

Sharing the Spiritual Family with the Son

by P.W. Frauch

Chapter 1 – Access to the Family

Reading: 1 Cor. 5:7; 10:1; Acts 7:33; Heb. 8:5; Rom. 5:14.

Acts 7: 38: "The church in the wilderness", linked with 1 Corinthians 10. We see that the things that happened to the people of God in the wilderness are representative of the spiritual purpose and discipline and development the Lord would bring His church into and through. "*These things are types*", the things that happened to the children of Israel, and they are recorded as warnings for us. Let us see how this is true.

In Exodus we find the children of Israel in bondage in Egypt, corresponding with our spiritual state in the beginning, in the world, in death and in bondage, all under the power of the prince of the power of the air. The book begins with the names of those that went down, they were God's people and He knew their names. In Revelation, Romans 8, and many other passages, we see that we were chosen in Christ unto God; we were called, named, redeemed, loved and foreknown. Before even we knew God we were foreknown of Him. Then He shows how He brings them out from bondage. Redemption out of Egypt. The wilderness is not the goal, it is the place of training, discipline and instruction. There is yet another place of possession, a promised land, but others had possession of this land and in order that the people of his choice should inherit the land of his choice, he was going to thrust out all the enemies, but they had to cooperate to obtain possession.

This leads to Leviticus which gives us the revelation of God's thought concerning access to Himself and worship.

Then in Numbers we find the orderings, failures and testings.

In Joshua the people are brought into the land.

This covers the history of the church in the wilderness.

Now let us see the principles as in Exodus 6:2-4. Before this generation was born, God covenanted to give the land to Abraham's seed. God has entered into covenant with Christ to give him the nations for his possession and for his people to possess the place of dominion and of possession. The first reminder that the Lord gave to Moses was the establishment of His covenant to give them the land.

In Exodus 6:5-8, we find a sevenfold promise. God would not only deliver them from their present, unpleasant circumstances but would bring them out unto Himself. Out from the dominion of the old position into the land of promise, to the place where in the midst of the nations they should be the embodiment of God's thought.

The redemption in Exodus is a type of our redemption in Christ. We must come to know the sevenfold promises enshrined in Jesus. The children of the Lord today know very little of the purpose of the Lord in saving them; they only know the promise of eternal life and salvation. It is not only to be a deliverance out from the power of Satan; He wants a people for Himself. "*I will be your God and ye shall be My people.*" Paul had this revelation and could write in 1 Cor.:10. "*These things are written for your examples.*"

Revelation 1:5-6.

Verse 5 is only the first stage to bring us back to the plane where Adam was before he fell.

Verse 6 is a plane that Adam never realised. "*Kings and priests*". Kings who reign and

priests who intercede. Exodus 19:3: The whole of the earth shall recognise the sovereignty of God. God has purposed something for humanity which he realises first in the church, a company gathered out of all nations. Rev. 21: The nations walk in the light of the church.

The present work of God in humanity is to get the company of His own joined unto His Son, united with Him. This is a deep spiritual thing that God is doing today. Here is the condition. *"IF ye will ... Ye shall be a peculiar treasure ... priests and kings, a holy nation ..."*.

Exodus 23:20; 27:31: *"I will drive them out before thee ..."; "Thou shalt drive them out before thee ..."*. Taking the journey out of Egypt into the promised land, there are distinct stages which are types of our spiritual history. In the first place, the Passover (1 Corinthians 5). This is the first saving knowledge of Christ we have; He is our substitute. God sees the blood shed for us and accepts the substitute and passes over us. They had to eat the Passover. We must appropriate Christ as our substitute and to get the benefit of this, we must take of Christ by faith.

The ordinance of the Passover represents the foundation of life and testimony in the church. We appropriate him by faith, and from time to time we *"show forth Christ's death till He comes."* The children of Israel were keeping the Passover, but they were still in Egypt. But God is not satisfied with them staying there. They had to begin moving. God led to the Red Sea, instead of north to the direct route. This is a type for us typifying a spiritual state for us to pass through, The sea is a place of death. The children of Israel had to follow and venture into a place of death, through which the Lord brought them into a path of life. Romans 6 and Hebrews 2 are for us: *"Through death he might destroy him that had the power of death ..."*.

Romans 6. In Christ's substitutionary death He represents us. We are called to take a venture of faith. It is not only necessary for us to celebrate and have faith in Christ's death for us, we have to step into it, and go through to spiritual emancipation. We must die to ourselves.

The first experience of Romans 6 was disappointment; they found bitter water. A tree was cast into the water and it was healed. The cross is that by which the Lord takes the bitterness of disappointment out. The manna shows our need to feed upon Christ in His word first thing every morning. Unless Christ satisfies us daily we shall starve. Bread is not the only thing by which man lives. So we find the Rock and the Water. The Rock is Christ, and out of the Rock flowed living water. This means life. We must drink of the Spirit. Christ and the Holy Spirit ministering. The whole Trinity is engaged in the work of our redemption and the sustenance of our life.

