

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2024**

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**GENERAL SUBJECT:  
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—  
GALATIANS**

Message Nine

**Sonship—the Focal Point of God's Economy**

Scripture Reading: Eph. 1:3-6; Heb. 2:10-11; Isa. 43:7; Gal. 3:23-24; 4:4-7, 19

- I. The eternal purpose of God in His intention according to His heart's desire is to have many sons to be His expression in a corporate way; sonship is the focal point of God's economy—Eph. 1:3-6; 3:11; Rom. 8:28-29; John 1:12-13; Rev. 21:7:**
- A. The choosing of God's people for them to be holy is for the purpose of their being made sons of God, participating in the divine sonship; in eternity past God the Father "chose us...to be holy...unto sonship"—Eph. 1:4-5.
  - B. *Holy* means not only sanctified, separated unto God, but also different, distinct, from everything that is common; only God is different, distinct, from all things; hence, He is holy, and holiness is His nature.
  - C. God's chosen ones are made His sons by His sanctifying Spirit (Rom. 15:16; Gal. 4:6); this is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit:
    - 1. Sanctification for sonship is still going on; day by day, however, we may not live in our sonship because we may not care for the sanctifying Spirit speaking and working in our spirit—Rom. 15:16; 8:4; Eph. 5:26.
    - 2. Today we must learn to live by the Spirit, to serve by the Spirit, to act according to the Spirit, and to have our being altogether by the Spirit, with the Spirit, and according to the Spirit all day long—Rom. 1:1, 9; 8:4; Phil. 3:3; Zech. 4:6.
    - 3. Then we need to grow in the life of Christ with the proper nourishment in the Spirit; we can be nourished in three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings—John 8:31-32; Eph. 5:26; Rev. 2:7; Psa. 73:16-17, 22-26; 77:13.
  - D. God's chosen ones become holy and without blemish before Him and are predestinated unto sonship "in love"—Eph. 1:4; cf. 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4:
    - 1. Love in Ephesians 1:4 refers to the love with which God loves His chosen ones and His chosen ones love Him; it is in this love, in such a love, that God's chosen ones become holy and without blemish before Him.
    - 2. First, God loved us; then this divine love inspires us to love Him in return; in such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is—1 John 4:19; Psa. 31:23a; 116:1; Mark 12:30.
- II. Christ as the Captain of salvation leads God's many sons into glory, the corporate expression of God, by saving them organically through sanctification; sanctification is God's "sonizing"—Heb. 2:10-11; Eph. 1:4-5; Rom. 5:10:**

- A. Hebrews 2:10 says that the Lord as the Captain of God's salvation will lead many sons into glory; then verse 11 speaks of the One who sanctifies and those who are being sanctified; this shows that sanctification is for sonship.
- B. This brings us into a fuller understanding of Ephesians 1:4-5; verse 4 says, "To be holy," and verse 5 says, "Unto sonship"; *to be holy...unto sonship* shows again that sanctification is for sonship.
- C. The divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament; sanctification is the hinge of God's carrying out His eternal economy—1 Thes. 5:23-24.
- D. The divine sanctification is the holding line in the carrying out of the divine economy to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; we say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy:
  - 1. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God; our repentance and believing were due to the seeking Spirit, the convicting Spirit—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
  - 2. The redeeming sanctification, the positional sanctification, is by the blood of Christ to transfer us from Adam to Christ—Heb. 13:12.
  - 3. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God to form an organism for God's corporate expression, which is the organic Body of Christ, the church—2 Cor. 5:17; John 1:12-13; 3:5-6, 8; 1 Pet. 1:3; Titus 3:5.
  - 4. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; Eph. 4:23; 2 Cor. 4:16; Gal. 6:15.
  - 5. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:16-18; Rom. 12:1-2; Psa. 68:19.
  - 6. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ—Rom. 8:29; Phil. 3:10.
  - 7. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory so that we may be fully and wholly sanctified in our spirit, soul, and body to be a consummated incorporation of God's many sons who are matured in the processed Triune God as their life that they may express God as the New Jerusalem for eternity—v. 21; Rom. 8:23; 1 Thes. 5:23; Rev. 21:2-3, 7, 9-11, 22.

**III. Christ's judicial redemption is to bring us out of the custody of the law into the sonship of God that we may enjoy His organic salvation, His divine "sonizing"; the goal of Christ's redemption is sonship—Gal. 4:4-7, 19; Rom. 5:10:**

- A. God "sent forth His Son" for our judicial redemption; God "sent forth the Spirit of His Son" for our organic salvation—Gal. 4:4, 6; 3:13-14:
  - 1. God sent forth His Son, who was born under law, to redeem God's chosen people from the custody of the law that they might receive the sonship and become the sons of God—vv. 23-24; 4:4-5.

2. God sent forth the Spirit of His Son, the Spirit of life (Rom. 8:2), to impart His life with His nature into us that we might become His sons in reality (Gal. 4:6; 1 John 5:11-12; 2 Pet. 1:4).
  3. The Spirit of the Son is another form of the Son; when the Son died on the cross, He was Christ, and when He enters into us, He is the Spirit, who is the Son's transfiguration—John 1:14; 1 Cor. 15:45b.
- B. "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!"—Gal. 4:6:
1. *Abba* is an Aramaic word, and "Father" is the translation of the Greek word *Pater*; the combining of the Aramaic title with the Greek title expresses a stronger affection in crying to the Father, implying an intimate relationship in life between a genuine son and a begetting father—Mark 14:36; Heb. 5:7; Lam. 3:55-56; cf. Luke 15:18, 20-24.
  2. The Spirit of God's Son was sent into our hearts; actually, the Spirit of God came into our spirit at the time of our regeneration (John 3:6; Rom. 8:16) because our spirit is hidden in our heart (1 Pet. 3:4).
  3. On the one hand, we who have received a spirit of sonship cry in this spirit, "Abba, Father!" (Rom. 8:15); on the other hand, the Spirit of God's Son is crying in our hearts, "Abba, Father!" (Gal. 4:6).
  4. This indicates that our regenerated spirit and the Spirit of God are mingled as one (1 Cor. 6:17), and that our spirit is in our heart.
  5. This also indicates that the sonship of God is realized by us through our subjective experience in the depth of our being—cf. Matt. 5:3, 8.
  6. The more we cry, "Abba, Father," in the spirit, the deeper will be the sweet and intimate sense in our heart in our relationship with our Father.
  7. When we cry, "Abba, Father," the Spirit Himself witnesses with our spirit that we are God's children, possessing His life; such a witnessing also limits us and restricts us to a living and walk that are according to His life, in keeping with our being children of God—Rom. 8:15-16.

**IV. Paul was travailing that Christ might be formed in the believers for their full sonship; to have Christ formed in us is to have Christ replacing the self and the world in our mind, emotion, and will so that we may express Him—Gal. 4:19:**

- A. Christ's being formed in us is for our conformation into the image of Christ; our conformation is our maturity in the divine life through which we participate in God's divinity in full and are solidified in the possession of the divine element—Rom. 8:29.
- B. Christ's being formed in us is for the building up of the Body of Christ to consummate the New Jerusalem as the aggregate of the divine sonship for the corporate expression of the Triune God—Heb. 2:10; Rev. 21:7, 10-11; Isa. 43:7.