

# The Church - the Fullness of Christ

by Stephen Kaung

---

*We are complete in Christ and experience the fullness of God through cooperation with Him, which is a gradual, progressive, and painful process.*

**Duration:** 1:13:48

**Scripture:** Ephesians 1:9-10, Ephesians 1:22-23, Colossians 1:27, Colossians 2:6-7, Colossians 2:9, Colossians 3:9, Colossians 3:11

**Topics:** "Church Unity", "Christ's Headship"

---

## Description

In this sermon, the speaker emphasizes the importance of living in the body of Christ and being subject to the headship of Christ. The body of Christ refers to the church, and it is through living in the body that believers can experience the fullness of God. The speaker also highlights the need for relatedness among believers, as it is through our relationships with one another that we can minister and find the fullness that is in Christ. The sermon concludes with a reminder of God's mercy and forgiveness towards us, despite our past offenses.

---

## Transcript

Our Heavenly Father, as we gather together in the name of Thy Son, our Lord Jesus, it is the cry of our heart that Thou wilt once again reveal Thy Son to us, because we do need Him, we have tasted Him, and it has increased our hunger for Him. O Father, we are beat by Thy Spirit. Thou wilt reveal Him, and all that is about Him to us.

Give us the spirit of wisdom and revelation, and enlighten the eyes of our heart, that we may know Him, and to know Him is life eternal. O Father, we gather here this afternoon. Thou dost know how we do depend upon Thyself, because it is impossible for us to know Thee, unless Thou dost reveal Thyself, and how we praise and thank Thee that it is Thy good pleasure to reveal Thy Son in us.

And on the basis of this we come here. We ask Thee that we may not hear what man has to say, but we may hear what Thou hast to say concerning Thy Son, and concerning Thy purpose. O Lord, we ask Thee to anoint us with Thy holy ointment, both a speaker and a hearer, that we may be taken up by one Spirit.

O Lord, we look unto Thee, we desire to see Thee, and to give glory to Thyself. We ask in the name of our Lord Jesus. We have been fellowshiping together on this main thought of fullness.

We find that this is the thought that was uppermost in the heart of the Apostle Paul when he wrote this letter to the Colossians. It is the mind of the Spirit in drawing our attention to this thought of fullness. The purpose of God concerning His own people is a thought of fullness.

He never wants us to stop short of that, and be contented with anything less than fullness, which is His thought concerning us. And we have also mentioned that this fullness of God is found, and can only be found, in God's Son, our Lord Jesus Christ. For all the fullness of the Godhead dwells in Him, and nowhere else.

And then we have seen the Word tells us, and ye are complete in Him. I think we have no question, no doubt, that all the fullness of the Godhead has its permanent home in Christ. I believe we all agree to that, we all believe that, and we all can accept that, even though sometimes unknowingly we may act differently, yet at least we can acknowledge that all the fullness of the Godhead does dwell in Christ.

But when we come to the next clause, and you are complete in Him, you are made full in Him, I think here we have some problem. All the fullness of the Godhead dwells in Christ. It is a fact, an eternal fact, and we don't doubt it.

But here it says, you are complete in Him. Not you shall be completed in Him, or you will be completed in Him. You should be completed in Him, but you are complete in Him.

As if it is already a fact. If all the fullness of the Godhead dwells in Christ, then that fullness also dwells in us, because Christ dwells in us. You are complete in Him.

Why? It is because of our union with Christ. He in whom dwells all the fullness of the Godhead is now in us, and we are in Him. We are united in one.

And because of this union with Christ, all that is His is ours. His fullness is our fullness. Nothing less.

It is all here. On the basis of our union with Christ is this fullness made full in us. But on the other hand, so far as our experience is concerned, we may find difficulty.

As to our position, as to our union with Christ, this is true. But when we come down to our daily experience, when we meet many things, affairs, when we are put into different circumstances, when we are faced with different problems, and difficulties, and needs, we begin to feel that we are not full. Quite contrary.

