

GOD'S ECONOMY IN FAITH , Week 8**Walking in the Steps of That Faith of Our Father Abraham**

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

- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- Hebrews 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.
- Hebrews 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Hebrews 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Genesis 12:1 Now Jehovah said to Abram,
Go from your land / And from your relatives / And from your father's house / To the land that I will show you;
- Genesis 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Genesis 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Genesis 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Genesis 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Genesis 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Genesis 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Genesis 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- Genesis 14:1 And in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorlaomer the king of Elam, and Tidal the king of Goiim,
- Genesis 14:2 These kings made war with Bera the king of Sodom and with Birsha the king of Gomorrah, Shinab the king of Admah, and Shemeber the king of Zeboim, and the king of Bela (that is, Zoar).
- Genesis 14:3 All these joined together in the valley of Siddim (that is, the Salt Sea).
- Genesis 14:4 Twelve years they had served Chedorlaomer, and in the thirteenth year they rebelled.
- Genesis 14:5 And in the fourteenth year Chedorlaomer and the kings who were with him came and struck the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim
- Genesis 14:6 And the Horites in Mount Seir as far as El-paran, which is by the wilderness.
- Genesis 14:7 And they turned back and came to En-mishpat (that is, Kadesh), and struck all the country of the Amalekites and also the Amorites who dwelt in Hazazon-tamar.
- Genesis 14:8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboim and the king of Bela (that is, Zoar) went forth and set the battle in array against them in the valley of Siddim,
- Genesis 14:9 Against Chedorlaomer the king of Elam and Tidal the king of Goiim and Amraphel the king of Shinar and Arioch the king of Ellasar, four kings against the five.
- Genesis 14:10 Now the valley of Siddim was full of tar pits, and the kings of Sodom and Gomorrah fled and fell there; but those who survived fled to the hill country.
- Genesis 14:11 And they took all the possessions of Sodom and Gomorrah and all their food and went away.

- Genesis 14:12 And they took Lot, Abram's brother's son, and his possessions and departed, for he was dwelling in Sodom.
- Genesis 14:13 And one who had escaped came and told Abram the Hebrew. Now he was dwelling by the oaks of Mamre the Amorite, the brother of Eshcol and the brother of Aner; and these were allies of Abram.
- Genesis 14:14 And when Abram heard that his brother had been taken captive, he led out his trained men, born in his house, three hundred eighteen of them, and pursued as far as Dan.
- Genesis 14:15 And he divided his forces against them by night, he and his servants, and struck them and pursued them to Hobah, which is north of Damascus.
- Genesis 14:16 And he brought back all the possessions and also brought back Lot his brother and his possessions as well as the women and the people.
- Genesis 14:17 And after his return from the slaughter of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).
- Genesis 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.
- Genesis 14:19 And he blessed him and said,
Blessed be Abram of God the Most High, / Possessor of heaven and earth;
- Genesis 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand.
And Abram gave him a tenth of all.
- Genesis 14:21 And the king of Sodom said to Abram, Give me the people, and take the possessions for yourself.
- Genesis 14:22 But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth,
That I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich;
- Genesis 14:23 Except only that which the young men have eaten and the portion of the men who went with me — Aner, Eshcol, and Mamre; let them take their portion.
- Galatians 3:6 Even as "Abraham believed God, and it was accounted to him as righteousness."
- Galatians 3:7 Know then that they who are of faith, these are sons of Abraham.
- 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 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.

Day 1

- Galatians 3:7** Know then that they who are of faith, these are sons of Abraham.
- 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.

I. Christ as the Triune God-man (Col. 2:9) is the seed (descendant, or son) of Abraham (Gen. 12:7; Matt. 1:1; Gal. 3:16); because the believers are in Christ (2 Cor. 5:17) and Christ is in them (Col. 1:27), they are one with Christ and are of Christ as a part of Christ (Eph. 5:30); thus, **we who have believed into Christ are also Abraham's seed (Gal. 3:7, 29):**

- A. In resurrection Christ, as the last Adam in the flesh, **became** (was transfigured—pneumatized—into) **the life-giving Spirit**, the Spirit of life, to dispense Himself into us (1 Cor. 15:45b; Rom. 8:2) for the building up of the church as the Body of Christ.
- B. The resurrected Christ as the life-giving Spirit is the transfigured seed (descendant, or son) of Abraham dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, **those who can receive and inherit the consummated Spirit as the blessing of Abraham**—Gal. 3:6-7, 14, 16, 29:

1. The physical aspect of the blessing that God promised to Abraham was the **good land** (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the **all-inclusive life-giving Spirit** (1 Cor. 15:45b; 2 Cor. 3:17).
 2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; **our blessing today is God Himself**, who is embodied in Christ and realized as the Spirit to be **dispensed into us for our enjoyment**.
 3. In the gospel we have received the **greatest blessing, which is the Triune God**—the Father, Son, and Spirit—as the processed, all-inclusive, life-giving Spirit dwelling in us in a most subjective way for our enjoyment; oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion!
- C. As believers in Christ, we are the corporate seed of Abraham, repeating the history of Abraham; as the sons of Abraham, the corporate seed of Abraham, we must “**walk in the steps of that faith of our father Abraham**”—Rom. 4:12:
1. Abraham became the **father of faith** (v. 16; Gal. 3:7-9, 29); he also is “the father of us all” (Rom. 4:16):
 - a. Genesis tells us that Abraham had two kinds of descendants, who are likened to the dust of the earth (13:16) and the stars of the heavens (15:5); his earthly, physical descendants are as the dust of the earth, and we, the New Testament believers in Christ as his heavenly, spiritual descendants, are as the **stars of the heavens** (22:17-18).
 - b. As the father of all those called by God, Abraham was the first of a new race chosen by God; we were born into the fallen Adamic race, but we have been reborn into the called-out Abrahamic race; whoever is of faith, as Abraham was, is a member of this new race and a son of Abraham—Rom. 4:16; Gal. 3:7.
 2. Abraham’s living by faith is presently being repeated among us; the **Christian life and the church life today are the harvest of the life** and history of Abraham—Heb. 11:8-19.

Christ as God’s sure mercies shown to David is for the **dispensing of God Himself into all the believers of Christ in His resurrection**. This is for the believers in Christ to share His kingship in His resurrection in the eternal kingdom of God.

The divine economy and the divine dispensing in the promises of the seed of the woman, the seed of Abraham, and the seed of David have a threefold purpose: first, to **destroy Satan and to save us from sin and death**; second, to cause us to **inherit the consummated Triune God as our blessing and inheritance**; and third, to **cause us to share Christ’s kingship**. These three items cover God’s full salvation in a complete way. God’s full salvation is to deliver us out of the hand of Satan and out of sin and death, to bring us into the full inheritance of God Himself as our blessing, and to cause us to share the kingship with Christ as His co-kings in the kingdom age.

The seed of the woman, the seed of Abraham, and the seed of David all indicate the **divine dispensing**. All three of these seeds are just one seed—a **human being with God dispensed into Him**. Christ, the God-man, is the seed of the woman, the seed of Abraham, and the seed of David. Now in Him God and man, man and God, are blended and mingled together as one entity. This entity is fully signified in, with, and by the New Jerusalem. The New Jerusalem is the totality of God’s dispensing of Himself into humanity. (*The Central Line of the Divine Revelation, chapter 8*)

Day 2

Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

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

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

Our believing is an echo. How can there be an echo without a sound? It is impossible. **Christ is the sound**. When this sound reaches our heart and spirit it causes a reaction, an echo. **This reaction is our appreciation of and faith in the Lord Jesus**. This faith is actually Christ Himself within us responding to the gospel. Therefore, this faith is reckoned to us by God as righteousness. **When Christ transfused Himself into you, there was a reaction within you—believing**. After you believed in the Lord, God reacted to you, reckoning your faith, which is Christ, as righteousness. We do not find this experience in the Bible if we read superficially, but if we probe into the depths of the Scriptures, we find it there. It is as if God said to us, "Poor sinner, you don't have righteousness. As I, the living God, am speaking with you, My essence is being transfused into you. This will cause you to react to Me in faith, and I will reckon this faith to you as righteousness." When God does this to us, we have an appreciative and loving reaction toward Him. This reaction is our faith, a faith that does not originate with us, but which is the essence of the living Christ within us. **This faith returns to God, causing a reaction in God toward us**: the righteousness of God is reckoned as ours, and **we have something that we never had before**. This is our experience of God in justification. (*Life-Study of Romans, chapter 7*)

Day 3

Genesis 12:7-8 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;

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

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

- C. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on the earth, [sojourning by faith](#), as in a foreign land—Heb. 11:9-10:
1. The [tent is the issue of the altar](#); the altar and the tent are interrelated and cannot be separated; all the things we possess must pass through the altar; they are given back to us by the Lord to meet our need in the world.
 2. We may use the things that we possess, but they must not govern us; we can have them and let them go; they can be given, and they can be taken away—this is the **principle of the tent life**.

