

# *The Revelation of Genuine Oneness*

*God Himself Proceeding  
as the River of the Water of Life*

**T**o understand what the genuine oneness of believers is we simply need to see the vision of the throne of God at the end of the Bible. This vision is given to us in Revelation 22:1: “And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.” The river described in this verse is flowing out from God Himself — it is proceeding from Him. However, the proceeding of the river is not separate from God Himself, as though God said, “River, go down to the earth and flow among the people, and I am going to remain up here in the heavens.” No, this river is God Himself flowing and being directly imparted into all of us as believers.

The Greek word for “proceeding” in this verse is in the present tense, and means that God is presently proceeding out and flowing in this river. But again, He never leaves this river. He comes in the river, and as the

river He brings Himself into us. So we see that this proceeding is just an extension of God Himself. When the Spirit enters into us, God enters into us. When the water of life enters into us, it is God Himself. All that He is comes into our spirit. When we are one with this river, everything in us gets aligned with God. Everything that is not of God dissipates and dies off, and everything that is of God remains in us as a flow. By this river we get aligned with God in our relationship with our wife, our husband, our children, all the saints, our problems, and our anxieties about the present and the future.

This river is God Himself proceeding out and flowing as the water of life. Galatians 4:6 describes this river: “God has sent forth the Spirit of His Son into your hearts, crying out, Abba, Father!” This is an “Abba, Father” river. It is like saying “Papa, Papa.” Amen! It is the “into-the-bosom” life that the Lord speaks of in John 1:18: “No one has seen God at any time. The only begotten Son, who is [into] the bosom of the Father, He has declared Him.” This intimacy of the Lord Himself is the content of this river.

## **IN THIS ISSUE:**

- The Revelation of Genuine Oneness — Pages 1-3, 6-8
- The Practical Church Life – Part 2 — Pages 4-5, 8

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## *The Oneness Is in the River*

It is so precious that we can drink this river of oneness. It is the very oneness of God Himself that reaches our spirit, then reaches our soul, and then even reaches our bodies. By this river reaching our whole being there is a oneness expressed on the earth. This is the kind of oneness that the Lord prayed for in John 17 — a oneness that the world could *see* so that the world could *believe*. This oneness is even visibly made known. It has so knitted us together that there is a visible testimony of the Lord.

### *Keeping the Oneness Created by the Spirit*

This oneness is spoken of in the New Testament in two ways: keeping the oneness and arriving at the oneness. Let us turn to Ephesians 4 and look at the two aspects of this oneness. This oneness is our common enjoyment of our common Lord. Ephesians 4:3 says, “[Being diligent] to keep the [oneness] of the Spirit in the [uniting] bond of peace.” So here in verse 3 we are keeping something that obviously already exists. It is a oneness we already have. You cannot keep what you do not have. It means to keep the oneness already created by the Spirit, the oneness that has been produced by the Spirit. The oneness of the Spirit is that oneness which has been authored by the Spirit. Thus, to talk about oneness today in terms of organizing, negotiating, or having conferences on how to be one is altogether on the wrong basis. We are not making up a oneness. We are not inventing it or producing it ourselves. We are keeping the oneness already created by the Spirit. So, the first aspect of the oneness is the keeping of what has been created.

When we meet one another and we contact each other as believers, there is already a resident oneness between us. The oneness created by the Spirit is now the factor of our relationship with one another. The only potential problem is that we would not keep this oneness, due to the intrusion of our undealt-with self with its opinion, mind, reaction, and flesh. The intrusion of our undealt-with self interferes with what God Himself has already created between us. So, it is a matter of keeping the oneness created by the Spirit.

## *Arriving at the Oneness of the Faith and of the Full Knowledge of the Son of God*

After Paul speaks of keeping the oneness created by the Spirit, he speaks of another aspect of oneness in the same chapter. Verse 13 says, “Till we all [arrive at] the [oneness] of the faith, and of the [full] knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” In this verse another dimension of oneness is mentioned by Paul that is obviously distinct and is something more than what is in verse 3. We *keep* the oneness of the Spirit in verse 3; but in verse 13 we *arrive* at the oneness of the faith and of the full knowledge of the Son of God.