We find that we often feel ourselves as empty, little, weak, insufficient, unable to cope with our situation. We are not experiencing the fullness that is in Christ. The fullness of His love.

Yes, very often when we meet difficult brothers and sisters, we find that our love seems to be tacit beyond our measure. We can only love those who are lovely. And everybody loves those who are lovely.

But when God puts some difficult brothers or sisters together with us, we find it is pretty, pretty hard. Our love is not full and overflowing. We can bear with them sometimes, but for us to be kind to them, and even to love them to the fullness, we find short of it.

You remember Peter came to the Lord and said, if my brother sin against me seven times, and I forgive him seven times, will that be enough? We know that it is a very difficult thing with Peter. For Peter to forgive his brother seven times is quite a big thing. I often wonder, when Peter came to the Lord and said,

if my brother offended me seven times, I often wonder whether it was Peter who offended his brother.

Because it seems to me that his brother Andrew is so good natured. And Peter is of such nature that he can easily offend people. And when he offends people, he will think that he is offended.

Have you ever met such kind of people? Maybe you can find him in yourself. Peter thought that his brother offended him. Because his brother did not go his way.

Probably he was very impetuous, quick and fast. And his brother could not go along with him as fast as he was. And he was unhappy.

He thought that he was offended. All right, I forgive you. Very generous.

And then for seven times he did that. But when he came to the eighth time, or before the eighth time come, he wanted to be prepared for the eighth time. So he asked the Lord now, was that enough? If the Lord said it is enough, then when the eighth time come, he will get his chance.

So here brothers and sisters, you find that Peter, he found that his love even towards his own brother was very limited. It was not full. And in many similar situations, we find that our grace is not sufficient.

Our power is weak. We find in many situations that we are not made full in him. It doesn't seem to be a reality, a fact.

According to our position, because of our union with Christ, we are complete in him. All his fullness is ours. His love is ours.

His kindness is ours. His grace is ours. His life is ours.

His power is ours. Everything that is his, which is always full, is ours and is full. That is our position.

But when we come to experience, you find it is a different story. It is by way of the cross that we enter into the progressive experience of the fullness which is in Christ. Every occasion, every problem, every difficulty, every situation, whether it is a difficult brother or difficult sister, whatever it may be, all these are actually under the hand of the Spirit of God.

The Spirit of God orders and arranges all our happenings in order that through all these things we may learn the lesson of the cross. And as we learn the lesson of the cross, we experience the fullness that is in Christ. Is it not true that sometimes when your love is tested beyond your measure, before it reaches beyond your measure, it is your love.

You experience what you have in yourselves. You may have quite a lot, seven times, but when you are tested beyond your measure, you are exhausted of your own resources and you can only cast yourself upon the Lord and look to him and say, Lord, unless you love through me, I just cannot love anymore. Dear brothers and sisters, very often you find this is the very time when you begin to experience the fullness of his love.

It is by way of the cross that we enter into the experience of the fullness of Christ and this is a gradual, progressive, painful process. Are we willing to go this way of the cross? This afternoon, God willing, we will like to fellowship together on the recipient of the fullness of God. We know from the letters to the Colossians that by Christ all creative things is to be reconciled to God.

And some versions, as I mentioned before, instead of the word him, to reconcile all things to himself, that is to God. Some versions put it to reconcile all things to itself, that is to the fullness of God. Having made peace by the blood of his cross, by him whether the things on the earth or the things in the heavens, and you in particular, who once were alienated and enemies in mind by wicked works, yet now has it reconciled in the body of his flesh through death.

Of course, some versions put has he. But some versions say has it. In other words, the fullness.

Reconciled in the body of his flesh through death to present your holy and unblameable and irreproachable before it, before God's fullness. It is true that by Christ all things, whether the things in heaven or the things on the earth, all things shall be reconciled to God. Will be brought back to the fullness of God.

