

## Taking the Christ of Glory as Our Person for the Glorification of the Church

- 1 Oh, Christ in all His glory put on humanity  
So He could be my person, and live instead of me.  
A man in life and being, He fully fits my case,  
So all His glorious person can me replace.

O Lord, O Lord, You are the man for me!  
I take You as my person, as my full identity.  
O Lord, O Lord, subdue my every part,  
And every moment, every place, make home  
in all my heart.

- 2 Oh, Christ became the Spirit to speak inside of me,  
And as the speaking Spirit He speaks unceasingly.  
His speaking is the water that washes me within,  
Discharging all my oldness, imparting Him.

O Lord, O Lord, speak all You want to me.  
Your speaking is Your presence—I must have it  
constantly.  
O Lord, O Lord, speak-wash my every part  
And by this metabolic change, make home in  
all my heart.

- 3 Oh, Christ will come, the Bridegroom, for us, His  
glorious bride,  
By coming from within us, the church is glorified.  
His person is the glory expanding now in us;  
This glory is our person—how glorious!

O Lord, O Lord, by Your economy  
So flood us with Your glory, saturate us  
thoroughly.  
Come out, come out, break forth in glory here,  
And from the church, O glorious One, in glory  
soon appear. (*Hymns*, #1177)

This hymn, whose author is anonymous, opens our vision to see that the wonderful Christ of eternal glory became a man, for the purpose of replacing fallen humanity with a totally new and glorious God-created humanity that will express God in all His glory.

### An Intimate and Complex Relationship

A believer's relationship with Christ is deep, intimate, and very complex. The initial stage of the experience of salvation is simple, very uncomplicated, and full of rich enjoyment. John's Gospel makes our introduction to God's salvation wonderfully straightforward:

He was in the world, and the world came into being through Him, yet the world did not know Him. He came to His own, yet those who were His own did not receive Him. But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name. (1:10-12)

We become children of God by being born anew, born of God. When the Bible speaks of being born again (vv. 12-13; 3:3, 5-6), it is not describing, in a poetic way, merely a major change in one's worldview. To be born again is much more than to come under a life-changing revelation that radically alters one's values and goals. Although this effect may be a part of the experience of God's full salvation, the reality of this inconceivable occurrence is that the born-again Christian has entered another life realm—the divine and mystical realm. He often exults in this mysterious new atmosphere with joy and rejoicing. However, his old nature, with its troubling lusts and unseemly behavior, may, too frequently, rise up within him and even be shamefully manifested out from him. He knows within himself that he has received another life and that he has been transferred into a new, unseen world, one that is drawing him and enveloping him, yet he may be unable to refrain from doing the outward things of which he is inwardly ashamed. Eventually, the seeking believer realizes that there are two "lives" and two "persons" competing within him.

### A Captive in a Body of Death

The experience of these conflicting lives is often quite bewildering. For example, the apostle Paul felt trapped inside that which he called "a body of death." He writes, "I delight in the law of God according to the inner man, but I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members. Wretched man that I am! Who will deliver me from the body of this death? (Rom. 7:22-24). Then he shouts in the victory of a new discovery, "Thanks be to God, through Jesus Christ our Lord!" (v. 25).

### Regeneration—Being Born of God

What is regeneration? Regeneration means that we were

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born of human parents with the fallen human life but have now been born of the Spirit of God and have another life, the divine life. By this new birth, we have been transferred into Christ (cf. 1 Cor. 1:30), and we have become a new creation in Him (2 Cor. 5:17). We have entered into a relationship with Christ in which we have become joined to Him and are one spirit with Him (1 Cor. 6:17). Because the Lord Jesus is the incarnated Son of God the Father, He is the very embodiment of the Divine Trinity; when we are joined to Christ, we are mingled with the Triune God Himself. As astounding as it seems, we live together with Christ, having one life and one living with Him. In this bond with Him, He becomes the person in us, and we become His vessel to contain and express Him. We live our life on earth by and in Him, and He lives and expands His life on earth in and through us.

