

THE INDWELLING, PNEUMATIC CHRIST AS REVEALED IN THE EPISTLES OF PAUL

by Ed Marks

The New Testament is a biography of the all-inclusive Christ. The Gospels reveal the incarnate Christ, the Christ, who as the very God, came out of eternity into time and with His divinity into humanity. Christ as the eternal Word became flesh and lived a divinely human life for the manifestation of God in the flesh (John 1:14; 1 Tim. 3:16). Sidney Collett points out that the four Gospels present us with four aspects of the incarnate Christ. In Matthew He is portrayed as the King, in Mark as the Servant, in Luke as the Man, and in John as the very Divine One (188). He is the King-Savior, the Slave-Savior, the Man-Savior, and the God-Savior. He was crucified on the cross, and because of His wonderful death, the believers in Christ have received the forgiveness and cleansing of their sins (Luke 24:47; Heb. 1:3), justification toward God (Rom. 3:24-25), reconciliation with God (Rom. 5:10a), and positional sanctification unto God (1 Cor. 1:2; Heb. 13:12). The Gospels conclude by showing that this incarnate Christ was resurrected from the dead and ascended to the right hand of God. The Gospel of John, in particular, unveils that the incarnate Christ, the Christ in the flesh, became the pneumatic Christ, the Christ who is the *pneuma*, the Spirit. John 20 records the resurrected Christ appearing to His disciples. Verse 22 says, "He breathed into them and said to them, Receive the Holy Spirit [*pneuma*]."

Note 1 on this verse in the Recovery Version makes the following illuminating statements:

Here the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything....

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form,

one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45).

Thus, we see that in resurrection the incarnate Christ, the last Adam, became the pneumatic Christ, the Christ who is the life-giving Spirit. The Acts unveil how the resurrected and ascended Christ was propagated by His living witnesses for the producing of the churches. The Epistles go further to reveal the pneumatic Christ to us. This is the Christ who, as the Spirit, lives in the believers and is dispensed into them to transform them for the building up of the Body of Christ. The pneumatic Christ is the indwelling Christ—the "Christ in you" (Col. 1:27). The incarnate Christ lived outside of His disciples, but the pneumatic Christ lived in them and lives in all those who have received Him by faith.

We would like to point out, in the way of an overview, some portions from Paul's Epistles which unveil the pneumatic Christ. All of these portions show that the incarnate Christ died and resurrected to become the pneumatic Christ, the life-giving Spirit, so that He could dispense Himself into man for man's subjective experience of Him. In a certain sense, the study of Christ, Christology, is also the study of the Spirit, pneumatology, because the Lord Christ is the Spirit. "The resurrected Christ today is the Spirit (2 Cor. 3:17). This is why we say that Christ is the pneumatic Christ. The pneumatic Christ is Christ as the *pneuma*, and the *pneuma* is the Spirit" (Lee, *The Christian Life* 91). Because He is the pneumatic Christ, He can be the indwelling Christ to save us organically for the building up of His Body. It is by being the pneumatic Christ that He can indwell us to be our life and everything.

The Pneumatic Christ in Romans

The subject of the book of Romans is the gospel of God. This gospel is to make sinners sons of God to constitute the Body of Christ, which is expressed as the local churches. Romans 8 in particular shows us how the Triune God dispenses Himself as life into us, the tripartite men, to make us His sons for the constitution of the Body of Christ. Verse 10 says that Christ is in us. Verse 9 says that “the Spirit of God dwells in you,” and reveals that the one in whom the Spirit of God dwells has the Spirit of Christ. These verses show that the Spirit of God is the Spirit of Christ, and the Spirit of Christ is Christ Himself. This is Christ as the Spirit, the pneumatic Christ, indwelling the believers. Verse 11 says that the Spirit of the One who raised Jesus from dead dwells in us. Christ dwells in us as the resurrecting Spirit of the Triune God.

Romans 8 further reveals that Christ as the Spirit operates in us and dispenses Himself into us according to law. Verse 2 says, “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” We enjoy the dispensing of the divine life into our being by the working of the law of the Spirit of life. A law is a working principle which operates spontaneously and automatically. At the fall of man, Satan infected man with himself as sin and is now an evil law operating in man’s flesh (Rom. 7:18). This law is the law of sin and death, making man a captive of sin to disable, weaken, and kill him. This is the murderous law of Satan, the murderer (John 8:44). Romans 7 reveals that this law overpowers us, forcing us to do things against our will. Our will cannot overcome this law. When we live in our flesh and mind the things of the flesh, this law operates in us spontaneously and automatically.