The day shall come when all things shall manifest the glory of God. Because the knowledge of the Lord shall fill the earth as waters fill the sea. Everything shall speak of the glory of God.

And everything shall reflect the fullness of God. Everything shall be brought back to God's fullness. Instead of presenting a picture of vanity, of waste, of emptiness, of corruption, we will find that one day all things shall be reconciled to the fullness of God.

And we are looking forward to that day. But man especially, and you, man in a very special way, will be reconciled to God's fullness. Why? Because man is not only the vessel of the fullness that is in Christ.

Man is also the instrument in God's hand to bring all things to the fullness of God. You remember in Romans chapter 8, we mentioned that yesterday? In Romans chapter 8 it says that all things are now under vanity. Verse 20.

For the creature has been made subject to vanity, not of his will, but by reason of him who has subjected the thing. I do not know how you interpret this verse, or interpret this hymn. But to my understanding, now if I am wrong, I am open to correction.

To my understanding, you find here the whole creation has been made subject to vanity. One day. All the created things enter into vanity.

It was put under vanity. It became purposeless. How did the creation enter into vanity? Not of its will.

The mountains, the rivers, the birds, the fishes, the animals, the flowers, all the created things enter into vanity. Was made subject to vanity. Not of its will.

They did not want it. The birds say they did not want it. The flowers say they did not want it.

The mountains say they did not want it. The rivers say they did not want it. None of these created things wanted to be subject under vanity.

Not of its will. But by reason of him who has subjected the thing. To my understanding, I think the hymn here is man.

Is Adam. Because man sinned against God. Sin entered into the world by one man.

And because of that, the whole creation entered into vanity with that man. After God had created man, God had put the heaven and the earth and the sea into the hand of man. That man shall have dominion over the house of the air, the fishes of the sea, and all the creeping things and animals on the land.

Man was made the ruler of this world. So when man sinned against God, he brought all things with him into vanity. All the created beings were not willing for that.

They were not happy about that. But they could not help it. Because they were brought into corruption through man.

Therefore, the whole creation is now hoping for one thing. And their hope is that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God. Because it was through man that the whole creation was brought into bondage of corruption.

And their only hope is also in man. That one day when the sons of God shall be manifested, when he shall bring many sons into glory, and when that day comes, the whole creation shall be liberated and shall be brought into the fullness of God. So dear brothers and sisters, the whole creation is groaning today.

The whole creation is in travail, waiting for the appearing of the sons of God. Dear brothers and sisters, if this is the meaning, this is the sense of Romans 8, then we find man is in a very peculiar position in his relation with the fullness of God. The whole creation entered into the fullness of God or is brought, will be brought into the fullness of God in a passive way.

It is not by their will that they enter into bondage. Neither shall it be by their will that they enter into the fullness of God. They are being brought into the fullness of God in a passive way, mechanical way, but not with man.

Not with man. We find that it is through man's will that he brought himself into vanity. And in life manner you will find that it is through the cooperation, the active cooperation of man with God, that he may not only be filled with the fullness of God, but may be used by God to bring all things to the fullness of God.

This is the difference. We do not enter into the fullness of God in a mechanical way, in a passive way, but man enters into the fullness of God in an active, cooperative way. This is the difference.

And it is also through man that all things shall be brought back to the fullness that is in God. Of course we know that this man is first found in Christ. There you'll find when Christ came to this world it is said in him all the fullness of the Godhead dwells bodily.

This is first true in Christ. In Christ you'll find he is filled full with the fullness of the Godhead. And it is by his cross that he releases the fullness of God to us.

This is true first in Christ. But this is to be continued by his body. By his body.

Because Christ is the head. He is a corporate person. And if it is true with the head, it shall be true with the body.

So this afternoon we hope that we may go over a little over this. The body of Christ. The fullness of him fulfills all and more.

May we read a few fragments of the Bible. Colossians chapter one. Colossians chapter one verse eighteen.

And he is the head of the body. The assembly. Verse twenty six.