Day 4

Genesis 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

Hebrews 11:9-10 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise; For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

3. Erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country; our real country is a better country, a heavenly one, the [heavenly New Jerusalem](#)—vv. 13-16, 10; 12:22; Rev. 21:2.
 4. Abraham's tent was a miniature of the New Jerusalem; the Bible ends with a tent; the [New Jerusalem is the ultimate tent](#), the ultimate tabernacle, in the universe—vv. 2-3.
 5. As we are living in the tent of the church life as the reality of the Tent of Meeting, [we are waiting for its ultimate consummation—the ultimate Tent of Meeting](#), the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:9-10; Rev. 21:2-3.
- D. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a **recovery**, and recovery is a matter of [returning to the altar and the tent with calling on the name of the Lord](#)—Gen. 12:9-10; 13:3-4; Rom. 10:12-13; 12:1-2:
1. Eventually, at Hebron Abraham's tent became a place where he had [fellowship with God](#) and where [God could fellowship with him](#)—Gen. 13:18.
 2. At Hebron [God was revealed to Abraham as the God with His human friendship](#) so that He might gain Abraham to be His intercessor for the rescue of His backslidden believer, for the bringing forth of Christ, and for the destruction of the works of the devil in His chosen people—James 2:23; 2 Chron. 20:7; Isa. 41:8; Gen. 18; 1 John 5:16a; Gal. 4:19; 1 John 3:8.

Day 5

Genesis 14:14 And when Abram heard that his brother had been taken captive, he led out his trained men, born in his house, three hundred eighteen of them, and pursued as far as Dan.

Genesis 14:16 And he brought back all the possessions and also brought back Lot his brother and his possessions as well as the women and the people.

Genesis 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Hebrews 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

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

- A. Lot made the mistake of **separating** himself from Abraham and moving his tent as far as Sodom (Gen. 13:5-12); “now the men of Sodom were very wicked and sinful toward Jehovah” (v. 13).
- B. **To leave Abraham was to leave God’s goal and God’s protection** (Phil. 3:17; 1 Cor. 4:16-17; Heb. 13:7); we need to join ourselves to and follow the proper persons in God’s economy so that we may be kept in the line of life and the flow of the Lord’s move (1 Cor. 15:33; Prov. 13:20; 2 Tim. 1:15-18; 2:22).
- C. Because the land around Sodom was rich, Lot journeyed toward Sodom; eventually, he moved into the city, lived there, and settled there; under God’s sovereignty Sodom was conquered, and Lot was taken captive—Gen. 14:12; cf. Jer. 2:13.
- D. Abraham did not count the weak point of his brother and did not take pleasure in Lot’s suffering and calamity; as far as Abraham was concerned, it was a **shame** for him to see that his brother had been captured—1 John 5:16a; Prov. 10:12; James 5:19-20.
- E. When Abraham received the information about Lot’s capture, he made a strong decision to fight for Lot, and he **prayed**, lifting up his hand to Jehovah, God the Most High, Possessor of heaven and earth—Gen. 14:14, 22; 1 Tim. 2:8.
- F. Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies due to the fact that behind the scene, Melchizedek (meaning “king of righteousness”), king of Salem (meaning “peace”), was interceding for Lot, Abraham, and Abraham’s fighting—Gen. 14:18-20; Heb. 7:1-4, 25-26; 4:14-16; Rom. 8:26-29, 34.
- G. Melchizedek is a type of Christ as the kingly High Priest in His heavenly ministry, who is **continually interceding for us** and for those under our care to save us to the uttermost—Heb. 5:6, 10; 7:1-3, 25.

The way God worked on Abraham is the way He works on the believers in the New Testament. The first one justified by faith was Abraham. Paul says that Abraham is the father of all those who are justified by faith, so Abraham is the father of all the New Testament believers. Our father’s God should be our God.