Many Bible students have known these two aspects of oneness. We need to see what we are keeping and what we are arriving at. If we will keep the oneness already created by the Spirit, we will little by little arrive at the oneness of the faith and of the full knowledge of the Son of God. God Himself flowing as a river is the reality of this oneness. When we “arrive at” the oneness in verse 13, we have come into a kind of enjoyment where we are utterly reduced to and totally focused on the Person of the Son of God. We are not tossed to and fro and carried about with every wind of teaching by the sleight of men (Eph. 4:14). We are not influenced by a teaching or an emphasis, a method or a way, but we are reduced to a deeper, richer, more thorough knowledge of the Son of God! That is, in our relationships with one another we come to know Christ in all the dimensions of His knowledge-surpassing love. It is knowing the Lord together in a pure and simple way.

If we keep this oneness by experiencing Christ, we will know God between us and within us. By this we will arrive at the oneness of the faith. It does not come in a cheap way or in an outward way. It comes by a group of people who are interacting with the Lord day by day in every dimension of their lives. It includes dealing with the most gross sin or with our attachment to the world and its hold on us. It is interacting with the Lord to deal with the world in our life — with what usurps us from God and replaces Him. It may be a lust, another love, or pride — anything of the world. By our dealing with God and getting to know God in this way, we are arriving at the oneness of the faith and of the full knowledge of the Son of God. Getting to know the Lord

in our daily life is not merely for our individual growth, but it is the way we all arrive at the oneness spoken of in Ephesians 4:13.

The more we get to know the Lord, the more we are reduced to a church life in oneness that is just Christ Himself. It is not a matter of mere excitement about oneness, or of being inspired about the right theme for all believers. Even the right terminology in the book of Corinthians was distorted. Some said, "I am of Christ." But they said, "I am of Christ," in a divisive way. So Christ lost His name, so to speak, to a divisive group of people. Thus, we could see that it is not a matter of getting excited and saying, "I'm for this," and "I really like the way you meet — you don't have any ordinances here." This kind of outward agreement is not the oneness we are to arrive at as believers.

Let me ask you about last week. What did you do with your temper? What about your inordinate thinking and your imaginations? What about your greediness and how you spend your money? and what *you* want and expect from your spouse? What about the hours you spend in front of the TV? And what about those second glances at the newspaper? This is what we are talking about — Do you know God? Do you interact with the Spirit, growing up into Christ in all things?

You have a question? Do you want your question answered, or do you want to know God? For example, a sister once asked me if we cooperate with the National Day of Prayer. She wanted to know. To answer her I could have said, "Oh, of course we would pray." And she would say, "Good, I'm glad you're that way." But what does this do? It satisfies her thinking about the way she would like us to be. Rather, I said to her, "Eventually, sister, all these matters are matters of knowing God. If the Lord is praying, we are praying." In other words, whatever the Lord is doing, we do.

So many times you may want answers. You come to a group of believers, and you have all these little mental slots based upon *your* concepts and views. You scrutinize and examine them to see whether or not they are going to fit into *your* slot. This is because you have expectancies other than God. This is a pity. Do you know what you are doing? You are cheating yourself from knowing God. You are leaving yourself to your own reasoning mind, to your own expectancy, what you think is right. This is versus knowing God Himself in all that He is with His revealed purpose of conforming us

**the Christian** Vol. 11, No. 3

to the image of Christ.

