

WCCC 2019

Brother Ted Peng

Until Christ is Formed in You (2)

II Timothy 4: 7 – 8 I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Matthew 16: 24 Then Jesus said to His disciples, 'If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.' Underline these words – deny himself, follow me and the cross.

Galatians 1: 6 – 8 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach nay other gospel to you than what we have preached to you, let him be accursed.

Underline 'I marvel that you are turning away so soon from the gospel'.

Galatians 2: 16, 19 – 20 Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Underline three places in verse 20 – I have been crucified with Christ, no longer I but Christ and who loves me and gave Himself for me.

Galatians 4: 19 My little children, for whom I labor in birth again until Christ is formed in you.

I would like to explain a little on this verse. In the previous verses Paul said, before, when I brought you the gospel, you were so overjoyed. You could even give me your eyes. But now, you are going to a different gospel. You have to come back. To my little children, now I have to go through birth pains again for you. Last time when I brought the gospel to you, I had this birth pang. But now I have to go through birth pang again until Christ can be formed in you.

Galatians 5: 19 Now the works of the flesh are evident.

Here Paul mentioned a problem. It is the work of flesh.

Galatians 5: 22 – 24 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are in Christ have crucified the flesh with its passions and desires.

In verse 22 – 24 Paul gave a beautiful picture. Dear brothers and sisters, this is the fruit of the Spirit. The most beautiful picture anyone can see. I believe many of you can recite that. But there is a wonderful truth in this.

Let us pray.

Lord, we really thank and praise You. You have been so kind and gracious to us. We know that You want us to see Your heart and mind. Lord, You have such great expectations for all of us. And You want Yourself to be formed in us. Lord we pray that this afternoon You give us the peace in our heart. And give us the concentration. And give us a love for You. And give us a true appreciation of what You have done for us. Lord, help us and be with us. In the name of the Lord Jesus, we pray. Amen.

Dear brothers and sisters, we have come to the latter one-third of the conference. And we all have a desire to say yes to this question 'are you ready'. When I thought about the message that we heard last night, I really thank the Lord. Our brother brought us to the threshold of the kingdom. I kind of feel that when I go home and open the window, I can see the King and His Kingdom coming. Dear brothers and sisters, you can choose to believe that. You can choose not to believe that. But apostle Paul and apostle Peter and all the apostles and thousands and thousands of people over the generations chose to believe that. The King is coming. He is at the door. And His kingdom is coming. Soon it will be here. No matter how messy the world is, no matter how messy the church is, the King is coming. And His kingdom is coming. Everything will be right. Dear brothers and sisters, you can choose to believe it or you can choose not to believe it. But these people chose to believe it. And the real impact is because they chose to believe it, they lived a different life. And then they were a blessing to everyone around them. They brought hope, joy, peace and a sense of glory. Brothers and sisters, this is wonderful. I also thought about what our brother brought us yesterday afternoon. Thank the Lord that he gave us a heart to love His appearing. And as a result of that, we want to be an overcomer. I am so thankful our brother reminded me to go back to the first love. So that I know only one person can be before me and that is Jesus Christ. Thank the Lord for

that. And I have great expectation of the brother who is going to share tonight. I thank the Lord for this crown of righteousness. Dear brothers and sisters, sometimes I think how will the crown look like. Then I realize it does not matter how it looks like. What matters is what it means. The Lord Jesus whom we love and serve will say that we have done right and have walked right at the end of our life. Brothers and sisters, nothing is more meaningful or rewarding than that. And I thank the Lord.

What I have shared in the first message was that Paul encouraged Timothy and those who love His appearing about something. If we do love His appearing, Paul said we have to serve as he served, to walk as he walked, to live as he lived, and to work as he worked. Simply put, we have to live and walk in the presence of the Lord. It is not by chance but it is a conscious choice to live in the presence of the Lord. By chance is that you are trying to catch a bus or train and it arrives in time and you said thank the Lord. But it is a conscious choice to live in the presence of the Lord. Lord, I want to live in your presence every day, at work or at school. This is the practical meaning of living in His presence. And this is the effect of loving His appearing. Dear brothers and sisters, this is very, very real and very, very powerful.

