

**LIVING BY THE
INDWELLING
LIFE OF CHRIST**



FRANK VIOLA

Living by the Indwelling Life of Christ: Course Workbook

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Published by Present Testimony Ministry

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INTRODUCTION

Welcome to my first online course!

The course is based on nine messages I delivered to a new church plant in 2009. It covers the subject of living by the life of Christ in the Gospel of John and in Paul's letters.

This workbook contains the following:

- A short overview of each audio message.
- Supplemental teaching that highlights each message.
- Action plans that are designed to put you and/or your church into the experience of each spoken message.
- Additional resources that take you deeper into the topics presented.

May the Lord richly bless your time as you listen to the messages and go through this workbook.

Note that this workbook is only for those who have purchased the online course. So please do not share it with others.

If you find the course to be of value, tell your friends about it and send them to thedeeperjourney.com where they can get access to it themselves.

Yours in the costly but glorious quest,

fv

Frank Viola • The Deeper Journey • Psalm 115:1

THE CONTENT OF THE 10 AUDIOS

Overview: Personal welcome and course overview. *31 minutes.*

Message 1: Introduction to living by the Lord's indwelling life in the Gospel of John. A look at how Jesus lived by His Father's indwelling life. *57 minutes.*

Message 2: Regeneration, the consciousness of divine life, and the five spiritual senses. Practical instruction on all of these themes. *45 minutes.*

Message 3: The nature of divine life in Galatians. Underscores what Galatians teaches us about how to live by Christ practically today. *51 minutes.*

Message 4: The fruit of the Spirit vs. the works of the flesh. The nature of divine life in 1 Thessalonians and 1 Corinthians. Underscores what 1 Thessalonians and 1 Corinthians teach us about how to live by Christ practically today. *69 minutes.*

Message 5: The nature of divine life in 2 Corinthians. Underscores what 2 Corinthians teaches us about how to live by Christ practically today. *63 minutes.*

Message 6: The nature of divine life in Romans. Underscores what Romans teaches us about how to live by Christ practically today. *61 minutes.*

Message 7: The nature of divine life in Colossians and Ephesians. Underscores what Colossians and Ephesians teach us about how to live by Christ practically today. *73 minutes.*

Message 8: The nature of divine life in Philippians. Underscores what Philippians teaches us about how to live by Christ practically today. *49 minutes.*

Message 9: Concluding thoughts in the Gospel of John. A re-look at the way Jesus lived the Christian life and how this applies to us today. *42 minutes.*

CHAPTER 1

LIVING BY THE LIFE OF CHRIST IN THE GOSPEL OF JOHN

LISTEN TO MESSAGE 1, THEN READ THE FOLLOWING

The subject of living by the indwelling life of Christ is very dear to my heart. When I came to understand that God's eternal purpose was to live inside of His people and express His nature through them corporately, it blew my mind. And I didn't learn this until I was a Christian for a number of years.

My goal in this course is to give you an impartation. It is not just to educate, but to equip. Education has to do with being informed; equipping has to do with being formed. I am more interested in being formed than I am in being informed. Hence, both should go together.

I'm going to attempt to reframe the Christian experience in the light of one of the biblical narratives. A biblical narrative is a theme that you can find from Genesis all the way through Revelation. That narrative is one word: *Life*.

When Jesus Christ was on the earth, He was consumed with three subjects. One of them was the Kingdom of God, another was His Father, but the third one was *life*. He spoke about life profusely. This is often overlooked, and yet it is one of the central themes of Scripture. It's also one of the central things in the heart of God.

GOD'S PURPOSE IN GENESIS 1

The Bible opens with and introduces us to what we can call the Highest Life in the universe. (The term "highest life" was coined by Watchman Nee to describe divine life.)

God is the Highest Life. You cannot get beyond God. He is the superlative life-form in the cosmos. I thank God, as I suspect you would too, that human beings are not the highest life in the universe.

Genesis 1 is a record of life. And the first verse..."in the beginning, God"...is the revealing and the expression of the first and highest life-

form, which is God's life. The account then moves to created life.

I want to review the life-forms in this text, because this is the foundation of this course. Genesis 1 presents us with six different life-forms. There's a seventh life-form, but it doesn't appear until Genesis 3. Let's quickly review these seven forms of life:

1. God - the Superlative Life. He is eternal life. Genesis opens with it.
2. Vegetable life—created on Day 3.
3. Fish life—created on Day 5.
4. Bird life—created on Day 5.
5. Animal life—created on Day 6.
6. Human life—created on Day 6.

The seventh form of life is angelic life. Angelic life was presumably created before humans were created. We meet angelic life in Genesis 3 in the form of the serpent. The devil is a fallen angel.

So we have seven life-forms in the Bible. We have the superlative life-form, which is God, and the lower life-forms being created in descending order afterwards. When God created, the life-forms got higher and higher. There's more consciousness, there's more awareness, and there's more intelligence.

Before human beings fell into sin, which occurs in Genesis 3, God had a purpose. He had an *eternal purpose*. If you read Genesis 1:26-28, you will discover that God's purpose was that human beings, a lower life-form from God's life, existed in the earth to do two things mainly: bear God's image and exercise God's rule. Let me say it again. God's purpose was for humans:

1. *To bear His image*. That is, to express God's own character, His nature, His glorious Person, God wanted to make Himself

visible. He wanted to have an expression on the earth. Thus, He created human beings to be that expression,

2. *To exercise His rule.* God wanted human beings to rule with His authority and exercise His dominion in the earth.

This was His purpose before the Fall. It was His intention before Genesis 3.

Even though we fell in the garden, God has never abandoned His purpose. What He wanted before the Fall has never left His heart. He has always wanted, still wants, and forever will want an expression of Himself in the earth.

He desires to have image-bearers to reflect His glorious character, nature, and image. This brings us to a critical question. What was the means by which human beings were to bear the holy image of God?

We find the answer in Genesis 2.

GOD'S PURPOSE IN GENESIS 2

In Genesis 2, we have something very interesting. At the end of Genesis 1, God is finished with creation. He then rests on the seventh day. But then the curtain opens, and in Genesis 2, we are given details about what's been going on after God finished His creation project. It's almost a replay of Genesis 1, but it's in different language and even uses a different order.

What we find in Genesis 2 is that God plants a garden. He plants a garden in the land of Eden, and He puts two very special things in the center of it. Two trees: the Tree of Life and the Tree of the Knowledge of Good and Evil.

We know that these two trees are special because: 1) God puts them in the center of the garden, and 2) He doesn't appear to name all the other trees in the garden, nor the other trees that He created in Genesis 1. But He names these two trees.

I want you to consider the Tree of Life for a few minutes. This tree is critically important. In fact, it unlocks the entire Bible, in my judgment.

The Tree of Life contains the highest life in the universe. The Tree of Life contains God's divine, uncreated, eternal, everlasting life. The Tree of Life is, in effect, God's life in a receivable way.

In Genesis 1, God creates Adam and Eve in his image and likeness. I want you to imagine a glove sitting on a chair. The glove has the shape, the image, and the likeness of a human hand.

But there's one striking feature about it: the glove is empty. There is no living hand in it.

That glove is like a human being when God first created humans. Humans were meant to contain God's life just as a glove is meant to contain a human hand.

Now, remember, there was something roving around the garden that had a different life-form in it from animal life. It was the serpent.

The serpent had angelic life because satan is a fallen angel. God said He wanted human beings to rule the earth, including ruling over the creeping things. That meant that God wanted humans to be able to trample on the serpent. The problem is: angelic life is higher than human life. Even in the Psalm it says, "Man, you were created a little lower than the angels."

So here you have Adam. He is a glove, if you please. Outwardly, he is made in God's image. God's purpose in Genesis 2 was to put the man and the woman in front of a tree, the Tree of Life. The invitation was for them to eat from the tree. The message was clear: If you eat from the Tree of Life, the hand will go into the glove.

In other words, God wanted to dispense His life into Adam and Eve. He wanted to dispense His life, the Superlative Life of the universe, into human beings. Why? So that human beings could bear His image. Not just outwardly like a glove, but inwardly. God wanted His character, His nature, and His glory to be expressed through human beings. He wanted Adam and Eve to subdue the earth with God's authority and trample over the creeping things (which represent fallen angelic spirits).