But thank God there is another law, the law of the Spirit of life, which frees us from the law of sin and death! This law is Christ as the life-giving Spirit dwelling in us. The law of the Spirit of life is the spontaneous power of the Spirit of life; it is the natural characteristic and innate, automatic function of the Spirit of life. This law is the living person of the pneumatic Christ Himself, who is in our spirit (2 Tim. 4:22). Just as electricity is installed in a building, the law of the Spirit of life is installed in us. In order to appropriate the many functions of electricity, we need only to turn on a switch. In the same way, in order to appropriate the law of the Spirit of life, the spontaneous power and innate, automatic function of the Spirit of life, we need only to “turn on a switch.” This switch is our regenerated spirit indwelt by the Spirit. We need to walk according to the spirit, that is, we need to live, move, and have our being according to the spirit (Rom. 8:4). This “switches on” the law of the Spirit of life within us. We need to mind the things of the Spirit, setting our mind on the spirit (vv. 5-6). The things of the

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Spirit are the things concerning Christ which the Spirit reveals to us. Setting our mind on the spirit “switches on” the law of the Spirit of life. We need to follow the leading of the indwelling Spirit to put to death the practices of our fallen body (vv. 13-14). Then the law of the Spirit of life will operate in us to spontaneously cause us to live Christ.

Romans 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” This verse gives us the key to experiencing the pneumatic Christ. This key is that He is with our spirit. Second Corinthians 3:17 says that the Lord is the Spirit. Second Timothy 4:22 says that the Lord is with our spirit, which is the Spirit with our spirit. First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Christ as the Spirit dwells in our spirit, and these two spirits are mingled together to be one spirit. The central and crucial point in the New Testament is for us to walk according to this mingled spirit (Rom. 8:4; Gal. 5:25). This is to live, move, act, behave, and have our being in and by Christ as the Spirit in our spirit. When we walk by the Spirit, the law of the Spirit of life operates in us to save us in Christ’s life for His magnification and expression.

Romans 5:10 says, “For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.” Through the accomplished work of Christ on the cross in His earthly ministry, we have been reconciled to God. Now that we have been reconciled, there is something that is “much more.” This “much more” is for us to be saved in the life of Christ not merely initially but continually in a daily way. Through Christ’s judicial redemption we have been reconciled to God. On this foundation we can be saved in His life. This is His organic salvation by which we are regenerated, sanctified, renewed, transformed, conformed to Christ’s image, and ultimately glorified. The key to being organically saved in Christ’s life is that Christ as the Spirit, the pneumatic Christ, indwells our spirit. Christ as the Spirit regenerates us in our spirit to make us children of God, begotten of God

(John 1:12-13; 3:6). Christ as the Spirit with our spirit sanctifies us dispositionally by dispensing His holy nature into our being (Rom. 15:16). Christ as the Spirit with our spirit transforms us into His image from one degree of glory to another (2 Cor. 3:18). Christ as the Spirit with our spirit conforms us to His image, the image of the firstborn Son of God (Rom. 8:29). Ultimately, Christ as the Spirit with our spirit is sealing us continually until the day that our bodies are redeemed, transfigured, and glorified with the glory of God (Eph. 4:30; Rom. 8:23; Phil. 3:21).

The Pneumatic Christ in 1 Corinthians

First Corinthians 15:45 says, “The last Adam became a life-giving Spirit.” In resurrection the last Adam, the incarnate Christ, became the pneumatic Christ, the Spirit who gives life. This life is the eternal life, the uncreated, indestructible life of God which is the pneumatic Christ Himself. Christ comes into us first to impart Himself as life into our spirit, making our spirit life (Rom. 8:10). When we set our mind on the spirit, our mind, the leading part of our soul, becomes life (v. 6). Eventually, life is dispensed even into our mortal bodies through His Spirit who indwells us (v. 11).

Because Christ indwells us as the Spirit, we are the temple of God and our bodies are the members of Christ. First Corinthians 3:16 says, “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?” Verse 15 of chapter 6 says, “Do you not know that your bodies are members of Christ?” Verse 19 says, “Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?” Just as the Old Testament temple of God consisted of three parts, the New Testament temple of God, the believer in Christ, also consists of three parts. The physical temple in the Old Testament had the outer court, the Holy Place, and the Holy of Holies. Our body corresponds to the outer court, our soul corresponds to the Holy Place, and our spirit corresponds to the Holy of Holies. Just as the Holy of Holies was the residence of God’s presence and the ark (typifying Christ) in the Old Testament temple, so also our human spirit is the residence of God in Christ as the Spirit in us, the New Testament temple. God is Spirit and we must worship Him in our spirit, the place where He resides and where we can meet with Him (John 4:24).

