

THE WAY AND WONDER OF THE HEALING CHURCH

STUDY Number 2

THE CHURCH AND THE ROOTS OF ITS INWARD LIFE IN THE TRINITY

Ephesians 2: 1-3, 21-22 ; 3: 14-21

I. ANIMATED BY A HIDDEN SPIRIT

- a. Compare the first three verses of chapter two with the last two verses.
- b. These reveal two distinct ‘bodies,’ ‘families,’ ‘peoples.’
- c. The first are “sons of disobedience,” a dreadful definition, their father was disobedient from the beginning (John 8:44) and communicates to them of his spirit.
- d. We have all been part of this ‘family’ and ‘body’ **BUT GOD** has had mercy upon us (Eph 2 :4-10)
- e. Do we know “what manner of spirit we are of?” (Luke 9 : 54-55)
- f. The church is Christ’s body and the Father’s sons, we are animated, enlivened by another spirit, the Holy Spirit who brings into us the Spirit of God (our Father) and of His Son. We are given new life. Regenerated.
- g. The church is to live by that Spirit and thus subvert the world and its ways. The church is born of a fundamentally different spirit and animated by that spirit.
- h. Our Father is the God of glory. Rich in glory (Eph 3: 16) and therefore the church is able to become the glorious church if it learns to live by His Spirit. (Eph 3:21)
- i. Our Father’s glory is not a cloud, a ‘shekinah,’ but the cloud showed that He was present. **His glory is His own being. Therefore a church is becoming glorious as the ‘being’ (the lives) of the people show likeness to their Father.**
- j. Paul prayed that ***God would give “according to His riches.” These are the treasure of His unchanging, incorruptible Being but also He has accrued riches of salvation and regeneration into His treasury through the work of His Son.*** He gives according to all these riches.

II. THE ‘INNER MAN’ OF THE CHURCH

- a. Every church has an ‘inner man’. (Eph 3:16) (sometimes translated as “inner being”). Singular.
- b. This is comprised of the aggregate of the ‘inner men’ of the men and women of that church. Those who have been made alive from their Father by the gift of His Holy Spirit.
- c. This ‘inner man’ of the church emerges in its style, culture and story. Every church has a distinct culture and story (‘myth’ in the best sense of the word).
- d. The churches need not only the gift of the Spirit given once, but His constant STRENGTHENING. (Eph 3: 16)

- e. God strengthens us according to His riches thus our beings can be changed and we experience the salvation and regeneration that Jesus accrued for His Father's wealth. (Eph 2: 4-10)
- f. *The strengthening the Spirit brings is that Christ dwells in our hearts; that is, in the inner man of the individual people of the church.*
- g. *He dwells, makes His home more fully there in the inward powers of their beings. Faith is reality, not theory. It is substance. This really happens!*
- h. **The result of this will be a healing church coming from the healing Christ within and in the midst. He is in the inner life of the church.**
- i. We, in our persons become ROOTED IN LOVE. (Eph 3:17)
- j. We, in our persons become GROUNDED IN LOVE. (Eph 3:17)
- k. Rooting suggest trees. Jesus is the Tree of Life. (Rev 22:2-3)
- l. He lived His life on earth rooted in the Father's love. The powers of His soul went deep into a consciousness of the Father so He became fruitful and His leaves are for the healing of the nations. The Holy Spirit strengthened Him to be thus rooted in His Father. *The Holy Spirit enables us to be rooted in Christ Jesus so that our soul's powers begin to "take hold of with other saints what is the length and breadth...."* (Eph 3:18)
- m. Fruit is plucked sometimes carelessly, it is for others, they expect to find it upon us for we are like trees, and there should be healing graces, abundant foliage (leaves) in our lives increasingly. Sometimes people with their unkind knives pluck the fruit or sever branches. Circumstances and situations are involved in this, things we do not like to have happened, but, at the back of all this is the Father's pruning knife to cause more fruit. (John 15:1-5)
- n. *We are GROUNDED by the Spirit, (FOUNDED) in the love of Christ and so our souls become a habitation of God. So, we can build each other up.*
- o. *He, more and more dwells in the midst of His church as He by His Spirit strengthens us and Christ is present to share His life and ministry.*

III. THE GREAT COMMISSION CHRIST HAS GIVEN HIS CHURCH (Matthew 28: 18-20)

- a. We must examine these verses carefully. *Bible is not a 'text' book, but 'test' book. We tend to pluck verses out of it in order to justify a code, a scheme, and a system of belief.* We 'use' it as a source of answers to life's problems. It is primarily a storybook; the story of God in which He reveals Himself, what He is like and what He is doing. We must not detach aspects of truth from Him, from 'the story'. His story includes our story. God ~~discovering~~ reveals Himself to us in the Bible that we might know Him and love Him and become like Him.
- b. Try to read each section with these things in view, Matthew 28, the Great Commission included. *We must not detach things from their source! He is the source.*
- c. "All authority is given unto Me (Jesus)..." (Matt 28:18) *not to us! It is His and He does not detach some of it from Himself and give it to us to exercise apart from Him.*