Because God's life is higher than angelic life, Adam and Eve would be able to overcome the serpent after they ate from the Tree of Life. Why? Because human beings would have the life of God inside them. God wanted to put His own uncreated, eternal, everlasting, divine life into women and men. That's how they could bear His image and exercise His authority.

GOD'S PURPOSE AND THE FALL

Well, we all know what happened. Tragedy struck. The first humans listened to the serpent, and they ate from the wrong tree. God, in effect, said I only have one command for you: *watch your diet*.

There's one tree in the garden that you're not to eat from. But Adam and Eve rebelled. And as far as we know, they never took a bite out of the Tree of Life.

Instead, they took a bite out of the Tree of the Knowledge of Good and Evil.

Consider the name of this tree. It's the Tree of the *Knowledge of Good and Evil*. Christians often think of this tree as being simply evil. But it's the Tree of Knowledge, the knowledge of good, as well as the knowledge of evil.

Let me tell you what happened when human beings took a bite from the fruit of that tree. First of all, their eyes were opened, and they became self-sufficient beings in the earth. They had the power and the ability to decide for themselves what was good and what was evil. And with that knowledge, they sought to do good and avoid evil using their own human strength. They became beings independent from God, deciding their own way.

By contrast, the Tree of Life embodied goodness itself. It wasn't the *knowledge* of good. It contained God, who is goodness.

Remember when the young rich ruler said to Jesus, "Good master," and Jesus responded saying, "Don't call me good. There's only one who is good. God is good."

Good is a life-form. God's life is goodness. If Adam and Eve had eaten from the Tree of Life, they would have had the life of good within them. And they would have been able to live a life in total union with God's life, drawing from His energy. God would be living through them. They would express goodness itself because goodness is a life-form. Goodness is God.

But they took from the Tree of the Knowledge of Good and Evil and began making independent decisions, deciding for themselves what was good and evil. Trying to be good and trying to avoid evil.

What happened to them physiologically was horrific as well. God said "the day that you eat of this tree you will surely die." Guess what? From the time you're born into this earth, even right now, your physical body is decaying. Were you aware of this? We are dying a little every day.

So Adam's body started to decay the moment he ate from the forbidden tree. Before he disobeyed the Lord, his physical body was without sin. Thus he would have lived forever if he had not sinned. But once Adam sinned, his body turned into "flesh." His soul—mind, will, and emotions—became the "self." And he formed an alliance with the enemy. So the enemy now had dominion over him.

THE TREE OF KNOWLEDGE

Dietrich Bonhoeffer rightly observed that eating from the Tree of the Knowledge of Good and Evil is the essence of religion.

Religion teaches us how to decide good from evil. Religion teaches us to do our very best to avoid evil and do good. The problem with this is that you're expecting human life, which is now fallen, corrupt, and polluted, to live like divine life does. That's like asking a bird to be a human.

God is two life-forms higher than humans. For you and me to try to be like God is like a bird trying to be a human. We're a different life-form; we're the wrong life-form. This is the history of the world: Human beings trying to be good.

Look at all of what religion has done and what's been done in the name of religion. It can be summed up by eating from the wrong tree. You can think of the Tree of Life and the Tree of Knowledge of Good and Evil as being life on two different planes.

Eating from the Tree of Life is life on the highest plane. It is living by God's life. It is God living His life through humanity. That's what He wanted from the beginning.

You can think of the Tree of Knowledge of Good and Evil as life on the lower plane. Because human beings are fallen and corrupt, human life has been contaminated with the life of the enemy. And the nature of that life is sin. Or to be more practical, it is selfishness.

Human nature is selfish. Is that not true? Self-preservation is the greatest impulse of our humanity. This is why Jesus said "to save your life you must lose it." That was a radical statement because it cuts across the grain of every human being.

But there's something else here that I want you to see. When God puts His life into a human being, that human being becomes His child. This brings us to the idea of birth. Or in this case, *new birth*. Birth is the impartation of life. God wanted kids. He wanted children. He wanted sons and daughters to express His life in the earth.

After the first humans fell, God closed the garden off. He sealed it. The Tree of Life which was beating and pulsating with divine life was instantly out of reach from human beings for thousands of years.

When you read the Old Testament and all the history there, what you're reading is a record of people who are eating from the Tree of Knowledge of Good and Evil. No one is eating from the Tree of Life. There are, of course, some striving to be like God, but no one is actually doing it successfully. They cannot because they are the wrong life-form.

GOD'S PURPOSE AND THE GOSPEL OF JOHN

This brings us to the Gospel of John. John's Gospel is the New Genesis. If you read the Gospel of John carefully, it is striking to note that the first two chapters of John are a repeat of Genesis 1 and 2. Right down the line.

Jesus Christ is the New Adam. The theme of the book of John is Jesus Christ as life. John uses the word "life" or derivatives of it some 58 times throughout his Gospel. The book is spilling over with the idea of life.

In John 1, we are told that in the beginning was the Word, and the Word was with God, and the Word was God. Notice how John opens his book just like Genesis 1... "in the beginning." And who is in the beginning? Once again, God is in the beginning. "All things came into being through Him and apart from Him, nothing came into being that has come into being. In Him was life. And the life was the light of men."

So John opens his Gospel with life. And he is speaking of Jesus. Jesus is the Word before creation; He is the Word made flesh. But more, in Jesus Christ dwells the highest life of the universe.

It's very interesting to note that the Greek has three major words that are translated "life" in the New Testament. One of them is *bios*. It's where we get the word biology. It refers to your manner of life or your lifestyle.

The other word is *psuche*. This is where we get psychology, psychosis, psychedelic, and psychiatry from. It has to do with your natural human life and energy. Which, by the way, is corrupt since the Fall. The third word that is used all over John is *zoe*. It means the highest life of the universe. *Zoe* is God's life. So in John 1: 4, John says, "in Him (Christ) was *zoe*" ...in Him was the life of God.

Listen carefully. When Jesus Christ entered this planet, something historic happened. It wasn't just that the Son of God came to die for our sins, though He certainly did that, praise the Lord.

But when Jesus entered the planet, the Tree of Life was being offered again to human beings! The life of God was in Jesus. Just like the life of God was in the Tree of Life in the garden.

But that's not all. Look at John 1:11. "He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God. Even to those who believe in His name."

Verse 13 says, "who were born, not of blood, nor of the will of the flesh, nor the will of man, but born of God." Verse 14 says, "The word became flesh."

So the life of God is in Christ. The *zoe* life, the highest life in the universe, is in Jesus. He came to dwell among human beings, and John says "to as many as received Him, Jesus gave them the authority to become what God always wanted: the children of the Almighty." How? They had to be born. What is birth? It's the impartation of life.

God had an Only Begotten Son. But God's purpose was that Jesus would not remain the Only Begotten Son. The Father wanted to have many sons and daughters. He wanted the only begotten to no longer stay the only begotten.

1 Peter 1:23 says, "we were born a second time (born again), not of corruptible seed, but of incorruptible seed." When you believed on Christ, not only were your sins forgiven, but something else happened. Something amazing.

God's life was dispensed inside of you, and you became—not positionally, but literally—a child of God. Divine life (*zoe*) penetrated your inner parts. And you became kin to God. As Peter says in 2 Peter 1:4, "we are partakers of the divine nature."

LIFE, BREAD, AND FOOD

In John 6:47-48, Jesus says, "Truly, truly, I say to you, he who believes has eternal life...I am the bread of life."

Here Christ is presenting Himself to us as food. "I am the bread of Life. He who receives me, takes me into them, receives eternal life." Recall the

Scripture that says, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." In John 1, we are told that the Word (Jesus in His preincarnate state) was with God (the Father) from the beginning.

Whenever God speaks, He reveals His Son. When God speaks, it is Christ. Christ is the Word. And He is the bread of Life. He is also Eternal Life.

Consider John 10:10: "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly."

The word for "life" in this text is *zoe*. And here Jesus says, "I want those who follow me to have life. I want them to have God's life (*zoe*) and have it in abundance."