### *Mingled with the Triune God*

Thus, our relationship with Christ issues in a radical process, an organic union of divinity with humanity in which both Christ and the believers are being perfected into one (John 17:22-23). Christ in Himself has already been perfected, but as He is mingled with His believers, He continues a dynamic process in which He dispenses Himself into them and reconstitutes and renews them with His divine/human life and nature (cf. Col. 3:9-11). At the same time, God puts them in Christ so that they become a part of Him. Finally, in Christ and with Christ, they will “all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ” (Eph. 4:13). They thus become the members of the corporate one new man in which Christ is all and in all (2:15; Col. 3:11).

Our person directs and manages such aspects as thinking, feeling, and deciding. Our conscience also plays a role in the function of our person. To take Christ as our person is to hand over to Him all our life and all our living. But it is not that we become unemployed or vacant in our thoughts and feelings. Rather, when we take Christ as our person, we enter into a mingled relationship with the One who is the embodiment of the Triune God—the man Jesus Christ. We are mingled with Him so that we become one with Him in thoughts, feelings, and interests.

**T**he second stanza points to this as a metabolic process in which the fallen life and nature of the old creation is gradually discharged, and the resurrected and uplifted life and nature of the new creation is supplied and added. Thus, the new person replaces the old person. The apostle Paul describes this to the Galatian believers: “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 of the Son of God, who loved me and gave Himself up for me” (Gal. 2:20). The result of

this metabolic process is the transformation and maturation of the believers in Christ and with Christ as the constituting element of the new creation. Witness Lee writes concerning this:

Romans 12:2 says, “And do not be conformed to this age, but be transformed by the renewing of the mind.” Transformation is not simply a change. Rather, transformation is a metabolic process. In this metabolic process a new element is supplied and an old element is discharged. In metabolism, a new element comes in to supply, replace, and discharge the old element. (*To Be Saved* 23)

### **Three Stanzas, Three Refrains, Three Stages of Growth and Experience**

This hymn has three stanzas with three refrains and presents three stages of growth and experience in the initiation, development, and consummation of the Christian life through an intimate, metabolic intermingling with Christ that produces glory in the overcoming believers. The first stanza depicts the initiation of the Christian life, in which the repentant sinner believes into and receives the Lord Jesus Christ as his Savior, choosing to take Christ as his life and person. The second stanza shows the development and growth of the Christian in his regenerated life, a life in which the seeking believer fully experiences Christ as his person. In this developing stage the believer grows up into Christ by opening widely to the speaking Spirit within him. The believer becomes as a mirror in which he beholds and reflects the Lord in the Scriptures; in the process, he is transformed into the same image that he is beholding (2 Cor. 3:18). Finally, in the third stanza the hymn opens the view of the consummation of the believer’s growth into Christ—the return of Christ into the world as the Bridegroom coming for His glorious corporate bride, the transformed, built-up, and glorified church.

### *Stanza 1: Taking Christ as Our Person*

The first stanza and refrain set the theme of this hymn—to take Christ as our person. The glorious Christ put on humanity. He was incarnated, the hymn says, “so He could be my person, and live instead of me.” The refrain declares, “I take You as my person, as my full identity.” Then follows the prayer: “Lord, subdue my every part, / And...make home in all my heart.”

**The Lord Jesus Christ Putting On Humanity:** The Christ of eternal glory has put on humanity. The One in whom we Christians believe is God the Son, the second in the Divine Trinity, who, in the beginning before His incarnation, was eternally one with God the Father, equal in glory (John 1:1-2). In creation He as the Word spoke all things into being, and nothing came into being apart from Him (v. 3). The Bible further tells us that such a glorious Divine

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Being, in time, emptied Himself and became a man (Phil. 2:6-7). This was His incarnation, in which the Lord Jesus Christ, the Son of the Eternal Father, even God Himself, became a part of the human race. He did not masquerade as a man; He did not live out His life on earth merely in the guise of humanity. He was a genuine man who in His death died on behalf of all men, destroying the devil and releasing those who were in bondage to the fear of death all their life (Heb. 2:10-11, 14-15).