What we are arriving at is the oneness of the faith, which is the simple enjoyment of not only the objective faith — that which we believe in — but also the subjective believing. We all love Jesus. We want to have the full knowledge of the Son of God, of this Person. So we are enjoying this Christ more and more. The full knowledge means that we are exploring more of the riches of Christ in our experience. So, what counts between us and what matters between us is our interacting with God, interacting with Christ, knowing the Lord. *Our experience of life has everything to do with the oneness of the church and the oneness of the faith that we are arriving at.* It is not something we can come into cheaply. We simply keep the oneness of the Spirit, we keep interacting with the Lord, and then we will arrive. What is normal for every saint is that they would touch the Lord, know the Lord, and experience the Lord.

In Romans 14 Paul shows that righteousness, peace, and joy in the Holy Spirit dissolves our differences. When you are in the Spirit, so many things dissolve. It is not just a temporary readjustment. Something is really dissolving by our touching the Spirit to know God and to know this oneness. To talk about oneness is to talk about God Himself. We are handling God. We are touching God. We are related to one another *in God Himself*. It is not that oneness is one thing and God is another thing, as though they were separate. Oneness is God Himself between us. And when our relationships are brought into the realm of God Himself, we do not just have agreement. We are not even talking about the word "unity." It is not that we are coming from different places into a unity. Even though the King James Version calls it "the *unity* of the Spirit" in Ephesians 4:3, the Greek word is more accurately translated "one-ness." It is the oneness of the Spirit, which refers to God Himself. So when oneness is put into this realm, our oneness takes on a whole new dimension.

#### *The Nature of the Oneness of the Spirit*

There are five things related to the nature of the oneness of the Spirit: (1) the oneness of the Triune God; (2) the oneness of the Lord's Person expressed in His Body; (3) the oneness produced by the Lord's finished

(Continued on Page 6)

# *The Practical Church Life — Part 2*

## *The Building of the Church*

**T**hus far we have seen how the church life is related to our Christian life. We have noted how the church life greatly enhances our growth in Christ. But God's intention for the church life extends beyond our needs and spiritual growth. The church life is also related to the fulfillment of His own desire and purpose to have the universal church. We noted in the November issue of *the Christian* that God's eternal purpose has two aspects. The first aspect is individual: that we would be conformed to the image of the Son of God. The second aspect is corporate: that the Lord would build His universal church, which is His people, His Body, His bride, His house, His family. In this article we want to see that the corporate aspect of God's eternal purpose is worked out in time through the practical church life. In other words, the practical church life is the means for the Lord to fulfill His eternal purpose to have the universal church.

When writing to the Ephesians, Paul reveals that Christ's death produced the one new man. In the new man, Christ is the Head, and all the believers compose His Body. This is the universal church — the church that includes all the redeemed children of God, regardless of when or where we live. This is the "whole building" that is "being fitted together and is growing into a holy temple in the Lord." But then Paul addresses the church in Ephesus. This is not the universal church, but a local church in a particular city at a particular time. He tells the Ephesians that they "also are being built together into a dwelling of God in spirit." On the one hand, the whole building is being built together. This is the universal aspect of the church. On the other hand, the church in Ephesus is being built together. This is the practical and local aspect of the church. Now, we must realize that the building of the universal church takes place through the building of the local church. The building of the universal church is not occurring mystically or spiritually somewhere in the distant heavens. No. It is occurring in the context of the practical church life today. As Paul says later in Ephesians, the "whole

Body" is being fitted together and built up when each part of the Body functions in the practical church life.