I've heard this passage talked about many times, and some preachers say that "abundant life" means having a prosperous life. You're going to have a nice big house. You're going to have nice cars. If you name it and claim it, blab it and grab it, you will have it.

But Jesus is not talking about that. He is talking about a certain kind of life: divine life. You will have God's life in abundance. That's why He came. He didn't just come to forgive our sins. He came to give us His life.

Most of the references to eternal life in the Gospels are not referring to life after death. They are speaking of enjoying eternal life now in this present world.

Then there's John 11:25. Jesus said, "I am the resurrection and the life. He who believes in me will live even if he dies." Jesus Christ is saying that He is the life of God. The life of God is not just in Christ (John 1:4); but Jesus is the embodiment of that life.

Christ is the incarnation of the Tree of Life. "This is the testimony. God has given us eternal life, and this life is in His Son" (1 John 5:11). The life of God was in the Tree. The life of God is in Christ. But notice 1 John 5:20, the latter portion: "Even in His Son, Jesus Christ, He is the true God and eternal life." Then John 14:6: "I am the way, the truth, and the life."

Jesus Christ is eternal life.

Eternal life does not just refer to longevity. It's a certain kind of life. Yes, it's eternal. But it's also divine and it can be received and enjoyed now. We tend to think of eternal life as some kind of package. Or a ticket to heaven. You've said the prayer, now here's your ticket. We call it eternal life. No! Eternal life is a Person.

In John 15:1 and verse 5, Jesus says, "I am the true vine. And my Father is the vine dresser. I am the vine. You are the branches. He who abides in me and I in Him, he bears much fruit. For apart from me you can do nothing."

Why did Jesus choose to represent Himself by a vine tree? I think there are many reasons. But one reason is that the Tree of Life was very possibly a vine tree. At the end of Revelation, the Tree of Life can be found on both sides of a flowing river in the New Jerusalem.

There's a huge flowing river that comes out of the throne of God, and on both sides of it is the one Tree of Life. Now when you look at the dimensions of this huge city, which is 1500 miles square approximately, and the largeness of the river, this either has to be an enormous tree. A tree so big it rises to the heavens. Or, it's a vine tree, which extends over both sides of the river.

When Jesus says, "without me you can do nothing," He is echoing what God said to Adam, "don't eat from this other tree." Again, the Tree of Life represents dependence upon God. It represents living by God's life. It represents living by Christ.

Let's now consider John 12:24: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone. But if it dies, it bears much fruit." Then in John 20:17, we have the resurrected Lord. Mary Magdalene spots Him in the garden and mistakes Him for the gardener.

That's no accident. The Tree of Life was in a garden. Jesus, the resurrected Lord, is in a garden. When she recognizes Jesus, she tries to grab Him. He then says, "stop clinging to me, for I have not yet ascended to the Father. But go to my brethren." Underscore the words, "my brethren."

He then says, "And say to them, I ascend to my Father and your Father." Underscore the words, "your Father."

The disciples are in a sealed room with the doors closed, and Jesus appears to them and says, "Peace be with you. As the Father has sent me, I also send you." And when He had said this, "He breathed on them and said to them, 'receive the Spirit.'"

Let me explain what's going on because it's incredible. All throughout the Gospels, Jesus talks about His Father. He speaks of "my Father." He doesn't say, "your Father." But in His resurrection, He says, "my Father and your Father." And He calls His disciples "brethren."

Jesus then penetrates a sealed room without climbing through a window or opening a door. He just appears. He then takes a deep breath from another place. I think of Him as taking a breath deep within the center of God where a holy wind is always blowing. He then breathes the Spirit that is in Him into the disciples. And then He essentially says, "What the Father was to me, now I am to you. As the Father sent me, I am sending you."

The passage moves from the Father to the Son, from the Son to the disciples. The grain of wheat had gone into the ground and died. But three days later, it came up from the soil as many grains. And Paul says in 1 Corinthians 15:45 that the resurrected Jesus became "a life-giving Spirit."

And just as He penetrated through the walls of that sealed room, He penetrated the ribcages of His disciples, and the *zoe* life of God—which is Christ in the Spirit—came into them. And they became the children of God and His own brethren. At that moment, the Only Begotten Son of God from eternity became, in Paul's words in Romans 8:29, "The firstborn among many brethren."

I don't know about you, but I think that's awesome.

So God became their Father. How? Because the only begotten Son dispensed His life into them.

The Tree of Life was a seed-bearing tree. When you read Genesis 1, all the trees bore seed after

their own kind. Well, guess what? The Tree of Life bore seed after its own kind. The Lord Jesus Christ is the Tree of Life. And in His resurrected state, He is a life-giving Spirit. That is, He bears the seed of the divine life, and He dispenses that life into His disciples. And they become the children of God.

While that's wonderful news, it's not really my point.

How did Jesus live His life? What was the spiritual experience that Christ had? How was it accomplished? John's Gospel makes it plain. Listen to the words of Jesus Himself:

"By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me." (John 5:30)

"My teaching is not my own. It comes from him who sent me. If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own." (John 7:16-17)

"When you have lifted up the Son of Man, then you will know that I am [the one I claim to be] and that I do nothing on my own but speak just what the Father has taught me." (John 8:28)

"For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it." (John 12:49)

"Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work." (John 14:10)

"He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me." (John 14:24)

Jesus lived by an indwelling Lord. The Father indwelt Him. And He lived the life of His Father. In other words, the Father was a Tree of Life to Jesus. God's life was dispensed into Him, He lived by that life, and that's how Jesus went around living His incredible human life on earth.

He did not go around trying to discern between good and evil, trying to do the good and avoid the evil. No, He lived by God's own life.

Having said all that, consider John 6:57:

As the living Father has sent me, and I live by the Father, so he who consumes me shall live by me.

If you have a translation that says "lives because of me," that is not the proper word there. The King James and the New King James better reflect the Greek. It should be "I live *by* the Father," and "shall live *by* me."

Herein lies the most exciting news of all. You as a Christian have taken a bite out of the Tree of Life. And God's life has been dispensed inside of you. Whether you realize it or not, you have the highest life-form in the universe dwelling inside of you. You have *zoe* life—uncreated, divine, holy, eternal life—dwelling within you. But here is the most exciting part of all: Just as Jesus lived by the life of His Father, you and I have been given the privilege to live by His life!

Oh, to live by the life of God. Why? So that His image can be expressed in the earth. So He can have His ultimate purpose, which is to be seen.

And here is the problem today. Most Christians are not aware that they possess the richest thing in God's universe—the *zoe* life of God. But even fewer know that they can live by that life.

After I began following the Lord at age 16, I was taught to direct my attention to the other tree. I was taught by precept and example, and 1,001 sermons, to live by the knowledge of good and evil.

Back in 1897, there was a congregational minister by the name of Charles M. Sheldon. Sheldon wrote a book called *In His Steps*. It's a beautiful

book. It sold 15 million copies. The phrase, "What Would Jesus Do," came from that book.

In the 1980's, WWJD bracelets began to be sold in Christian bookstores. If you were in a situation, you were told to look at your bracelet and ask, "What would Jesus do in this situation?"

What is the *good* thing to do? Apply your knowledge of good. Jesus would do the good thing, and He would avoid evil. And so should you. Therefore, if you could just study the Bible enough and memorize enough verses, you will have the knowledge of good and the knowledge of evil. And if you try hard enough, you can do the good and avoid the evil.

All of that is eating from the Tree of the Knowledge of Good and Evil. *It's the wrong tree.*

I lived from that tree for a long time. Though I never bought a bracelet.

Let's go back and look at Jesus while He's on earth. He's in a situation. And He says to Himself, "*What would my Father do if He were here right now?*"

Is that what He did? No. He said, "I do what I see my Father doing." That's present tense. "I see what I see my Father *doing*." Christianity is not "what would Jesus do?" It's "what is Christ doing now in me and through me?"

The question before us is: What is He doing now? Where is He leading? Where is His life moving us toward?

You and I can live by an indwelling Lord. We can live by Christ just as Christ lived by His Father. You and I can live by His life *now*. This is the Christian life. "Christ in you, the hope of glory"... "Christ our life"... "It is not I, but Christ who lives in me." Those are the words of Paul.