The mystery which has been hidden from ages and from generations but has now been made manifest to his saints to whom God will make known what are the riches of the glory of this mystery among the nations which is Christ in you the hope of glory. Chapter two. Verse six.

As therefore he have received the Christ Jesus the Lord walk in him rooted and built up in him and assured in the first faith even as he have been taught abounding in it with thanksgiving see that there be no one who shall lead you away as a prey for philosophy and vain deceit according to the teaching of man according to the elements of the world and not according to Christ for in him dwells all the fullness of the Godhead bodily and ye are complete in him. Verse 19. We omit the word not.

Make it positive. Holding fast the head from whom all the body minister to and united together by the joints and bandages increases with the increase of God. Chapter three.

Verse nine. Do not lie to one another having put off the old man with his deeds and having put on the new renewed into full knowledge according to the image of him that has created him wherein there is not greek and jew circumcision and uncircumcision barbarians kitten bondman freeman but Christ is everything and in all. We know that the apostle Paul in a very special way has been given the knowledge of the mystery of Christ.

He tells us himself both in the letter to the Ephesians and the letter to the Colossians he said that if you have read my letter what I have written you can see that I have been given grace to know the mystery of Christ. That mystery which has been hidden throughout the ages and generations. Nobody knows anything about it.

It is there in the heart of God even before the foundation of the world and yet throughout the ages and the generations nobody has received any revelation concerning this mystery but he said by the grace of God this mystery is made known to me. It is called the mystery of Christ. Now what is this mystery of Christ? What is the mystery that has been hidden throughout the ages and the generations but now is revealed to us through the apostles and the prophets and in a very special way through the apostle Paul.

What is this mystery? Of course Paul used different expressions to describe this mystery. For instance in Ephesians he said that we you the Gentiles you who are of the nation you who were aliens outcast no part in God but now you are made joint heirs joint body and joint partakers of the glory and in Colossians he said what is this mystery? It is a mystery the glory of the richest of the glory of this mystery in the nations which is Christ in you the hope of glory. Now he tries to use various expressions but dear brothers and sisters I do not know but personally I feel there is one word that seems to be able to sum up what Paul desires to present before us as to this mystery of Christ and this is a very special word that Paul uses.

You do not see this in others writing but you find this word especially prominent in Paul's writings and that word is the body. Body. What is the mystery of Christ? The mystery of Christ is his body.

That is the mystery. He is saying that if the body sums up all that Paul's desire to communicate to us concerning that mystery which is made known to him the body. Before we try to see what this body really means I think we have to go back to the very beginning because in the very beginning of the history of

man you'll find that the sea thought of the body is already there because it is not by chance but it is conceived in the thought of God even before the foundations of the world.

We go back to the book of Genesis and there you'll find in the first chapter God said let us make man in our image after our likeness and God created man. It says in verse 27 and God created man in his image in the image of God created he him male and female created he them. This is a great mystery.

God created man in his image. If you put a capital letter to this man it may help us to understand. This is man.

The man of God's heart. The man. God created man capital letter in his image and then he says in the image of God created he him Small letter.

Him. Adam. Was created in the image of God.

Now of course it's not a perfect and exact image. Only Christ is the exact image of the invisible God. But anyway Adam was created in the image of God.

If you like you can put it in another way. Adam being created in the image of God has the fullness of God in him. Now of course we know Adam is imperfect but we want to use him as a type.

So let us for the time being say this that in the image of God was Adam created. And in him dwells all the fullness of God. That is man.

The male in small letter. And then the Bible tells us male and female created he them. According to the thought of God the man in God's thought is not an individual being.

The man in God's thought is a corporate being. The male alone who bears the image of God and who may be filled with the fullness of God is still not a man of God's heart. It must be a corporate being.

Male and female. And when you put male and female together you find a man at the God's own heart. Dear brothers and sisters.

You find that God put Adam to sleep. God said it is not good for man to be alone. God put man to sleep.