The pneumatic Christ not only dwells in our spirit but also is our daily sustenance for our spiritual journey. First Corinthians 10:3 and 4 show that we need to eat Christ as our spiritual food and drink Him as our spiritual drink. In John 6:57 the Lord declared, “He who eats Me, he also shall live because of Me.” Verses 60 and 66 tell us that many of His disciples could not receive this word and that from that time, they went back to what they had left behind and no longer walked with Him. It was too difficult for them to

receive the Lord’s charge to eat Him. What about us? Are we willing to eat Christ? To eat Christ has nothing to do with the flesh. The Lord said in verse 63, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” Note 1 on this verse in the Recovery Version says:

At this point the Spirit who gives life is brought in. After resurrection and through resurrection, the Lord Jesus, who had become flesh (1:14), became the Spirit who gives life, as is clearly mentioned in 1 Cor. 15:45. It is as the life-giving Spirit that He can be life and the life supply to us. When we receive Him as the crucified and resurrected Savior, the Spirit who gives life comes into us to impart eternal life into us. We receive the Lord Jesus, but we get the Spirit who gives life.

To eat the Lord is not to eat His physical flesh, for the flesh profits nothing. To eat the Lord is to receive Him as the life-giving Spirit into our being. Christ as the Spirit is our spiritual food by which we live and with which we are constituted. This food is embodied in His words. His spoken words are spirit and life. The Spirit is abstract and intangible, but this abstract and intangible Spirit is embodied in the concrete and tangible word of Christ. We must let the word of Christ dwell in us richly (Col. 3:16). The pneumatic Christ becomes our spiritual food by means of His word. We should be able to say in a daily way: “Thy words were found and I ate them, / And Thy words became for me a joy and the delight of my heart” (Jer. 15:16). When we take the word of God by means of all prayer in spirit, as Paul enjoined us to do in Ephesians 6:17-18, the pneumatic Christ, the Spirit who gives life, becomes our spiritual food. In this way we live by Christ, living by what we eat. In this way we become Christ, for we become what we eat. By eating the pneumatic Christ, we grow with the growth of God, with the increase of God as life within us (Col. 2:19). This growth is the building up of the Body of Christ (Eph. 4:16).

The pneumatic, indwelling Christ is also our spiritual drink. First Corinthians 12:13 says, “For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” To be baptized into Christ (Gal. 3:27) is to be baptized in one Spirit into the one Body of Christ. Having been baptized, we Christians must continually drink the Spirit, the pneumatic Christ, as our spiritual drink. Eating and drinking are vital not only to our physical life but also to our spiritual life.

Isaiah 12:3-6 gives us the means by which we can drink Christ:

Therefore you will joyously draw water / From the springs of salvation. / And in that day you will say, / “Give thanks

to the Lord, call on His name. / Make known His deeds among the peoples; / Make them remember that His name is exalted." / Praise the Lord in song, for He has done excellent things; / Let this be known throughout the earth. / Cry aloud and shout for joy, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

How can we draw water from Christ, who is the springs of salvation? It is by the life practices enumerated in the above verses and spoken of in the New Testament:

1) "Give thanks to the Lord." According to Ephesians 5:20, we should be those who give thanks at all times for all things. This is the way to be filled in spirit (v. 18), the way to drink of Christ as the living water.

2) "Call on His name." The way to drink the Spirit is seen in verse 3 of 1 Corinthians 12, where Paul says, "No one can say, Lord Jesus! except in the Holy Spirit" (lit.). The way to enjoy Christ as our spiritual drink is to call upon the name of the Lord, which is to invoke His person by saying, "Lord Jesus!"

3) "Make known His deeds among the peoples." This is to preach the gospel, to speak for the Lord, to make known to others what Christ has accomplished so that they can drink Him as the living water. When the Lord Jesus exhorted the Samaritan woman in John 4 to ask Him for the living water, He Himself was supplied. This is why He told His disciples at that time, "I have food to eat that you do not know about" (v. 32). The sinner was satisfied by receiving Christ as the living water, and Christ was satisfied by doing the Father's will to satisfy the sinner (v. 34). It is the same with us today. "He who waters will himself be watered" (Prov. 11:25; cf. 1 Cor. 3:8). The way to drink the living water is to flow out the living water. In John 7:37 and 38 the words *drink* and *flow* are mentioned: "If anyone thirsts, let him come to Me and *drink*. He who believes into Me, as the Scripture said, out of his innermost being shall *flow* rivers of living water" (emphasis added). Drinking Christ as the living water and flowing Him out of our innermost being as rivers of living water are inseparable. An example of this is a hose. We can tell if a hose is taking in water by whether or not it is flowing out water. Drinking and flowing out are simultaneous. When the hose drinks it flows, and when it flows it drinks. Similarly, when we drink of Him by calling on His name, we cannot help but speak about Him to others. Also, when we flow out the water of life by speaking Christ to others, we drink Him as the living water.