"What Would Jesus Do" is like a human being trying to use human strength and energy to act two life-forms higher. Imagine a turkey wearing on its foot a little bracelet that says WWHD—What Would Humans Do.

That's about what it looks like when you and I try to live the Christian life as a human being in our own power and strength. It's like a turkey

trying to live two life-forms higher. It doesn't look very good, does it? It doesn't work.

Point: You can't live the Christian life. Jesus said it Himself: "Without me, you can do nothing." You can try as hard as you want. You can memorize as much as you want, you can fast, and you can pray, but if you eat from the wrong tree, it's not going to happen.

Jesus is the Tree of Life. He is the *zoe* life of God. He said, "As the Father has sent me, and I live by the Father, so he that eats me shall live by me." "I am the Bread of Life." "I am the Vine." Continue to eat. Continue to drink. And you and I can live by His life. Praise the Lord.

That is the most awesome, wonderful news I know of. We can live by God's life, the Superlative Life in the universe. Why? So that He can be seen. So that He can be made visible. So that He can get His purpose, the very reason why He created.

He wanted to have kids to reflect His glorious nature. If that's not the most amazing news that you have ever heard, then I can't help you.

He has given us the high honor to live by His life just as He lived by His Father's life when He was on earth. And that's my introduction to this course.

THE FIVE TYPES OF PRAYER

Analogy: Bride/Wife (church) and Bridegroom/Husband (Christ)

Supplication—making requests and petitions. Analogy: Wife asks her husband to do something for her. "Honey, can you build me a patio in back of the house?"

Intercession—praying for others. Analogy: Wife asks her husband to do something for another person. "Honey, can you repair Sally's car this weekend?"

Thanksgiving—giving thanks for something specific. Analogy: Wife thanks her husband for something. "Thanks for vacuuming the house today."

Praise—praising God for something specific. Analogy: Wife compliments and commends her husband for something. “You’ve done such a great job with this project!”

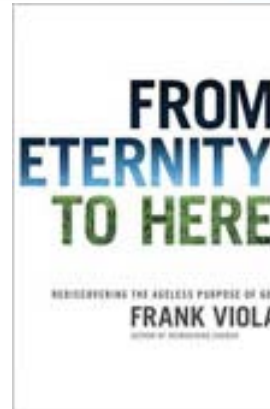
Fellowship—the highest form of prayer. Analogy: Wife enjoys the company of her husband, makes love to him, listens to his heart, and beholds him.

ACTION PLAN:

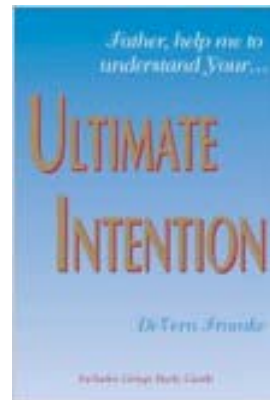
1. Write down 3 to 5 points that spoke to you from the audio message.
2. Read John 14, 15, and 16 and underline the places where Jesus speaks of Himself and also where He speaks of the Spirit. Then compare them.

SUPPLEMENTAL RESOURCES:

- The Eternal Purpose (free audio message)
- From Eternity to Here (book discounted)



- Ultimate Intention (book discounted)



CHAPTER 2

REGENERATION, THE CONSCIOUSNESS OF DIVINE LIFE, AND THE FIVE SPIRITUAL SENSES

LISTEN TO MESSAGE 2, THEN READ THE FOLLOWING

God's intention from the beginning was to dis-pense His life into human beings so that they would become His real sons and daughters. He wanted them to live by His life and express it vis-ibly. In so doing, they would image (verb) God's nature. He wanted them to display His personality and exercise His authority in the earth.

Now I have a question: What is the image of God? Christ is God's image. There's only one person in the Triune God who has an image. The Spirit does not have an image. The Father doesn't have an image. But the Son has an image.

So when God says "bear my image," He is really saying, "reflect my Son." This brings us to Romans 8:29. Paul says that God's purpose is to conform us into the image of the Son of God. Herein lies the purpose of the indwelling life of Christ. It is to reflect the Son of God and reveal Him. And by revealing the Son, the Father is revealed.

Also, when God commanded Adam to exer-cise authority in the earth, He was speaking of a "them." Let "them" be fruitful and multiply. Let "them" have dominion. The image of God is a col-lective, corporate image.

This brings us to the church. I said it this way in *From Eternity to Here*: when we receive the life of God, we become new creatures. I used the term "new species." Every species has its own unique habitat. All species have a habitat to match them. If you take a creature out of its native habitat, it will die or its instincts will stop functioning.

Thus the indwelling life of Christ is meant to be lived out together with others of the same kind. Our habitat is ekklesia. Therefore, we live by the life of Christ as individuals, but we also live by the life of Christ in others.

I learn how to live by the Christ in me, but I also learn how to live by the Christ that's in you...the brothers and sisters with whom I fellowship. The same is true for you.

This is why the ekklesia is so very important to God's eternal purpose.

So we encounter the Lord as individuals, but we also encounter the Lord with one another.

For these reasons, I believe the best definition of the local ekklesia is a group of people who live in the same town who are learning how to live by divine life together. That's the church.

This is important because so many people will read one or two of my books on the church and they'll say, "okay, give us the technique. Give us the form. Give us the structure."

In this course, I'm giving you the form, the technique, and the structure. *It's the indwelling life of Christ*. That's the form. That's the technique. That's the method. It's learning how to live by Him *together* in a local area.

This is where the life of the church is rooted.

In His resurrection, Jesus became a life-giving spirit. Throughout the Gospels, the Lord keeps speaking of life. When Jesus was talking about the Spirit, He was in effect talking about Himself.

This is clear from John 14, 15, and 16. Hopefully you saw that when you read those passages.

Christ is now in the Spirit, and the Spirit is in us.

Note the following four characteristics of God's life:

1. God's nature is contained in His life. His DNA, as it were. What is His nature? His nature is love. His nature is righteousness. His nature is peace. All the things that describe the character of God are part of His nature, and that nature is in His life.

2 Peter 1:4 says, "we are partakers of the divine nature." That nature has instincts, impulses, motivations, and feelings. As you and I learn to live by that nature, we develop new habits, and those habits

become our character. It is the character of Christ being formed into us.

2. This is uncreated life. God's life is uncreated. It doesn't have a beginning, and it doesn't have an end. Hence, it is *eternal life*. That's the other term for it. Christ is eternal life. God's life is eternal life. It is God Himself. You can't separate the person from the life.
3. This life never changes. It's the same, regardless of time, race, and culture. The life of God will look the same in an Italian as it does in a Mexican. Now it may sound different, but you can spot it and say, "Oh, that's the nature of God."
4. It is indestructible. Death cannot destroy it. In fact, in Hebrews chapter 7, there's a text that says "the power of an indestructible life." God's life is immortal. It cannot die. That's why in Acts 2 when Peter is preaching on the day of Pentecost, he says "death could not hold Him in the tomb." Divine life is indestructible. And that is what we have inside of us.

