

Message Three

Honoring Christ as the Head and Living in the Divine and Mystical Realm

Scripture Reading: Eph. 1:22-23; Col. 1:18; 2:19; Gal. 3:14; Rom. 8:9; 2 Cor. 3:17-18

I. We need to honor Christ as the unique Head of the Body by holding Him as the Head—Eph. 1:22-23; Col. 1:18; 2:19:

- A. In Christ's ascension God inaugurated Him into the headship of the universe; the Head of the whole universe is Jesus—Acts 2:36; Eph. 1:22-23; Phil. 2:9-11.
- B. The Head is a matter of authority; for Christ to be the Head means that He has the authority in the Body—Matt. 28:18:
 - 1. Holding the Head means that only Christ is the Head; holding the Head is to come absolutely under His authority—Eph. 4:15.
 - 2. Honoring Christ as the Head involves a repudiation of all other heads.
 - 3. The place of all the members is to hold the Head and to acknowledge Him as the unique and supreme authority in all things—Col. 1:18; 2:19.
 - 4. Christ is the Head of the Body, and life can flow freely to us only when He is in full control—Rev. 22:1.
 - 5. For the Body to hold the Head means that the Body does not allow itself to be separated from the Head—Col. 2:19.
- C. The Body comes into existence from the transmission of the Head, and the Body is one with the Head in the divine life and in the divine nature—Eph. 1:22-23.
- D. The members of the Body are fitted together and are able to live the Body life through holding the Head—4:15-16; Col. 2:19:
 - 1. Our relationship with the Head determines our relationship to the other members; it is our common relationship to Him that causes us to be related to one another.
 - 2. When we do not hold the Head, our fellowship becomes invalid; the basis of our fellowship is our mutual holding of the Head—Acts 2:42; 1 John 1:3.
 - 3. We have no direct communion one with another; it is all through the Head—Col. 1:18:
 - a. Forming parties means that a few Christians have a direct relationship with one another and are detached from the authority of the Head; they communicate with each other directly, but their communication has not passed through the Head.
 - b. We must not move in relation to another member except under the direction of the Head.
 - 4. To live the Body life, we must be under the Head and take the Head as the life, the principle object, and the center—Eph. 4:15-16:
 - a. To have the Body life, whatever we think or do has to be under the control of Christ as the Head; we have to take Him as the center of our whole being.
 - b. We have to coordinate with all the members to live a life that expresses the Head—Rom. 12:5.

- E. We need to be subject to one another in the fear of Christ, who is the Head—Eph. 5:21, 23:
 - 1. Not being subject to one another offends Christ as the Head and means that we have no fear of Christ in His headship—v. 23; 1:22.
 - 2. Actually, not being subject to one another is rebellion against the Head.
 - 3. Only the Head is superior, and only the Head should be unique and different from the Body; none of the members is in a special or super class.

II. We need to live in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—Gal. 3:14; Rom. 8:9; 2 Cor. 3:17-18:

- A. The Triune God Himself is a divine and mystical realm; the three of the Divine Trinity are self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm—John 14:10-11; Matt. 28:19; 2 Cor. 13:14.
- B. The divine and mystical realm into which we may enter is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we should learn to live in this realm—Phil. 1:19; Rom. 8:9; 2 Cor. 13:14; Gal. 3:14.
- C. In the divine and mystical realm we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
- D. In the divine and mystical realm we experience God's organic salvation—Rom. 5:10.
- E. In the divine and mystical realm we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
- F. In the divine and mystical realm we live in divine fellowship; this is the reality of living in the Body of Christ—1 John 1:3, 7; Acts 2:42; Rom. 12:5.
- G. In the divine and mystical realm we are mingled with the Triune God for the keeping of the oneness—John 17:21; Eph. 4:3-6:
 - 1. The genuine oneness is in the Triune God—John 17:21:
 - a. The genuine oneness of the believers is actually the oneness of the Triune God.
 - b. It is only in the Triune God that we can be perfected into one—v. 23.
 - 2. The genuine oneness is the mingling of the believers with the Triune God—Eph. 3:14—4:6:
 - a. To have this oneness we must be in the Triune God as the divine and mystical realm.
 - b. The believers are one with the Triune God in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—Gal. 3:14; Rom. 8:9; 2 Cor. 3:17-18.
- H. The Body of Christ is in the divine and mystical realm; the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.
- I. If we would live in the divine and mystical realm, we need to have a vision of this realm, appreciate this realm, consider highly the entry into this realm, walk by the Spirit and according to the spirit, experience the dividing of soul and spirit, and exercise to be one spirit with the Lord—John 3:3; Eph. 1:17-18; 2:18; Gal. 5:16; Rom. 8:4; Heb. 4:12; 1 Cor. 6:17; 2 Tim. 1:7.