

**WCCC 1996**

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**In Christ and Christ In Us (1)**

We thank and praise our Lord that He gives us the opportunity to gather together before Him. The theme of this conference is “In Christ And Christ In Us”. Andrew Murray said, “Salvation is not only the forgiveness of sin and going to heaven. Salvation is in Christ, and Christ in us.” God gave His Son to us, in order for Him to dwell in us. This is the beginning and the end of salvation. This is the complete salvation. So, this time when we gather together, what we want to share is this complete salvation. “In Christ” speaks of all the things God has done for us in Christ; “Christ in us” speaks of how the Holy Spirit accomplishes what God has already accomplished in us. It is our position to be “In Christ” is our position today; “Christ in us” is something for us to experience. “In Christ” is something that we believe; “Christ in us” is something for us to learn to submit to. So we see that all is “In Christ”, and all is “Christ in us”.

Our brother reminded us last night the whole of Christian living is how we are in Christ, and Christ is in us. Apart from being “in Christ”, we do not have any other position. Without “Christ in us”, it is not possible for us to speak about any spiritual condition. Only “in Christ” is the truth; only “Christ in us” is the experience. Whatever that is outside of Christ is not the truth. Whatever is not “Christ in us” is not spiritual experience. Only Christ is all, and in all.

In Christ’s salvation, there is something wonderful and is not in any other religions of the world. The amazing point is in a very small word. That word is “in”. The word “in” is a special characteristic of God’s salvation. This is something that the world cannot understand, and it is something that the world does not have. This is not something that man can do. Only God can do it. Today, our relationship with our Lord is all in this. The relationship between our Lord with us is all in this. Our relationship with our Lord is not something on the outside. His relationship with us is not outside either. Everything outside is not true. Only what is inside is reality. We thank and praise our Lord, because today, the relationship between us and Him, and between Him and us, is something inside. This is something that cannot be understood by a natural man. Remember when our Lord Jesus was on earth, many times He wanted to share this inner relationship to His disciples. Many times He told His disciples, “I am in the Father. My Father is in Me.” But His disciples, even to the end, did not

understand. Because man can only be on the side, and cannot be inside. This is something impossible for man. Even until that night our Lord Jesus was sold, Philip asked the Lord, in John 14:8, “*Lord, show us the Father, and it is enough for us.*” Our Lord Jesus told Philip, “*I have been with you for so long, and you still don’t understand. You don’t understand when you see Me, you see the Father. I am in the Father. The father is in Me. Can you believe this?*” Because this something inside is not comprehensible by the natural man. But we thank and praise God, when the Spirit of Truth comes, He shall dwell in us. He will not only tell us of this inner relationship, but He is also going to cause us to experience it. Our Lord Jesus said on that day, the day that our Lord is resurrected, the Holy Spirit is going to come to dwell in us: On that day you shall know, I am in the Father, you are in Me, and I am also in you. So, brothers and sisters, today the relationship between us and the Lord is according to the relationship between the Father and the Son. How the Father and the Son are mutually “in”; the same way, today, we and our Lord are mutually “in”. This is what we want to share this time. As our brother said last night, this is the most fundamental. Not only that this is the most fundamental, it is also the highest. Our brother’s responsibility was to share “Christ in us”. My responsibility is to share “In Christ”.

Let’s turn to

*Colossians 1:19* “*For it was the Father’s good pleasure for all the fullness to dwell in Him.*”

*Colossians 2:9-10 (first half)*, “*For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete.*”

Let us bow down and pray.

Our Lord, we have read Your word. We pray that Your Holy Spirit quicken Your words in all our hearts. May we see Yourself in Your words. Draw us, that we can follow You. In the name of Lord Jesus, Amen.

“In Christ”. This morning we want to share what is “In Christ”. What is there “In Christ”? In other words, what is the meaning of Christ? After all, what do we see in Christ? What is Christ to us? I think what would best help us understand is to look at some of the types in the Old Testament. Because the examples in the Old Testament are like pictures, and they can explain our Lord Jesus Christ in simple ways that we can understand. God saved the people of Israel from Egypt, in order to bring them into Canaan. God told us that the land of Canaan is a land flowing with milk and honey. Milk is something necessary for our living.