SCRIPTURES ON FELLOWSHIPING WITH THE LORD

"GOD is faithful, by whom ye were called unto THE FELLOWSHIP OF HIS SON Jesus Christ our Lord." (1 Cor 1:9)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly OUR FELLOWSHIP IS WITH THE FATHER AND WITH HIS SON Jesus Christ." (1 John 1:3)

SCRIPTURES ON BEHOLDING THE LORD & SEEING THE UNSEEN

"But we all, with open (unveiled) face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, [even] as by the Spirit of the Lord. (2 Cor 3:18)

"Father, I will that they also, whom thou hast given me, be with me where I am; THAT THEY MAY BEHOLD MY GLORY, which thou hast given me: for thou loved me before the foundation of the world." (John 17:24)

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the light of the knowledge of THE GLORY OF GOD IN THE FACE OF JESUS CHRIST." (2 Cor 4:6)

"And the Word was made flesh, and dwelt among us, (and WE BEHELD HIS GLORY, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14)

"And he ordained twelve, THAT THEY SHOULD BE WITH HIM, and that he might send them forth to preach." (Mark 3:14)

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, THAT THEY HAD BEEN WITH JESUS." (Acts 4:13)

"But WE SEE JESUS, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb 2:9)

"LOOKING UNTO JESUS the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb 12:2)

SCRIPTURES ON THE MIND BEING RENEWED

"And be not conformed to this world: but BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND, that ye may prove what [is] that good, and acceptable, and perfect, will of God." (Rom 12:2)

“For which cause we faint not; but though our outward man perish, yet THE INWARD [MAN] IS RENEWED DAY BY DAY. For our light affliction, which is but for a moment, works for us a far more exceeding [and] eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen [are] temporal; BUT THE THINGS WHICH ARE NOT SEEN [ARE] ETERNAL.” (2 Cor 4:16-18)

“And be RENEWED in the spirit of your mind.” (Eph 4:23)

“And you have put on the new [man], which is RENEWED IN KNOWLEDGE after the image of him (God) that created him.” (Col 3:10)

“For it is God which works in you both TO WILL and TO DO of [his] good pleasure.” (Php 2:13)

“Now faith is the substance of things hoped for, the evidence of things not seen.” (Heb 11:1)

“But without faith [it is] impossible to please [him]: for he that comes to God must believe that he is, and [that] he is a rewarder of them that diligently seek him.” (Heb 11:6)

“That ye be not slothful, but followers of them who through faith and patience inherit the promises.” (Heb. 6:12)

[Click here to read If God Wrote Your Biography.](#)

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
2. Read these 4 “in” texts in Galatians and meditate upon them:
 - Galatians 1:16-17
 - Galatians 2:20
 - Galatians 4:19
 - Galatians 6:15 (KJV)
3. Upon your first waking moment this week, turn your heart and mind toward the Lord and love Him for a few minutes.

SUPPLEMENTAL RESOURCES:

- The Deeper Journey 1 (free audio message)
- Unto Full Stature (book discounted)



CHAPTER 3

**THE NATURE OF DIVINE LIFE
IN GALATIANS**

LISTEN TO MESSAGE 3, THEN READ THE FOLLOWING

Galatians 2:20 is an amazing text. "I have been crucified with Christ. It is no longer I who lives, but Christ lives in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself up for me."

Notice Paul's words, "I have been crucified." Now here's a revelation for you. When Jesus Christ was crucified, so were you. For you and I were in Him. That actually happened (see Romans 6).

Whether you believe it or not, whether you understand it or not, whether you pinch your arm and you realize that you're still alive, you have been crucified. The flesh has been destroyed. And you experience it every time you deny yourself.

But there's something else that's important to grasp. Paul says "it is no longer I who lives." So he's dead, right? "I no longer live." But then he says, "Christ lives in me, and the life which I now live ..."

So on the one hand, he's dead and he's not living. But on the other hand, he is living.

Living by the life of Christ is not an exchanged life where Jesus lives instead of you. That's not what it is. Rather, you have died and have risen again.

And now you're alive from the dead and Christ is living through you.

The old man, the old woman, the old person you were in Adam is dead. But the new person you are in Christ is alive.

And He, Jesus in the Spirit, is now living in you and through you. So it's not an exchanged life; it's an imparted life.

That is an incredible groundbreaking insight that changes everything.

But the question I've had for many years has been ... where's the switch? Where is the switch that I can turn on and it be Christ living and not me?

Is that not a legitimate question? Where is the switch?

Look at the text again: "I live by the faith ..." That's the switch.

The audio message expands this point in detail.

SCRIPTURES ON CALLING ON THE NAME OF THE LORD OLD TESTAMENT

"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD." (Gen 4:26)

"And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he built an altar unto the LORD, and called upon the name of the LORD." (Gen 12:8)

"For what great nation has God so near to it, as the Lord our God is to us, whenever we call upon Him?" (Deu 4:7)

"And call ye on the name of your gods, and I [Elijah] will call on the name of the LORD: and the God that answers by fire, let him be God. And all the people answered and said, It is well spoken." (1Ki 18:24)

"Give thanks unto the LORD, call upon his name, make known his deeds among the people." (1Ch 16:8)

"In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry [did enter] into his ears." (2 Sa 22:7)

"In my distress I called upon the LORD, and cried unto my God: he heard my voice out

of his temple, and my cry came before him, [even] into his ears.” (Ps 18:6)

“As for me, I will call upon God; and the LORD shall save me.” (Ps. 55:16)

“Exalt ye the LORD our God, and worship at his footstool; [for] he[is] holy. 6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.” (Ps 99:5)

“O give thanks unto the LORD; call upon his name: make known his deeds among the people.” (Ps 105:1)

“Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.” (Ps 116:2-4)

“I will take the cup of salvation, and call upon the name of the LORD.” (Ps 116:13)

“I called upon the LORD in distress: the LORD answered me, [and set me] in a large place.” (Ps 118:5)

“The LORD [is] nigh unto all them that call upon him, to all that call upon him in truth.” (Ps 145:18)

“I called upon thy name, O LORD, out of the low dungeon.” (La 3:55)

“Thou drew near in the day [that] I called upon thee: thou said, Fear not.” (La 3:57)

“And it shall come to pass, [that] whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and

in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:32)

“And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.” (Isa 12:4)

“Call unto me, and I will answer thee, and show thee great and mighty things, which you know not.” (Jer 33:3)

“For then I will restore to the peoples a pure language that they all may call on the name of the Lord.” (Zeph 3:9)

NEW TESTAMENT

“And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be delivered.” (Acts 2:21)

“And here he hath authority from the chief priests to bind all that call on thy name.” (Acts 9:14)

“And now why tarry thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16)

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be delivered. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom 10:12)

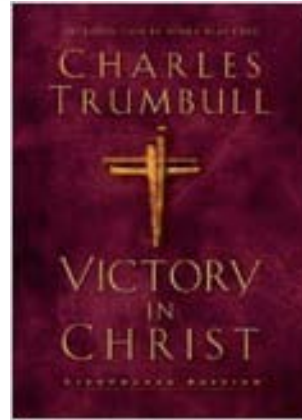
“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” (2 Tim 2:22)

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
2. Practice *Loving & Listening* in the mornings this week, when you first wake up. Try to do it for 5 minutes each morning.
3. Read 1 Corinthians 13 and substitute “love” or “charity” with Jesus Christ. Read the chapter as a description of your Lord.

SUPPLEMENTAL RESOURCES:

- The Deeper Journey 2 (free audio message)
- Victory in Christ (book discounted)



CHAPTER 4

THE FRUIT OF THE SPIRIT VS. THE WORKS OF THE FLESH. THE NATURE OF DIVINE LIFE IN 1 THESSALONIANS AND 1 CORINTHIANS

LISTEN TO MESSAGE 4, THEN READ THE FOLLOWING

The evidence or result of living by Christ's life is love. And love has various expressions, which are known as "the fruit of the Spirit."

Notice that fruit is singular in Galatians 5.

Here is a list of the multi-faceted fruit of the Spirit, all attributes of love - which is God's nature [compare with 1 Corinthians 13].

