

Surrender means losing the right to handle yourself

To surrender means to give everything up to the Lord. Lay it all down. Lose the right over yourself, both the “bad” self and the “good” self. Surrender means you lose your right to handle yourself on your own. In the middle of everything, lose and forfeit your rights to the Lord. Do not move. Freeze right where you are. Do not do anything. Surrender yourself just the way you are. By all means, do not fix yourself. Do not try in yourself to get it together. If you get it together, that means you are the savior. Do not try to work what is dead back up into life, like trying to massage a heart that has stopped beating. You cannot squeeze life out of the region of death inside of you. Life must come from the outside. In resurrection, Christ as the last Adam became a *life-giving* Spirit. Life originates from Him. So we must let Christ inject life into our dead condition. We must *receive* the life. We must allow resurrection life to *give* life to our mortal bodies (Rom. 8:11).

Surrendering is not merely a once-and-for-all experience. It is continuous, day by day. When our soul-life is struggling to live and preserve itself, that is a call to a deeper fellowship with the Lord. It means more opening to Him, more interacting with Him in the Spirit. Surrendering is not an ascetic practice of the self denying the self. It is an interruption of the motions of the soul-life to contact Christ and enjoy Him. We lose the

soul-life by the one, unique act of faith — turning to Jesus. And, it is by this that we *find* our soul-life. We find the repose of all our faculties. We find rest to our souls (Matt. 11:28-30). Our soul only exists for Christ — to contain Him, to be filled with Him, and to express Him. His resurrection life that has passed through every battle and conquered death itself now becomes our portion.

Surrender means coming to Christ just as you are

Are you a surrendered person? To surrender means simply to stop right where you are and let the Lord have

everything. Give up and turn everything over to

The Meaning of Surrender

Him. Come to Him just as you are. The Lord’s words in Matthew 11:28 are so precious: “Come to Me, all you who labor and are heavy laden.” The word “labor” is in the present tense and can be translated “all you who *are laboring*.” It means you are under the inward effort of trying to overcome either this thought or that feeling or trying to deal with a certain environment. You are just laboring. There is a standard in your mind of what you know you should be, and then there is the real you. When you start comparing the real you with the standard, you immediately begin toiling and laboring over your condition. If this is your case, then the Lord’s words are for you. *All* those who are laboring and are heavy laden are invited to come to Him.

“Heavy laden” is in the perfect tense, which means this is a state or chronic condition that one lives with.

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The Lord is saying, “Come to Me, all you who are in the middle of a chronic condition.” You are living in a state of being weighed down because of the accumulation of cares, anxieties, and accusations that have piled up on you under your religious system. It is a religious system that relies upon itself, that is expecting something from itself. It is expecting a better performance, a better track record. When you do not meet up to your expectations, you are disappointed, and the result is that you are weighed down. You are weighed down not because the Lord has weighed you down, not because He has imposed something upon you, but because you are carrying within you a religious system of self-expectation.

This means that any of us, with our religious backgrounds, may take what we hear and filter it through our religious system. Then we fall into an inward laboring coupled with an accumulation of heavy burdens sitting on our conscience. But if this is our case, the Lord says, “Come to Me, all you who are in the middle of that and feel the weight of that.” And He says, “I will rest you.” He does not say, “I will give you rest,” as the King James Version translates it, but “I will rest you.” To say “give” implies that the Lord is going to give us a gift of rest, something detached from Himself. This would be like handing us some kind of objective, impersonal thing. Then, we would have it on a plate, so to speak, and be very careful with it because we would want to preserve the rest. But the word “give” is not in the original language. Many of the different translations bring out exactly what the Greek says: “Come to Me, all you who labor and are heavy laden and I will rest you.” *I will rest you.* This means “I am the One that does the resting of your soul-life. And you will find rest to your souls.”

This is a relationship with the Lord in which He Himself is resting us — “I will rest you.” This is what He does in the middle of everything. He wants to be the One who handles our weak and tired-out souls. Even the emphasis in the original is “*I, I Myself*, will rest you.” Also, the Greek word for “come” means more than just the usual word for come. It means “Come now, come quick.” It means to come in the midst of some kind of environment, in the middle of something, indicating that the Lord senses the urgency of relieving us of our laboring and heavy condition. He is saying, “Come quick! I will rest you.” Isn’t that precious? Has He been doing this in your experience? Let Him pat

your cheek. Lie on His breast, call on His name, open to Him, complain to Him, talk to Him, lay everything on Him. Do not handle anything yourself. Just handle Him. Come to Him. Open up and pour out to Him, and He will rest you. This is our resurrected Christ. He is present and available for us to come to Him *anytime* — *all* the time.