**Replacing Us and Subduing Every Part:** Although the Son of God was eternally glorious as God, during His time on earth as a man, that is, before His death and resurrection, His glory was concealed and confined in His humanity. When He was incarnated as the man Jesus, He emptied Himself of His manifest glory; Philippians 2:6-7 says, “[He] did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave, becoming in the likeness of men.” When His death was very near, He told some of His disciples, “The hour has come for the Son of Man to be glorified” (John 12:23). The Son in His resurrection is again glorious and can be embraced as stanza 1 affirms: “A man in life and being, He fully fits my case, / So all His glorious person can me replace.” The procedure by which the glorified Son replaces His impotent followers with Himself as their person involves the actions of the Divine Trinity.

**F**irst, the Father chose us unto sonship in eternity past; now, in the era of our time on earth, He removes our veils by giving us a spirit of wisdom and revelation in the full knowledge of Him (Eph. 1:4-5, 17). Next, we see that Christ has entered us to become the hope of His calling in us (v. 18). Then we become aware that we, together with all His saints, have become the riches of the glory of His inheritance (v. 18). And ultimately, we are shown that the Spirit is operating in us who believe—operating by the surpassing greatness of the resurrecting and ascending power of Christ (vv. 19-20).

The Spirit also operates in us through our circumstances, sufferings, and experiences to consume our outer man by subduing our soul, which has been corrupted and enslaved to sin; the Father also renews us in our inner man by strengthening us with power through His Spirit according to the riches of His glory (3:16). This metabolic process is happening in our human spirit mingled with the divine Spirit. By cooperating with this mingled spirit within us, sin, Satan, the world, and the flesh are all denied, laid aside,

and subdued. To the extent that the negative things in us are subdued, Christ is magnified in us as the glorious person within.

**Making Home in All Our Heart:** The refrain asks that in every moment and in every place, the glorious person of Christ would make home in all our heart. This reflects the thoughts of the apostle Paul in his well-known prayer in Ephesians 3: “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith” (vv. 16-17). The psychological heart of a human being consists of the conscience, mind, emotion, and will. Christ must enter the heart and subdue each part so that, as the hymn declares, Christ may be experienced “as my person, as my full identity.” When He moves into every part of our heart, He is able to live through us in a practical way. We also have a way to enjoy Him as the person for our living.

*The Father chose us unto sonship  
in eternity past;  
now, in the era of our time on earth,  
He removes our veils by giving us  
a spirit of wisdom and revelation  
in the full knowledge of Him.*

**Stanza 2:**  
*The Speaking Spirit  
Discharging  
All Our Oldness,  
Imparting Him*

Stanza 2 with its refrain points to a major factor concerning the development of this new person—the speaking of the Spirit. After making the decision to take

Christ as our person, we must develop our identification with Him in all things. Ephesians 4:13-14 depicts us as those who are being perfected until we all arrive “at a full-grown man, at the measure of the stature of the fullness of Christ, that we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.” Paul’s word here indicates that many philosophical and religious teachings are besetting the believers in a crafty manner, which is according to a system of error. These deceiving teachings are promulgated by Satan, who in his subtlety has devised and instituted a system of teachings designed to distract Christ’s believers from the economy of God concerning Christ as their life and person.

**I**n contrast to these deceitful teachings, Paul urges the saints to “truth it” in love (v. 15). The verb used by Paul is the noun *truth* converted into verbal use. It has been translated as “speaking the truth” or “holding to truth.” The wicked philosophical and religious teaching of the enemy, Satan, must be rejected by holding to and speaking the truth revealed in the Bible in love. *In love* indicates that the deceitful tactics of the devil are designed to divide the saints into various camps based upon these teachings.

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Therefore, by “truthing it” in love, we resist all these deceitful and divisive doctrines and focus on growing up into Christ in all things so that we will be able to function in oneness with all the saints in His one Body for its building up in love (vv. 15-16).