Likewise, Paul told the Corinthians that they were "God's building." Paul was a wise master builder who laid the foundation of the church in Corinth, and the Corinthians were the ones building upon that foundation. However, he warned them to be careful how they built and with what sort of material they built. If they built upon the foundation with wood, hay, and stubble, representing the activities of their flesh and natural life, all their work would be burned at the judgment seat of Christ. It would have no eternal value. But if they built with gold, silver, and precious stones, representing the operation of the Father, Son, and Spirit in their lives, their building work would remain. It would not perish, but last eternally. To Paul's realization, their building work in the city of Corinth was not just a temporal, insignificant matter. Rather, he knew that in Corinth something eternal was going on. Something universal was transpiring. Whatever building work was produced by the Spirit would pass unscathed through the fire of the judgment seat of Christ and enter into eternity future as part of the building of the universal church. The two are not unrelated. The Lord builds His universal church through the building in the practical church life. The saints in Corinth were actually participating in the building of God's eternal habitation, the New Jerusalem. What meaning and significance this brings to the church life! The church life is not an insignificant matter. It is the building site of God's heart's desire. It is where His Body is growing and His house is being built up. Therefore, God's eternal purpose for the builded church is being fulfilled in the practical church life.

## *The Meaning of Being Built Together*

What does Paul mean when he says that we are being "built together." What exactly does "building" mean? "Building" in the New Testament refers to relationships in the church life. It refers to relationships that have their source in the Spirit, and not in the flesh or natural life. It is where Christ is the factor, indeed the sole factor, of every relationship. When such a reality

exists among a group of people, that is the building of the church. For this to occur, two things must precede.

First, the brothers and sisters must be willing to lay down their individual lives, comfort, and convenience for the sake of the practical church life. If the members of the church come to only one or two meetings a week, and then slip back to pursue their own goals and interests for the rest of the week, it will be impossible for the church to be built. The building of the church requires consecration, a presenting of our bodies in a practical way. It requires some who do not seek their own things, but the things of Christ Jesus — some who will genuinely care for the church. It requires some who are willing to lay down their lives for the brothers, not just in word, but in deed and in truth. It requires some who prioritize their lives to serve God's house before their own "paneled houses." If the saints are willing to give themselves in a practical way to the church life, then the Lord is afforded a way to build His church. This is the first step.

Second, we must be willing to bring our relationships into God. Obviously, we have many relationships and much interaction in the practical church life as we gather to meet, to serve, and to fellowship together. But simply being together and having relationships does not constitute the building of the church. Many worldly organizations have that. What constitutes the building is the *nature* of the relationships. The building depends on the *kind* of relationships we have. For instance, in the church if we gather according to the tastes of our natural life and relate to one another in the flesh, then we do not have the building. If we associate only with those we like or with those who have similar interests or with those who are of the same race or social status, then we are not participating in the building. Such relationships are, by nature, fleshly and natural, not spiritual. But the nature of the relationships in the building of God has nothing to do with natural affinity, race, money, social upbringing, nationality, culture, human personality, or level of education. It has to do with Christ. Christ must be the factor of our relationships. He must be the cornerstone between us. He must be the cohesive element that holds the building together.

Practically speaking, what does this mean? It means that we receive one another. We recognize that God has received every genuine, born-again child of

God. And if God has received a brother in Christ, who am I to despise, refuse, or reject him? I must receive such a brother, "just as Christ also received us to the glory of God." I recognize that I have no choice in this matter. Although I may disagree with some of the non-essential doctrines or practices he adheres to, I still must receive him. Why? Because Christ has received him! My relationship with him is governed by Christ's relationship with him. Christ has received him, so I receive him. Christ loves him, so I love him. I am not related to this brother based on doctrines or practices. I am related to him in Christ.

It also means that, having received such a brother, I do not recognize him or relate to him according to the flesh, but according to the new creation. Hence, if I happen to naturally get along with a certain brother, I do not relate to him by my natural affinity. I do not show preference by affiliating with him in a cliquish manner. Instead, I put to death my preference and bring this relationship into the Spirit where only Christ is between us. Conversely, if I happen to have an aversion toward another brother, I do not avoid him or just patiently tolerate him. Rather, I apply the cross to my aversion and relate to that brother in the Spirit. In our flesh, we have so many opinions and criticisms toward each other. We have so many preferences and views. We like certain people and dislike others. But if we live according to this realm, then regardless of how often we gather together, we will not have the reality of the building. However, if we crucify the flesh, recognize one another in Christ, and relate to one another in the Spirit, then we will have the building.

