

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2025**

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

Message Twelve

**The Sealing of the Holy Spirit
unto the Redemption of the Body**

Scripture Reading: Eph. 4:30; Phil. 3:21; Rom. 8:23

I. “Do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption”—Eph. 4:30:

- A. To grieve the Holy Spirit is to displease Him.
- B. The Holy Spirit abides in us forever, never leaving us—John 14:16-17.
- C. The Holy Spirit is grieved when we do not walk according to Him (Rom. 8:4), that is, when we do not live according to the principle of reality with grace in the details of our daily walk.
- D. The apostle's exhortation in Ephesians 4:17-32 not only takes grace and reality as the basic elements but also takes the life of God (v. 18) and the Spirit of God as the basic factors on the positive side and the devil (v. 27) as a factor on the negative side.
- E. It is by the life of God in the Spirit of God, and by not giving place to the devil, that we can live a life full of grace and reality, as the Lord Jesus did.
- F. God has sealed us with the Holy Spirit as the sealing element.
- G. *In whom* means to be in the Holy Spirit as the element; this shows that God has sealed us with the Holy Spirit unto the day of the redemption of our body.
- H. “In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise”—1:13:
 - 1. To be sealed with the Holy Spirit is to be marked with the Holy Spirit as a living seal.
 - 2. We have been designated as God's inheritance—v. 11.
 - 3. At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God—v. 13.
 - 4. The Holy Spirit, who is God Himself entering into us, causes us to bear God's image, signified by the seal, thus making us like God.
- I. *Of the promise* in Ephesians 1:13 indicates that God planned according to His pleasure to seal us with His Spirit; the sealing of the Spirit is still taking place.

II. “Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself”—Phil. 3:21:

- A. The transfiguration of our body is the ultimate consummation of God's salvation.
- B. In His salvation God first regenerated our spirit (John 3:6), now is transforming our soul (Rom. 12:2), and consummately will transfigure our body, making us the same as Christ in all three parts of our being.
- C. *The body of our humiliation* describes our natural body, made of worthless dust (Gen. 2:7) and damaged by sin, weakness, sickness, and death (Rom. 6:6; 7:24; 8:11).

- D. One day this body will be transfigured and conformed to the body of Christ's glory; Christ's body of glory is His resurrected body, saturated with God's glory (Luke 24:26) and transcendent over corruption and death (Rom. 6:9).
- E. The transfiguring of our body is accomplished by the Lord's great power, which subjects all things to Himself (Eph. 1:19-22); this is the almighty power in the universe.

III. "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you"—Rom. 8:11:

- A. The objective facts revealed in chapter 6 concerning our death and resurrection in Christ become our subjective experience only when we are in the indwelling Spirit, who is revealed in chapter 8.
- B. In Romans 8:11 we have three matters:
 1. We have the entire Triune God—"the One who raised Jesus from the dead," "Christ," and "His Spirit who indwells you."
 2. We have the process required for His dispensing, as implied in the words *Jesus* (emphasizing incarnation), *Christ* (emphasizing crucifixion and resurrection), and *raised* (emphasizing resurrection).
 3. We have His dispensing of Himself into the believers, as shown by the phrase *give life to your mortal bodies*, which indicates that the dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being.
 4. This does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.
 5. In this way He gives His life to our mortal, dying body, not merely to heal it but also that it may be enlivened to carry out His will.

IV. "We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body"—v. 23:

- A. To be redeemed in our body is to be glorified—v. 30.
- B. Glorification and the redemption of our body are synonymous.
- C. No matter how mature we may become in the divine life, as long as we have not been glorified, we have not been redeemed in our body:
 1. When we are glorified, our glorification will also be the redemption of our body.
 2. The believers will be glorified and redeemed in their body simultaneously.
- D. First Corinthians 1:30 tells us that Christ has become "wisdom to us from God: both righteousness and sanctification and redemption":
 1. In God's full salvation Christ is righteousness (for our past), by which we have been justified by God so that we may be reborn in our spirit to receive the divine life—Rom. 5:18.
 2. Then Christ is sanctification (for our present), by which we are being sanctified in our mind, emotion, and will with His divine life—6:19-22.
 3. Eventually, Christ will be our redemption (for our future), that is, the redemption of our body, by which we will be transfigured in our body with the divine life to have Christ's glorious likeness—Phil. 3:21.
 4. It is of God that we participate in such a complete and perfect salvation, making our entire being—spirit, soul, and body—organically one with Christ and making Christ everything to us.