2015 WINTER TRAINING

Crystallization-Study Outlines

Exodus (3)

BANNERS

The Ark of acacia wood overlaid with gold
signifies the pneumatic Christ as the embodiment of God
and as the mingling of divinity with humanity, the building of God with man,
dwelling in our spirit for us to contact God and enjoy God.

The anointing is the moving and working
of the indwelling compound Spirit to apply all the ingredients
of the processed Triune God and His activities into our inner being
so that we may be fully mingled with Him for His corporate expression.

Christ's interceding life, His prayer life, is the center
of the divine administration and of the execution of His government on earth;
the executing of God's administration is motivated
by the prayers offered to Him from the incense altar.

When we are one with the Lord at the incense altar,
interceding for the Lord's interests and
praying for the formation of an army to fight for God's move on earth,
our prayer is a fragrant incense to God.

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Message One
The Ark of the Testimony

EM *Hymns:* 817, 612

Scripture Reading: Exo. 25:10-16

Exo 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.
Exo 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.
Exo 25:12 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it.
Exo 25:13 And you shall make poles of acacia wood and overlay them with gold.
Exo 25:14 And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.
Exo 25:15 The poles shall be in the rings of the Ark; they shall not be taken from it.
Exo 25:16 And you shall put into the Ark the Testimony which I shall give you.

I. The Ark typifies Christ as the embodiment of God (Col. 2:9); it also signifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth:

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

A. The first item of the furniture of the tabernacle is the Ark of the Testimony, indicating that if we do not have Christ as the embodiment of God, we cannot have the enlargement of Christ, which is the church, His Body—Exo. 25:21-22; 38:21.

Exo 25:21 And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you.
Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
Exo 38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.

B. The Ark contained the tablets of the law as the testimony of God, the expression and revelation of who God is—25:16; 31:18.

Exo 25:16 And you shall put into the Ark the Testimony which I shall give you.
Exo 31:18 And when He had finished speaking with him upon Mount Sinai, He gave to Moses the two tablets of the Testimony, tablets of stone, written with the finger of God.

C. The Ark in the Holy of Holies signifies the center of God's dwelling place, the church—Eph. 2:21-22.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

D. The Ark signifies the contents of the church as the house of God—1 Tim. 3:15-16; cf. 1 Sam. 4:22; Rev. 3:20.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
1 Sam 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.
Rev 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

II. The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and

enjoy God—2 Tim. 4:22; 2 Cor. 3:17; Col. 2:9; Heb. 9:4:

2 Tim 4:22 The Lord be with your spirit. Grace be with you.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

A. Acacia wood signifies Christ's humanity, strong in character and high in standard, as the basic substance for expressing God—Exo. 25:10; Matt. 3:16; 4:4; 8:20; 9:12-13; 11:29; 12:19-20; 17:27; 20:28; 27:12, 14; Mark 1:35; 6:39-40; John 6:12; 7:6; cf. Acts 16:7.

Exo 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.
Matt 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
Matt 8:20 And Jesus said to him, The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head.
Matt 9:12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.
Matt 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.
Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
Matt 12:19 He will not strive nor cry out, nor will anyone hear His voice in the streets.
Matt 12:20 A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.
Matt 17:27 But that we do not stumble them, go to the sea and cast a hook, and take the first fish that comes up. And when you open its mouth, you will find a stater; take that and give it to them for Me and you.
Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
Matt 27:12 And while He was being accused by the chief priests and elders, He answered nothing.
Matt 27:14 And He did not answer him, not even to one word, so that the governor marveled greatly.
Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.
Mark 6:39 And He ordered them to have all recline by companies on the green grass.
Mark 6:40 And they sat down in groups, by hundreds and by fifties.
John 6:12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.
John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.
Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