Honey gives us enjoyment in our life. In other words, milk is the richness of animals, and honey is the richness of plants, because honey is made from the richness of flowers. We know that the land of Canaan was given to Israel by God. The people of Israel are God's people on earth, and therefore the promise and inheritance which God gave to the people of Israel is on this earth. Today, we are God's heavenly people. God has given us the inheritance of the heavens. Therefore, Canaan, in the Bible, is a type of Christ. Egypt represented the world. God saved us from the world, and brought us into Canaan, which is bringing us into Christ. Our Canaan is the Lord Jesus Christ. He indeed is the land flowing with milk and honey. Because Lord Jesus said, *"I came that they may have life, and have it abundantly."* Before the Israelites entered into Canaan, God described the beauty of Canaan to Israel. God used this method to draw them, so they had a fervent desire to enter into Canaan. Although they had not entered into Canaan yet, God had already described the beauty of Canaan to them. We can see a little of this in Deuteronomy 8. Deuteronomy 8:7, *"For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills."* The land that God wanted to bring Israel into is a good land.

Remember when God created heaven and earth, when He created something, He looked at it and said, "This is good." Out of the six days, only the second day He did not say, "It is good." It is not that what He created was not good, but there was something that was not good hidden in it. This is not today's subject. In spite of this, when God finished creating all things, He said, "It was very good." That is to say, when God looked upon these things He was satisfied, because these were created according to His own will. It pleases Him. The word "good" "there is the same word for the good land. So we see that God said that Canaan is a good land. It is a land that satisfies His heart. It is something that pleases Him. Brothers and sisters, is this not our Lord Jesus? When our Lord Jesus was on this earth, three times the heavens opened, a voice from heaven saying, "This is My beloved Son, in whom I am well-pleased." When God sees our Lord, He says, "Good. This is the one I want in My heart. This is the one that gives me satisfaction and joy." This is our Lord Jesus Christ.

That place has water brooks, springs, and deep waters. We can see the rich supply of water in that land. We know that man needs water to live. We need water more than we need food. If we do not have water, we cannot live. But in the land of Canaan there are many kinds of waters. Water brooks remind us of the deer panteth for the water brooks. Psalm 23 says, "He leads me beside quiet waters." In the still waters, not only can you drink the water, but you can also see your own reflection in the water. Springs are waters that spring up from underground. They are always flowing without end. Then, there are the deep waters. In other words, it is water from the deep. So you can see that this water

is not only still, but the water flows unceasingly, and the water is very deep. These waters gush forth from the hills and valleys.

Brothers and sisters, this also describes our Lord Jesus Christ. When our Lord was on earth, He said to the Samaritan woman in John 4, "*Whoever drinks of the water that I will give him, this water will become in him a well of water springing up to eternal life.*" In John 7, on the last day of the Festival of Booths, our Lord Jesus said, "*Let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'*" So, in our Lord Jesus is full of this living water. We know that this living water represents the water of the Holy Spirit. In John 3:34, it says God gave to our Lord "Spirit without measure." Our Lord is full of life and full of the Holy Spirit. Life is in Him, that life is the light of man. Not only was He born of the Holy Spirit, He was also anointed by the Holy Spirit. He was completely filled with the Holy Spirit. This is our Lord. Therefore, when we come before the Lord, when we drink of His water, we will never thirst again.

Not only there are these things, but there are wheat, barely, grapevines, fig trees, pomegranates, olive trees, and honey. Not only was there water supplying us, but also there were various kinds of fruit and produce to supply us. Wheat is the food for man. Barely was food for the poor people at that time. We see that in the Lord there is an abundance of food. Our Lord said, in John 6, "I am the bread of life." Our Lord gives us all the bread that we need in our spiritual life. We also see there are different kinds of trees producing different kinds of fruit.

If we turn to Judges 9, we remember Jothan used an allegory. It said the trees wanted to elect a leader. Judges 9:8-13, "*Once the trees went forth to anoint a king over them, and they said to the olive tree, 'Reign over us!' But the olive tree said to them, 'Shall I leave my fatness with which God and men are honored, and go to wave over the trees?' Then the trees said to the fig tree, 'You come, reign over us!' But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to wave over the trees?' Then the trees said to the vine, 'You come, reign over us!' But the vine said to them, 'Shall I leave my new wine, which cheers God and men, and go to wave over the trees?'"* Here we see a picture of various kinds of trees. The vine produces wine that brings joy to man. The fig tree brings strength to man. The olive tree produces oil that can anoint us. Pomegranate, in the Song of Solomon, tells us it produces an abundance of fruit and is very beautiful. Honey causes the eyes of man to brighten. If you remember, Jonathan, the son of Saul, his eyes brightened after he tasted a little honey.