Today I will share on the book of Galatians. In Galatians, Paul had a burden. The burden was the gospel. Oftentimes when it comes to the gospel, we have this feeling that I am saved now and we put the gospel somewhere else. It is in the past. We also think it is the gospel which I use to tell to non-believers. But according to Paul, the gospel directs our whole life and brings us into our Lord's glory. This is what Paul wanted to tell us in Galatians. In II Timothy, we see that Paul used very strong language to talk about what the gospel is. What does the gospel bring us? It said Christ has come. He has abolished death; He has brought life and incorruptibility. What does incorruptibility mean? It is an ability not to be bad, not to be corrupted by other stuffs, not to be corrupted by Satan, not to be corrupted by the world and even not to be corrupted by our own flesh. You can see how weighty this gospel is to Paul.

When he first brought the gospel to the Galatian brothers, they were so excited, so overjoyed, and so much affected. But somehow after a while, they left that and were going for a different gospel. Paul felt so burdened to correct them. So he used very strong language – I marvel that you have so quickly left the true gospel and go for a different gospel. Now what is the true gospel? Paul said this: I did not learn the gospel from anyone. No one taught me. But God has revealed that to me. What has God revealed to Paul? He has revealed Christ Jesus to Paul. So what is this gospel? The gospel is that God has revealed Jesus Christ to him. That is how great this gospel is. Paul then said the Lord has separated me from my mother's womb. And He has revealed this gospel to me. And He wants me to preach Christ to the nations. The word 'preach' really means to announce Christ as the gospel. To preach Christ means to announce Christ as the gospel. When Paul was going from place to place, what he brought to

people was the great gospel. He brought them the 'gospel'. But what he was bringing was much more than what we call the 'gospel'. He brought them the whole of Jesus Christ. He said he was going to announce among the nations the gospel of Jesus Christ. He announced Jesus Christ as the gospel. In Paul's mind the content and the power of the gospel is Jesus Christ Himself. In II Timothy 2: 8, he actually said 'this gospel Jesus Christ, the son of David, He is risen from the dead'. Brothers and sisters, what does son of David mean? The son of David means from eternity to eternity. Remember David was one thousand years before Christ. That was why Paul said David's son, the seed of David. The bible also tells us He was the seed of Abraham. And that is two thousand years before Christ. And the bible even tells us He was the seed of the woman. That is the very beginning. As our brother said this morning, when the first couple failed, God said the seed of the woman would crush the head of the serpent. So this gospel, the Christ Jesus is from eternity to eternity.

And this gospel is also the resurrection. We know God has raised His Son from the dead. But what did the Lord Himself said? The Lord told Martha and Mary: I am the resurrection and I am the life. But He was telling that to Martha and Mary. So what He really meant was: I am your resurrection and I am your life. Brothers and sisters, this gospel is wonderful. It is not only from eternity to eternity, but it is in you. It is the resurrection and the life. It takes us out of the natural to a realm which is spiritual and heavenly and with Christ. This is the gospel that Paul wanted to preach to the nations. And not only that, this gospel has a width, a big capacity. Ephesians 3: 8 *'To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ.'* Here it said 'preach' among the Gentiles. This means to announce as the gospel to the Gentiles. The unsearchable riches of Christ are preached as the gospel. What does this mean? It means this gospel is vast. This gospel is the unsearchable riches of Christ. In another word, this gospel talks about the eternal purpose of God, Christ and the church. This is the burden of Paul. When he preached Jesus Christ to the nations, Christ transcends time and the natural. Christ represents the whole thing – the unsearchable riches of Christ. So Paul told the Galatians that they had left the true gospel and had gone to a different gospel. Paul had to bring them back. And eventually Paul wanted to see Christ formed in them. And Paul also wanted to see Christ formed in us. In a way, Christ being formed in us is the end of the gospel. I hope brothers and sisters that we can sense the burden of Paul. And this incites in us a desire to open ourselves to the Lord so that He can be formed in us. This was the burden of Paul.