4) "Praise the Lord in song." We can drink Christ as the living water by singing and psalming with our heart to the Lord (Eph. 5:18b-19).

5) "Cry aloud and shout for joy, O inhabitant of Zion."

At appropriate times, perhaps in our Christian gatherings according to the Lord's leading, we should cry aloud and shout for joy in praise to the Lord. The psalmist tells us to "shout joyfully to the Lord" a number of times (Psa. 66:1; 81:1; 95:1; 98:4, 6; 100:1). Just before the marriage of Christ as the Lamb to the overcoming saints, heaven will be filled with the praise of the saints, angels, and all creatures (Rev. 19:1-6). Just as their voices in that day will be raised to shout "Hallelujah!" so should our voices be raised to praise Him today in response to the Lord's voice from the throne, which says, "Praise our God, all His slaves and those who fear Him, the small and the great" (v. 5). By such joyful praise, we can drink of

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Christ as the Spirit, who is the living water for our supply.

To drink of Christ by calling on His name is also to breathe of Him. He is the reality of the air that we breathe. He is the pneuma, the spiritual air for our spiritual breathing. In his *Life-study of Isaiah*, Witness Lee says:

Along with drinking the Lord, we also need to breathe Him in. According to the spiritual reality, breathing is drinking. M. E. Barber said in one of her hymns, "Just to breathe the Name of Jesus / Is to drink of Life indeed" (*Hymns*, #73, verse 2). To breathe the name of Jesus is to drink the water of life. By calling "O Lord Jesus" we breathe, and by breathing we drink....Spiritually, our calling is our breathing, and our breathing is our drinking. When we say, "O Lord Jesus," we breathe Him in, and we are watered and refreshed. (280-281)

The prophet Jeremiah referred to this spiritual breathing when he said, "I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry" (Lam. 3:55-56, KJV). Whenever we are in the low dungeon of our environment, we can call upon the name of the Lord. This spiritual breathing is a vital practice of the Christian life. A. B. Simpson referred to this practice in a hymn: "I am breathing every moment, / Drawing all my life from Thee; / Breath by breath I live upon Thee, / Lord, Thy Spirit breathe in me" (*Hymns* 233).

Thank the Lord that He is the pneumatic Christ to be our spiritual food, our spiritual drink, and our spiritual air to constitute us with Himself for the building up of His Body.

The Pneumatic Christ in 2 Corinthians

Second Corinthians reveals the new covenant ministry and its ministers. The ministry of the new covenant is the ministry of the Spirit, the pneumatic Christ. Paul says in verse 6 of chapter three that God “made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” According to J. N. Darby’s New Translation, verses 7 through 16 of 2 Corinthians 3 are in parentheses. This means that verse 6 is continued directly by verse 17: “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” The Lord in verse 17 refers to Christ, since only six verses later Paul says, “We...preach...Christ Jesus as Lord” (4:5). Thus, Christ Jesus the Lord is the Spirit who gives life.

Christ as the life-giving Spirit is an incomparable treasure who indwells the believers. Paul said, “We have this treasure in earthen vessels” (4:7). We are vessels created by God to contain the pneumatic Christ, the One of peerless worth. The vessels are earthen, but the treasure is heavenly. The vessels are worthless, but the treasure is priceless. The vessels are fragile, but the treasure is indestructible. May our eyes be opened by the Lord to see that we have the Lord as the treasure indwelling us, the earthen vessels. We need to deny our earthen, natural life and live by the power of the pneumatic Christ as the treasure within us.

In 2 Corinthians 13:5 Paul says, “Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?” The way for the believers to determine whether they are in the Christian faith, the contents of the New Testament, is for them to check whether they realize that Jesus Christ is in them. We all must realize that Jesus Christ is in us. How can He be in us? He can be in us because He is the pneumatic Christ, the life-giving Spirit. It is as the life-giving Spirit that He can come into and dwell in our spirit, to make us one spirit with Him (1 Cor. 6:17).