And then God opened his eyes and took out something. In some version He said one of his ribs. And some people tell us it is something that came out of him.

God took something out of Adam and built the rib into a woman. And then God woke Adam up and led the woman to Adam and when Adam saw the woman Adam immediately said Now this is bone of my bones and flesh of my flesh. And they became one.

Now of course we know that Adam and Eve is just a type. A shadow. They are significant.

But not too significant. The real relationship is shown in Christ and His church. If you turn to Ephesians chapter 5 you will find that.

Here you will find Christ is the man. The male. The husband.

And the church which is His body is the woman. Christ the Son, the eternal Son is the exact image of the invisible God. In Himself all the fullness of God.

And that is complete and perfect. That is Christ. But God said it is not good for man to be alone.

Oh dear brothers and sisters. It is not good for Christ to be alone. Not in the sense that Christ lacks anything in Himself.

Because all the fullness of the Godhead dwells in Him. He is not lacking anything. But according to the purpose of God something needs to be completed.

It is not good for Him to be alone. Yes Christ is full of the fullness of the Godhead. But it is not good for Him to be alone.

God said I will make Him a woman. And we all know the story God put Christ to sleep. There on the cross our Lord was put to death.

And out of His thigh flowed water and blood. And that life, that blood that came out of Christ, God used this to build a woman. To build the church.

To build His body. Adam in a sense is the head. And Eve is His body.

They are one man. And here you will find Christ is the head. Because He is the source, the spring, the governing principle, the supplier, the ruling power.

Christ is the head. But out of the richest, the fullness of the head, the body is built. In order that the body may share the fullness in the head.

And may be used to express. So dear brothers and sisters, you will find that it is God's will. That the fullness in Christ will be shared by the body which is His church.

If only we pause for a moment. And then we try to go back to our history. Dear brothers and sisters, we cannot but be amazed at the mercy of God.

Now who were we? Even in this short letter to the Colossians, Paul made it very clear who we are. We had offended God. We had sinned against God.

We were not perfect. We were not good people. But we had offended against God.

Offenders. Criminals in the eyes of God. And yet, He forgave us.

We were alienated. Enemies in our mind by wicked works against God. Not only we have offended Him, but we became His enemies.

Now dear brothers and sisters, this is always true. Always true. The one who offends people, makes the offended His enemy.

It shouldn't be that way. If you offend anyone, you are the guilty person. And yet somehow you are so twisted in your mind that you make Him the guilty person.

That is human life. It's a distortion. We have offended against God.

And yet, we consider God our enemy. We were enemies to God. We hated Him.

Our mind was darkened. Our heart was hardened. This was our situation.

Our condition. And yet, He had quickened us together from death. And has given us a new life.

That we may be joined to Him in one spirit. Now brothers and sisters, who were we? We were a people under the curse of the Lord. There was no hope in us.

And yet, He took the handwriting away. Put it out of the way. Nailed it to the cross.

That we may have free access to His throne of grace. What mercy! And we were captives by the power of darkness. We had no liberty, no freedom.

We were under oppression. And yet, He set us free. That we may triumph in Christ.

Now brothers and sisters, if only we go back and remember what we were once upon a time. And what grace and love and mercy has brought us to Him. We cannot but bow and worship Him.

The One who so loved us and gave Himself for us. It is marvelous that we should be His body. That we should be the vessel of His fullness.

That we should experience His fullness. And that we should express to His fullness. It is marvelous.

But more than that, when you think of the fact that it is not just one man or one woman or one person who is saved and delivered and equipped and filled and be brought into such privilege. But when you think that we who are many, of so many different differences, and yet He has brought us together and has made us one body. That is too marvelous to be described.

It is not that you, one person, are the body of Christ. It is that we, the many, all who are redeemed, all who have been brought into the kingdom of the Son of God's love. Now all of us, God has put us together and has made us one body.

We are members one of another. A body. That is marvelous.