Finally, it means that whenever offenses occur, we are quick to seek reconciliation, to forgive, and to maintain the peace of Christ between us. We must realize that Christ Himself is our peace. He is the factor of our oneness. Hence, we do not *make* peace with each other. We simply *keep the peace* of Christ that is already between us. We diligently keep the oneness of the Spirit. We let the peace of Christ rule and arbitrate in our hearts. In fact, we dare not violate or interrupt the righteousness, peace, and joy that we have in the Holy Spirit. We dare not hold on to grudges. Nor do we dare speak disparagingly of one another. Rather, we exercise ourselves to keep the Spirit of Christ between us. When we live in this way, we then have the building.

(Continued on Page 8)

(Continued from Page 3)

work on the cross; (4) the oneness of our common faith; and (5) the oneness of our common destiny. These are the things related to the nature of the oneness of the Spirit.

When we speak of keeping the oneness of the Spirit we are talking about the very oneness of the Father, the Son, and the Spirit between us. John 17:21 says, “That they all may be one, as You, Father, are in Me, and I in You: that they also may be in Us . . .” The beginning of this verse almost sounds as though the Lord is praying for the believers to have a oneness other than Himself. We might think that He is praying for the believers to have the same kind of oneness that He and the Father have. When you read the first part of verse 21 you might get the impression that believers can copy the oneness of the Triune God. But in the middle of the verse you are brought into another realm: “*in Us*.” In other words, “that they all may be one.” How? “As You, Father, are in Me, and I in You, that they also may be *in Us*.” This puts believers’ oneness into another realm. We are together in God.

This is the kind of oneness and the nature of the oneness that we are speaking of. It absolutely does away with every other kind of thought about oneness, because the oneness is God Himself. That is why the church life on this earth must be in and reflect that reality. And that is what God is comfortable with. He is comfortable with this kind of oneness — a oneness that is not based upon a doctrine, or a method, or a person, or an emphasis. It is simply God Himself between us. So this is the kind of oneness the Lord prayed for.

#### *Inward and Outward Oneness*

The oneness of the Spirit has both an inward and outward aspect. There is an inward reality of being in the Triune God together, but this inward reality also issues in an outward expression. The outward expression of the oneness is seen in John 17:21 and 23. In verse 21 the Lord says, “That the world may believe that You sent Me”; and in verse 23 He says, “That the world may know that You have sent Me.” This is definitely a visible and practical expression of the oneness, because *the world believes and the world knows*.

In John 17:23 the Lord utters exactly *how* we are one: “I in them, and You in Me; that they may be made

perfect [into] one, and that the world may know that You have sent Me, and have loved them as You have loved Me.” This is how we are one — one in the oneness of the Father and the Son! This oneness is the Son Himself indwelling us (“I in them”), and thereby bringing into us His oneness with the Father (“You in Me”). This is organic oneness or life-oneness. It is this oneness entering into us as God Himself that causes us to be made perfect into one. The word “perfect” in John 17:23 is a perfect passive participle and may be translated more literally, “that they may be *in a state of perfection*.” In his *Expanded Translation* of the New Testament, Kenneth Wuest translates John 17:23 as, “I in them and you in me, in order that they, having been brought to the state of completeness with respect to oneness, may persist in that state of completeness.” In other words, when the Son of God enters into us, a perfect state of oneness enters into us. It is simply the Lord Himself as the “I in them, and You in Me” that creates and establishes the oneness of believers with Christ and with all the members of His Body. It is being grafted into an organic oneness (John 15:4-5).

Brothers and sisters, *our* oneness is *His* oneness! It is not a made-up oneness. This is not a movement for oneness. Nor are we believers attempting to create oneness through conferences and revivals. That is not the oneness in the New Testament. Oneness is not the cooperation of denominations; nor is it interdenominationalism. Oneness is God Himself entering into us. We are one *because* He dwells in us!