B. Pure gold signifies Christ's eternal and unchanging divinity—Exo. 25:11.

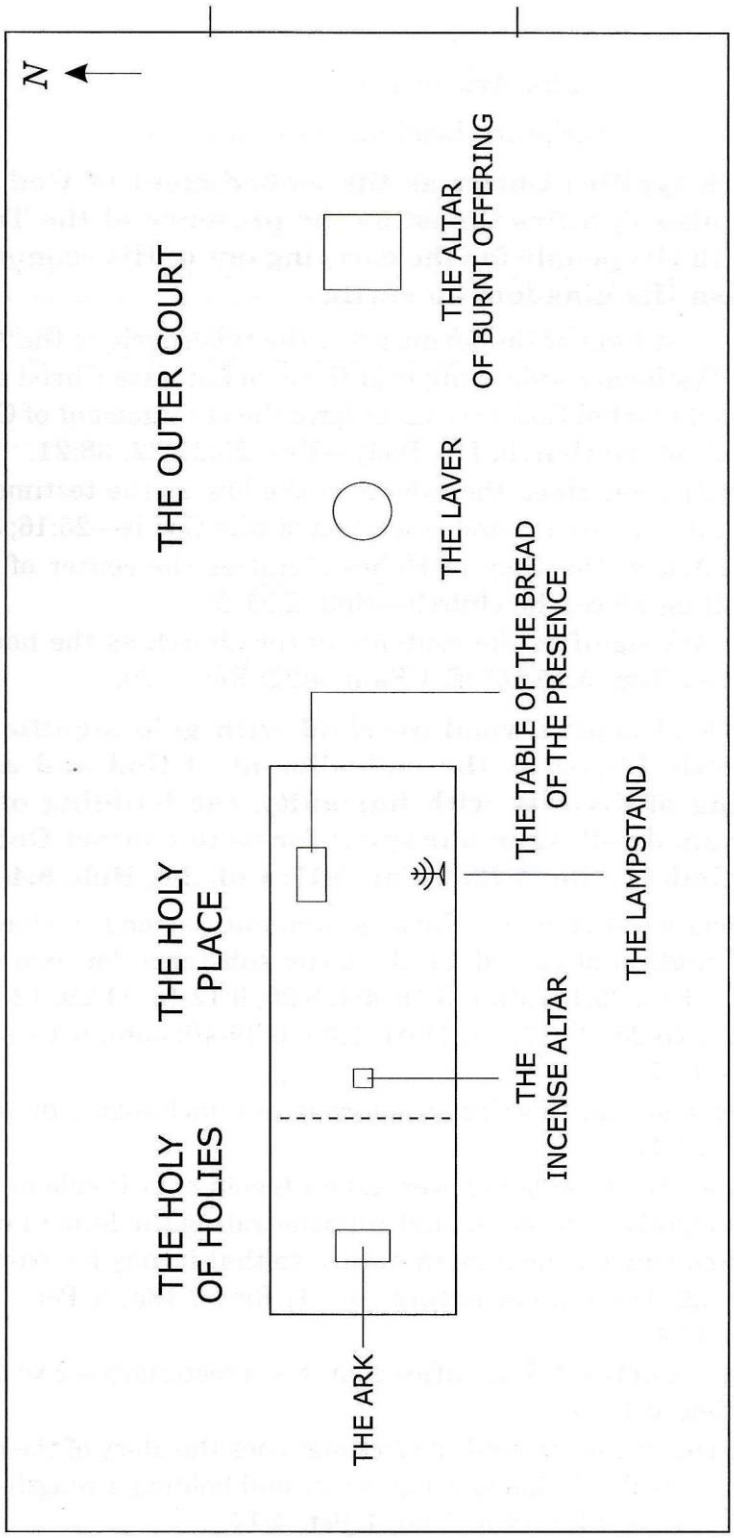
Exo 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

C. The acacia wood being overlaid with gold both inside and outside signifies the divine nature penetrating the human nature and resting on the human nature so that it may be expressed through the human nature—v. 11; Rev. 3:18a; 2 Pet. 1:4; cf. Rev. 17:4.

Exo 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.
Rev 3:18a I counsel you to buy from Me gold refined by fire that you may be rich, …
2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that

through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Rev 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.



D. The size of the Ark signifies that it is a testimony—Exo. 25:10; cf. Gen. 6:15-16.

Exo 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

Gen 6:15 And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits.

Gen 6:16 You shall make an opening for light for the ark, and you shall finish it up to a cubit from the top; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories.

E. The rim of gold around the Ark signifies the glory of the divine nature as the divine keeping power and holding strength—Exo. 25:11; Heb. 1:3a; Phil. 1:20; 1 Pet. 4:14.

Exo 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

Heb 1:3a Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, …

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

1 Pet 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

III. The four rings of gold and the two poles on the sides of the Ark signify the move on earth of Christ as God's testimony—Acts 8:1:

Acts 8:1 And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

A. The casting of the four rings of gold signifies that the eternal life-giving Spirit with the divine nature of Christ becomes the linking factor and power through the experience of the cross—Exo. 25:12:

Exo 25:12 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it.

1. The number four signifies the four corners of the earth to reach all men—Rev. 7:1; 5:6, 9.

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth nor on the sea nor on any tree.

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,

2. Two rings on each side signify testimony and coordination—cf. Luke 10:1.

Luke 10:1 Now after these things, the Lord appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to come.

B. The two poles for carrying the Ark signify the move of Christ as God's testimony—Exo. 25:13-15:

Exo 25:13 And you shall make poles of acacia wood and overlay them with gold.

Exo 25:14 And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.

Exo 25:15 The poles shall be in the rings of the Ark; they shall not be taken from it.