Now there were some difficulties. Galatians 2 recorded an incident. At that time some Jews came from Jerusalem to Antioch. They refused to eat with the locals. That is to say they refused to eat with the Gentiles. And they called themselves the circumcised. They called the other people, the uncircumcised. This became a problem of division. But there was something deeper and Paul sensed the seriousness of this problem. He thought he had to speak. And he

did in Galatians 2: 14. What did he hit? He hit this thing called righteousness. He said you are a Jew and I am a Jew. And you think you have the righteousness. And you think you have this circumcision. And you think if you are circumcised then you are righteous before God. And you think you have all the laws and you try to do all the words of the law and you think you are righteous. But that is against the gospel. That is not the gospel.

What is the gospel? The gospel is Jesus Christ. What is righteousness? Righteousness is something that you and I do not have. No one has righteousness. Righteousness is only in God. Righteousness is only in Jesus Christ. If you are doing the law, you cannot change your heart. Brothers and sisters, we all know that. The law does not change our heart. So Paul said the only way, according to the true gospel, is to believe in Jesus Christ. When Jesus Christ comes into our heart and mind, then we start to change. We will really be changed. That is the gospel. That is the real change. That is the righteousness. From that point on, God sees a hope in you and in me. He sees his own Son in you and in me. He knows that you and I will be changed. And He considers you and I as righteous. Brothers and sisters, this is basically what Paul said. If we go back to the book of Romans, Paul kept saying that our righteousness is like a filthy rag. And there is no one righteous, not even one. And then in Romans 8 he said, the mind of the flesh is against God. It is enmity against God. It does not obey the laws of God. And in fact, it cannot obey. Paul saw clearly that by ourselves or by the law we cannot love God's law. Sometimes we think we are very good. There are ten commandments and I have done six. Then we think we are righteous. The problem is then we are no longer humble. And then we think we do not need Christ. Now we think we are good and we think God thinks us to be right. But in fact, God knows you and I are not right. When we reflect on this ourselves, we know our righteousness is just like what Isaiah said 'like filthy rags'.

Brothers and sisters, at the beginning of Galatians 2 Paul told us to surrender to the only way that God can see you and me as right. And that is to believe in Jesus Christ. Why is this so important? Why is it important that Christ should be formed in us? Why is it deemed righteous by God so important to the matter of Christ formed in us? The only possibility that Christ can be formed in us is that we realize we have nothing and that there is nothing righteous in us. We depend on Him. Thank the Lord for that. I thank the Lord that Paul saw it so clearly. After that he immediately talked about the cross. Galatians 2: 20 *'I have been crucified with Christ. It is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me'*.

Brothers and sisters, Paul was not the first one to talk about the cross. Our Lord Jesus Himself was the first one to talk about the cross. Matthew 16: 24, *'If anyone desires to come after Me, let him deny himself, and take up his cross and follow Me'*. Brothers and sisters, our Lord is so wise. If you want to follow me,

you have to deny yourself. You have to realize self is not good. And then He said come and follow me. But between 'deny yourself' and 'follow me', there is something very important. If you do not have that you cannot even deny yourself. If you do not have that, you cannot follow me. And that was when He said take up your cross. Dear brothers and sisters, no one loves you and I more than the Lord Jesus. No one knows better or more clearly than Jesus what it takes to follow Him. We oftentimes said we want to deny ourselves. And we want to die to self. Have you tried? Did it work? Brothers and sisters, our Lord said take up your cross.

In Galatians 2: 20 Paul made that very clear to us. He said I have been crucified with Christ. We cannot crucify ourselves. We cannot even die to ourselves. We can only be crucified with Christ. If we do not see Him crucified, there is no way that you and I can crucify ourselves. This we all know. The second thing Paul said was 'no longer I who live, but Christ lives in me'. Dear brothers and sisters, this is a very revolutionary thought. This Jesus Christ, Son of God can live in me. Not only can He live in me, He can actually function and He directs my function. That is why Paul said, no longer I who live, but Christ lives in me. Today I live by the fact that Christ lives in me. Not only does He live in me but He lives in me and helps me to live. Paul went on and said the life that I now live, I live by faith in the Son of God. I still have to live. However, it is not that I live, but I live by faith in Christ. In the past what is active in me is me, but now it is no longer I that is active, the one who is active in me is Christ Jesus Himself. We can live and work and serve. But it is no longer I who do these things. But it is Christ Jesus who lives in me who does all these things. The only way you can stop that is that you choose not to let Him work. If you will let Him work, let the Holy Spirit work, He will live and not I. You see, I have been crucified with Christ. Our Lord Jesus said, deny yourself. How do you deny self? I deny self by being crucified with Him. How do I follow Him? I cannot follow Him. It is the life of Christ who follows Him. The wonder is that I am willing to yield to that. The wonderful thing is that the gospel has made us willing to yield to that life of Christ in us. We can follow Him because He is able to follow Himself. Just in one verse, Paul told us the secret to following Him. And he also gave us the secret of denying self.