Before the day of Pentecost, we find a hundred and twenty disciples gathered in that upper room. They were praying, preparing themselves for the coming of the Holy Spirit. There you'll find a congregation of a hundred and twenty individual Christians.

Their spirituality is an individual spirituality. With a hundred and twenty spiritual people gathered together in that room, praying and waiting. That must be a wonderful sight.

But that is not wonderful enough. When the Spirit of God came upon them, they were baptized by one Spirit into one body. In other words, you'll find it is not a congregation of a hundred and twenty individuals, but it is a body of a hundred and twenty members.

There is a great difference. You may gather a hundred and twenty people together to become a congregation. And if these hundred and twenty people do love the Lord, and they are quite spiritual, well we may imagine that they must be able to have a good time.

They can pray together and they can talk together and they must have a good time. But this is not what God wants. What God wants is these hundred and twenty individuals shall be joined together into one body of a hundred and twenty members.

And all these members are members one of the other. One body. It is in that one body that the fullness of Christ dwells and is expressed.

Dear brothers and sisters, the thought of God is always a corporate thought. God is not after spiritual men and women as individuals. No matter how spiritual you are, you are limited.

If we want to know the length and the breadth and the depth and the height of Christ, of the love of Christ, we have to apprehend it with all the things. That is God's will. God is not looking for spiritual giants being themselves.

God is looking for a body. A spiritual body. A mystic body of Christ.

A body with many members. But all these members are joined together, organically united together into one. And it is in that body that the fullness of Christ fills.

Dear brothers and sisters, where can you find the fullness of Christ? You can find something of Christ in some believers. For instance, you may find faith in Abraham. You may find patience in Job.

But if you want to find the fullness of God, where can you find it? Abraham said, it is not in me. I know a little of God, but it is not in me. And Job said, it is not in me.

Where can we find the fullness of Christ? It is neither in you, nor in me, nor in anybody. But it is in us. Oh dear brothers and sisters, God's thought is a corporate being.

A new man, Christ the head. And we the many, the body. And we are to contain His fullness.

Ephesians chapter 1 said, The church which is His body, the fullness of Him who fills all and in all. That is where you will find the fullness. And there you will find it is neither Greek, nor Jewish.

Neither Mormon or Freeman. Neither Barbarians or Scythians. Neither circumcision or uncircumcision.

But Christ is everything and in all. We have so many differences. This known when we are eating at the table.

By our skin we are all yellow in that table, around that table. But by our nationalities, there are two nationalities there. A little girl is born in this country of Chinese ancestors, but is born in this country, so she is an American.

And she is very proud of being an American. You shall see how she is proud to be an American. And my wife and I were there too.

And we were naturalized Americans. Not real, naturalized. But the rest were Chinese.

So one brother begins to say, well we have two nationalities around this table. The Americans and the Chinese. But I say no.

Neither Chinese nor Americans. Dear brothers and sisters, in this world you find so many distinctions. And these distinctions make up this world.

If you take these distinctions away, the world is taken away. People make great pride in these distinctions. You may look down upon people belonging to the other group or other distinction, but you talk to them and

you find that they are looking down upon us.

We take great pride in these distinctions that make us what we are. Jews. Greeks.

It is not just a matter of, oh he is a Jew, he is a Greek. No. You find that this being Greek and being Jew is deep down in the life of man.

It tells a lot. Racial distinctions. National distinctions.

Social distinctions. Bombing and treatment. Barbaric and scathing.

Culture. Civilized and uncivilized. Uncultured.

People who do not know how to use knife and fork and spoon. Circumcision and uncircumcision. With different religious upbringings and etc.

Now dear brothers and sisters, just think for a moment. All these differences, these natural differences. And yet the Spirit of God baptized us into one.

Outwardly these distinctions continue. My skin is still yellow. Yet inwardly it cannot be found.

Because there is neither Jews nor Gentiles. But Christ is all and in all. I do not see in my brother a yellow skin.