So we see that God not only supplies to us the necessities of daily living, but He also gives us the abundance to enjoy. So, brothers and sisters, is this not all in our Lord Jesus Christ? Not only is He the bread of life to us, He is also our

joy, He is also our strength, our help at any time. He brightens our eyes. He gives us peace. This is our Lord.

*Deuteronomy 8:9, "A land where you will eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper."*

There is not only water and bread, but also copper and iron. They can be made into vessels and they can be made into tools. They can be used to till the land, or they can be used to fight a war. Iron and copper can be made into castles so man can feel secure. So, we see here that we have an abundant supply in Christ, we can conquer because of Him, even overwhelmingly conquer.

*Deuteronomy 11:10-12, "For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your foot like a vegetable garden. But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven, a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning even to the end of the year."*

Here we see that the land of Canaan is totally different from the land of Egypt. We know that the land of Egypt represents the world today. Although this world is rich, it requires man's strength to be fruitful, because in Egypt you need to use your foot to turn the water wheel to draw the water from the river into the field. This might be something the young brothers and sisters do not understand. If you grew up in our old country, then you will understand that you have to use your feet to turn the wheel in order to irrigate the land. You have to use effort to bring the water from the river into the field, then you can barely make a living. This is the world. Man, in the world, tries his very best, but can only capture something very shallow. Vanity of vanities.

But our Lord is like the land of Canaan. Canaan also represents riches, but it is riches in the Lord. These riches, when we get it, is different from the riches we try to get in Egypt. It is not something we use our natural energy to get, but is given by God. God's eyes watch over this land. He sends the spring rains and autumn rains in their seasons. We actually obtain these things without any effort, and that enjoyment is immense. Our Lord is that land. Our Lord grew up before God like a tender shoot. God's eye was upon Him all the time and so from Him we get all the abundance freely.

Let us continue to read

*Deuteronomy 6:10-11, "Then it shall come about when the Lord your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build. And houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied."*

When the Israelites entered into the land of Canaan, great and splendid cities were already built, they were not built by them. They entered into that city readily. The city represents security, and the city also represents a collective living. There is order in the city, and there is rest in the city. Here we see that our Lord is our shelter. Not only is He our shelter, but from generation to generation, He is our dwelling place. We live in Christ and are protected by Him. We enjoy living life together. We also submit under the head of Christ because God has saved us from the power of darkness and transferred us into the kingdom of His beloved Son.

Not only is there a city, but there are houses. The houses are full of beautiful things, not filled by us. We remember our Lord Jesus said in John 14 to His disciples, *"In my Father's house there are many dwelling places."* In today's language we say there are many apartments. It's not many, many houses. You have your house and he have his house. Thank God we only have one big house. The house is so large that every one of us has an apartment. Everyone in Christ has his own position, and it is full of good things. God's grace to every one of us is full. The well is already dug. The water springs out unceasingly. The grape vine and the olive trees are already there. We do not have to labor and we can enjoy what He has prepared for us.

Brothers and sisters, there is a picture shown to us to let us see the riches in Christ. But this is only a shadow. If we want to see the reality, we have to come to the new testament. Colossians 1:19, *"For it was the Father's good pleasure for all the fullness to dwell in Him."* Colossians 2:9, *"For in Him dwells all the fullness of the Godhead bodily."* Brothers and sisters, before we enter into Christ, God shows us first what is in Christ. God shows us that, in Christ, there is all the fullness of the Godhead. Who can measure the fullness of the Godhead? Who can fully understand what kind of God is? Today, what we know about God is because of His revelation. If He does not reveal Himself, how can we understand Him? But there are many secret things that belong to God. No one can fathom the fullness of God Himself. Therefore, when Paul wrote the letter to the Ephesians, in chapter 3, he says, *"The breadth and length and height and depth!"*, it cannot be described. Who can understand the love of God? Thank God that He has revealed to us so that we can know a little about His love. But the love of