I often ask this question. Why did Paul say who loves me and gave Himself for me? What he said in the first half of Galatians 2: 20 is good in itself up to that point. He did not even need to say the last part of verse 20. Why did he say He loves me and gave Himself for me? Then I realized one thing. Who was willing to be crucified? Paul said He loves me and gave Himself for me. It is because of that love that Paul was willing to be crucified. In II Corinthians 5:14 - 15 Paul said something that is similar. *'For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.'* One died for all and all died. Brothers and sisters, have you thought about this? One died for all and therefore all died. This is not a reasoning thing.

This is called constrained by love. Paul felt One died for all and all died. And this is why he said I am willing to be crucified.

There is a picture in the Old Testament. In the Old Testament, there were two offerings. One was sin offering and the other was burnt offering. Sin offering was a lamb offered as a sacrifice for the sins of many. Lord Jesus was offered to God as a sin offering for me. For my sins and your sins and everyone's sins He offered Himself up as a sin offering. Brothers and sisters, if that has any effect on you and me, we would say we want to offer ourselves a living sacrifice. When He was offered as a sin offering, His blood was shed and His body was broken. He was crucified on the cross. His blood was shed for you and for me. Romans 12: 1 said, *'present your bodies a living sacrifice.'* Why do you offer your body a living sacrifice? By the mercies of God. How do you see the mercies of God? His Son was offered as a sin offering. His body was broken and His blood was shed. One died for all and all died. Because He is willing to be a sin offering, to be crushed on the cross and to be offered as a curse, I am willing to offer myself a living sacrifice. Because He is the sin offering, I am willing to offer myself as a burnt offering. Dear brothers and sisters, this is a picture in the Old Testament. And to Paul One died for all and all died. Those who live no longer live for themselves, but for the One who died and be raised for them all. Dear brothers and sisters, this is why Paul said, 'He loves me and He gave himself up for me'. This cross allows us to give ourselves up and deny ourselves. And this cross enables us to follow Christ. Thank the Lord for that. Paul gave us the key. This is his own personal experience.

The rest of the time I would like to share about the fruit of the Holy Spirit. You all can memorize that. There are nine things in the fruit of the Holy Spirit. I will just mention five. And I want brothers and sisters to see one thing. These nine things are not just for us to recite. They are very real. Love is the first one. Our Lord Jesus said I have given you My love. If we love with our own love, that is not the fruit of the Holy Spirit. The Lord said I have given you My love. The Lord said however my Father has loved me, I have loved you. And however I love you, you have to love each other. Our love is very shallow and limited. If you listen to me, I love you. If you do not love me, then I cannot love you. But the love of Christ is different. Paul saw that. In his own experience, Paul had said I am a persecutor and an insolent man. But the love of Christ came to him. He actually received this love. In I Corinthians 13, some of the verses that I read are so hard. Love bears all things and believe all things and hope all things and endure all things. Throughout the years I have heard brothers and sisters said it is not possible to bear all things. It is alright to bear five things or ten things but not all things. When we really think about this, it is so true. When Paul wrote bear all things, he really meant it. And hope all things, it is the same. Oftentimes we see some brothers and sisters, we may think it is hopeless. And when we see brothers and sisters together, we think this group is hopeless. How many times we have that thought? But Paul said hope all things. Brothers and sisters, when Paul was persecuting God's people, who could see any hope in him?