THE FRUIT OF THE SPIRIT

1. **"Love"** (Gk. *agape*), i.e., a caring and seeking for the highest good of another person without motive for personal gain (Romans 5:5; 1 Corinthians 13; Ephesians 5:2; Colossians 3:14);
2. **"Joy"** (Gk. *chara*), i.e., the feeling of gladness based on the love, grace, blessings, promises, and nearness of God that belong to those who believe in Christ (Psalm 119:16; 2 Corinthians 6:10; 12:9; 1 Peter 1:8);
3. **"Peace"** (Gk. *eirene*), i.e., the quietness of heart and mind based on the knowledge that all is well between the believer and his or her heavenly Father (Romans 15:33; 1 Thessalonians 5:23; Hebrews 13:20);
4. **"Longsuffering"** (Gk. *makrothumia*), i.e., endurance, patience, being slow to anger or despair (Ephesians 4:2; 2 Timothy 3:10; Hebrews 6:12);
5. **"Gentleness"** (Gk. *chrestotes*), i.e., not wanting to hurt someone or give him or her pain (Ephesians 4:32; Colossians 3:12);
6. **"Goodness"** (Gk. *agathosune*), i.e., zeal for truth and righteousness and a hatred for evil; it can be expressed in acts of kindness or in rebuking and correcting evil;
7. **"Faith"** (Gk. *pistis*), i.e., faithfulness, firm and unswerving loyalty and adherence to a

person to whom one is united by promise, commitment, trustworthiness, and honesty (Matthew 23:23; Romans 3:3; 1 Timothy 6:12; 2 Timothy 2:2; 4:7; Titus 2:10);

8. **"Meekness"** (Gk. *prautes*), i.e., restraint coupled with strength and courage; it describes a person who can be angry when anger is needed and humbly submissive when submission is needed (2 Timothy 2:25; 1 Peter 3:15; for meekness in Jesus, compare Matthew 11:29 with Matthew 23; Mark 3:5; in Paul, compare 2 Corinthians 10:1 with 10:4-6; Galatians 1:9; in Moses, compare Numbers 12:3 with Exodus 32:19-20);
9. **"Temperance"** (Gk. *egkrateia*), i.e., having control or mastery over one's own desires and passions; also purity, chastity, etc. (1 Corinthians 9:25; Titus 1:8).

Here is a list of the works (or "deeds") of the flesh. Compare with 1 Corinthians 6. Each one is a community destroyer.

THE WORKS OF THE FLESH

1. **"Adultery"** (Gk. *moicheia*), i.e., sexual intercourse of a married person with someone other than his or her spouse (Exodus 20:14; Deuteronomy 5:18; Matthew 5:31-32);
2. **"Fornication"** (Gk. *porneia*), i.e., immoral sexual conduct; it includes taking pleasure in pornographic pictures, films, or writing (Matthew 5:32; 19:9; Acts 15:20,29;; 1 Corinthians 5:1);
3. **"Uncleanness"** (Gk. *akatharsia*), i.e., sexual sins, evil deeds, and vices, including thoughts and desires of the heart (Ephesians 5:3; Colossians 3:5);

4. **“Lasciviousness”** (Gk. *aselgeia*), i.e., sensuality, following one’s passions and de-sires to the point of having no shame or public decency (2 Corinthians 12:21);
5. **“Idolatry”** (Gk. *eidololatria*), i.e., worship of spirits, persons, or graven images, also trust in any person, institution, or thing as having equal or greater authority than God and His Word (Colossians 3:5);
6. **“Witchcraft”** (Gk. *pharmakeia*), i.e., sorcery, spiritism, black magic, worship of demons, and use of drugs to produce “spiritual” experiences (Exodus 7:11,22; 8:18; Revelation 9:21; 18:23);
7. **“Hatred”** (Gk. *echthra*), i.e., intense, hostile intentions and acts, extreme dislike or enmity (Romans 8:7; Galatians 5:20);
8. **“Variance”** (Gk. *eris*), i.e., quarreling, antagonism, a struggle for superiority (Romans 1:29; 1 Corinthians 1:11; 3:3);
9. **“Emulations”** (Gk. *zelos*), i.e., resentfulness, envy of another’s success (Romans 13:13; 1 Corinthians 3:3);
10. **“Wrath”** (Gk. *thumos*), i.e., explosive anger or rage which flares into violent words and deeds (Colossians 3:8);
11. **“Strife”** (Gk. *eritheia*), i.e., selfish ambition and seeking of power, angry arguing, contention (2 Corinthians 12:20; Philippians 1:16-17);
12. **“Seditions”** (Gk. *dichostasia*), i.e., introducing divisive teachings not supported by the Word of God (Romans 16:17);
13. **“Heresies”** (Gk. *hairesis*), i.e., division within the congregation into selfish groups or cliques, which destroy the unity of the church (1 Corinthians 11:19);
14. **“Envyings”** (Gk. *phthonos*), i.e., resentful dislike of another person who has some-

thing that one desires (Romans 1:29; Galatians 5:21);

15. **“Murders”** (Gk. *phonos*), i.e., killing a person unlawfully and with malice (Mark 15:7; Acts 9:1; Romans 1:29);
16. **“Drunkenness”** (Gk. *methe*), i.e., impairing one’s mental or physical control by alcoholic drink (Luke 21:34);
17. **“Revellings”** (Gk. *komos*), i.e., excessive feasting, revelry, a party spirit involving alcohol, drugs, sex, or the like.

Paul’s final comment on the works of the flesh is stern and forceful: any so-called Christian who practices in these types of activities without repenting shuts himself out of the kingdom of God (Gal 5:21; 1 Cor 6:9).

GOD’S GRACE

Grace is unmerited, undeserved favor. Because of His infinite grace, the Lord forgives and covers all our sins. Including the sins (works) of the flesh.

However, repentance (turning away) is essential.

In 1 Corinthians 15:10, however, Paul gives us another meaning of grace.

Grace is also God’s power.

Grace is doing what we cannot do. It’s Christ doing what we ourselves are incapable of doing.

This is confirmed by Titus 2:12.

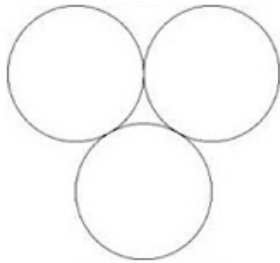
THE HUMAN ANATOMY

“May God himself, the God of peace, sanctify you through and through. May your whole SPIRIT, SOUL, and BODY be kept blameless at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23)

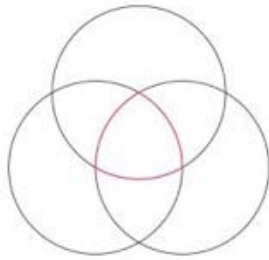
“For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing SOUL and SPIRIT, joints and marrow; it judges the thoughts and attitudes of the heart.” (Hebrews 4:12)

The popular model of the human anatomy among Bible-believing Christians is that the body and the soul (and spirit, if you believe the spirit is distinct from the soul) are completely separate entities.

See the image below. One circle represents body, another soul, and another spirit.



I don't believe this model is correct. Instead, I understand the body, soul, and spirit to be interconnected. And I think the NT bears this out. See the image below for an example.



According to this model, the body (includes the brain), the soul (mind, will, emotions), and the spirit (the part of the Christian that's been made alive to God) are all interconnected. That means that each part has an effect on the other.

SCRIPTURES ON THE HUMAN SPIRIT

1 Corinthians 2:11 speaks of the spirit of man which is in him.

1 Corinthians 5:4 speaks of "my spirit."

Romans 8:16 speaks of "our spirit."

1 Corinthians 14:14 again speaks of "my spirit."

1 Corinthians 14:32 speaks of "the spirits of prophets."

1 Thessalonians 5:23 mentions God sanctifying the church wholly, "spirit soul and body."

Proverbs 25:28 mentions one's own spirit.

Hebrews 12:23 mentions the spirits of righteous men.

Zechariah 12:1 mentions Jehovah forming the spirit of man within him

THE SPIRIT HAS THE FUNCTION OF THE CONSCIENCE

"For Jehovah your God hardened his spirit" (Deut 2:30).

"Jehovah...saves those who are contrite in spirit" (Ps 34:18).

"Renew a steadfast spirit within me" (Ps 51:10).

"When Jesus had said these things, He became troubled in His spirit" (John 13:21).

"His spirit was provoked within him as he beheld that the city was full of idols" (Acts 17:16).

"For you have not received a spirit of slavery bringing you into fear again" (Rom 8:15).

"The Spirit Himself witnesses with our spirit that we are children of God" (Rom 8:16).

"For I, present in the spirit, have already judged, as if being present, him who has thus done this" (1 Cor 5:3).

"I had no rest in my spirit" (2 Cor 2:13).

"For God has not given us a spirit of cowardice" (2 Tim 1:7).

THE SPIRIT HAS THE FUNCTION OF INTUITION OR THE CONSCIOUSNESS OF GOD'S LIFE AND LEADING

"The spirit is willing" (Matt 26:41).

"Jesus, knowing fully in His spirit" (Mark 2:8).

"And He groaned deeply in His spirit" (Mark 8:12).

"Jesus...was moved with indignation in His spirit" (John 11:33).