Paul was a pattern of one who lived and acted according to his spirit, indwelt by Christ as the Spirit. He did not let his outward environment and circumstances dictate what he did. Rather, he was governed by the pneumatic Christ in his spirit. In 2 Corinthians 2:12 Paul says, “When I came to Troas for the gospel of Christ and a door was open to me in the Lord.” Let us stop here and consider what we would do if we went to a place for the gospel of Christ and the Lord opened a door for us. Would we not

go through this door to preach the gospel? The door was opened by the Lord. How could we not preach the gospel there? But listen to what Paul says in verse 13: “I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.” The door was open to Paul in the Lord for the gospel, but he had no rest in his spirit. *No rest in my spirit*—this is what governed Paul. Paul was a spiritual man, a man dominated, governed, ruled, directed, led, and controlled by his spirit, which was joined to the Lord Spirit. What should govern us in our daily life is not the outward environment, but this—the rest in our spirit. Do we have the rest in our spirit? This is what matters. The rest in our spirit is an inward proof that we have the presence of the indwelling Christ, which is His smile. Once the Lord comes into us, He never leaves us. But do we have His smile, His presence? In other words, do we have the rest in our spirit? This is what really matters in our Christian life.

The rest in our spirit is an inward proof that we have really taken Jesus as our Lord in our daily life and that we are His captives. In verse 14 Paul says, “But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.” Conybeare and Howson point out that the Greek word for *leads us in triumph* was a special word used in ancient times to describe the triumphal procession of a conquering general (444). A Roman general who conquered his enemies in battle would lead them as captives in a procession to the capitol to celebrate his victory. During these processions there were incense-bearers who scattered incense as the procession moved on. Paul likened himself and his co-workers to these captives and incense-bearers. Christ was the conquering General, and they were His captives, conquered by Him. They were always led by God in Christ’s triumphal procession as His captives and even became His fragrance (v. 15). Charles Wesley expressed the joy of being Christ’s captives in the following stanza of a hymn: “His love my heart has captive made, / His captive would I be, / For He was bound, and scourged and died, / My captive soul to free” (*Hymns* 146). Paul was Christ’s captive in a practical way by taking care of the rest in his spirit. His following of the sense of life and peace in his spirit was his being led as a captive in Christ’s triumphal procession. The following portion of a hymn should be our day-by-day maxim: “Not where we elect to go, / But where Jesus leads the way, / There the living waters flow, / There our darkness turns to day” (*Hymns* 837). We are the real captives of the indwelling pneumatic Christ when we are governed by Him as the rest in our spirit.

The Pneumatic Christ in Galatians

In the book of Galatians, the pneumatic Christ is seen in three marvelous verses: 1:16; 2:20; and 4:19. In these

three verses we see Christ revealed in us, Christ living in us, and Christ formed in us. Paul says, "But when it pleased God...to reveal His Son in me" (1:15-16). Paul was one who was advanced in Judaism, and he was a zealot for the traditions of his forebears, but this did not make God happy. What made God happy was to reveal His Son in Paul. God's revealing of His Son to us is not outside of us but in us. This revelation is an inward unveiling and an inward seeing of the pneumatic, indwelling Christ. It is not an outward, objective vision, but an inward, subjective one. When the Lord appeared to Paul on the road to Damascus, He came into Paul and was revealed to Paul inwardly. Paul saw that there was no comparison between the religion of man with its traditions and the indwelling, pneumatic Christ. After revealing Himself in Paul, the Lord said to him, "Rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you" (Acts 26:16). This verse tells us that the revelation of God's Son in Paul was not once for all, but would be a continual matter. We need God to reveal His Son in us continually in our quest to know Christ and minister Christ for the building up of the Body of Christ. In order to receive this continual revelation, we must continually practice to turn our hearts to the Lord. "Whenever their heart turns to the Lord, the veil is taken away" (2 Cor. 3:16).

Let us daily practice receiving revelation by dropping our concepts and turning our hearts to the Lord. The way to receive an inward, subjective, spiritual revelation is always to drop our concepts, to turn our heart to the Lord, and to tell the Lord that we hold on to nothing besides Him and that our heart is wholly for Him. Then if we pay attention to our spirit and spend time in the Word, we shall receive revelation. The living Person will live in us and be formed in us. We shall enjoy Him more and more, and He will make us a new creation. (Lee, *Galatians* 40)

Christ wants not only to be revealed in us but also to live in us. Paul speaks of this in Galatians 2:20: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me." What a marvelous fact it is that we have been crucified with Christ and that Christ lives in us! The old "I," the natural "I," has been crucified with Christ, but now Christ lives in the new "I." Because Christ lives in us, He and we have one life and one living. The kind of life Paul is describing here is not an exchanged life but a grafted life. We, the wild olive branches, have been grafted into Christ, the reality of the cultivated olive tree (Rom. 11:17). Also, He is the true vine and we are His branches organically united to Him (John 15:5). Our poor human life is not exchanged

for Christ as the divine life. Instead, our poor human life has been grafted into Christ, the all-superior, divine life. This is the mingling of the human life with the divine life. In this grafted life, our human life is not eliminated but is infused, enriched, strengthened, and uplifted by the divine life. At the same time, the divine life swallows up and discharges the negative elements in our human life for our transformation into the image of Christ. Christ as the Spirit lived in Paul, and for him to live was Christ. Paul lived Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ within him (Phil. 1:19-21a). Christ's living in us so that we may live Him is entirely by His being the life-giving Spirit.