He persecuted the name of Jesus. And he persecuted Stephen. And he persecuted all these people called the way. But he realized one thing. He realized these people bore him. These people hope in him. They thought that he really might still be possible. Brothers and sisters, this was his own experience. Paul was serious. He was on his way to Damascus to bring those people to Jerusalem where they could be stoned to death. But on his way to Damascus, the risen Lord appeared to him. The wonder is that the Lord did not say Paul 'you did a wrong thing and you are hopeless'. The Lord said, 'Saul, Saul why do you persecute me? When you persecute my people, you are persecuting me. Rise up, go to the city and someone will tell you what to do. One of these days, you will go from place to place to preach my gospel'. Saul never thought about this. When he went into the city, a brother showed up before him and called him brother. Brothers and sisters, he never thought about that. And then the Holy Spirit convicted him. The Holy Spirit said 'you are a persecutor, an insolent man and the chief sinner'. But in Romans 5, Paul said the Holy Spirit poured out the love of God in you. How did he know? He knew because he was at the receiving end of that. The Holy Spirit convicted him but the Holy Spirit also poured out the love of God in him. Thus, Paul said love bears all things, hopes all things, endures all things and believes all things. He was at the receiving end of it.

Paul was at the church in Ephesus for three years. When he was there, he would go to people's house every day and night. He did not just pay a visit. He went to warn, exhort and tell them. The wonder was that he could do that for three years. To do it for three years was not easy. And then he said he was in tears. Tears mean it was not easy to do. Tears mean people might not listen to him. And tears mean brothers and sisters might not be willing to yield to what God wants. And oftentimes I think about the brothers and sisters in Ephesus. And I actually have to give credit to them. I think for three years, day and night, Paul probably had visited every house. And probably he visited not only once each house. And every time Paul was in tears. He had to be telling them there was something they did wrong. If today Paul comes to Alhambra every day, even just for three months, we would say, thank you but they need you in Portland. You are in my house, my brother's house and everyone's else house. Brother, that is enough. Go to Portland. Brothers and sisters, the point is this. The love of Christ is powerful. One died for all and all died. It enabled Paul to serve like this for three years in one place, day and night and in tears. It also enabled the brothers and sisters in the church in Ephesus to receive Paul. Dear brothers and sisters, it is not our love. It is not your love or my love. It is the love of our Lord, Jesus. It is from His life. This is how He is formed in us.

We will talk about joy now. Again, Jesus said I have given you My joy in John 15: 11 – 12. If you read the content of those verses, the Lord is saying love each other. And because of that our Lord's heart is overjoyed. There is a difference between happiness and joy. Happiness is if I get an A. Joy is when my brother gets an A. The joy that our Lord gives us is for other people. Hebrews 12: 2 said '*who for the joy that was set before Him endured the cross, despising the shame*'.

The thing is that the cross was His joy. How can the cross be His joy? In the past I thought it was because when He was done with the cross, He would go back to His Father. But now I really believe this. The Father sent Him down to do a job – to save all of us. The cross was painful. But after going through that, all these people that God wanted Him to save will be saved. When He sees that the people He came to save are saved, that is His joy. Brothers and sisters, the cross can be His joy. Can the cross be your joy and my joy? Yes, the cross can be our joy because of Him. But today I think we see the cross differently than when we were first saved. You love it. I thank the Lord because if it is not for the cross, I will still be a bad person. Or I am a believer but I am not walking with the Lord. But because of Christ's cross, today I am walking with the Lord. Look at that brother or that sister. Because of the Lord's cross, he or she is now walking with the Lord. Brothers and sisters, that is the reason for our real joy. At the end of the Gospel of John 16, the Lord told His disciples that now you are very sad because I am going to be crucified. But very soon you will be joyful. Why would they be joyful? It is because a man would be born into this world. Brothers and sisters, it is not a baby born but a man born into this world. What was Jesus talking about? He was talking about the fact that His body would be formed. And that very quickly the church would be born. Very quickly the church would be growing. Very quickly the gospel would be preached from Jerusalem to Judea to Samaria to the end of the world. And for that you would be joyful. The Lord's joy was that His body would be formed. That is the whole story of the Book of Acts. The author of Psalm 137 was a harp player. He missed Jerusalem and he wrote in Psalm 137: 5 – 6 *If I forget you, Jerusalem, let my right hand forget its skill; If I do not remember you, let my tongue cleave to the roof of my mouth – if I do not exalt Jerusalem above my chief joy.* Dear brothers and sisters, this psalmist missed Jerusalem. If I do not see Jerusalem as my chief joy, may my tongue cling to my upper part of my mouth. Brothers and sisters, what is your chief joy and what is my chief joy? For this psalmist, it was Jerusalem. You see this is the joy of the Lord. May that joy be your joy and my joy. This is how Christ formed in us.

