

# **Week Four**

## **Christ Nullifying Death and Bringing Life and Incorruption to Light, and Our Remembering Jesus Christ, the Seed of David, Raised from the Dead**

Hymns: 639

Scripture Reading: 2 Tim. 1:10; 2:8; Acts 2:24; Heb. 2:9, 14; 7:16

### **§ Day 1 & Day 2**

#### **I. “Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel”—2 Tim. 1:10:**

##### **A. In 2 Timothy 1:10 Paul tells us that Christ nullified death:**

1. This means that Christ made death of none effect through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54).
2. Christ not only defeated death—He nullified it—2 Tim. 1:10.
3. Christ was manifested to nullify death and to bring in eternal, indestructible life—Heb. 7:16.
4. Through His resurrection, death has become of none effect; death has lost its power, even its taste—2:9; Acts 2:24.
5. Christ could nullify death because He destroyed the devil, the one who has

the might of death—Heb. 2:14:

- a. By overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave—Rev. 1:18.
- b. Therefore, Christ's resurrection was not only God's vindication and the Lord's success but also His victory over death, Satan, Hades, and the grave— 20:14.

### § Day 3

**B. Having nullified death through His death, the Lord Jesus brought life and incorruption to light through the gospel in His resurrection—2 Tim. 1:10:**

1. The last part of 2 Timothy 1:10 speaks of Christ Jesus who brought life and incorruption to light through the gospel.
2. In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life—v. 10.
3. Life in 2 Timothy 1:10 refers to the eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21):
  - a. This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4).
  - b. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life's saturating our body, giving life to our mortal bodies through His Spirit who indwells us.
  - c. This life and incorruption are able to counter death and corruption—2 Tim. 1:10.

### § Day 4

**II. “Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel”—2:8:**

## A. The Lord Jesus Christ was raised from the dead—v. 8:

1. In 2 Timothy 2:8 the word raised indicates Christ's victory over death by His divine life with its resurrection power.
2. Regarding the Lord Jesus as a man, the New Testament tells us that God raised Him from the dead—Rom. 8:11.
3. Regarding the Lord Jesus as God, the New Testament tells us that He Himself rose from the dead—Acts 10:41; 1 Thes. 4:14.
4. Christ's being raised from the dead and His raising Himself from the dead indicate His dual status—human and divine:
  - a. The Lord Jesus is God and also resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16).
  - b. Because Christ is the ever-living One, death was not able to hold Him.
  - c. He delivered Himself to death, but death could not detain Him.
  - d. Rather, death was defeated by Him, and He rose up from it—Acts 2:24.
5. On the day of His resurrection, early in the morning, the Lord Jesus ascended to satisfy the Father; the freshness of His resurrection was first for the Father's enjoyment, as the firstfruits of the harvest were, in type, brought first to God— John 20:17; cf. Lev. 23:10-11; Exo. 23:19a.

## § Day 5

6. Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation—2 Cor. 5:17:
  - a. The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection—John 20:1-9.
  - b. Christ's resurrection ushered in a new period, a new age.
  - c. In the sight of God, the entire old creation was crucified with Christ and buried with Him; then on the first day of the week there was a

new beginning.

d. Whereas the Lord's death was the termination of the old creation, His resurrection was the germination of the new creation—2 Cor. 5:17.

## § Day 6

B. The expression seed of David indicates Christ's dignified human nature, which was exalted and glorified along with His divine nature—Rom. 1:3-4:

1. The prophecy in 2 Samuel 7:12-14a says that the seed of David would be the Son of God, and God would be His Father.

2. In other words, a human seed would become the divine Son—v. 14a.

3. The word concerning your seed in verse 12 and My son in verse 14 implies that the seed of David would become a divine Son:

a. This word corresponds to Paul's word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection.

b. It also relates to the Lord's question in Matthew 22:41-45 concerning how the Christ could be both the son of David and the Son of God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity.

c. These verses clearly unveil that a seed of man—that is, a son of man— can become the Son of God.

d. God Himself, the divine One, became a human seed, the seed of a man, David.

e. This seed was Jesus, the God-man, Jehovah the Savior (1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity (Luke 1:35).

f. Through His resurrection He as the human seed became the Son of God in His humanity—Rom. 1:3-4.