- d. ***We can only exercise authority properly in the context of living fellowship with Him. He in our inner man animating and quickening all.***
- e. Because He is the One sent, (apostle means ‘sent one’) the church shares with Him in His ‘sent-ness’ and therefore are ‘going people.’ You cannot be part of Christ and He in you without participating in His ‘going’ because He is still the Sent One. ***We are the only ones ‘authorized’ to move beyond the boundaries of our national and racial groupings.*** He said, in your going go into “all nations.”
- f. In our going we are to see that out of all nations there are people who need to be ***baptized into the Trinitarian Presence.*** This is not primarily water baptism though it includes this, it is not a formulae but an expression saying that men and women are to be ***baptized into sharing the very life of Father, Son and Holy Spirit.*** Baptized into spiritual fellowship with the Trinity. ***God in Three Persons to become the habitat of the soul. The life of God in the soul of man.***
- g. ***Baptism is a word picture,*** in those old days a woman took a piece of cloth to dye it, she plunged it into the solution, soaked it, shook it around ***until what it was in was in it!*** So we are to live in the Divine ‘solution’ becoming impregnated with God in Three Persons and this is the heart of our ministry to others.
- h. Our work is to see people become ‘disciples.’ This means ‘disciplined ones.’
- i. The word ‘**disciple**’ occurs nearly three hundred times in the New Testament but disappears out of use. It is replaced by two other greater words that include the idea of being disciples. **Sons and saints** (holy ones) are the two words. Son describes a deeper relationship than disciple but includes the idea of discipleship in it for the Father disciplines His sons. (Hebrews 12:9-11)
- j. ***Discipline from the Father authenticates the lives of His sons.*** This means that discipleship is not an optional extra as is erroneously taught in many churches today. We must come under the Father’s hand and learn the disciplines and exercises of the walk of a son.
- k. A church of sons, being taught of the Father, immersed in the Trinitarian presence are disciplined ones who go into the nations and under God bring people to where they are living in their hearts.
- l. A church of sons are living in the awareness of the Trinity, an inward, intuitive and informed life is theirs.
- m. ***Spiritual disciplines are vital to nourish this enjoyment of the Trinitarian presence; they include things like solitude, silence, fasting, living frugally and with simplicity and many other things in which we engage in prayer and reading thoughtfully the scriptures.*** To increase in sensitivity to the Godhead we must have times of **Silence**, (no other voices and sounds so that we might hear the sound of Him) ; **Solitude**, (fasting from other ‘presences’ that we might know His presence) and **Simplicity** (so that we are not overloaded with the unnecessary and trivial).

MAINTAINING THE UNITY OF THE SPIRIT WITH THE TRINITY
(Ephesians 4: 1-6)

- a. We are **baptized** into the Trinitarian Presence and must **learn the nature** of life that is 'native' to the Three Persons and **practise** those things that are natural to that life and turn from everything else. We must **maintain the unity** with God by the Spirit first and then with each other.
- b. This requires the disciplines mentioned above, the **obedience of sons** learning what pleases their Father.
- c. Do not allow our inward life, either personally, or as a church, to be disturbed by 'wrong beats.' **Right rhythms** for example are humility, gentleness, patience and forbearing love. (Eph 4:20 and wrong ones are bitterness and wrath and anger and clamor and slander. (Eph 5:31)
- d. There is **behavior** that grates against the soul. *Things not conducive to the renewal and refreshment of the inner man of the church.* We must learn these in every area by becoming more and more sensitive to the Trinitarian presence. Consider the many 'areas' of your life and screen out and remove that which you know to be unhelpful and grieving to the Spirit of God within you. Whether in music, social contacts, false friendships, ways of thinking, the pressure to accumulate wealth. Everything, steadily the Lord will make us sensitive.
- e. Note the **seven statements** in verses 4 to 6. Each Member of the Godhead is mentioned there, only **One Spirit, One Lord (Jesus) and One God and Father.**
- f. We must not be considering second things all the time, second causes that trouble us, other voices, spirits, noises, disturbances but to us there must be One God and Father of all, He is the first cause of all, He is in all and comes through all that happens.
- g. In order to maintain the unity with and of the Spirit with the Godhead we must have but **one hope of our calling**, it is centered in the desire to be like Jesus. That when we see Him we shall be like Him. (1 John 3v1-3) We must not be captivated by other hopes.
- h. There is **one faith**, it is God's faith and was manifested in Jesus. It is not a false faith. This faith does not make us 'faith and believe' for that which we cannot have in this life. For instance, 'divine health' so called, and an end of all problems, are not available to us in this life. If we move in the one faith of God we will, with Him, believe for the things that are freely given to us of God in this time that we are living out our lives here. Now we have the down payment, (Eph 1:14) not the fullness this is why we can have some healings from time to time, but not divine health, we shall have that when we have our new bodies in the resurrection when Jesus returns.
- i. Many are trying to 'faith' for things, to realize them now when they shall only be realized in the life to come.
- j. We must live in the **One baptism**, the one that Jesus gives, it is in the Spirit and whereas in **water baptism** we come out of the water (thankfully) in **Spirit baptism** *Jesus places us in the Spirit and desires to hold us there that we might live in the Spirit!*
- k. So, we live **immersed in the Trinitarian Presence** as individuals and thus the inner man and being of the church is wonderfully aware of Him and both consciously and unconsciously lives out His life in their community and in the world.