1. The poles being made of acacia wood overlaid with gold signify that Christ's human nature is the strength for His move as God's testimony and that His divine nature is the expression of His move—1 Thes. 2:9; 2 Cor. 2:15; 1 Tim. 2:2.

1 Thes 2:9 For you remember, brothers, our labor and travail: While working night and day so as not to be burdensome to any of you, we proclaimed to you the gospel of God.

2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

1 Tim 2:2 On behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity.

2. The poles being put into the golden rings for carrying the Ark signify that the move of Christ is by men bearing God's testimony in their bodies in the uniting power of the divine nature—Phil. 1:20-21:

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21 For to me, to live is Christ and to die is gain.

a. We must be careful to use the proper means to bear God's testimony today—1 Sam. 6:7-8; 2 Sam. 6:3-7.

1 Sam 6:7 So now take and prepare a new cart and two milch cows on which the yoke has never come, and tie the cows to the cart, and bring their calves home, away from them.

1 Sam 6:8 And take the Ark of Jehovah and put it on the cart; and in a box by the side of it, place the articles of gold which you are returning to Him as a trespass offering; and send it away that it may go.

2 Sam 6:3 And they set the Ark of God upon a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.

2 Sam 6:4 And they brought it with the Ark of God out of the house of Abinadab, which was on the hill; and Ahio went before the Ark.

2 Sam 6:5 And David and all the house of Israel played before Jehovah on all manner of instruments of cypress wood, with lyres and with harps and with tambourines and with sistrums and with cymbals.

2 Sam 6:6 And when they came to Nachon's threshing floor, Uzzah reached out for the Ark of God and took hold of it; for the oxen had stumbled.

2 Sam 6:7 And the anger of Jehovah was kindled against Uzzah, and God struck him there for his error; and he died there by the Ark of God.

b. The proper way to bear the Ark is have a direct connection with the Lord Jesus, without any distance between us and Him—Acts 1:8; 2 Cor. 4:10-12.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor 4:12 So then death operates in us, but life in you.

3. The two poles staying in the rings of the Ark signify our readiness for the move of Christ as God's testimony—Matt. 4:18-22; Rev. 14:4; cf. Luke 17:32.

Matt 4:18 And while He was walking beside the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.

Matt 4:19 And He said to them, Come after Me, and I will make you fishers of men.

Matt 4:20 And immediately leaving the nets, they followed Him.

Matt 4:21 And going on from there, He saw another two brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

Matt 4:22 And immediately leaving the boat and their father, they followed Him.

Rev 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Luke 17:32 Remember Lot's wife.

IV. "After the second veil, a tabernacle, which is called the Holy of Holies, having…the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant"—Heb. 9:3-4:

A. The hidden manna is the portion of Christ that we enjoy in the presence of God when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ—Exo. 16:31-36:

Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

Exo 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

Exo 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.

Exo 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.

Exo 16:36 Now an omer is a tenth of an ephah.

1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot taste—Rev. 2:17.

   Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated.

3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all He wants us to do.

4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God—Ezek. 44:15-18.

   Ezek 44:15 But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah,

   Ezek 44:16 It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.

   Ezek 44:17 And when they enter the gates of the inner court they shall be clothed with linen garments, and no wool will come upon them while they minister in the gates of the inner court and inside it.

   Ezek 44:18 They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.

B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

Num 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud"—17:5.

Num 17:5 And the rod of the man whom I choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they murmur against you.

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:

Num 17:9 And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.

Num 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.

   a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.

   b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.

   c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.

Gen 18:10 And He said, I will certainly return to you according to the time of life, and then Sarah your wife shall have a son. And Sarah was listening at the entrance of the tent, which was behind Him.

Gen 18:11 Now Abraham and Sarah were old and advanced in age; it had ceased to be with Sarah according to the manner of women.

Gen 18:12 And Sarah laughed within herself, saying, After I have become old, shall I have pleasure, my lord being old also?

Gen 18:13 And Jehovah said to Abraham, Why did Sarah laugh, saying, Shall I indeed bear a child when I am old?

Gen 18:14 Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.

Gen 18:15 Then Sarah denied it, saying, I did not laugh; for she was afraid. And He said, No, but you did laugh.

Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.

Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.

Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.

Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.

   d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27;

Luke 18:27.

Matt 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

Mark 10:27 Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.

Luke 18:27 But He said, The things that are impossible with men are possible with God.

e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything—2 Cor. 1:8-9; 4:7.

2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life—Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13:

Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:

a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions—4:11, 16.

Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph 4:16 Out from whom all the Body, being joined together and being knit

together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God—Rom. 8:2, 29:

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

a. The law of life does not mainly regulate us from doing wrong; it regulates the shape of life.

b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.

c. Through the function of the law of life, we all will become the mature sons of God, and God will have His universal expression—Heb. 6:1a.

Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,