"This man...being fervent in spirit" (Acts 18:25).

"I am going bound in the spirit to Jerusalem" (Acts 20:22).

"For who among men knows the things of man, except the spirit of man which is in him?" (1 Cor 2:11).

"For they refreshed my spirit and yours" (1 Cor 16:18).

"Because his spirit has been refreshed by all of you" (2 Cor 7:13).

THE SPIRIT HAS THE FUNCTION OF COMMUNING WITH THE LORD

"And my spirit has exulted in God my Savior" (Luke 1:47).

"The true worshippers will worship the Father in spirit and truthfulness" (John 4:23).

"For God is my witness, whom I serve in my spirit" (Rom 1:9).

"We serve in newness of spirit" (Rom 7:6).

"You have received a spirit of sonship in which we cry, Abba, Father!" (Rom 8:15).

"The Spirit Himself witnesses with our spirit" (Rom 8:16).

"But he who is joined to the Lord is one spirit" (1 Cor 6:17).

"I will pray with the spirit" (1 Cor 14:15).

"If you bless with the spirit" (1 Cor 14:16).

"And he carried me away in spirit" (Rev 21:10).

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
2. Turn Scripture into fellowship as outlined in the message.

SUPPLEMENTAL RESOURCES:

- The Deeper Journey 3 (free audio message)
- Who Are You? Accepting Your True Identity (free article)
- Revise Us Again (book discounted)



CHAPTER 5

THE NATURE OF DIVINE LIFE IN 2 CORINTHIANS

LISTEN TO MESSAGE 5, THEN READ THE FOLLOWING

2 Corinthians is Paul's most autobiographical letter. It contains a great deal about the man behind the message.

The letter speaks a good bit about transformation, which is turning clay into precious stone (to use the Old Testament metaphor). Transformation is being conformed to Christ where His character is being woven into you.

2 Corinthians 3 talks about the difference between the Old and New Covenants and Paul ends with an exhortation to behold the Lord.

How do you behold the Lord? How do you gaze upon that which is invisible? The answer: with eyes not physical. With eyes of faith.

In message 2, we talked about spiritual instincts and the spiritual senses that match your physical senses? You have the ability to see the unseen, but not with physical eyes.

Within your deepest being is the ability to lay hold of that which is invisible.

2 Corinthians 3:17-18 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

What follows is a list of 10 ways to behold the Lord:

1. Calling on the Lord's name.
2. Silently being in His presence, setting your mind and heart on Him.
3. Reading the Gospels and meditating on what He's doing and saying.
4. Praying the Scriptures.

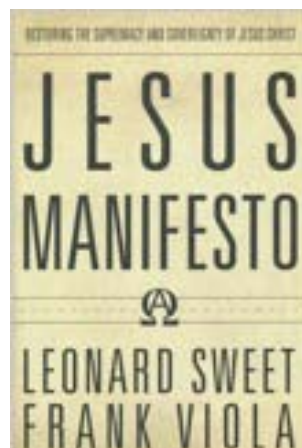
5. Being in a local body of believers and seeing Christ in their lives.
6. Seeing Christ in the faces of the poor and oppressed.
7. Beholding the Lord in creative art (films, music, etc.)
8. Hearing a spoken message or reading a book that reveals the glories of Christ.
9. Worshipping the Lord through song.
10. Hearing Christ from other believers in conversation.

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
2. Turn Romans 8:28-39 into prayer (exemplified in the message).

SUPPLEMENTAL RESOURCES:

- Paul's Thorn in the Flesh (free article)
- Jesus Manifesto (book discounted)



CHAPTER 6

**THE NATURE OF DIVINE LIFE
IN ROMANS**

LISTEN TO MESSAGE 6, THEN READ THE FOLLOWING

The three greatest letters in the New Testament are Ephesians, Colossians, and Romans.

I came from a movement that was all about “the full Gospel.” But this movement didn’t really teach the full Gospel.

The full Gospel is in Romans. Chapters 1-5 focus on justification. To be justified means that you are made just as if you had never sinned.

Justification is deliverance from the penalty of sin. Thank God for that. But most Christians today camp out in Romans 1-5. They rejoice in their justification. But that’s not the whole story.

Romans 6-8 takes us further. Those chapters are all about living by an indwelling Lord. The subject there is the Spirit and the cross. What they have done in respect to our sanctification. To be sanctified means to be made holy in life.

Sanctification is deliverance from the power of sin.

Glorification is also discussed in Romans 8. Glorification is deliverance from the presence of sin, which will happen in the future.

Then there is Romans 9-11 which I believe is a parenthesis. Paul is shifting gears. The subject in those chapters is God’s relationship to Israel.

Paul then picks up his original theme, and in chapter 12, all the way through chapter 16, he picks up the goal of it all. The goal is the body of Christ, the vessel of God’s expression in the earth. In other words, he introduces us to the ekklesia.

So if we can summarize Romans, we’d do it this way. God justifies you. He cleanses you from your sins. He then deposits and dispenses His own uncreated life inside of you to give you the power to fulfill His will.

By living by His life together with other believers, not just as a solo Christian, you become part of God’s expression in the earth to fulfill His eternal purpose.

The church is nothing more than a group of people who live by divine life together where they live and are making that life (which is Christ) visible.

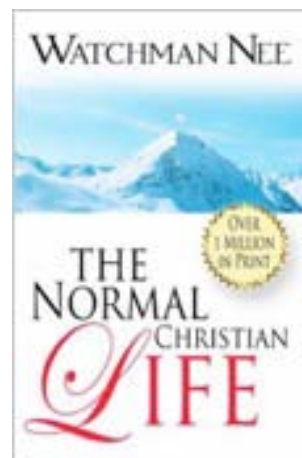
God wants a body through which to express Himself in every locale. He wants a bride to love Him and to be loved by Him. He wants a house to live in. And He wants a family to enjoy. This is His ultimate passion from eternity to here.

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
 2. What are the three life-forms in Romans 8?
 3. What are the four laws in Romans 8?
 4. What is the practical instruction in Romans 8 on how to walk in the Spirit?
 5. Do the assignment given in the audio message.
-

SUPPLEMENTAL RESOURCES:

- Living by the Spirit (free audio message)
- God is For Us (free audio message)
- The Normal Christian Life (book discounted)



CHAPTER 7

THE NATURE OF DIVINE LIFE IN COLOSSIANS AND EPHESIANS

LISTEN TO MESSAGE 7, THEN READ THE FOLLOWING

Colossians and Ephesians are the two mountain peaks of the New Testament. They are the Himalayas of Holy Scripture. They are the twin towers of Paul's writings.

If you look at Colossians carefully, you will see that the main theme is Jesus Christ, the Head.

If you look at Ephesians carefully, you'll find that the main theme is Jesus Christ, the Body.

So Colossians reveals the Head, and Ephesians reveals the Body.

Jesus is Savior and Lord, and that is wonderful. But He is so much more.

I once spent an entire year with a group of Christians who examined Paul's letter to the Ephesians. A whole year. I think I delivered 18 messages on Ephesians in all. Someday I want to turn them into a course like this one. For the first six months, we spent all our time in Ephesians chapter 1. Yes, six months in chapter 1.

When it was all said and done, we got a sighting of Christ. And we explored the Lord in great richness. It was life-changing. But looking back on it, and even after it was over, I made the statement that we just scratched the surface of that letter.

Ephesians is a bottomless pit. There's too much wealth and too much depth.

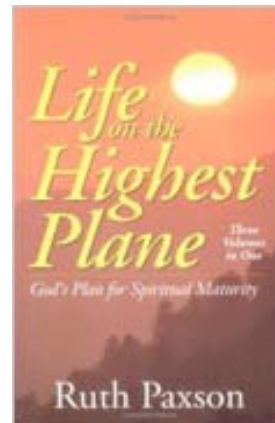
Message 7 gives a peek into these two mountain tops (Colossians and Ephesians) from the perspective of living by the indwelling life of Christ.