Galatians 4:19 says, "My children, with whom I travail again in birth until Christ is formed in you." Paul likens himself here to a mother travailing in labor to bring forth children. Paul first labored to bring forth the Galatian believers at their regeneration, but here he says that he was in travail again for Christ to be formed in them. Christ's being formed in us is His being fully grown in us so that we may not merely be children of God but mature sons of God. Paul says that he labored to present every man full-grown in Christ (Col. 1:28). Christ's growth in us cannot be equated with our increase in doctrinal knowledge about Christ. For Christ to grow in us that we may grow in Him is for Him to increase as life within us. We grow with the growth of

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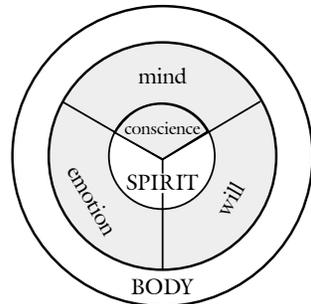
God, that is, with the increase of God as life (Col. 2:19). We need to pray daily for the indwelling pneumatic Christ to grow in us and grant us each day's growth in Him as life. This growth in life is "the growth of the Body unto the building up of itself in love" (Eph. 4:16).

The Pneumatic Christ in Ephesians

In Ephesians Paul prays that God the Father would grant us to be strengthened with power through His Spirit into the inner man, that Christ may make His home in our hearts through faith (3:16-17). Our inner man is our regenerated spirit with God's life as its life. It is also the hidden man of the heart (1 Pet. 3:4). Our heart is composed

of our mind (Heb. 4:12), emotion (John 16:22), will (Acts 11:23), and conscience (Heb. 10:22). The conscience is also a part of our spirit (Rom. 9:1; cf. 8:16). See the diagram below:

We need to be strengthened into the inner man, into our regenerated spirit, where the pneumatic Christ dwells. Our being strengthened into our spirit gives Christ the way to make His home in all the rooms of our heart. Christ surely lives in our spirit, but we should not make Him a mere guest



A guest is allowed only in certain rooms of our house. We need to allow the Lord to occupy all the rooms of our heart. Our heart must be His home. We need to allow Him to spread into our mind so that His thoughts become our thoughts. We need to allow Him to operate in our will so that He has the way to operate in us “both the willing and the working for His good pleasure” (Phil. 2:13). We need to allow Him to settle down in our emotions so that we love Him to the uttermost (Mark 12:30), giving Him the preeminence in all things, even to love what He loves (Eph. 5:25) and hate what He hates (Rev. 2:6). We need to continually allow Him to saturate our conscience so that our conscience is governed not merely by right and wrong but by Christ as life for God’s eternal purpose. This makes our conscience not only a good conscience (1 Tim. 1:5) but also a pure conscience (3:9). We should all pray that the Father would daily strengthen us into the inner man that Christ may settle down and occupy our entire heart until we are filled unto all the fullness of God (Eph. 3:19).

The Pneumatic Christ in Philippians

The book of Philippians reveals that we believers need to take the indwelling, pneumatic Christ as everything to us for our experience (Lee, *Life Lessons* 220-223). First, we need to take Christ as our living. In Philippians 1:21 Paul says, “For to me, to live is Christ.” We also need to take Christ as our expression. When we allow Christ to live through us, He will be magnified in our mortal body. For Him to be magnified is for Him to be enlarged, extolled, and exalted within us for His glory. Paul says, “As always, even now Christ will be magnified in my body, whether through life or through death” (v. 20). In order to magnify Him, we need to take the mind of Christ as our mind. “Let this mind be in you, which was also in Christ Jesus” (2:5). This is the dispensing of Christ’s mind into our mind. Christ’s mind is the mind of humility, the mind of a slave who is obedient to God even unto death.