- g. In Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.
- h. This implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature but not in the Godhead— John 3:6, 16; Rom. 1:3-4; 2 Pet. 1:4.



# **WEEK 4 — DAY 1**

## **Morning Nourishment**

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Heb. 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

That Christ nullified death [2 Tim. 1:10]...means that He made death of none effect through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54)...Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the might of death. Of course, by overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave...Christ through His resurrection has made this troublesome group of none effect. His resurrection demonstrated that He triumphed over Satan, death, Hades, and the grave (Heb. 2:14; Acts 2:31). (The Conclusion of the New Testament, pp. 3676-3677)

## **Today's Reading**

Hebrews 2:9 says that the Lord Jesus tasted death on behalf of everything... This indicates that Christ's redemption was accomplished not only for people but for everything created by God. Thus God could reconcile all things to Himself by Him. Colossians 1:20 says that God has reconciled all things to Himself through the death of Christ. This is clearly typified by the redemption of Noah's ark, in which not only eight persons but all other living things created by God were saved (Gen. 7:13-23). The ark is a type, a picture, of Christ in this respect. In Hebrews 2:9 we have the profound revelation that Christ tasted death not only for man but also for all other things. Due to the sin of Adam, the

head of the old creation, everything is under death. In His work on the cross Christ tasted this death, a death on behalf of everything. This is the reason we say that Christ's death was an all-inclusive death.

For the believers to be redeemed in their body is...to have death in their entire being swallowed up by the resurrection life in victory. The time is coming when the last enemy, death, will not only be destroyed but also swallowed up by resurrection life. First Corinthians 15:54 says, "When this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, 'Death has been swallowed up unto victory.'" The word when refers to the time that our corrupted and mortal body will be resurrected or transfigured from corruption and death into glory and life...This is the consummation of the resurrection we share in God's New Testament economy through redemption and salvation in Christ. This resurrection begins with the making alive of our dead spirit and is completed with the transfiguration of our corruptible body. In between is the process of the metabolic transformation of our fallen soul by the life-giving Spirit, who is the reality of resurrection.

Death means defeat to man. Through Christ's salvation in the resurrection life, death will be swallowed up unto victory to us, the beneficiaries of Christ's resurrection life. In this verse victory is a synonym of resurrection. Resurrection is the victory of life over death.

When death in our entire being is swallowed up by Christ's resurrection life, the corruptible will put on incorruption. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life saturating our body (Rom. 8:11)...When our body is transfigured at the time of the Lord's coming, our body will become incorruptible. In this way the corruptible will put on incorruption. (The Conclusion of the New Testament, pp. 773, 1965)

Further Reading: The Conclusion of the New Testament, msgs. 72, 181; Life-study of 2 Timothy, msg. 1; Life-study of 1 Corinthians, msg. 68



# WEEK 4 — DAY 2

## Morning Nourishment

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

Rom. 8:3 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

[In Hebrews 2:14 destroy means to] bring to nought, make of none effect, do away with, abolish, annul, discard. After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of the time the Son of God came to become flesh (John 1:14; Rom. 8:3) by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross...This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with! (Heb. 2:14, footnote 1)

## Today's Reading

There are three big, ugly things involved with the flesh:...sin, Satan, and the world, the cosmos, the satanic system...Sin and the world came from Satan, and Satan today is in our flesh...Christ became a man in the likeness of the flesh of sin [Rom. 8:3]. This fact indicates that He was indirectly involved with sin, Satan, and the world, yet not in reality, just in the likeness.