When Christ happens, the church happens

We have to see how marvelous is the resurrected Christ. Today the church is a dynamic event because of resurrection. The church happens as we are interacting with the resurrected Christ. We are touching Him, drawing from Him, and singing to Him. He is happening. And when He happens, the church happens. The church is an event of resurrection life. The church is not an institution. The church is not a physical building. The church is not a form. The church is not a service. The church is a happening. It is the happening of resurrection life. Even the Greek word for church, *ekklesia*, means assembly. There is a dynamic in the word “assembly.” It means a gathering of all the members of Christ who are alive in resurrection. To be gathered together into His name means to be gathered together into the resurrected Christ, who is transmitting all His fullness into us. In our union with Him we are enjoying everything that He is. And when this enjoyment happens in the Body, then whenever we come together as the church, it is the assembly of an event. It is the gathering of a happening — the happening of resurrection. And that is the Lord Himself.

If we do not gather with the Lord Himself, then we have to have a program. We need entertainment. We must come up with a method. We have to find a way to keep “the church” going. But thank God, if the resurrected Christ is not present, this thing called “the church” falls like a tent in a tornado. Down it goes, like a punctured balloon. And this is as it should be. Let it be down so that resurrection life could be breathed into its deadness, just as the dead, dry bones were breathed into in Ezekiel 37. Deadness is better than performance, because deadness provides the necessary condition for resurrection life to happen. Performance only covers up deadness, pretending to be something that it is not. Resurrection life does not come to performance. It comes to deadness. Just admit the deadness and get resurrected.

The beginning of the church

The church came into existence at the resurrection of Christ. Thus, the church is just the extension of the resurrected Christ. Now in resurrection Christ has taken on the form of Head of His organic Body, the church. Colossians 1:18-19 says, ¹⁸ “And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things; ¹⁹ for in Him all the fullness was pleased to dwell.” Verse 18 speaks of Christ as “the Head of the Body, the church,” and as “Firstborn from the dead.” This reveals to us that He is the Head in resurrection. Not only so, but He is also “the beginning.” That is, He is the beginning of the church. The church started with the resurrection of Christ. The church has no beginning apart from Christ in resurrection. This means that there was no such thing as an organic, living Body until the Lord rose from the dead with all of us as His members. There was no such thing as the church, in the New Testament sense of the Body of Christ, until He rose from the dead. When He came out of the tomb, when He rose from the dead, we were in Him, we were with Him. We were raised together with Him (Eph. 2:5-6). This was the beginning of the church. Resurrection life, including Head and Body, was the beginning of the church.

On the day of resurrection the Lord breathed into the disciples and said, “Receive the Holy Spirit” (John 20:22). This means “Receive Me in My new resurrected form — the Holy Spirit (John 14:16-20). Let Me breathe Myself into you.” This is the resurrected Christ breathing the church into existence. Thus, it is resurrection that makes the church possible.

Resurrection life takes the form of *ekklesia*, an assembly. This does not mean merely a gathering at 9:30 on Sunday morning or at 7:00 on Wednesday night. It does not mean just a time of coming together. No, the church is an assembling of the members of the resurrected Christ together into His name (Matt. 18:20). So the church is an event. It is a happening. It is dynamic. It is not in the way we arrange the chairs. It is not in the way we have a meeting. It is not in the outward forms. It is in how much the members of the Body are interacting with the resurrected Christ, their living Head. This is the church.

Give Him the first place to untie all the knots

The church may happen in many different ways. It is not always going to be the same way. The church is a breaking out of resurrection life. So the content of the church is just this resurrected Christ. Apart from this resurrected Christ, we are just on the level of a community club or a special interest group. We are just an organization. But the church is Christ alive in us. That is why in our experience only one thing is necessary, and that is to give Him first place. Let Him be the One doing everything, solving everything, untying all the knots. There are some of us who have a few knots. You know about those kinds of knots — you work and work and work on them. And even if you use a needle to try to get in the crevices, it is difficult to untie them. Some of us are worse than that. We *are* knots. We cannot untie our inward parts. Some of us have a persistent kind of nature. We say, “I am going to conquer this thing. I do not care how long it takes me.” And we are there sweating and waiting for this thing to get untied. You know how that is. It is like me trying to fix my computer when my son is standing right there, willing and able to fix it. I am struggling to fix it, until I finally relent and humble myself to my son and let him do it. Let the Lord untie your knots!