Philippians further shows that we need to take Christ as our lived-out righteousness. Paul says that he aspired to be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith (3:9). When we believed into Christ, He became our objective righteousness before God (1 Cor. 1:30). When we live by Christ, He becomes our subjective righteousness before God and man. In order to take Christ as everything, we should also consider the knowledge of Christ to be surpassingly excellent, counting everything as refuse that we may gain Christ (Phil. 3:8). May the Lord open our eyes to see the surpassing worth of Christ. All things other than Christ are dung, refuse, dregs, filth, rubbish. Christ is the unique treasure in this universe for us to gain, that is, “to gain Christ is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8) by paying a price” (Recovery Version, Phil. 3:8, note 6).

We also need to take Christ as our unique goal. Paul says that he exercised himself to do one thing: “Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward” (3:13-14). The fullest enjoyment and gaining of Christ should be our goal.

In Philippians 4:8 Paul charges us to take Christ as our virtues: “Brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.” The virtues listed in this verse are actually Christ Himself. He is the reality of all the divine attributes dispensed into us to become our human virtues.

Paul also shows that we need to take Christ as our power: “I am able to do all things in Him who empowers me” (4:13). Christ is the power of God (1 Cor. 1:24) within us, enabling us to magnify Him in any kind of environment or circumstance. The converse of being able to do all things in Christ who empowers us is the Lord’s word in John 15:5: “Apart from Me you can do nothing.” It seems that we can do many things apart from Christ; however, whatever we do apart from Christ is actually nothing in the eyes of God. Nothing counts in God’s eyes but Christ, and everything we do apart from Him is nothing. But thank the Lord that we can do all things in Christ, the One who empowers us. When we experience Christ as our indwelling power, He becomes our secret of sufficiency. Paul says, “I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack” (Phil. 4:11-12). In any environment and in any matter Paul took Christ as his secret to be content and to rejoice always.

Finally, Christ should be our expectation.

For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself. (Phil. 3:20-21)

We should be those who expect Christ to return. The faithful slaves who pursue Christ to be rewarded by Christ with the crown of righteousness in the next age are those who love His appearing (2 Tim. 4:8). Thank the Lord for all the aspects of the pneumatic Christ for our experience revealed in the book of Philippians. Christ indwells us as the Spirit with the bountiful supply of His unsearchable riches (Phil. 1:19) that we may live Him for His exaltation.

The Pneumatic Christ in Colossians

In Colossians the pneumatic Christ indwells us to be our very life (3:4). This means that He is everything to us. He is the “allotted portion of the saints in the light” (1:12). His being our allotted portion refers to the allotment of the good land to the children of Israel for their inheritance (Josh. 14:1). The indwelling Christ as the Spirit is the reality of the good land of Canaan with all of its riches. We can enjoy Him as our indwelling God-given portion in the light, in the presence of God. God is light (1 John 1:5), Christ is light (John 8:12), and the life of Christ is light (John 1:4). God in Christ indwells our spirit to be our very life (Rom. 8:10). As we remain in the spirit, we enjoy Christ as our God-allotted portion in the light. Furthermore, God’s Word is a lamp unto our feet and a light unto our path (Psa. 119:105). In order to enjoy Christ as our allotted portion, we must continually abide in the Word of God. Also, the Lord said that the believers in Christ are the light of the world (Matt. 5:14). This means that we need to remain in fellowship with other believers so that we can enjoy Christ as our rich portion. Revelation 1 reveals that the local churches are lampstands, shining with the divine light in this dark age. We need to live in the church life, especially attending the meetings of the church, so that we may enjoy Christ as our portion in the light. By these means we can walk in Him as our all-inclusive land (Col. 2:6). We should live, move, and have our being in the indwelling Christ so that we may enjoy all His riches, just as the children of Israel lived in the good land of Canaan to enjoy its rich produce.

Paul says in Colossians 1:27 that “God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.” The pneumatic Christ, full of the riches of God’s glory, is the mystery hid from the ages and from the

generations that has been manifested to the believers in Christ (v. 26). The Christ who lives in us is mysterious and glorious. He is our indwelling hope of glory. We are not a people without hope. Our hope is a living person who lives in us. Many times we are discouraged with our spiritual condition, but there is hope for our being. Christ dwells in our spirit as our hope today for our glory in the future. In our spirit He regenerated us, and now in our soul He is transforming us. Eventually, He will glorify our body to wholly make us the same as He is in life and nature. What an indwelling hope we have for a bright and glorious destiny to become the same as Christ in life, nature, and expression, but not in the Godhead. Paul tells us that the Christ he announced was the “Christ in you,” the indwelling Christ (v. 27). He labored according to the powerful operation of the indwelling Christ to announce the indwelling Christ to others so that he might present them full-grown in Christ (v. 28).