God is without limit. What we have tasted is just a little bit of that. God's love is immense. Today we know a little about His righteousness, but who can understand what kind of righteousness is in God? Today we know a little bit about the nature of God's holiness. Because He is holy, He wants us to be holy. But the little bit of holiness that we can experience is totally incomparable to His holiness. We know that God is light. *"If we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."* But today, we only know a little about the light in the life of God. The light of God is unlimited. Who can fathom the glory of God? The prophets can see a little of the glory of God, and it is like the bright pure gold. Today we touch a little bit of the glory of God. But the glory of God, who can measure it? He is omniscience, all sufficient, and omnipotent. The fullness of the Godhead is much more than we can understand. Today, we have only tasted a little. We need to understand this in eternity. We need to understand this with all the saints. All the fullness of the Godhead is in Christ. We can put it this way, outside of Christ, you cannot find God. Outside of Christ, you cannot taste any of the fullness of the Godhead. God has deposited His entire being in Christ. This is "In Christ." All the fullness of the Godhead dwells in Christ bodily.

Not only that, but the eternal purpose of God, is also in Christ. *Ephesians 1:10*, *"With a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth."* All of God's purpose is in Christ. Apart from Christ, God has no other purpose, because in the heart of God is only His Son. He loves His Son, therefore, for His own Son, He has set this will. He has established His Son as the inheritor of all things. He wants to give all things to His Son as an inheritance. For this reason, He created all things. The purpose of the existence of all things is for the Son of God. The reason you and I are created is because of the Son of God. He has given you and me to His Son. This is the prayer of our Lord Jesus in John 17, *"Father, those whom you have given Me."* You see all is for His Son. All things are created in His Son, through His Son, and also for His Son. And He has connected all things.

Here, we see that all of God's will is in His Son. Brothers and sisters, if you want to find the will of God outside of Christ, you will never find it. If you want to know the will of God upon you, the will of God for your whole life, if you want to find that outside of Christ, you will not find it. So, we see the people living on this earth have no will and no purpose. Therefore, people living on earth today have no meaning. But thank and praise God, we have found the meaning of our life in Christ. And then we know what the purpose of God in our life is. Not only that, we also see that all the counsel and all the work of God is in Christ. This is in *Ephesians 1:11*, *"Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His*

*will.*” Here we see that God works all things according to the counsel of His will. God not only has a will, but God has a plan. This plan actually spells out God’s will. Then God uses His power to work according to His plan, and finishes it according to His will. We see all the counsel of God is in His Son. All the work of God is in His Son. If you have a plan outside of Christ, you will find that plan of yours is vanity of vanities. Only in Christ can we find the plan of God. If you have work outside of Christ, that work is not acceptable to God. Only the work in Christ is the work of God. Therefore, all these are in Christ.

Not only that, all the promises of God are also in Christ. *2 Corinthians 1:20*, “*For as many as are the promises of God, in Him they are yes; therefore, also through Him is our Amen to the glory of God through us.*” It does not matter whether that promise is to Adam: the seed of the woman shall bruise the head of the serpent, and the serpent shall bruise his heel. It does not matter whether the promise is to Abraham: all nations shall be blessed through your seed. It does not matter whether that promise is to David: his descendants shall sit on the throne forever, for all the promises through all the prophets. Or, it is all the promises God spoke through the prophets. All the promises of God are yes, and Amen, in Christ, because all the promises of God is Christ. In Christ, all the promises of God are realized. Outside of Christ, God has not promised anything; and outside of Christ, the promises of God cannot be fulfilled. Therefore, through Him is all amen. Not only is Christ all the promises of God; also, only Christ can fulfill all the promises of God. So, brothers and sisters, you see all in all is in Christ. *Colossians 1:19*, “*For it was the Father’s good pleasure for all the fullness to dwell in Him.*” *Colossians 1:19* and *Colossian 2:9* are slightly different in the original language. *1:19* does not mention about the Godhead, it mentions all the fullness. Then in *2:9* the fullness of the Godhead is mentioned. No matter what, we should be able to see all of God is in Christ, and we are complete in Him.