Paul...said in 2 Corinthians 5:21, "Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him." John said that Christ as God became flesh, and Paul had the boldness to say that God made Christ sin. Christ is the One who knows no sin. He had nothing to do with sin, but God made this One, who had nothing to do with sin, sin. We

can see a picture of this in Numbers 21:4-9 with the children of Israel in the wilderness. They offended God, and He sent serpents among them to bite them. When they cried out to God, He told Moses to make a bronze serpent and lift it up on a pole. Everyone who looked upon this bronze serpent would live...Such a serpent in the form of a serpent but without the poison became their savior, their deliverer. In John 3:14 the Lord Jesus revealed that He was the reality of that bronze serpent in the wilderness, indicating that when He was in the flesh, He was in the likeness of the flesh of sin, which likeness was equal to the form of the bronze serpent, which did not have the poison of the serpent. Verse 15 goes on to say that whoever believes into Him will receive eternal life. [Christ's being made sin includes all sins. During the last three hours of His death on the cross, in the eyes of God Christ was made sin, so He was judged by God and even forsaken by God (Matt. 27:45-46 and footnote 451...). God made Him sin to die for us sinners in the form, the likeness, of the serpent, without the poison of the serpent. If He had had the poison, He could not have been our Redeemer. Also, if He had not been in the likeness of the serpent, He could not have been our Redeemer. He had to be a serpent in the likeness of a serpent but without the poison [cf. Rom. 8:3b]; then He could be our Redeemer.

I hope that by this simple explanation we can realize that Christ became flesh to be indirectly involved with sin only in the likeness of the flesh of sin but not in the reality...In this sense, His becoming flesh caused Him to be indirectly related to sin, Satan, and the world. His becoming related to sin is seen in 2 Corinthians 5:21...[Hebrews 2:14] shows that Christ destroyed Satan by partaking of blood and flesh. By becoming the flesh, Christ crucified, destroyed, Satan on the cross...Then John 12:31 tells us that when Christ was judged by God on the cross, the world was also judged. By that one death, that one crucifixion on the cross, four things were cleared up: the flesh (the fallen man), sin, Satan, and the world. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 387-389)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 1, 18

# WEEK 4 — DAY 3

## Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2 Cor. 5:4 ...We who are in this tabernacle groan,...that what is mortal may be swallowed up by life.

Through His resurrection [Christ] became the life-giving Spirit (1 Cor. 15:45b) to impart God's life to us (John 3:15) and regenerate us (1 Pet. 1:3). Thus, having nullified death through His death, He brought life and incorruption to light through the gospel in His resurrection.

In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life. Life in 2 Timothy 1:10 refers to the eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4).

Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life's saturating our body (Rom. 8:11). This life and incorruption are able to counter death and corruption. (The Conclusion of the New Testament, p. 3677)

## Today's Reading

It is through the gospel that Christ brought life and incorruption to light (2 Tim. 1:10). While we may know life and incorruption, the unbelievers know only death and corruption because they have not yet heard or received the

gospel. If they hear and receive the gospel, it will bring eternal life and eternal incorruption to light so that they may know life and incorruption as we do. The more we preach the gospel, the more life and incorruption will be brought to light. On the one hand, Christ appeared with grace; that is, He came with grace. On the other hand, by His death and resurrection, Christ nullified death and brought life and incorruption to light through the gospel in order to fulfill the promise of life for a believer to be an apostle.

In verses 9 and 10 Paul tells us that the grace of God, which was given to us in Christ Jesus before the times of the ages, now has been manifested through the appearing of our Savior Christ Jesus. Grace is God's provision in life given to us so that we may live out His purpose. This grace given to us in Christ was bestowed on us before the world began. God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26). Because this grace was manifested through the appearing of Christ, Old Testament saints such as Abraham and David did not experience it. The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself, given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (The Conclusion of the New Testament, pp. 3675-3676)

In Paul's first Epistle to Timothy he says, "Christ Jesus came into the world to save sinners" (1:15), but in his second Epistle to Timothy the tone changes from saving sinners to nullifying death and bringing life to light. Paul emphasizes that it was for the nullifying of death and the bringing in of life that he was appointed a herald to announce and proclaim the gospel, an apostle to set up and establish churches, and a teacher to give instruction to the churches with all the saints (1:11). Paul emphasizes this because by that time the churches were distracted from the right track of life to the track of knowledge and religion...In this last letter he emphasizes the basic item of the Lord's recovery—life. (CWWL, 1975-1976, vol. 2, p. 408)

Further Reading: The Conclusion of the New Testament, msg. 364; CWWL, 1975-1976, vol. 2, p. 408

# WEEK 4 — DAY 4

## Morning Nourishment

2 Tim. 2:8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel.

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.

