

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2019**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message Seven

Knowing and Experiencing the All-inclusive Death of Christ

Scripture Reading: John 1:29; 3:14; 12:24; Rom. 8:3; 6:6; Heb. 2:14; Eph. 2:14-16

- I. If we do not know the all-inclusive death of Christ and if we do not experience His death in our daily life, we cannot live the Christian life—Rom. 6:6:**
- A. The Christian life is to live Christ, but to live Christ, we must die—Phil. 1:21a.
 - B. If we do not know that we were crucified with Christ before we were born, we cannot live the Christian life—Rom. 6:6; Gal. 2:20.
 - C. In order to live the Christian life, we must be under the killing work of the cross of Christ in the subjective experience of His all-inclusive death—2 Cor. 4:10-11.
- II. We need to have a vision of the seven aspects of Christ's person and work in His all-inclusive death:**
- A. In His all-inclusive death Christ was the Lamb of God taking away the sin of the world—John 1:29:
 - 1. Christ as the Lamb of God takes away sin from the human race—2 Cor. 5:21.
 - 2. Through Satan sin entered into man, for Satan injected sin, his poisonous nature, into the human race, but the Lamb of God has come to take away this sin from mankind—Rev. 13:8; John 1:29.
 - 3. Christ died on the cross as the Lamb of God to deal with sin and sins; both sin and sins were dealt with by the Lamb of God, who was under God's judgment on the cross, satisfying the requirements of God's righteousness, holiness, and glory—2 Cor. 5:21; Heb. 9:26, 28; 1 Cor. 15:3; 1 Pet. 2:24.
 - B. In His all-inclusive death Christ died as a man in the flesh, causing sin to be condemned in the flesh by God—Rom. 8:3:
 - 1. God sent His Son not in the *reality* of the flesh of sin but in the *likeness* of the flesh of sin—v. 3.
 - 2. Christ was a man in the flesh, and He died on the cross as a man in the flesh—John 1:1, 14; 19:33-34:
 - a. As a man in the flesh, He had only the likeness of the flesh of sin, not the sinful nature of the flesh of sin; nevertheless, His humanity was in some way related to sin—1:14; Rom. 8:3; 2 Cor. 5:21.
 - b. Christ's dying on the cross as a man in the flesh, who was in the likeness of the flesh of sin, caused sin in the flesh to be condemned by God—Rom. 8:3.
 - C. In His all-inclusive death Christ was the last Adam, causing the old man to be crucified—1 Cor. 15:45b:
 - 1. Through his fall Adam, the head of mankind, made himself with his descendants a fallen man in God's old creation—Rom. 5:12.

2. Christ, as the last Adam, as the conclusion of the old man, brought the old man to the cross to be crucified; when He was crucified, our old man was crucified with Him—6:6.
 3. Because the marvelous death of Christ was all-inclusive, it included us; we were put into Christ by God, and we were in Him when He was crucified—1 Cor. 1:30; Gal. 2:20.
- D. In His all-inclusive death Christ was the Firstborn of all creation, terminating the old creation—Col. 1:15:
1. With respect to His humanity, Christ was the first item of God’s creation.
 2. Because He is the Firstborn of all creation, in His death on the cross the Lord Jesus terminated the old creation, dying as the Firstborn of all creation.
 3. The redemption accomplished by Christ is for all creation—v. 20; Heb. 2:9.
- E. In His all-inclusive death Christ was the reality of the bronze serpent, destroying the devil, who has the might of death—Num. 21:4-9; John 3:14; Heb. 2:14:
1. Christ was a serpent only in form; He did not have the poisonous nature of a serpent—John 3:14.
 2. The serpent is a symbol of the devil, who is called “the ancient serpent”—Rev. 12:9.
 3. By being crucified as a serpent in form, the Lord Jesus crushed the head of the old serpent, the devil; in this way He judged the ruler of this world—John 12:31.
- F. In His all-inclusive death Christ died as the Peacemaker—Eph. 2:14-16:
1. Christ died on the cross to abolish all the ordinances among mankind, breaking down “the middle wall of partition, the enmity”—v. 14.
 2. There were partitions not only between the Jews and the Gentiles but between every nationality and race; without the removal of these partitions, there would be no way for us to be one in Christ as His Body—vv. 15-16.
 3. Because all ordinances, all partitions, were abolished by God on the cross, now in the church life we have people of all races, colors, and nationalities—vv. 14-16.
- G. In His all-inclusive death Christ died as a grain of wheat falling into the ground for the release of the divine life to produce many grains—John 12:24:
1. The Lord Jesus fell into the ground and died so that His divine element, His divine life, might be released from within the shell of His humanity to produce many believers in resurrection, just as a grain of wheat has its life element released by falling into the ground, dying, and growing up out of the ground to bring forth many grains—v. 24; 1 Pet. 1:3.
 2. The Lord Jesus, as a grain of wheat falling into the ground, lost His soul-life through death so that He might release His divine life into the many grains—John 12:24-25.
 3. The many grains are Christ’s reproduction, His multiplication; through His death and resurrection the Lord Jesus has been reproduced and multiplied for the producing of the church—v. 24; Matt. 16:18; 18:17.
 4. The many grains can be ground and blended together as one loaf—1 Cor. 10:17:
 - a. As the many grains, we must be willing to be broken in order to be blended.
 - b. We should not remain as whole grains; we need to be broken and ground into fine flour so that we can be blended with others for making a loaf.
 - c. This loaf is the Body of Christ, which consummates in the New Jerusalem—v. 17; Rev. 21:2, 10.