

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

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message Six

Functions of the All-inclusive Spirit in the Christian Life

Scripture Reading: 1 Cor. 15:45b; 2:10; 2 Cor. 3:6; Rom. 8:11; 15:16; 14:17; 2 Thes. 2:13

- I. The function of the all-inclusive Spirit involves God's economy in His Trinity; God's economy is for Him to accomplish His will, fulfill His purpose, and satisfy the desire of His heart—1 Tim. 1:4; 2 Cor. 13:14; Eph. 1:9-11; 3:9-10.**
- II. The function of the all-inclusive Spirit is His commission—John 16:14-15:**
- A. The Spirit has been commissioned by the Godhead in His Trinity to come to function by applying what God the Son, Christ, has accomplished according to what God the Father has planned in His economy—Eph. 1:4-5, 7-14.
 - B. As Christians, we are under the application of the third in the Godhead, who carries out what God as the second person has accomplished according to what the first person has planned in His economy—3:14-17a.
 - C. The functioning all-inclusive Spirit makes the Triune God in what He is, what He has, what He has accomplished, and what He will accomplish one with us; thus, the Christian life is a life by the all-inclusive Spirit—John 16:13-14; Rom. 8:11; 1 John 5:6.
- III. The New Testament reveals various functions of the all-inclusive Spirit in the Christian life:**
- A. The all-inclusive Spirit gives life to the believers—1 Cor. 15:45b; 2 Cor. 3:6:
 - 1. The main work that the Spirit does in regeneration is to impart the divine life, the eternal, uncreated life of God, into us—John 3:3, 5-6, 15.
 - 2. Although Christ is life, it is difficult for Christ to give us life; it is the Spirit who gives life—Col. 3:4; John 6:63a.
 - 3. The Spirit, who is the ultimate expression of the processed and consummated Triune God becoming a life-giving Spirit, imparts the divine life, even God Himself, into the believers—1 Cor. 15:45b; John 3:6.
 - B. The all-inclusive Spirit functions to sanctify the believers after their regeneration, saturating all the inward parts of their being with God's nature of holiness—Rom. 6:19, 22; 15:16:
 - 1. For us to be sanctified means that we are in the process of becoming holy—Eph. 1:4; 1 Pet. 1:15-16.
 - 2. The Spirit works in the believers to sanctify them, to separate them, entirely for God's eternal purpose—v. 16; Eph. 3:11; Rom. 8:28; 2 Tim. 1:9.
 - 3. This is not objective, positional sanctification; it is subjective, dispositional sanctification.

4. God chose us “from the beginning unto salvation in sanctification of the Spirit”—2 Thes. 2:13:
 - a. God’s salvation involves a continuing process through which we are being made holy—1 Pet. 1:15.
 - b. God’s salvation is in the sanctification of the Spirit; the part played in salvation by the Father and the Son is in the sanctification of the Spirit—2 Thes. 2:13.
 - c. Without the sanctification of the Spirit, there would be no way to apply what the Father and Son have done for us; this application is the sanctification of the Spirit.
- C. The all-inclusive Spirit renews the believers—Titus 3:5:
 1. We are renewed first in our spirit and then in our soul, including our mind, emotion, and will—Rom. 12:2; Eph. 4:23.
 2. All the inward parts of our being need to be renewed.
 3. In our Christian life we should not think, feel, or decide according to our old, natural man; rather, we should be renewed in everything.
- D. The all-inclusive Spirit transforms the believers—2 Cor. 3:18:
 1. *Being transformed* (v. 18) indicates that we are in the process of transformation.
 2. Transformation is the metabolic process in which the Lord Spirit works to spread the divine life and nature throughout every part of our being, particularly our mind—Rom. 12:2.
 3. The process of transformation brings Christ and His riches into our being as our new element and causes our old element to be gradually discharged.
 4. As a result, we will all be transformed into the same image—the image of the first-born Son of God—having His life shape by His life power with His life essence—2 Cor. 3:18.
- E. The all-inclusive Spirit searches and reveals to the believers all things concerning Christ—the depths of God—1 Cor. 2:10:
 1. *The depths of God* refers to the deep things of God, which are Christ in many aspects as our eternal portion, foreordained, prepared, and given to us freely by God—vv. 10-11; Col. 1:12.
 2. The depths of God are altogether mysterious, hidden in God, unfathomable, and immeasurable; they are beyond human understanding—1 Cor. 2:7, 9.
 3. God has revealed these depths to us through the Spirit, who searches all things, even the depths of God—v. 10.
- F. The all-inclusive Spirit is the joy in the believers for the kingdom of God—Rom. 14:17; Acts 13:52:
 1. Romans 14:17 says that the kingdom of God is righteousness, peace, and joy in the Holy Spirit.
 2. Acts 13:52 says that the disciples were filled with joy and with the Holy Spirit.
 3. One of the functions of the all-inclusive Spirit is to make Christians joyful; He is our joy—Rom. 14:17.
 4. Because the Spirit is a Spirit of joy, daily we should be joyful in the Lord, receiving the word with “joy of the Holy Spirit,” for the fruit of the Spirit is joy—1 Thes. 1:6; Gal. 5:22.
- G. The all-inclusive Spirit is the essence for the organic building up of the Body of Christ; the organic building up of the Body of Christ is the total function of the all-inclusive Spirit dwelling in all of us—Eph. 4:4, 16; Rom. 8:11.