Beginning with Acts 13:30, Paul...[speaks] of Christ's resurrection: "But God raised Him from the dead."...Acts tells us both that God raised up Jesus (2:24, 32) and that He rose from the dead (10:40-41). Regarding the Lord as a man, the New Testament says that God raised Him from the dead (Rom. 8:11). But considering Him as God, it tells us that He Himself rose from the dead (14:9). Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it. (Life-study of Acts, 2nd ed., pp. 312, 76)

## Today's Reading

First Corinthians 15 is on resurrection. Christ's resurrection was His victory over Satan, God's enemy, over the world, over sin, and over death. After His triumphal ascension to the height (Eph. 4:8) in His resurrection, God subdued all the enemies for Him (1 Cor. 15:25)...As One who is in resurrection, He will come to the earth with the kingdom of God (Dan. 7:13-14) to exercise God's power and subdue everything on earth.

In 1 Corinthians 15:55 Paul asks, "Where, O death, is your victory? Where, O death, is your sting?" This is the apostle's triumphant exclamation concerning

the victory of resurrection life over death. (Life-study of 1 Corinthians, 2nd ed., p. 619)

In His resurrection Christ accomplished the work of rising from the dead to be the firstfruits of resurrection offered to God for His satisfaction. Acts 10:41 says, "He rose from the dead," and Romans 14:9 says, "Christ died and lived again."

In John 20:17...the Lord refers to His ascending to the Father. On the day of His resurrection the Lord Jesus ascended to the Father. This was a secret ascension forty days prior to His public ascension before the eyes of His disciples (Acts 1:9-11). On the day of resurrection, early in the morning, He ascended to satisfy the Father. The freshness of His resurrection was first for the Father's enjoyment, as the firstfruits of the harvest was, in type, brought first to God.

We see the type in Leviticus 23:10 and 11 and Exodus 23:19a. Leviticus 23:10 and 11 say, "You shall bring the sheaf of the firstfruits of your harvest to the priest; and he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it." This sheaf of the firstfruits is a type of Christ in resurrection (1 Cor. 15:20, 23). Christ resurrected exactly on the day after the Sabbath, that is, on the first day of the week. The Sabbath is the seventh day, and the day after the Sabbath is the first day of the week. The firstfruits of the harvest were offered to God on the day after the Sabbath, on the first day of the following week. On the first day of the week Christ, the firstfruits of resurrection, resurrected from the dead to offer Himself to God. This is not only a type but also a prophecy which was fulfilled in John 20. (The Conclusion of the New Testament, pp. 785-786)

The resurrected Christ, who is God's firstborn Son brought forth through His second birth, His resurrection, is [also] the holy things of David, the faithful things [Acts 13:33-34]...The resurrected Christ is the holy and trustworthy [or faithful] things God gives to us. Here Paul indicated that the resurrected Christ is not only our Savior bringing us God's salvation, and He is not only the firstborn Son of God. This resurrected One is also the holy and faithful things as a gift given to us by God. (Life-study of Acts, 2nd ed., p. 316)

Further Reading: Life-study of Acts, msgs. 37-38

# WEEK 4 — DAY 5

## Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation (2 Cor. 5:17)...It is significant that the Lord Jesus was resurrected not on the last day of the week but on the first day of the week [John 20:1]. The first day denotes a new beginning. In the Bible the first day of the week is also called the eighth day (v. 26)...The Lord Jesus died during one week, and He resurrected at the beginning of another week. Therefore, the resurrection of the Lord Jesus was a new start opening the way to a new generation and a new age. (The Conclusion of the New Testament, pp. 787-788)

## Today's Reading

God created for six days and rested on the seventh. These seven days were the generation of the old creation. By the resurrection of the Lord Jesus another generation was newly started. In other words, by the resurrection of Christ the old creation has passed away and a new creation has begun...Therefore, the first day of the week signifies the beginning of a new creation, a new generation, and a new age.

