

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2023**

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

Message Eleven

**Chosen Vessels to Contain God and Be Joined to God Organically  
in Order to Be His Organism for His Expression in Humanity**

Scripture Reading: Gen. 2:7; Prov. 20:27; 1 Thes. 5:23;  
Rom. 9:21, 23; Acts 9:15; 2 Cor. 4:6-7

- I. The first step of God's procedure to accomplish His eternal economy was to create man as a vessel to contain Himself as life—"Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul"—Gen. 2:7:**
- A. God is triune, and He made man in His image to be a tripartite being—"spirit and soul and body"—1 Thes. 5:23:
1. God formed man's body with the dust of the ground that man may have a body as his outward expression and as an organ to contact material things; the body as our external part is the outer organ, possessing world-consciousness, that we may contact the material world.
  2. God breathed into man's nostrils the breath of life that man may have a spirit as the recipient for him to receive God and as an organ for him to contact God, contain God, and substantiate God; the spirit as our innermost part is the inner organ, possessing God-consciousness, that we may contact God—John 4:24; Rom. 1:9.
  3. Man's soul, which is his person, his very self (Exo. 1:5; Acts 2:41; cf. Matt. 16:26; Luke 9:25), was not formed from a certain element but was produced by the combining of the human spirit and the human body; the soul, composed of man's mind, emotion, and will, has the psychological consciousness to contact the psychological realm; it is a medium between our spirit and our body, possessing self-consciousness, that we may have our personality.
  4. In the spirit, God as the Spirit dwells; in the soul, our self dwells; and in the body, the physical senses dwell; in God's full salvation He takes possession of our spirit through regeneration (John 1:12-13; 3:5-6; Rom. 8:10); He spreads Himself as the life-giving Spirit from our spirit into our soul to saturate and transform our soul (12:2; 2 Cor. 3:18); He enlivens our mortal body through our soul (Rom. 8:6, 11, 13) and transfigures our mortal body by His life power (Phil. 3:21; 2 Cor. 5:4).
  5. We have a spirit to receive God and a soul to live out God and express God; God's intention in His creation of man was that man would take Him in and express Him; taking in God and expressing God should be man's joy and amusement.
  6. Man's happiness and entertainment must be God Himself, not an objective God but a subjective, experiential, and enjoyable God; to take in God and live out God is man's joy.

- B. The Triune God created such a tripartite man to be a living vessel that man may have the capacity to contain God and be joined to God organically (John 15:4-5; Rom. 11:17-24) in order to be His organism for His expression in humanity.

**II. In Hebrew the word *breath* in Genesis 2:7 is *neshamah*, which is translated “spirit” in Proverbs 20:27; this means that the breath in Genesis 2:7 is the human spirit, and this spirit is the lamp of the Lord—“The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being”—Prov. 20:27:**

- A. When God as the divine oil comes in to ignite our lamp, we will be enlightened, searched, and empowered—“For it is You who light my lamp; / Jehovah my God lights up my darkness; / For by You I can run up against a troop; / Indeed by my God I can leap over a wall”—Psa. 18:28-29; 2 Tim. 1:6-7.
- B. The church as the lampstand has seven lamps, which are the seven Spirits of God, the sevenfold intensified Spirit (Rev. 4:5), and our spirit is the lamp of the Lord (Prov. 20:27):
1. Within us, then, we have two lamps, the Spirit of God and our human spirit; inside our human lamp is a stronger, greater, and sevenfold intensified lamp; the function of a lamp is to shine.
  2. Before we were saved, our spirit was a broken lamp; after we repented, believed into, and received the Lord, the lamp was restored and began to give forth light; it is because of these two lamps that there is so much shining within us; the two become one, for “he who is joined to the Lord is one spirit”—1 Cor. 6:17.
  3. In order for us to be transformed, all the chambers of our soul (our mind, emotion, and will) must be fully open to Him so that this twofold lamp within us can have the full freedom with its twofold shining to search all the innermost parts of our inner being—Psa. 139:23-24.
  4. The one who experiences the greatest amount of transformation is the one who is absolutely open to the Lord; we should pray, “Lord, I am fully open to You. I want to keep opening to You. My whole being is open—my heart, my mind, my will, and my emotions. Keep shining. Search me thoroughly. Enlighten and enliven me. I will accept it fully”; in this way the light of life will be supplied to us to make us men of life for the city of life, the New Jerusalem—Rom. 8:2, 10, 6, 11; Rev. 22:1-2, 5.
- C. The spirit of man was specifically formed by God; man is the center of the entire universe, and the center of man is his spirit—Zech. 12:1; Job 32:8.
- D. The spirit of man is where the Spirit of God works (Rom. 8:16) and where the Lord as the Spirit stays (2 Cor. 3:17; 2 Tim. 4:22).