The Pneumatic Christ in 1 and 2 Thessalonians

First and 2 Thessalonians show us how to have a holy life for the church life. “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ” (1 Thes. 5:23). In Hebrews 2:11 the One who sanctifies us is Christ as the firstborn Son of God. Christ as the God of peace indwells us as the sanctifying Spirit (Rom. 15:16) to make our entire being holy, set apart unto God from everything that is common and profane. He does this by saturating our being with His divine and holy nature. First He comes into our spirit through regeneration; then He spreads into our soul for our transformation; and finally He will transfigure our body for our glorification. At that time He will be glorified in His saints (2 Thes. 1:10).

We need to cooperate with God’s sanctifying operation within us by living a spiritual and holy life. The way for us to do this is seen in 1 Thessalonians 5:16-18: “Always rejoice, unceasingly pray, in everything give

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thanks; for this is the will of God in Christ Jesus for you.” Verse 3 of chapter four tells us that the will of God is our sanctification. Here the will of God is that we would always rejoice, unceasingly pray, and in everything give thanks. When we exercise our spirit to practice this, the pneumatic Christ as the indwelling God of peace works Himself into our being for our sanctification. To rejoice always and to pray unceasingly mean that we always exercise our spirit to remain in intimate fellowship with the Lord. We should give thanks not just in some things but in everything. In order to live a holy life for the church life to carry out God’s will, we need to be rejoicing, praying, and thanking believers.

The Pneumatic Christ in 1 and 2 Timothy and Titus

In 1 and 2 Timothy and Titus is the Christ who is God’s economy, enabling us to know how to conduct ourselves in the house of God” (Recovery Version, Heb. 1:3, note 4). In 1 Timothy 1:3-4, Paul exhorts Timothy to charge certain ones not to teach differently, which is to teach things other than God’s economy. The Greek word for *economy* in verse 4, *oikonomia*, is composed of two words: *oikos*, meaning house or household, and *nomos*, meaning law. God’s economy is His household law, His household administration, which is to dispense Himself into His chosen and redeemed people to make them the church, the house of the living God, for His expression (1 Tim. 3:15). The wonderful all-inclusive Christ dwells in our spirit as our all-sufficient grace (2 Tim. 4:22) so that we would live Him to be the good ministers of Christ (1 Tim. 4:6) for the building up of His Body. We can carry out God’s economy by enjoying Christ as the grace in our spirit through His completing and equipping Word (2 Tim. 3:16-17).

The Pneumatic Christ in Hebrews

In Hebrews Christ is our great High Priest, “ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth” (Recovery Version, Heb. 1:3, note 4). Hebrews 7:25 says that Christ as our High Priest “is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.” On the one hand, Christ is in the heavens at the right hand of God interceding for us (Rom. 8:34). On the other hand, as the pneumatic Christ, the indwelling Spirit, He intercedes within us. “The Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered” (v. 26).

Because we have such a wonderful High Priest, we should “come forward with boldness to the throne of grace that we may receive mercy and find grace for timely

help” (Heb. 4:16). How can we come forward to the throne of grace in heaven? The key is our spirit (v. 12) indwelt by Christ as the Spirit. Ephesians 2:22 reveals that our spirit is the dwelling place, the house, of God. When Jacob came to Bethel, which means “the house of God,” he had a dream of a ladder set up on earth with its top reaching to heaven. When he awoke he declared, “This is none other than the house of God, and this is the gate of heaven” (Gen. 28:17). In John 1:51 the Lord Jesus reveals that He is the ladder set up on earth and leading to heaven. The pneumatic Christ as the ladder dwells in our spirit, today’s Bethel, to bring heaven to earth and join earth to heaven. Our spirit is the house of God and the gate of heaven. Whenever we turn to our spirit and enter into our spirit, we enter through the gate of heaven to touch the throne of grace in heaven by the pneumatic Christ as the divine, mystical, indwelling ladder.

All of the above portions from the Epistles of Paul reveal the marvelous operation of the pneumatic Christ indwelling His believers. If Christ had not become pneumatic, there would be no way for us to experience Him. Because He is the Spirit indwelling us, we can experience Him and enjoy Him, and He can be everything to us. If we know Him only as the incarnate Christ, He is a mere historical figure to us; He is only objective and doctrinal to us. We must know Him as the pneumatic Christ, the Christ who indwells us. Then our knowledge of Him will be personal, intimate, and subjective, as Paul’s was (Phil. 3:10). Thank the Lord that Christ became pneumatic so that we may experience and enjoy Him to the uttermost in His life for the carrying out of God’s economy. AFC

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