I see in my brother, I do not see in my brother an uneducated person. I see a man in Christ. Oh dear brothers and sisters, when we think of what God has done in us as individuals, it is wonderful.

Sometimes I wonder. Like Paul said, I am what I am. He is wondering about himself.

I am what I am. What I am by the grace of God. Oh brothers and sisters, it is a wonder.

And yet the wonder of wonders is when we think God has put us together into one body. And there the fullness of Christ. We are the recipients of the fullness.

Oh dear brothers and sisters, if you want to know anything about fullness, you have to find out your brother and sister. You cannot live alone. The fullness of Christ is in the body.

And it is by this body that all things wondrous shall be brought into the fullness. First of all, dear brothers and sisters, we need to ask God to give us a body consciousness. Yes, we are conscious of Christ.

I often feel that our consciousness of Christ is not sufficient. Very often our self-consciousness overcomes our Christ consciousness. And this can be easily illustrated.

When dear brothers and sisters come together for prayer, you find that many brothers and sisters are so conscious of themselves, they just cannot pray. Or they may be so conscious of others that they cannot pray. Our consciousness of Christ is not enough.

Oh that we may be conscious of Christ. If we are conscious of Christ, then we are free from our many bondages. But dear brothers and sisters, we need also to be conscious of the body.

Are you an individualist? We are all born individuals. Are you seeking for spirituality? What is the motive behind your pursuit of spiritual things? Is it that you may become a spiritual judge? There is no place of

individualism in the body of Christ. It is true we do not lose our identity, our individual identity, we do not lose that.

We are never losing. And yet that spirit of individualism must be cut off by the cross. Oh dear brothers and sisters, it is very difficult.

It is very difficult. We are so individualistic. My idea, my way, my thinking, my opinion, my wisdom, my experience.

And my and me is always the best. And we try to dominate all the others. Oh dear brothers and sisters, yes we say we need Christ.

Oh yes we need Him. Without Him we can do nothing. Yes, that is true.

But does it ever come to our mind that we need our brothers and sisters? How often we feel that if we do not have our brothers and sisters we can go faster. They are a trouble to us. And how we hope that our brothers and sisters will move away and leave us alone.

Then we can go on very fast spiritually. Dear brothers and sisters, do we have that consciousness that we need our brothers and sisters? Oh we need them. Without Christ we cannot live.

Without our brothers and sisters can we live? We will be in barrenness, in dry ground, in desert. Oh we need our brothers and sisters. And it is only among our brothers and sisters that we find the fullness that is Him.

So first of all dear brothers and sisters, may the Lord so enlighten our understanding and open our hearts that we may see the body. God wants a body. The Son, Christ, the Head, needs a body.

I can never forget when our dear brother Lance Lambert, once Lance Lambert when he was speaking to the young people, he used an illustration. And that illustration just stick with me. And if you know brother Lance Lambert you know that he is very expressive.

Not like me. He said when you come to a home and you knock the door. Now somebody comes out and opens the door for you.

And when you meet that person you ask may I come in? And he said if that man standing there just said you may go, you may come in. You are not too sure whether he really wants you to go in or not. But if that man when he said now yes yes please come in and he used his hand and gesture and just tried to pull you in, you know he wants you.

So he used that illustration to tell us that it needs a body to express the Head. Dear brothers and sisters, how true that is. Christ the Head needs a body to express Himself.

And when that is expressed there is no more doubt. You know what he means. Dear brothers and sisters, Christ requires a body to contain His fullness and to express that the world may see He is sent by the Father.

But it takes the body to do that. Are we conscious of the body? Do we desire to see that body grow? Are we living in the body? To have the body idea in your mind is one thing. But to live in the body is another thing.

And it is by living in the body that you really know the fullness. Are we open to that? Do we see the need of that? This is God's need. It is more than your need and my need.

It is God's need. Oh how Christ nourishes and cherishes His body. That He may complete and perfect His body.