We have the oneness of the Father and the Son installed into our spirit, and the best that we could do is to *see* it and say, “I’m one with all the saints, I’m one with my wife, I’m one with my husband.” We *see* the oneness. We cannot create it, produce it, or arrange it. We can only *keep it* and *arrive at it* in a progressive and deeper way in our experience.

Nevertheless, this oneness has an outward expression. Its expression is revealed in 1 Thessalonians 1:1: “Paul, Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.” The church as a practical expression meeting in Thessalonica is distinguished as being in God the Father and the Lord Jesus Christ. In other words, it is the church locally identified, and at the same time spoken of as being in the Triune

God. It is the church of the Thessalonians *outwardly*, but *inwardly* it is in God the Father and the Lord Jesus Christ. Thus, there is a practical expression of the oneness that we have in the Triune God.

Having the practical church life is *how* I can keep the oneness created by the Spirit. This oneness is the very oneness of the Godhead flowing into me. And as a member of the Body of Christ in Thessalonica, I am with all the saints there expressing the oneness of the Triune God.

### *The Progression of Oneness*

In Ephesians chapter 4, Paul speaks of oneness in a way that indicates progression in our experience. In verse 13 he mentions arriving at a kind of oneness that is obviously deeper and more solid than the oneness of the Spirit in verse 3. The oneness of the Spirit is what we as believers need to keep in order that we might arrive at the oneness of the faith and of the full knowledge of the Son of God. Thus, keeping the oneness of the Spirit is part of the prerequisite for arriving at the oneness of the faith and of the full knowledge of the Son of God.

To know the reality of keeping the oneness of the Spirit is to simply recognize and respect “the bond of peace” between us. In other words, the sphere in which we experience “the oneness of the Spirit” is the sphere of peace. The sphere of peace is a sphere that can operate between us even when we do not have the same understanding. In Philippians 4:7 Paul states it clearly: “And the peace of God, which surpasses all understanding, will guard your hearts and [thoughts] through Christ Jesus.” Thus, the peace of God goes beyond the understanding of the mind. Just having the sense of peace — the peace of God — can guard our hearts and keep our thought-life from taking us over.

When dealing with oneness among believers who have different backgrounds, beliefs, occasions for complaints, or blame toward each other, the apostle Paul always calls upon “the peace” to settle the matters. For example, in Romans 14:17-19 he says, <sup>17</sup> “For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he who serves Christ in these things is acceptable to God and approved by men. <sup>19</sup> Therefore let us pursue the things

which make for peace and the things by which one may [build up] another.” The context of these verses tells us that the saints had deep-seated differences between them based upon the convictions of their conscience. Nevertheless, Pauls calls upon “peace” in verses 17 and 19 to preserve the oneness between them. Also, in Colossians 3:13-15, when some were finding fault and had complaints with each other, Paul once again calls in “the peace of Christ” to make the decision: <sup>13</sup> “Bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. <sup>14</sup> But above all these things put on love, which is the bond of perfection. <sup>15</sup> And let the peace of [Christ arbitrate] in your hearts, to which also you were called in one body; and be thankful” (cf. Rom. 16:20; 1 Cor. 7:15-16; 2 Thess. 3:16).

When Paul prays in Ephesians 3 about being strengthened into the inner man, that Christ may make His home in our hearts, the goal of that prayer is to supply us with what he calls “*knowledge-surpassing love*” and ability “to do *exceedingly abundantly above all that we ask or think*.” The prayer for a strengthened inner man in Ephesians 3 is specifically targeted at being able to keep the oneness of the Spirit in chapter 4. It is a prayer that infuses us into the realm of the Spirit in such a way that despite what may be blocking our fellowship, we are able to quickly detect a break in the bond of peace. We can sense when something has come in between us that disturbs the ease and comfortableness in our relationships with one another. When our minds cannot come to terms with each other, our letting the peace of Christ decide between us will always preserve us in the reality of the Body (Col. 3:15).

