

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2007**

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**GENERAL SUBJECT: THE BELIEVERS**

Message Twenty-Five

**Their Present—Believing into Christ and Being Baptized into Christ**

Scripture Reading: John 1:12-13; 6:47, 53-57; 1 Cor. 5:7-8; 10:1-2; Rom. 6:3-5

**I. To believe into Christ is to receive Him as our complete salvation, as our Passover and unleavened bread, for our judicial redemption and organic salvation—1 Cor. 5:7-8; 10:11; Exo. 12:1-36, 43-51:**

- A. The book of Genesis concludes with man ending up “in a coffin in Egypt” (Gen. 50:26), signifying man being dead in his offenses and sins (Eph. 2:1), “having no hope and without God in the world” (v. 12b):
  - 1. Egypt typifies the world of fleshly enjoyment, which brings people into slavery and bondage under Satan, the ruler of this world (John 12:31; Eph. 2:1-2), typified by Pharaoh, the king of Egypt.
  - 2. The book of Exodus reveals that God desires to rescue His chosen people from every form of usurpation and preoccupation so that they may have nothing besides God Himself—Gal. 1:4; Psa. 73:25; Matt. 17:5, 8.
- B. On the day that we believed into Christ, we had a new birth, a new beginning, and our age according to the “sacred calendar” began—Exo. 12:2-3; 13:4.
- C. The passover is a type of Christ, and in the reality of the passover, Christ’s blood is drinkable, Christ’s flesh is eatable, and Christ in totality is eatable—12:13; 1 Cor. 5:7; John 1:29; 6:4, 54, 57, 63:
  - 1. To eat the Lord’s flesh is to receive by faith all that He did in giving His body for us, and to drink His blood is to receive by faith all that He accomplished in shedding His blood for us.
  - 2. To eat the Lord’s flesh and drink His blood are to believe into Him, because to believe into Him is to receive Him—vv. 54, 47; 1:12-13.
  - 3. Just as the flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—Exo. 12:8-10; John 6:53, 55-57:
    - a. To solve the problem of the fall of man and to accomplish God’s original intention, both redemption and life are needed.
    - b. God’s judicial redemption through the blood of Christ is the procedure to reach God’s goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.
- D. The flesh of the lamb was to be roasted with fire and was not to be eaten raw or boiled—Exo. 12:8-9:
  - 1. To be roasted with fire signifies Christ’s suffering under the holy fire of God’s judgment—Isa. 53:4, 10; Psa. 22:14-15; John 19:28.
  - 2. To be eaten raw signifies not to believe in Christ’s redemption but to regard Him merely as an example of human life to be imitated.

3. To be eaten boiled signifies regarding His death on the cross not as death for redemption but as the suffering of human persecution for martyrdom.
- E. The children of Israel were to eat the lamb with its head, legs, and inwards, signifying that we must take Christ in His entirety with His wisdom, His activity and move, and His inward affection and feeling—Exo. 12:9.
- F. The lamb was to be eaten with unleavened bread and bitter herbs, signifying to eliminate all sinful things and to have a bitter taste regarding them—v. 8.
- G. The children of Israel were not to break any bones of the passover lamb—v. 46:
  1. When the Lord Jesus was crucified, His bones were not broken—John 19:33, 36.
  2. Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts life into us—Gen. 2:21-23; 1 Cor. 15:45b.
- H. The children of Israel had to eat the lamb with their loins girded, with their sandals on their feet, with their staff in their hand, and in haste—Exo. 12:11:
  1. The eating of Christ as the Lamb energizes us to move out of Egypt, the world.
  2. The redeemed ones applied the Passover in such a way that they could become God's army—vv. 17, 41, 51; 13:18.
- I. The blood of the lamb in a basin was applied to the lintel and two doorposts of the house by a bunch of hyssop—12:22:
  1. Hyssop, the smallest of plants, signifies faith, which is the smallest in quantity; it is by such little faith that the blood of Christ is applied—1 Kings 4:33; Matt. 17:20.
  2. The blood of the lamb being in a basin, not a large vessel, signifies that in our experience of conversion, the redeeming blood of Christ was made available to us in a way that was small and easy to apply.
- J. Christ is not only the lamb, the unleavened bread, and the bitter herbs but also the house with the redeeming blood sprinkled on the lintel and two doorposts—1 Cor. 1:30; Eph. 1:7:
  1. The blood opens the way for us to get into Christ, who is typified by the house, and protects us from God's judgment—Heb. 10:19; Exo. 12:13, 23.
  2. The children of Israel were required to stay in the house that had been sprinkled with the blood; they were not to go out of it until the morning—v. 22:
    - a. We should maintain our identification with Christ, with a constant realization that we are nothing and that He is everything—John 15:5.
    - b. The redeeming blood keeps us in Christ—1 John 1:7, 9.
- K. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a continuation of the Feast of the Passover—Exo. 12:15-20; 13:6-7; Matt. 26:17:
  1. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—1 Cor. 5:7-8; cf. Matt. 13:33; 16:12; Mark 8:15; Gal. 5:9; Rev. 2:20, 24.
  2. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, of any sin that is manifested, that is seen—Exo. 13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a.
  3. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread—John 6:57.

