In 1930 I was baptized and died with Christ, but not until 1933 did God show me that I had been crucified with His Son and was already terminated and done away with in Christ. Both the evil and the good in me have been terminated. I have been terminated in Christ's death. His death is my death.

When we see and know that it is no longer we who live but Christ who lives in us, then when we encounter a certain matter, we will test ourselves and ask if we are on the cross or if we have come down from the cross. We will immediately be clear about what has its source in religion and what has its source in revelation, and about what has its source in the natural man and what has its source in God. The focus of God's salvation is not the original goodness or evilness of man; rather, the emphasis of **God's salvation is that the original man has been dealt with on the cross**. Moreover, it is that God has gained the ground in this man who has been dealt with on the cross. This is absolutely not a matter of religion, nor even of Christianity; it is a matter of Christ. The **cross dealt with man**, and **resurrection released God**. Christ's death dealt with our human element, and Christ's resurrection released God's element to the fullest extent. The more we pay attention to Christ's death and resurrection, the more we will touch the spiritual things and be before God. If we do not pay attention to Christ's death and resurrection, then regardless of how much people praise us, we still will have too much of our fallen human element. Hence, in our daily living we have to pay more attention to our identification with Christ's death and resurrection. (*The Path of Our Growth in Life*, Chapter 4)

Day 6

Galatians 5:16 - But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Galatians 6:7-8 - Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap. For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

- F. The way to receive, experience, and enjoy the all-inclusive Christ as the all- inclusive life-giving Spirit is by **living and walking by the Spirit**—Gal. 5:16, 25.
- G. The way to receive, experience, and enjoy the all-inclusive Christ as the all- inclusive life-giving Spirit is by **having Christ formed in us through travail**— 4:19.
- H. The way to receive, experience, and enjoy the all-inclusive Christ as the all- inclusive life-giving Spirit is by **sowing unto the Spirit with the desire and aim of the Spirit in view**, to accomplish what the Spirit desires—6:7-8.
- I. The way to receive, experience, and enjoy the all-inclusive Christ as the all- inclusive life-giving Spirit is by **boasting in the cross of Christ and living a new creation**—vv. 14-15.
- J. The way to receive, experience, and enjoy the all-inclusive Christ as the all- inclusive life-giving Spirit is by **the grace of the Lord Jesus Christ with our spirit**—vv. 17-18.

Galatians 5 tells us that we have to **walk in the Spirit**, but how do we do this? Today we know the secret. It is by **calling on the name of the Lord**. In our family life it is rather hard to walk in the spirit. Before we talk to our children or to our spouse, we had better say, "O Lord Jesus," first. Then we will see the difference. We should not consider this as some kind of superstition. **Calling on the name of the Lord is spiritual breathing**. Breathing is not superstitious. In doing everything, you just breathe. If you do not breathe, you stop living.

The Bible says to **pray unceasingly**, but how can we do this? Praying unceasingly is like breathing unceasingly. We can **pray unceasingly by continually calling on the Lord**. In doing everything, we need to say, "O Lord." We have to call on the name of the Lord Jesus without ceasing. To call on the name of the Lord by saying, "O Lord," will keep us in the spirit all the time. This is the secret of walking and living in the spirit.

Learn to breathe the Lord continually by **calling on His name**. If you do not call on the name of the Lord, whatever you have read or studied concerning spiritual things is mere knowledge in your mind. You may know that you have been crucified with Christ, but that is mere knowledge. If you call on the Lord's name by saying, "O Lord," this **brings you into the spirit**, and the death of Christ will be effective in your being through the spirit. All the truths you read and know must be realized by a living spirit. When you say, "O Lord," you keep yourself in a living spirit. Then all the knowledge from the Bible will be prevailing to you. It will become your reality. Regardless of how much you know, as long as it is the mere letter, it does not help. Instead, your knowledge kills you. The letter kills. You need to turn from the letter to the spirit. You need to turn from your mind to the spirit by saying, "O Lord."

(The Fulfillment of God's Purpose by the Growth of Christ in Us, Chapter 10, by Witness Lee)