On the morning of His resurrection the Lord Jesus told His disciples that He was ascending to His Father and our Father and to His God and our God. Thus, the God of Abraham and the God of Jesus Christ both are the God of the New Testament believers. In the relationship between God and us, the Bible puts us on the same standing not only as Abraham but also as Jesus Christ. Oh, what a wonder! **Since we are the sons of Abraham in Christ, his God is our God, and since we are one with Christ, His God is also our God....**

The God of Abraham is the God of crucifixion, signified by circumcision, and the God of resurrection for the new birth of God’s elect by God’s grace. Hence, this God is the God of His New Testament with His New Testament blessing for His New Testament economy. **Today we are enjoying the New Testament blessing in Christ.** Faith in Christ brings us into the blessing that God promised to Abraham, which is the promise of the all-inclusive Spirit, who has the bountiful supply, as the New Testament blessing. We can never forget that, as the seed of Abraham, **we have his God as our God**, in whom we participate for our divine enjoyment, nor can we disregard that, as the members of Christ, we have His God as our God, **who is our eternal portion in His eternal life.** (*The History of God in His Union with Man, chapter 7*)

Day 6

- John 21:15** Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16** He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17** He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- 1 Peter 5:2** Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

H. The apostolic ministry in cooperation with Christ's heavenly ministry fights for the brother by **interceding** for the saints according to God and His economy and by **ministering** the processed God into the saints for their overcoming supply and enjoyment—v. 25; 8:2; Luke 22:31-32; John 21:15-17; Acts 6:4; Rev. 1:12-13; cf. Exo. 28:9-12, 15-21, 29-30:

1. We must be those who **shepherd others according to God** (1 Pet. 5:1-2), that is, according to what God is in His attributes, such as love, light, holiness, and righteousness.
2. The elders need to realize that in their shepherding, they have to **cover others' sins**, to not take account of others' evils; whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership.
3. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do; the Lord Jesus said that He came as a Physician, **not for the healthy ones but for the sick ones**—Matt. 9:12; John 8:7-11; Matt. 27:38; Luke 23:42-43; 15:1; Matt. 9:10; 19:13-15.
4. We must follow the footsteps of the processed Triune God in **seeking and gaining the fallen people**—Luke 15:2-10, 17-18, 20.
5. When we visit people, **we must have the Lord's presence**, and His presence is the charming factor; if we are crucified persons in resurrection, the Triune God's presence goes with us wherever we go, and people will be attracted to the Lord.
6. To shepherd people, **we must cherish them**, which is to make them **happy** and to make them feel **pleasant and comfortable**; we must have a pleasant countenance when we contact people, not a cheerless countenance—Psa. 42:5, 11.
7. In shepherding people, we must also feed them with the all-inclusive Christ in His full ministry of three stages—incarnation, inclusion, and intensification; in order to nourish people with Christ, we first have to **seek Christ, gain Christ, enjoy Christ, and participate in Christ**—John 1:14; 1 Cor. 15:45b; Rev. 4:5; 5:6; Phil. 3:8-14.
8. For eternity the Lamb who is in the midst of the throne will **shepherd us and guide us to springs of waters of life**; when we are one with Him as the great Shepherd of the sheep to shepherd others, we are doing the work of eternity—Rev. 7:17.

To **cherish** people is to make them **happy** and to make them feel **pleasant** and **comfortable**. We must have a pleasant countenance when we contact people. **We should be happy and rejoicing**. We should not contact anyone with a cheerless countenance. **We must give people the impression that we are genuinely happy and pleasant**. Otherwise, we will not be able to cherish them, to make them happy.

Then we should go on to nourish them. We **do not** nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. **To nourish people is to feed them with the all-inclusive Christ** in His full ministry in three stages. When we speak to people about Christ, we should not speak to them in an incomprehensible way, in a kind of language that they do not understand. We have to find a way to present the all-inclusive Christ to everyone. If a person wants people to eat beef, he must find a way to cook it to make them desire to eat it. Similarly, we have to "cook" the all-inclusive Christ. There are many different ways to cook the same thing. I have been cooking Christ in this country for over thirty-three years with about three thousand messages.

In order to **nourish** people with Christ, **we first have to seek Christ, experience Christ, gain Christ, enjoy Christ, and participate in Christ**. In Philippians, especially in chapters 2 and 3, Paul uses different expressions and utterances to portray how he was seeking and pursuing Christ in order to gain Christ. He says that we should do all things without murmurings and reasonings. The sisters who are seeking Christ should learn **not to murmur**, and the brothers should learn **not to reason**. If you murmur and reason, you will offend the indwelling Christ, who is the embodiment of the Triune God, because this God is working in you so that you may work out your salvation (2:12-14). Our salvation is our gaining and experiencing Christ. To gain Christ is to work out our own daily organic salvation. (*The Vital Groups, chapter 11*)