4. The entire Christian life (signified by seven days), from the day of our conversion to the day of rapture, should be a feast, an enjoyment of Christ as our banquet, the rich supply of life—Exo. 12:16, 18-19.
- L. The children of Israel's plundering the Egyptians of their silver, gold, and clothing indicates that in God's salvation He desires that we plunder the world of its wealth through our labor for the building up of His dwelling place—vv. 35-36, 38; 3:21-22; 11:2-3; 2 Cor. 6:10; Luke 6:38; 12:16-21; 1 Tim. 6:17-19.
- M. The purpose of our redemption and exodus from the world is to be sanctified unto the Lord; those who are sanctified by taking Christ as their Substitute to live in them, who have a new beginning of life, and who deal with all exposed sin will have a daily living that is worthy of being a memorial—Exo. 13:2, 13.

**II. Through baptism, signified by the children of Israel's passing through the Red Sea, we are saved from the tyranny of Satan and the world's usurpation—14:1-31; Heb. 11:29; Mark 16:16; 1 Cor. 10:1-2:**

- A. Baptism saves people out of the world into a separated realm, which is for God's purpose, the goal of His salvation—the building of His dwelling place for the establishment of His kingdom—Exo. 5:1; 15:13, 17-18; 40:2.
- B. Baptism practiced in a proper, genuine, and living way puts the believers into the Triune God (Matt. 28:19); into Christ, a living person (Gal. 3:27); into the death of Christ, an effective death (Rom. 6:3); and into the Body of Christ, a living organism (1 Cor. 12:13), so that the believers may enter into an organic union not only with Christ but also with His Body.
- C. The Christian life is a life of baptism:
  1. To be baptized is to take “the way of righteousness” that the Lord Jesus took (Matt. 3:13-17; 21:32); it is to declare in our life and work, “I am a person in the flesh worthy of nothing in the eyes of God but death and burial, so I want to have myself terminated, crucified, and buried” (cf. Exo. 4:6-7; Rom. 7:17-18; Isa. 6:5).
  2. To be baptized into Christ is to be grafted into Christ so that we may be fellow partakers, enjoyers, of Him as the juice of the root of the cultivated olive tree—Rom. 6:3-5; 11:17, 24:
    - a. In the organic union with Christ, whatever Christ has passed through has become our history; His death and resurrection are now ours because we are in Him and are organically joined to Him—Gal. 2:20.
    - b. Christ as the cultivated tree lives in us, and we as grafted branches live in His living; we live in Christ, with Christ, and because of Christ, taking Him as the factor for our living; Christ lives in us, through us, by us, and with us, taking us as the factor for His expression—Phil. 1:19-21a.
    - c. Such a grafting discharges all our negative elements, resurrects our God-created faculties, uplifts our faculties, enriches our faculties, and saturates our entire being to transform us—Rom. 11:17, 24.
  3. We were baptized into the death of Christ, and now we are loving Him in order to be conformed to His death and to His image through “all things” by the power of His resurrection for the fulfillment of His eternal purpose and our eternal destiny—6:3-5; 8:28-29; cf. 13:11-14.