What a Christ! In everything He has the first place. Give Him the first place. Colossians 1:18 does not say, “Be better.” It does not say, “Undo your knots.” It does not say, “You solve the problem.” No, it says, “In all things give Him the first place.” This is why it is so critical that we know how to touch Jesus, how to lay hold of Him. It is critical for us to know how to open our mouth and call upon His name. I do not mean a religious exercise — going through so many kinds of activities — but just a simple, instant laying hold of our living Head.

The form of Christ in resurrection is as a life-giving Spirit

The form the Lord took in His resurrection is a form in which we can easily touch Him. We can touch Him even if we are upside down, if we are in the lowest pit (Lam. 3:55-56). We can touch Him because of the form He became in resurrection. That form is a life-giving Spirit. It is breath, the very breath of God. We can just breathe Him. First Corinthians 15:45 says it clearly: “the last Adam became a life-giving Spirit.”

(Continued on Page 6)

Making the Connection in Our Choices*

We have been fellowshiping about connecting the high calling of God in Christ Jesus with our practical, daily walk. And we have seen how God wants to make this connection in the area of our desires. Now this morning we need to address another practical area of our life—our choices. This is a major area of our life. Just consider how many choices we make in one day, or how many choices we make in a lifetime. They are innumerable. Thus, the area of our choices is greatly significant. Obviously, our walk is determined and governed by our choices. So if there is to be a connection between the high calling of God and our daily walk, then our choices will surely be involved.

Now the great question is this: *who* is making the choices in our life? Of course, in our natural, fallen state, the one making the choices is our self. The self is the final authority, the ultimate reference point. This is why we sometimes refer to him as “king self.” The self rules and reigns on the throne of our heart. He is holding the scepter. He is the final authority in our life. Before we receive Christ, who makes the decisions in our life? For the most part, we do. We do what we want to do. We go where we want to go. We buy what we want to buy. We decide our friends, our school, our profession, our spouse. But then we receive Christ. We are born again. The Lord of lords and King of kings has now taken up residence within us. Now there are two kings within us — King Jesus and king self. So the question is, who is on the throne of our heart? Who is making the choices?

Who Has the Legal Authority in Our Lives?

To properly respond to this question, we must answer it in two parts. The first part pertains to the legal aspect. In other words, who has the *legal* right to make the choices in our life? Who is *legally* the final authority in our life? The second part pertains to the experiential aspect — who is *actually* occupying the throne of our heart today? Let us address the legal aspect first. First Corinthians 6:19 says, “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” *You are not your own!* Did you ever consider such a thing? As a believer, we don’t belong to ourselves anymore. We are not our own. Then verse 20 continues, “For you have been bought with a price: therefore glorify God in your body.” *You’ve been bought!* God purchased us by paying a price.

Now let us turn to 1 Peter 1:18-19. This passage tells us the price God paid to buy us. It says, “Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but

with precious blood, as of a lamb unblemished and spotless, the blood of Christ.” Notice the word “redeem.” To redeem simply means to buy back. God bought us back for Himself. And the price that He paid was precious blood — the blood of His Son, Jesus Christ, the blood shed on the cross. How valuable do you think that blood was to God? Is there anything on earth or in all creation that we can compare it to? No! Nothing compares to the blood of Christ. Its value is inestimable. You cannot measure it. You cannot assess it. It is priceless. God bought us with the blood of His own Son! Therefore, we can say that God paid the highest price, the full price, for us. He redeemed us. He bought us. We now belong to Him. We do not belong to ourselves, to the world, to the devil, to anything or anyone else. *We legally* belong to Him.

To fully appreciate the implications of this purchase, let us consider an example. Suppose you go into a store, select an item to buy, take it to the cashier, and pay the full price for the item. This item becomes legally yours. Once the price is paid, legal title passes to you. If someone tries to take it from you, even moments after you have left the store, such an act is against the law. It is stealing. In the same way, God paid the full price for us. Now we legally belong to Him, and anything or anyone that attempts to steal or usurp us is trespassing on God’s legal property.