**III. Paul says that we have been chosen to be vessels of mercy, honor, and glory—Rom. 9:21, 23; cf. Acts 9:15:**

- A. The basic teaching of the whole Scripture is simply this: God is the very content, and we are the containers made to receive this content; we must contain God and be filled with God; if we do not contain God and know God as our content, we are a senseless contradiction.
- B. God created us as vessels to contain Him, the God of honor, that we might be vessels of honor (Rom. 9:21); He also makes known His glory upon us that we might become vessels of His glory (v. 23); all of this is out of His mercy and according to His mercy; it cannot be obtained by our efforts; for this reason we must worship Him, and we must worship Him for His mercy (*Hymns*, #25 and #26)!

- C. Mercy and compassion are organically inseparable but also distinct in their more specified meanings—*mercy* refers to God’s outward doing motivated by our wretched state; *compassion* refers to His inward affection originating in His loving essence:
1. Luke 1:78-79 says, “Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.”
  2. Romans 9:15 and 16 say, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.’ So then it is not of him who wills, nor of him who runs, but of God who shows mercy.”
  3. Jeremiah says, “This I recall to my heart; / Therefore I have hope. / It is Jehovah’s lovingkindness that we are not consumed, / For His compassions do not fail; / They are new every morning; / Great is Your faithfulness. / Jehovah is my portion, says my soul; / Therefore I hope in Him”—Lam. 3:21-24:
    - a. The people of Israel had failed, but God’s compassions did not fail; His compassions had preserved a remnant of Israel for the carrying out of His economy.
    - b. For Jeremiah to say that Jehovah’s compassions are new every morning indicates that he contacted the Lord as the compassionate One every morning; it was through contact with the Lord that he received this word regarding God’s lovingkindness, compassions, and faithfulness; Jeremiah realized that we need to contact the Lord every morning, put our entire hope in Him, wait on Him, and call on His name—vv. 22-25, 55-56.

**IV. Second Corinthians 4:6 says, “Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ”; verse 7 continues by saying, “But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us”:**

- A. *This treasure* in verse 7 refers to *the face of Jesus Christ* in verse 6; in Greek the word for *face* is the same word for *person* in 2 Corinthians 2:10.
- B. This word for *face* refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person; this indicates that the apostle was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes.
- C. Paul was a person who lived Christ in the closest and most intimate contact with Him, acting according to the index of the Lord’s eyes, the presence of Christ.
- D. In the whole universe there is nothing so precious as to behold the face of Jesus; the more we live in His presence, the more we will have a sweet sense of the preciousness of Jesus as our indwelling treasure—Exo. 33:11, 14 and footnote 14<sup>1</sup>.
- E. When we turn our hearts to the Lord, the veil is taken away, and we are beholding and reflecting as a mirror the glory of the Lord in the face of Jesus Christ; this causes us to be infused with God, to glow with God, and to shine forth God and beam God into others—2 Cor. 3:16, 18; Isa. 60:1, 5a; Job 42:5; Exo. 34:4 and footnote 2; Exo. 34:29 and footnote 1; Prov. 4:18.
- F. We live to the Lord for His divine glory (Isa. 43:7); furthermore, we are being transformed from glory to glory as Christ is making His home in our hearts for His glory in the genuine church life (2 Cor. 3:18; 4:5-6; 5:14-15; Eph. 3:16-17, 21a).
- G. The highest living and service that we can render to God is to “do all to the glory of God” for the corporate expression of God—1 Cor. 10:31; Isa. 43:7; John 7:18; 8:50a; 17:4; Rom. 11:36.