And when the body is perfected then the body will be led to Him and be wedded to Him. And this is what you find in Eve. Eve is the body.

The body is built. And when it is built it is led to Adam and is joined to Adam. So Ephesians chapter 5 tells us today we are His body.

But when the body is completed then we shall be presented to Christ and be His bride. Oh how important is this body of Christ. How can we live in the reality of this body? I will just briefly mention two things.

First, if we really want to see the body and live in the body we must first of all hold fast the head. You cannot have the body if you are not holding fast the head. If we do not hold fast the head the whole body disintegrates.

This head. Out from the head the whole body are united into one. Oh dear brothers and sisters we need to know more of the headship of Christ.

We as individual members we need to know what it meant by Christ being the head of everyone. And if we want Christ to be our head we have to cover our own head. That is the reason why in Romans chapter 12 it says present your bodies a living sacrifice.

We must present our bodies a living sacrifice. And that is we must lay ourselves on the altar. Give up our rights to Christ.

And when we do that in Romans 12 it continues with a body appears. In Romans chapter 12 verse 1 present your bodies in the pronouns. Every one of us must present our bodies.

And in verse 4 and verse 5 it tells us another body comes into view. It is singular. The body of Christ.

Dear brothers and sisters if we desire to see the body of Christ and to live in the body of Christ first of all we must each be subjected to the headship. And this not only as individuals but wherever God has sovereignly put us together there in our midst we must learn to know the headship. You are not the head.

I am not the head. None of us is the head. Christ is the head.

We must hold fast the head. That is the first thing. And then the second thing.

We must learn how to be related to one another. And because we are all related we can minister to one another. Dear brothers and sisters the greatest need among God's people today is relatedness.

If it is second to the headship of Christ. Relatedness. We are like those hundred and twenty believers before the day of Pentecost.

We can be together and yet we are unrelated. Each may be very spiritual. When you look at different brothers and sisters you can find no fault with them.

Oh sometimes when I see the brothers and sisters and try to count one by one I say this is a good brother, that is a good sister, this brother is good, that brother is good. When I look at each one of them they love the Lord. They all love the Lord and they are all good.

But somehow somehow all these good brothers and sisters, spiritual brothers and sisters when you put them together lots of trouble, lots of problems. Can you say this is because of this bad brother? Now he is the cause of everything. No.

You cannot say that. It seems as if everybody is involved. It is just as beautiful.

You may have a congregation of hundred and twenty members but it is a congregation. Unrelated. And because they are unrelated therefore they cannot minister one to another.

And the fullness of Christ is not true. But on the other hand if you find a company of believers by the grace of God the cross works in their midst. The cross has cut this off and cut that off.

They may not be very spiritual as spiritual as in other places and yet you find these brothers and sisters all being brought together in such a relatedness. Oh this can only happen when the cross is working. Dear brothers and sisters very often we find brothers and sisters have been together for years and through all these years many times we are thinking of pulling apart.

We just cannot go on together. We are always at odds with each other. We cannot agree.

We fight. We quarrel. We try to roll up our beds and move.

But somehow we cannot move. No matter how we stick together. The God has brought us through deep waters and out of such experiences our relatedness began to be forced.

Oh we began to see how we need one another. Even the most difficult one. And usually the most difficult one is myself.

We need each other. And brothers and sisters in that way we are organically united. It is not by agreement.

We are forged into one. And there you find in proper relationship we are ministering one to another according to the gift that he has given us. And dear brothers and sisters when that happens the body shall be increased with the increase of God.

And this is what God wants. It is in the body that the fullness of Christ is excellent. Dear brothers and sisters may we be enlightened.

May we see the need. It is not good for him to be alone. He needs a body.

And we are his body. And may we truly be his body. And may we know the reality of living in the body of Christ.

And this will constitute our testimony. Will two or three of us lead us in prayer?

Source: <https://sermonindex.net/speakers/stephen-kaung/the-church-the-fullness-of-christ/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**