The Sealing of the Spirit

Now let us carry our example a bit further. After you purchase something from the store — let’s say it’s a new shovel — and you bring it home, what do you do next? Often we take a permanent marker and in big letters write our name on it. Why do we do this? We do this so that everyone will know who the legal owner is. Our name is a declaration of ownership, so that if ever the shovel is misplaced or borrowed it will find its way back to its legal owner. Do you realize that God did the same thing? Paul tells us that we were “sealed with the Holy Spirit of promise” (Eph. 1:13). This word “seal” in the original Greek language refers to a seal of ownership. When we received Christ as our Savior, God not only bought us with the blood of Christ, but He also sealed us with the Holy Spirit. Although none of us can see this seal, God can see it, the angels can see it, and the devil can see it. We have a great spiritual mark written on our being that is indelible — it will never be erased. And it says “G-O-D.” It says “Exclusive Property of God.” It says “For God’s Use Only.”

And this mark is most unique. Why? Because this mark is the Person of the Holy Spirit Himself. We could even say that this is a living mark, a living seal. It is living and active. So although we cannot *see* the mark, we can surely *feel* it. What do I mean by this? Look at Ephesians 4:30. Here Paul says, “And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.” When we disobey the Lord and choose to do things that are not

* This article is from a message given at a high school retreat.

compatible with Him, we grieve the Holy Spirit. And yet this grieving is not separate from us or merely objective to us. This grieving is something within us that we subjectively feel. The Spirit indwells us and we sense His grieving! Now, notice how Paul adds the phrase “in whom you were sealed unto the day of redemption.” The Spirit who is grieved is described as the One who seals. This means the sense the Spirit is conveying when we go against Him is that we have violated God’s ownership. We have gone against His living seal that says we belong to God. We have allowed ourselves to be usurped by something else. We belong legally and exclusively to Him, but something has come in to trespass against His ownership. So the Spirit within us is grieved.

When I first received Christ I owned a motorcycle, and often I would drive that motorcycle very fast. Previously as an unbeliever, I had no consciousness of God when I drove. The only consciousness I had was whether a policeman was around. I did not want a speeding ticket. But when I received Jesus, I began to sense a restraint inside. This was a sensation that I had never before experienced. I felt that I was grieving the Spirit indwelling me when I drove so fast and recklessly. What was that? That was the living seal of the Holy Spirit telling me that I was no longer my own, that I now belonged to God. The seal was saying that I could no longer drive the way I liked to drive. I now belonged to Jesus, and I was to drive the way He liked to drive. I was no longer the one choosing. He was.

Paul puts it like this: “For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live to themselves, but to Him who died and rose again on their behalf” (2 Cor. 5:14-15). We must pay attention to this phrase “no longer live to themselves, but to Him.” This is the proper issue of His redeeming and sealing us. We have no legal right to live to ourselves. We have no legal right to make our own decisions. He died for us, purchased us, and sealed us. He now has the legal right to make every decision in our life. King self has been deposed. King Jesus has taken his place.

Who Has the Actual Authority in Our Lives?

The Lord Jesus has the legal authority in our lives. However, we must realize that the Lord will not force His legal authority upon us. He will not forcibly evict us from the throne of our hearts. No. The Lord is a “gentleman.” This can be seen in how He speaks to the church in Laodicea in Revelation 3. In this passage, the Lord is seen knocking on the door of the church from the outside (Rev. 3:14-22). What is so striking here is that this is a church comprised of genuine believers, yet Jesus Christ is on the outside. He is *outside* the church. What does this mean? It simply means that though He had *legal* authority over the church in Laodicea, He did not have the *actual* authority. He was not enthroned as the Lord and Head of that church. But notice ***the Christian*** Vol. 13, No. 5

what the Lord does in this situation. He does not kick the door down and barge in. Of course, He has the legal right to do this. But He doesn’t. Instead He knocks and waits for the door to be opened. This indicates that He will not force, impose, arm twist, or coerce us to give Him His rightful and legal place as Lord and King. He is too high, too majestic, to do that. The Lord is simply not on the level of kicking us out of the place of actual authority and setting Himself up like a tyrant. It is the devil who does that. But not the Lord.