The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection. His resurrection ushered in a new period, a new age. In the sight of God the entire old creation was crucified with Christ and buried with Him. Then on the first day of the week there was a new beginning with Christ's resurrection.

The Lord's death was the termination of the old creation; His resurrection was the germination of the new creation. For this reason, instead of keeping the Sabbath, the seventh day of the week, we meet on the Lord's Day, the first day of the week. This means that in resurrection we are in the eighth day, or the first day of the week. Elsewhere, the New Testament calls the first day of the week the Lord's Day (Rev. 1:10), for it was on this day that the Lord Jesus was resurrected to become the living Lord and to usher in a new beginning in resurrection.

When Christ resurrected to germinate a new creation, He left the old creation, signified by the linen cloths and the handkerchief (John 20:5-7), in the tomb. Before the body of Jesus was buried, it was bound in linen (19:40). This indicates that He went into the tomb with something of the old creation, signifying that the old creation was brought into the tomb by His burial. All the things which were cast off from the Lord's resurrected body and left in His tomb signify the old creation. Christ was crucified with the old creation and buried with it. But He resurrected from within it, leaving it in the tomb and becoming the firstfruits of the new creation in resurrection.

The old creation does not have the divine life and nature. But the new creation, which consists of believers born again of God (John 1:13; 3:15; 2 Pet. 1:4), does have the divine life and nature. Therefore, we are a new creation (2 Cor. 5:17; Gal. 6:15), not according to the old nature of flesh but according to the new nature of the divine life.

When the old creation is germinated with the divine life, it becomes the new creation. We, the believers in Christ, who have been germinated through His resurrection, are now the new creation. The old creation does not have God in it, but the new creation begins by God coming into us in the way of germination. This germination is the impartation of the divine life into the believers. Through this impartation of the divine life we were regenerated. Therefore, germination is the impartation of the divine life into the believers for their regeneration to make them a new creation. (The Conclusion of the New Testament, pp. 788-789)

Further Reading: Life-study of Romans, msgs. 2, 44-45, 52, 54-55



# WEEK 4 — DAY 6

## Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled..., I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

In 2 Samuel 7:12-14a...the word concerning “your seed” and “My son” indicates that the seed of David would become the Son of God, that the seed of a man would become God’s Son.

This thought is continued very strongly in the New Testament, particularly in Romans 1:3 and 4. Here Paul says, “Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.”...These verses reveal, on the one hand, that Christ is the seed of David and, on the other hand, that He, the seed of David, has been designated the Son of God. When we compare these two portions of the Word, we see that both in the Old Testament and in the New Testament we have the matter of the seed of David becoming the Son of God. (Life-study of 1 & 2 Samuel, p. 165)

## Today's Reading

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David’s seed and that this seed would be called God’s Son. This seed would be both divine and human. Hebrews 1:5 indicates that this refers to Christ as God’s firstborn Son. Furthermore, as we have seen, Romans 1:3-4, which corresponds to 2 Samuel 7:12-14a, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person.

Second Samuel 7:12 refers to the seed of David. Eventually, this human seed becomes the Son of God (v. 14). Concerning this, the Lord Jesus asked a question of the Pharisees (Matt. 22:41-45). First, He asked them, "What do you think concerning the Christ? Whose son is He?" (v. 42). When they said that Christ was David's son, the Lord Jesus went on to ask how David could call Him Lord (v. 43). Finally, He said, "If then David calls Him Lord, how is He his son?" (v. 45). This is the greatest question in the universe. How could Christ be the seed of a man and also the Son of God? How could He be the son of David and also David's Lord?...The Pharisees realized that Christ was the seed of David, and they answered without any hesitation. But when the Lord Jesus asked why David, a forefather of Christ, called Christ the Lord, they could not answer. On the one hand, He was a man; on the other hand, He was God. No one can reconcile these two.