And another one in the fruit of the Holy Spirit is peace. The Lord said I give my peace to you. The Lord's peace is a complete and total oneness with the Father and His absolute obedience to His Father and also His unreserved love for you and for me. And He wants that to be our peace too. In the Gospel of John 14, right before the Lord said this part about His peace, He said I am in My Father, you are in Me and I am in you. This is the basis for our peace. If we have grudges with the Father, if we do not want to live in Him, if we do not want Christ to live in me, there cannot be any peace. Another thing about this peace is peace between each other. And this is emphasized in Paul's letter to the Ephesians. Dear brothers and sisters, the blood and the cross of Jesus Christ establish peace between you and me, and between the circumcised and the uncircumcised. As a result of that, we are all in one. Is it possible for you and me to say we speak different language so we cannot be one? You and I have different color of skin, so we cannot be one. You and I have different culture, so

we cannot be one. You are rich and I am poor, so we cannot be one. You have gone to college but I just finished elementary school, so we cannot be one. Brothers and sisters, this is not possible. The Lord does not allow that. His blood does not allow that. So Paul used this word 'new man' in the Ephesians and Colossians letters. There is no longer Jews or the gentiles; no longer the cultured and non-cultured; no longer the free man or the slave. Christ is all and in all. We cannot divide if we see the blood of Christ. If we see the cross, how can we divide? And another thing about this peace is peace with ourselves. The reason I mention this is that these days the pressure is so much on our young people. I asked myself, why do I live? I make mistakes all the time. I do not like myself. No one likes me. Have you heard this? You know the blood of Christ wants us to have peace within ourselves. About twenty years ago, I was working very hard in my job. I also served in the church with brothers and sisters. I found myself so busy that I was like a candle burned on both ends. I could not finish my work well in my job. And I also could not serve my Lord well. I was so disgusted with myself. I hated myself. An elder brother was sick and was hospitalized. I went to visit him. It was a Saturday. I finished my work and then I went to see him. I said brother, how are you? He said I am fine, how are you? I said I am not fine. He said why not. I said I cannot do my job well and I cannot serve my Lord well. And he said, Ted, you need some gospel. I have been saved for twenty years. He said, in Christ, there is no condemnation anymore. I held back my tears. I thought to myself, I came to visit my brother, hoping to give him some comfort, but he actually visited me. He actually gave me some comfort. Brothers and sisters, do not hate yourself. Christ loves you more than you know. He shed his blood so that you and I can have peace. Peter failed so badly. He denied the Lord three times. He gave up and went back to fishing. The Lord met him at the seashore. Peter, do you love me more than this? Feed my lamb. Peter was revived. We are no good for sure. We are just dust and ashes. Some who are older like me have gone through a lot and are stronger. But you are young. Everything seems difficult. But remember, Jesus loves you and Jesus loves me more than you know. His blood is shed so that you and I can have peace. Not only with Him or with brothers and sisters, but with ourselves. Thank the Lord. Brothers and sisters, do not forsake gathering together. Come to brothers and sisters. Learn from each other until Christ is formed in you and in me and until the fullness and stature of Christ is the only thing in the church. When that happens, Christ in you and Christ in me is the testimony. When principalities in the air see that, they have to give glory to God. They say God is indeed wise. Thank the Lord.

Let us pray.

Lord, we are not able but we have the heart. And Lord, Your blood, Your love and Your patience are what we depend on. That never fail. We thank and praise You. May You have freedom in our heart so that Yourself may be formed in every brother and sister here. In the name of our Lord Jesus we pray. Amen.