Yet He does want to possess what He owns! This is why He is constantly at the door knocking, wanting to come in. Recently my wife and I purchased a house. The day came when we signed the closing documents which finalized the purchase. The transaction was recorded at the county, and the legal title for the house passed to us. However, we had previously agreed to let the former owners stay in the house a few more days after closing to give them some time to pack and move out. As a result, we could not take immediate possession of the house. For those few days we legally owned the house, but we did not actually occupy it. We were not yet given the keys. We could not yet go in and act like homeowners. We really wanted in. In fact, we were quite anxious to get in. But we had to first wait for the former owners to move out. Thus, there was a difference between legal ownership and actual possession. Is it not the same with the Lord? Yes, the Lord legally owns us, but has He taken possession of us? Have we given Him the keys?

The former owners really loved that house. The lady was crying when she finally handed me the keys. She didn’t cry when she signed the closing papers. But she cried when I came to the door, and knocked on it, and she opened the door and let me in. And based upon the legal transaction that had already taken place, in tears she handed over the keys to me. Now I actually occupy my house. I don’t just legally own it. I live there and exercise my authority over it day by day.

As we have seen, the Lord will never force His way to take control of our heart. He simply knocks and waits for us to open and hand over the keys. This may seem difficult for us. It may seem more difficult than when we initially gave in to the Lord at the time of our salvation. We may even feel like crying at the thought of handing over the keys of our life. But this is what He waits for. He waits for us to open to Him, to step down from the throne of our heart, and to give Him unqualified permission to take His legal and rightful place. He wants us to voluntarily say, “Lord, I get down from the throne of my heart and I let You take Your place.”

Of course, whenever we give Him such permission, He always takes us up on it. He comes right in and takes full possession. Not just legal ownership, but actual possession. He begins to make all the practical, daily decisions in our life. He exercises His authority as the actual Lord of our life. May we all give Him such permission.

— *To be continued in next month’s issue.*

— *Kirk Eland*

(Continued from Page 3)

Christ Himself is the last Adam. This means all of humanity, all human virtue, every proper human thing, has been summed up in Him. “The last Adam” means that there are no more Adams to be found. Do not look any other place. You do not need to go to anything else — any person or any philosophy or any thing. Christ is the *last* Adam. He is the summation of all proper humanity. He is the proper husband, the proper wife, the proper parent, the proper child, the proper employee, the proper citizen — the proper human being. Now, by becoming a life-giving Spirit, the last Adam has made His humanity with all its proper virtues available for us to participate in.

As the last Adam, the Lord did not live just 2,000 years ago. We are not left with trying to remember how He lived when He was on earth. It is not a matter of asking ourselves questions such as, “What would Jesus do here? Let us go read the Gospels and see what He did in this kind of situation and then try to be that way.” Yes, it is good to read about what Jesus would do, but today in resurrection it is not what Jesus *would do* but what Jesus *is doing* — what Jesus is doing right now inside of you. He is alive in you.

The cumulative process of the Lord Jesus Christ

Implicit in the statement, “the last Adam became a life-giving Spirit,” is the revelation of the cumulative process of the Lord Jesus Christ. In His incarnation He *became* flesh, and in His resurrection He *became* a life-giving Spirit. These two “becames” imply that a prior existence and history has taken on new forms. This means the total accumulation of all His divinity and humanity has now come up in resurrection. In resurrection the entire life-process of the Lord Jesus is available as the Spirit to give the cumulative resources of His life to our mind, emotion, and will. Now the entire inner life of Jesus Christ is our portion to participate in because He is the Spirit (2 Cor. 3:17-18). Thus, the life-giving Spirit is not a mere feeling or an influence upon us. It is the cumulative life of the last Adam, as God and as man — the God-man.

John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” Then John 1:14 says, “The Word became flesh and dwelt among us.” This means God became a man. And when He became a man, He simply changed His form — from the form of God to the form of a servant and a man.

But He did not cease being God. His Person is a cumulative Person. He brought God into man. So now God was on the earth in the form of a man. He did not relinquish His deity when He became a man. He only emptied Himself by taking on the form of a man (Phil. 2:7). He was the God-man. Indeed, He spoke of Himself more in the Gospels as “the Son of Man” than as “the Son of God.” This means He was identifying Himself with man.