To reach this goal, the hymn directs our attention to the Lord’s speaking as the Spirit. The speaking Spirit is just the Lord Himself imparting His thoughts, desires, and intentions into us and motivating us from within our inner man. The Lord, through death and in resurrection, became the life-giving Spirit (1 Cor. 15:45b). As the Spirit, He comes into our human spirit to regenerate us with the life of God (Rom. 8:16-17); we are thus born of God. Our spirit is mingled with His Spirit, and we become one spirit with Him (1 Cor. 6:17). Through the process of regeneration, our spirit replaces our soul as our person, and Christ as the Spirit within our spirit becomes our person. Our soul must be denied as our person, but the faculties of the soul—the mind, the emotion, and the will—must be renewed, sanctified, and transformed to be the organ of our person so that this new person may carry out his functions as a man on the earth.

**T**he key to this process is the speaking of the Spirit. Christ as the Spirit within our spirit is the anointing that teaches us concerning all things (1 John 2:27). The anointing moves within us, conveying His thoughts from our spirit into our soul. But what He speaks as the anointing is sometimes perplexing, indefinite, and even incomprehensible to our conscious mind. The Spirit, therefore, speaks in and through the Word of God, the Bible, to transmit into His believers everything that Christ, the God-man, is, desires, and does. The word of God is living and active (Heb. 4:12) as a substantial speaking outside of us. When we read and pray the words of the Bible under the Spirit’s anointing, God’s heart’s desire becomes understandable to our mind. The Spirit within us communicates the objective, tangible words of the Bible as subjective thoughts into our inner parts. By means of such infusion with the word of the Lord, we will be brought into harmony with one another; then we all will “speak the same thing,” and we all will “be attuned in the same mind and in the same opinion” (1 Cor. 1:10).

### *Stanza 3: Christ as the Bridegroom Coming for His Glorious Bride*

The third stanza and refrain anticipate the consummation of the experience of taking Christ as our person. Here the individual believer is viewed as having been fully mingled and transformed by means of the Lord having added Himself into him. He has also been built together with the other overcoming believers until they have all arrived at the measure of the stature of the fullness of Christ (Eph. 4:13). According to 1:23, the fullness of Christ is the Body

of Christ to be the bride, the glorious counterpart, of Christ. Christ is right now in the process of sanctifying and cleansing the church, preparing her for His presentation of her to Himself as His glorious bride, without spot and wrinkle, holy and without blemish (5:26-27).

In this section of exhortation the apostle presented another aspect of the church, that of the bride. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22), that it has the same life and nature as Christ, and that it becomes one with Him as His counterpart. (Lee, *Recovery Version*, Eph. 5:27, note 2)

**T**his is the mystery of God, which was hidden before Christ came as the Spirit to unveil it to His apostles and prophets in their mingled spirit (3:4-5). Today God has made known to His saints the riches of the glory of this mystery, as Paul writes in Colossians 1:27: “To whom 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 Christ of glory who put on humanity is, as the Spirit today, in each one of us to be our life and person. He is moving into every part of our heart and is “speak-washing” each part with the water in the word until we as His Body are fully built up, and we as His bride are fully sanctified and ready for Him to present us to Himself glorious.

God predestined us to glory (1 Cor. 2:7), He called us into glory (1 Pet. 5:10), He has glorified us as the many brothers of the Firstborn (Rom. 8:30), He is leading us as His many sons into this glory (Heb. 2:10), and at His return, He will reveal the coming glory upon us (Rom. 8:18). Today He is our person, expanding in us. When He is manifested, the apostle Paul affirms, we will be manifested with Him in glory (Col. 3:4). The hymn declares this manifestation in glory without and within us as the emerging of Christ in all His glory. This suggests that at His return, Christ will have so saturated and permeated every part of our being that His glory will not only shine out from Him but also shine out from us who are His Body and bride on the earth. The final refrain of this hymn is thus a cry of anticipation. To this cry, we have a loud echo within: “Amen. Come, Lord Jesus!” (Rev. 22:20).

by Gary Kaiser

### **Works Cited**

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