In 2 Samuel 7 God promised a seed to David. Eventually, this seed of David was designated the Son (Rom. 1:3-4). Today Christ as the seed of David has become all in all to us. He is the centrality and universality of God. He is the hub and the circumference. He is the condensation and consummation of God and man. He is the all-inclusive, all-extensive Christ. He is God and He is man. He is the Creator and He is a creature. He is the First and He is the Last (Rev. 1:17). He is the beginning and He is the end. He fills all in all (Eph. 1:23), and He has been consummated to be the Spirit. He is our food, our drink, our breath, and our clothing. He is also every member of the Body and He is within every member. The Body is not the Head, nor the Head the Body, but Christ is both the Head and the Body (1 Cor. 12:12; Col. 1:18). In life, in nature, in constitution, we as the Body are the same as Christ the Head. Eventually, this Christ is every person in the new man (Col. 3:10-11). In the new man there is no room for any nation, any race, or any class of persons. There is room only for Christ. (Life-study of 1 & 2 Samuel, pp. 167, 177, 181)

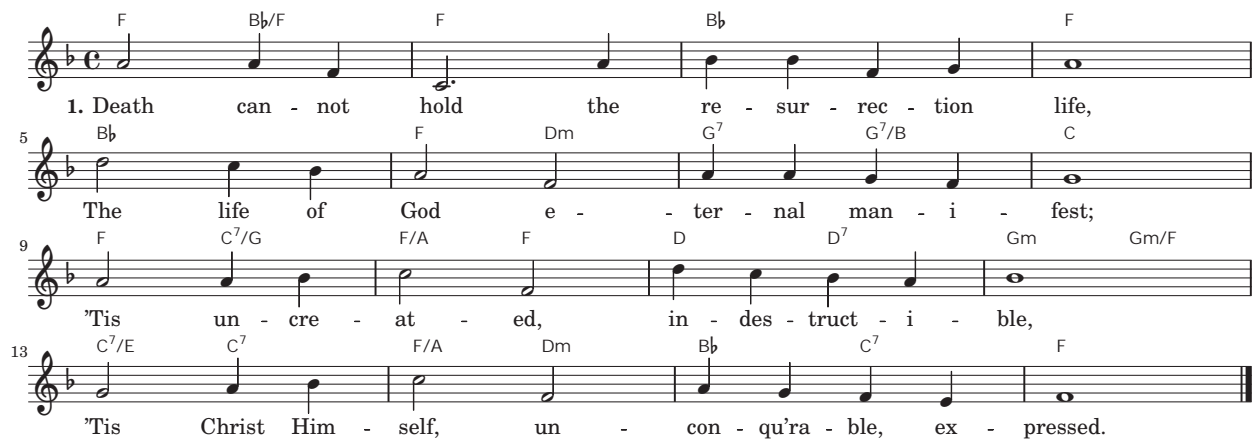
Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 27, 31; Life-study of Matthew, msg. 59

# WEEK 4 — HYMN

## Death cannot hold the resurrection life

### The Resurrection Life — Christ Himself

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1. Death can - not hold the re - sur - rec - tion life,  
The life of God e - ter - nal man - i - fest;  
'Tis un - cre - at - ed, in - des - truct - i - ble,  
'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. Death cannot hold the resurrection life,  
Though all its force against it may combine;  
Death only gives it opportunity  
To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,  
The more interred, the more it multiplies;  
All kinds of suff'ring only help it grow  
And fruits of life abundant realize.
4. Death cannot hold the resurrection life,  
Thru every block and barrier it breaks;  
Conqu'ring the pow'r of darkness and of hell,  
It swallows death and victory partakes.
5. Death cannot hold the resurrection life,  
All of God's fulness it will manifest;  
God's righteousness and holiness it yields,  
His glorious image by it is expressed.
6. Oh, may I know this resurrection life,  
In every kind of death its pow'r outpoured,  
In my experience ever realize  
This life is nought but Christ my living Lord.