Yet as man He did not suspend His humanity and do all things by the power of His deity. No. He lived as a man, and as a man He lived totally dependent upon the divine life (John 8:28-29). He took on humanity, and in the presence of the flesh, in the presence of sin, in the presence of temptation, He saturated and permeated His entire human being with the Spirit. He was in “the likeness of the flesh of sin” (Rom. 8:3). This language conveys to us that the Lord Jesus was in the very heat of the presence of sin, yet without sin. Being in the likeness of sin, He condemned sin in the flesh. That means every day He condemned sin. He obeyed the Father. He drew from the Father. He cried, “Abba, Father!” He saturated His manhood with the divine life.

Jesus lived 33 1/2 years, yet we do not know anything about many of those years. There is no record. Thirty years are basically silent. All you read about is His family life and work life (Luke 2; Mark 6:3). This is where most of our time is spent — family life and work life. And in the family life/work life context, He was letting the Father penetrate His humanity.

And then we know He went to the cross. He was buried. But Hallelujah, He rose from the dead. He was in the form of God, and then in the form of man. Now in resurrection He took on a different form. As Paul says, the last Adam became a life-giving Spirit. Look at His cumulative Person. He is the God-man with all this history, with 33 1/2 years of human living — victorious over the flesh, over the soul-life, over the world, over the devil, over every temptation. He was tempted as we are, yet without sin. All these experiences were accumulated in His being. And then as the last Adam He rose from the dead and became a life-giving Spirit. Now in this form, as the resurrected Christ, as a life-giving Spirit, everything that He was as God and as man is accumulated, including what He passed through as man, as well as the effectiveness of everything that happened on the cross. There He dealt with the law, He dealt with sin, He dealt with the flesh, He dealt with

the old creation, and He died to the world. All of this now has been accumulated in His resurrection form.

Returning back to the Father in resurrection as a man

The Lord prayed in John 17:5, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” He was in the form of God. Then He assumed a human nature, brought God into man, and then brought man into God. He took humanity through this process into resurrection and became a life-giving Spirit. He returned to the glory which He had with the Father before the world was, but there was one big difference — He was now a man. Christ as the last Adam returned to the Father as a man. He is a God-man. He brought humanity into the Godhead. The form in which He will ever live in resurrection is as Jesus, the God-man.

On resurrection morning He told Mary, “Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God” (John 20:17). These words imply that a hidden ascension was about to take place. Then there was another, open ascension when the disciples saw the Lord ascend (Acts 1:9-11). In the open ascension, He went up physically, visibly, in His resurrected body. But in the hidden ascension, He presented Himself to the Father, as firstfruits, in His glorified humanity.

In the Old Testament we see the type of the firstfruits (Lev. 23:10). A sheaf of the firstfruits of the harvest of the land had to be brought into the house to be offered to God. So the Lord’s word to Mary before His hidden ascension, “Do not touch Me,” revealed that He as the sheaf of the firstfruits, the Firstborn, was exclusively for the Father’s satisfaction. When He came back to the glory which He had before the world was, He could say, “Father, look at Me. I was in the form of God, but now look at Me. I have brought humanity into Us.” Now humanity is in the Godhead. Not only so, but as the last Adam becoming a life-giving Spirit, now His humanity is being transmitted into our humanity.

He was in the form of God before He became a man. And now He returned back to the Father, with a body in resurrection. He returned as a man with the total history of that manhood. The cumulative history of the God-man was presented to the Father. Every-

thing that He is and everything that He passed through is now glorified and has become the very essence of the Spirit. Now this Spirit is in our spirit. He is that close! Jesus is as close as your spirit and your mouth. Do you have problems? It is critical to know how to make contact with Jesus. When you say “Jesus,” the cumulative life of the last Adam becoming a life-giving Spirit is dispensed throughout your entire soul-life. That is why we do not live by our life. We live by His life. As His Body, we live by the life of our Head.

Christ as the life-giving Spirit is the accumulation of God and man. His personal history, crucifixion, resurrection, ascension, and exaltation is now being transmitted into our spirit. In our mind, we may be in despair. We need resurrection. Just call the name “Jesus.” You will get His Person. “Jesus.” When we call “Jesus,” He gets into our mind and He gets into our emotion and He gets into our will and He transmits Himself. What can we say but Hallelujah! What a Christ! What a rich Christ who is the fullness of the Godhead bodily! Do not go anywhere else. There is no other humanity. Even the best perfected humanity will never make it. There is already a last Adam. That humanity has been finalized and authorized for us to partake of.