*Colossian 2:9*, “*For in Him dwells all the fullness of the Godhead bodily.*” Now let’s pay attention to this word “bodily”. What does it mean by “bodily”? I believe this particular word refers to the Word becoming flesh. Our Lord Jesus is God, and all the fullness of God is in Him. Whatever is in God is in Him, because He and the Father are one. But He humbled Himself and came down to earth as a man. He put on the body of a man. Although He put on this body of a man, but all the fullness of the Godhead dwells in Him bodily. Although He comes down to earth as a man, but He is still God. Although outwardly is the body of a man, but inside is the fullness of God. Why does He need this body? It is in order to bring to this earth the fullness of the Godhead, so that we can appropriate this fullness. If this fullness is only in heaven, then we who are on earth can only see it but not reach it. Although that is very glorious, we cannot enjoy it. We thank and praise God, our Lord Jesus came down to earth as a man. Through His body He brings out the riches of God, so that not only we see the riches of God, His

whole life shows the riches of God, the glory of God, the love of God, the grace of God, the compassion of God, the righteousness of God, the holiness of God, the light of God. His whole life displays to us the riches of the Godhead. Through the death of the cross He releases this abundance, so that today we can receive this fullness.

So, verse 10 says “*And we are complete in Him.*” Now this becomes a practical matter. It is not an abstract doctrine. This is something we can experience in reality. Therefore, brothers and sisters, when we see the riches in Christ, this riches is something we can have today, because the Lord Jesus has come down to earth as a man, and He also died on the cross for us. All these riches have been given to us in Christ. So, today, how should we be? We have to see this is our Christ. Oftentimes, in our understanding, our Christ is small. Although we know Him, we only know that He shed His blood for us so that our sins are forgiven. We thank and praise God that He is our savior and our sins in the past are done away with. For this matter alone, we will thank Him forever. But, is this all we know of our Christ? Is the Christ that God has given us only this small? When God gave us His Son, He has given all things to us in His Son. May God open the eyes of our hearts, so that we can see a great Christ, a glorious Christ, a rich Christ, an unmeasurable Christ. We see this Christ is so rich to a degree that we cannot even describe it. Is our Christ such a Christ today? Is our Christ such a Christ that we do not look for anything outside of Christ? Why do we think that our Christ is not enough? Why do we still look for other things outside of Christ, as if our Christ cannot provide for us?

You know that in the New Testament, the Colossian church for example, really believed in the Lord. They also loved the brothers and sisters. They really had a heart to pursue Him. They not only believed in the Lord Jesus, they were willing to grow, but regrettably they did not grow in Christ. They seek to grow outside of Christ. They fell into the trap of the Colossian heresy. What is this Colossian heresy? On the one hand, it is the philosophy from the Gentiles; on the other hand, it is the rituals of Judaism. They sought perfection in these things as if Christ was not enough. They had to go to the worldly philosophy to look for perfection. They had to go to the rituals of Judaism to look for perfection. They stayed away from Christ. Can they grow like this? No, they cannot, and they also fell into death. Therefore, brothers and sisters, we cannot seek anything outside of Christ.

The churches of Galatia fell into this deception also. They have entered through the gate of the spirit, and they want to be perfected in the Law. They have left Christ, but they want to go back to Moses. As a result, they fell from

grace. Even the Hebrew saints are the same. They wanted to come out from Christ and go back to Judaism. Therefore, the author of Hebrews encouraged them to show them that Christ is better than all these things. Christ is more excellent than the angels, more excellent than Moses, more excellent than Aaron, more excellent than the Tabernacle, and more excellent than the Law. Christ is the most excellent. Therefore, we are to look off onto Christ, that we do not look for other things, that we look for our Lord singularly, because we know that all things are in Him.

Dear brothers and sisters, “in Christ”. We need to see the riches in Christ and our hearts can be drawn, so that we can rise up and pursue our Lord. May the eyes of our hearts not see anything other than Christ. This is the purpose of our gathering this time. We do not see anyone but Christ, because He is our all in all.

Let us pray.

Our God, we thank You and praise You, because You have caused all the fullness to dwell in Christ bodily, so that we can receive grace, and that we can be made perfect in Him. Our God, we pray that You open the eyes of our heart through the Holy Spirit that we see the Christ that You see, so that we can seek Him. May Christ have all the glory. In the name of our Lord Jesus. Amen.