Keeping the oneness of the Spirit in the bond of peace is God’s chosen way to keep us in the reality of the one Body while we are growing up into Him in all things. We are all at different levels in the growth of life; yet at whatever level we are, whether young children, young men, or fathers (1 John 2:12-14), we can all detect when the atmosphere gets disturbed between us. Peace has to do with the atmosphere in our relationships with one another in the Triune God. Keeping the oneness of the Spirit in the bond of peace is keeping an undisturbed atmosphere while we work through things together by experiencing Christ in new areas of our lives.

Nevertheless, Paul does not stop with keeping the

(Continued on Page 8)

Page 7

(Continued from Page 7)

oneness of the Spirit. He goes on to reveal a progression in oneness, that is, a progression that arrives at the oneness of the faith and of the full knowledge of the Son of God. In Ephesians 4:13-16 he describes this deeper kind of oneness: <sup>13</sup> "Till we all [arrive at the oneness] of the faith and [of] the [full] knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; <sup>14</sup> that we should no longer be children, tossed to and fro and carried about with every wind of [teaching], by the trickery of men, in the cunning craftiness by which they lie in wait to deceive, <sup>15</sup> but, [holding] the truth in love, may grow up [into Him in all things,] who is the head—Christ — <sup>16</sup> from whom the whole body, joined and knit together [through every joint of the supply], according to the [operation in measure of each one part], causes [the] growth of the body [unto the building up] of itself in love. "

From the context of the above verses we can see a number of things that belong to the state of the oneness at which we arrive. First, it is clear that this state of oneness should not merely be relegated to the end of the age or some remote future. The very fact that in verse 14 Paul says, "we should no longer be children tossed to and fro," indicates he is describing a condition that is for our present experience. All believers should arrive at an organic church life that can display God's manifold wisdom to the principalities and powers (Eph. 3:10).

— Bill Freeman

(Continued from Page 5)

Thus, we can see that God's corporate purpose to have the church as His house is presently being fulfilled in the practical church life. The church life not only meets our need and speeds our growth, but it also meets God's need and satisfies His desire. How crucial is the church life!

### Scripture References:

*The practical church life:* Acts 2:40-47; 4:23-35; 5:42; 6:1-7; 9:31; 20:20; Rom. 16:1-16; Heb. 10:25; 1 Cor. 14:23

*The spiritual supply in the Body:* Rom. 1:11-12; 12:4-8; 1 Cor. 12:12-27; 16:15-18; Eph. 1:22-23; 3:18-19; 4:15-16; Col. 2:19; 2 Cor. 1:4-6; 4:12; 1 Pet. 4:8-11

*Practical salvation from the world:* Acts 2:40-47; 2 Tim. 2:22; Rom. 12:1-13; Eph. 5:15-21; John 17:14-18; 1 John 2:15-19; 1 Pet. 4:3-11

*The Body tests, protects, and balances us:* Rom. 12:3, 16; 1 Cor. 12:24; 1 Pet. 5:5; Eph. 5:21; Gal. 6:1-6; 2 Tim. 2:14, 23-26; 4:2-5; 1 Cor. 4:21; 1 Tim. 3:15; Acts 8:18-24

*The building of the church:* Eph. 2:11-22; 4:12-16; 1 Cor. 3:9-15; 14:12; Acts 9:31; 1 Pet. 2:5; Matt. 16:18

*The meaning of building:* Rom. 12:1; Phil. 2:20-21; 2 Cor. 11:28; 1 John 3:16-18; Hag. 1:2-11; 2 Cor. 5:16-17; Rom. 14:1-23; 15:5-13; Col. 3:12-15; Matt. 5:23-24; Eph. 4:1-3, 31-32; 5:1-2; 1 Pet. 1:22-23; Phil. 4:2-3; Acts 4:32

— Kirk Eland

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## *the* Christian

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