Chapter 2 – Seeking the Interests of the Son *by P.W. Frauch*

Reading: 1. Sam. 2:1-10; Psalm 113:1-9; Phil. 2:5-11.

The Lord's present concern, interest and purpose for us is to bring us into fellowship with Himself, into the spiritual family, to make of us kings and priests, so that we should share with his Son the priestly ministry of intercession, of prayer, of representing before the Father the needs of His children. In the ages to come we shall share with Him His dominion. *"If we suffer with Him we shall also reign with Him."*

This people, in the new testimony, we have been seeing in the Old Testament is represented by Zion, which stands for God's ideal in His own people. Yesterday we coined three words which define the characteristics of this people. They are 'siftedness', 'inwroughtness', and 'utterness'. They are a people who have been sifted through suffering. The Lord Jesus said to Peter: *"Satan has desired to have you to sift you as wheat."* The Lord's children have to go through a sifting process in order to come into God's purpose.

Then they must be a people in whom the truth is inwrought. Then utterness. In the New Testament we find these qualities set before us, pre-eminently in the apostle Paul, (of course in the Lord Jesus in the first place). In Timothy, Paul says: *"That in the first there might be shown forth ..."*. The apostle Paul brings in, in a very full way into the New Testament the revelation in its fullness, the revelation of the full purpose of God. He himself is a living example of the truth which he shows forth. He was certainly sifted and the truth was truly inwrought in him and again, more than anyone he was utterly out for the Lord.

In Philippians, as in no other letter, he shows the inwardness of his own life and ministry. There is one word which characterises this life, and it is CHRIST. He was a man of all natural abilities, a man worth taking note of, yet the Lord called him in the heyday of his life. God called him and revealed to him Jesus of Nazareth. He had not recognised in Him the anointed of God. The heavens were open to him and light of the glory shone down. A new life was open before him. All his future life was governed by that one word: 'Christ'. In this letter to the Philippians you find continually the word 'Christ'. You see how this man is Christ mastered and Christ possessed.

You know the circumstances that he is in when he wrote this letter. It would almost seem that he made a mistake in going up to Jerusalem, for he caused an insurrection of the Jews when they accused him of taking a Gentile into the temple. He was taken prisoner and when he appealed to Caesar, he became a Roman prisoner and he was awaiting trial when he wrote this letter. You see his circumstances influencing him as he wrote this letter. In 1:13: *"My bonds are manifest in all the palace ..."* In 1:17: It is not his trial that he is concerned about, but it is because of Christ's interests. You see how sifted he was. In 1:14-16 it is all Christ. Christ is part of his very being.

Then some of the brethren themselves were preaching Christ of contention, hoping to add to Paul's afflictions, but Paul does not look at his own sufferings, but is glad that Christ is preached in whatever way it may be. Oh, that we might be lifted into the heavenly realm that this presents! May we not be like those brethren!

Then he says that he is in a strait between the desire to die and go to be with the Lord and the abiding in the flesh that he may be of use to the Philippians. But all is decided by what is of the most glory for the Lord. Christ governs all his desires and which ever will be of more gain to Christ is his greatest desire.

Phil. 2:5: *"Let this mind be in you which was also in Christ"*. In Christ we have God's

ideal and His full thought for His people, His Zion. That people must be like Christ Himself. The whole character of Christ is humility; all His life expresses humility. God was in Christ, and Christ is God and we see here that the character of the Godhead is humility.

Psalm 113:4-6: God, in the person of the Lord Jesus, humbles Himself. Christ was God, He possessed all the glories of the Godhead, and yet he laid it all aside, and becomes of no reputation, and took upon Himself the form of a servant. He was not satisfied with just being found in fashion as a man, but He had to go all the way and became as a servant, humbling himself even to the death of the cross (Isaiah 53). And now Paul says: *"Let this mind be in you which was also in Christ"*, seeking nothing for yourself.

In John 13:4 we see that Christ lays aside his garments. This is the grace of God revealed in Christ. The opposite is that which is described by Isaiah, of Satan the son of the morning: *"I will ascend unto the heavens ..."*.

But Christ went even to the cross for us that He might set us among princes. God wants that we should be conformed into the image of His Son. The sifting does not come by an easy way. It is only by the way of humility, of breaking. If you and I know something of the trials, and testings, the pressure, it is all that the image of Christ might be more formed in us. Suffering is allowed that His nature might be wrought into us. So we become Christ dominated and Christ possessed. That righteousness which is imputed to us must be wrought into us. The only characteristics which can come into the presence of God are His own. Nothing of our own nature can enter His holy presence. We must suffer with Christ if we would reign with Him. We shall never know the suffering that He endured, not that sacrificial suffering that brought us atonement. His whole life was a crucified life, but He gave us an example that we should follow His steps. We must come to the position where we tell the Lord that whatever the cost, we are willing to come into the suffering so that we may be more conformed to the image of His Son. We want that mind that was in Christ to be in us. Will you thus yield yourself to Him?