His humanity has become a drink

According to John 7:37-39, the humanity of Christ has become a drink. Verse 37 says, “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.” Thirst means you need something. Thirst manifests itself in your irritability, your anxiety, the force of your flesh, the force of your mind. That is thirst. Your sense of emptiness — that is thirst. Jesus said, “If anyone thirsts, let him come to Me and drink.”

Then He added in verses 38-39, ³⁸ “He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. ³⁹ But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.” This means the Spirit, as the accumulation of His life and history, was not yet. In that sense, it was not yet. The Spirit of God was already there. Genesis 1:2 says, “And the Spirit of God moved upon the face of the waters.” But why does verse 39 say, “the Spirit was not

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yet"? It does not mean that the Spirit of God was nonexistent. But it means that the Spirit with the accumulation of Christ's Person and history — all that He passed through as man — was not yet until Jesus was glorified. Then when He was glorified, the Spirit was for the first time spoken of as the Spirit of Jesus (Acts 16:9). It is the Spirit of Christ (Rom. 8:9). It is the bountiful supply of the Spirit of Jesus Christ, the accumulation of all that He is and all that He has passed through (Phil. 1:19). Now look at this marvelous Spirit. This is the Spirit that Jesus is speaking of in John 7. And now, as the Spirit, Jesus has become water to drink — "Come to Me and drink, and out of your innermost being will flow rivers of living water."

We have to see that the Spirit is the form of the resurrected Christ. Christ is alive as the Spirit. Any talk of the Holy Spirit without the centrality of Christ will end up in error. The Spirit is Christ-centered, as John 16:14-15 reveals: "He [the Spirit] takes out of Mine [Christ's] and will show it to you." This is why the Spirit is not merely an influence or some kind of physical sensation. Although we may experience various manifestations of the Spirit, the content, the centrality, of the Spirit is Christ Himself. Oh, what a form this resurrected Christ is in! If we see this vision, it will control us.

The way you tap into this resurrected Christ is just by opening your mouth to drink Him by calling His name, "Jesus." If you call on the name of George Washington, it is not going to work, because George Washington cannot transmit himself into you. You can only thank God for George Washington. But just call "Jesus" once, and in that name there is a whole life being transmitted into us.

Oh, brothers and sisters, the church is an event. It happens when we are connected to this Christ. Then we stand up. We testify. We sing. We are beside ourselves. This is the way the church was on the day of Pentecost. They were filled. They were touched and infused with this resurrected Person. They were joined to Christ. As the Spirit, He took on the form of the church. They were all praising God and speaking in tongues, and everyone was looking on and saying, "What is this? What does this mean?" So Peter had to calm the situation and say, "This is that." Then he spoke of the process of the resurrected Christ and many more were joined to the Lord. How glorious! This is the form of the resurrected Christ. He is the Spirit today. Look

at Him as the Spirit. Worship Him. Admire the accumulation of the divine life in His humanity as the last Adam. All of this became a life-giving Spirit.

The form of Christ in resurrection as Head

There are two major matters related to the form of Christ in resurrection: first, He is the Spirit; and second, He is the Head. These matters are interrelated. That is, the way He is the Spirit is as the Head, and the way He is the Head is as the Spirit. As the life-giving Spirit, He is not only the Lord and Christ (Acts 2:36), but He is the Head of His Body, the church (Eph. 1:22-23). So the form of Christ is now different from the form He had when He was walking on the earth. Paul reflects this in 2 Corinthians 5:16 when he says, "So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him so no longer." This statement may have puzzled us for years. But it is one of the most meaningful statements in the entire New Testament concerning the form of Christ revealed to Paul on the Damascus road. From that point, he no longer knew Christ after the flesh. Now he knew Him in His resurrection form. And what is that form? That form is as the Head of His Body, the church. So the church is just Christ enlarged, expressed, filling every member, gifting all the members. The church expresses the multifaceted grace that is available from the Head to supply every kind of member, to take care of every kind of need. Christ is now expressed in the church. This is marvelous! The church is just the form of this resurrected Christ.

— Bill Freeman

***the* Christian**

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