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
 2. What is the difference between living and dwelling?
 3. Read Genesis 3:8 and Psalm 62.
 4. Find a time this week to walk slowly and pour out your heart to the Lord.
-

SUPPLEMENTAL RESOURCES:

- Epic Jesus: The Christ You Never Knew (free audio message)
- A Letter That Dropped Out of Heaven (five free audio messages on Colossians)
- Rethinking the Five-Fold Ministry (free article)
- Life on the Highest Plane (book discounted)



CHAPTER 8

THE NATURE OF DIVINE LIFE IN PHILIPPIANS

LISTEN TO MESSAGE 8, THEN READ THE FOLLOWING

Paul's letter to the Philippians is incredibly encouraging. In it, Paul deals with how the life of Christ leads us in our relationships with others. Paul gives us gems in this letter that have to do with resolving problems in community (body) life.

He also promises us that what God has begun in our lives, He will complete and finish. This is tremendously inspiring, especially when we get frustrated and discouraged.

SCRIPTURES ON SEEKING THE LORD IN THE MORNING

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark 1:35)

"My voice shall thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up." (Psalms 5:3)

"O God, thou *art* my God; early will I seek thee: my soul thirsts for thee, my flesh longs for thee in a dry and thirsty land, where no water is." (Psalms 63:1)

"Awake, my soul! Awake, harp and lyre! I will awaken the dawn." (Psalm 57:8)

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." (Isaiah 26:9)

"The Lord GOD has given me the tongue of the learned, that I should know how to speak a word in season to *him who is weary*. He awakens me morning by morning. He awakens my ear to hear as the learned." (Isaiah 50:4)

JOB - Job 1:5

ABRAHAM - Genesis 19:27; Genesis 22:3

JACOB - Genesis 28:18

MOSES - Exodus 24:4; Exodus 34:4

THE CONGREGATION OF ISRAEL - Exodus 16:15-21; Numbers 14:40; Judges 21:4; Hosea 5:15

JOSHUA - Joshua 6:12; Joshua 7:16, Joshua 8:10

HANNAH - 1 Samuel 1:19

DAVID AND SOLOMON - Psalm 5:3; Psalm 57:8; Psalm 63:1; Psalm 78:34; Proverbs 8:17; Song of Solomon 7:12

HEZEKIAH - 2 Chronicles 29:20

ISAIAH - Isaiah 26:9; Isaiah 50:4

JEREMIAH - Jeremiah 25:3-4

JESUS - Mark 1:35; Luke 21:38; John 8:2

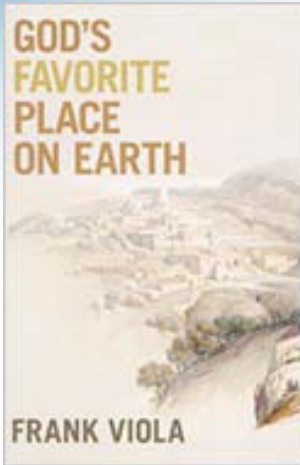
ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
2. Pursue the Lord in the morning when you wake up.
3. Walk with the Lord sometime this week, in the early morning, and fellowship with Him as you walk.

SUPPLEMENTAL RESOURCES:

- God's Favorite Place: Conference Message Part I (free audio message)
- God's Favorite Place: Conference Message Part II (free audio message)
- God's Favorite Place: Conference Message Part III (free audio message)

- God's Favorite Place on Earth (book discounted)



CHAPTER 9

CONCLUDING THOUGHTS IN THE GOSPEL OF JOHN

LISTEN TO MESSAGE 9, THEN READ THE FOLLOWING

If you want a definition of a human, it is Jesus of Nazareth. He is the real human, the quintessential man.

Jesus is the model for all humanity. He is God's idea, God's thought, and God's will for a human being.

What, then, is a human? A human is a creature that lives by divine life. A person who is not living by divine life – a person who is independent from God, who is living by their own will – is really not a human in God's dictionary.

Such is a distorted humanity. A corrupt humanity. And that's what we have on the earth today because of the Fall. We have a polluted humanity.

Look at our world today. Turn on the news. There you see it. A perverted humanity.

Jesus is God's idea of a human. This is why He would often refer to Himself as "the Son of Man," which means Son of Adam. Jesus was effectively saying, "I am the second Adam. I am the last Adam. I am the second man. I am what Adam was supposed to be. If you want to see a human, look at me. I am the real human.

Of course, Jesus is also the Son of God. He is the human face of God.

But humans were made to bear the image of God. And the Only Begotten Son became the Firstborn among many brethren and sistren.

In short, it takes God to be a human. If you don't have God in you, you're not a real human. You are a distorted version.

SCRIPTURES ON HOW JESUS LIVED HIS LIFE

"He that says he abides in Him [Christ] ought himself also so **to walk even as He [Christ] walked.**" (1 John 2:6)

"How **God anointed Jesus of Nazareth with the Holy Spirit and power**, and how he went

around doing good and healing all who were under the power of the devil, because God was with him." (Acts 10:38)

"Though he was God, he did not think of equality with God as something to cling to. Instead, **he gave up his divine privileges** [Greek: He emptied Himself]; he took the humble position of a slave and was born as a human being. When he appeared in human form." (Philippians 2:6-7)

"As the living Father hath sent me, and **I LIVE BY the Father**: so he that eats me, even **he shall LIVE BY me.**" (John 6:57)

"I am come that they might **have life**, and that they might **have it more abundantly**. I am the good shepherd: the good shepherd gives his life for the sheep." (John 10:10-11)

"The Son can do nothing by himself; he can do only **what he SEES his Father doing**, because whatever the Father does the Son also does." (John 5:19)

"By myself I can do nothing; **I judge only as I HEAR**, and my judgment is just, for I seek not to please myself but him who sent me." (John 5:30)

"But he who sent me is reliable, and **what I have HEARD from him** I tell the world." (John 8:26)

"I do nothing on my own but speak just **what the Father has TAUGHT me.**" (John 8:28)

"I am telling you **what I have SEEN in the Father's presence.**" (John 8:38)

"For I did not speak **of my own accord, but the Father** who sent me." (John 12:49)

“Whatever I say is **just what the Father has TOLD ME to say.**” (John 12:50)

“Don’t you believe that I am in the Father, and that **the Father is IN me?** The words I say to you are not just my own. Rather, **it is the Father, living IN me, who is DOING his work.**” (John 14:10)

“And I will ask the Father, and he will give you another Counselor to be with you forever – the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for **he** [the Spirit] lives with you **and will be IN you.** I will not leave you as orphans; **I [Jesus] will come to you.** Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, **and I am IN you.**” (John 14:16-20)

“Then Jesus was **LED BY the Spirit** into the desert to be tempted by the devil.” (Matt. 4:1)

“**The Spirit then COMPELLED** Jesus to go into the wilderness.” (Mark 1:12)

“But there were certain of the scribes sitting there, and **REASONING** in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus **PERCEIVED** in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?” (Mark 2:6-8)

“Then there arose a **REASONING** among them, which of them should be greatest. And Jesus, **PERCEIVING** the thought of their heart, took a child, and set him by him.” (Luke 9:46-47)

“And they **REASONED** among themselves, saying, It is because we have taken no bread. Which when Jesus **PERCEIVED**, he

said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?” (Matt. 16:7-8)

“When Jesus therefore **PERCEIVED** that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.” (John 6:15)

“After he [Jesus] had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone.” (Matt. 14:23)

“Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.” (Mark 1:35)

“After leaving them, he went up on a mountainside to pray.” (Mark 6:46)

“But Jesus often withdrew to lonely places and prayed.” (Luke 5:16)

“One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.” (Luke 6:12; see also Luke 9:18, 28; 11:1; 22:32, 41; John 17:1ff.)

“Then Jesus looked up to heaven and said, “Father, thank you for hearing me. You always hear me, but **I said it out loud for the sake of all these people standing here,** so that they will believe you sent me.”” (John 11:41-42)

[Click here to read The Forgotten Tree.](#)

ACTION PLAN:

1. Write down 3 to 5 points that spoke to you from the audio message.
2. For the next 20 days, read and do each of the exercises found in *When the Pages Are Blank*.

SUPPLEMENTAL RESOURCES:

- The Saving Life of Christ & The Mystery of Godliness (book discounted)
- Jesus: A Theography (book discounted)

