

Beyond Revival

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Preface

This book deals with a subject which is extremely important, especially since we, as born again Christians, believe that the time is at hand when the one to come will be coming soon. And so the bride of the Lamb should be ready to meet her heavenly Bridegroom. But in looking around we realize that very little is visible of what the New Testament calls «The Bride of the Lamb». On the contrary: What we find today is a great controversy concerning Revival, Church growth and the founding of new «Churches»; innumerable «churches», «fellowships», movements and «Ministries» with ever more flowery names and designations. There are those who reclaim the reintroduction of the offices of «apostle» and «prophet», and they believe in getting hold of the matter in this way. Then there are others who swear by the «house-church» as a model of New Testament Christianity. What should we then do? You cannot try everything and the lot until you have found the real thing! Now this is absolutely unnecessary. What is needed, is that we listen to the Word anew, to the apostles and prophets of the New Covenant who have passed down to us the Gospel and its impact on the people of their time. We must definitely put an end to measuring the Word by the times in which we live. It is much more adequate to measure our age by the Word of God and to question everything that questions the Word. Then we are prepared to be shown what God has always wanted, what he has always imagined His Church and the New Testament reality to be. If He succeeds, we will find ourselves beyond revival and renewal, that is to say in the things that embody and represent Him! Paul calls this state to be «in Christ». This book leads us item by item through the problematic nature of revival and church-building and calls us to God's eternal plan in Christ Jesus.

Introduction

Revival! Whose heartbeat does not immediately accelerate in hearing this expression! What emotions are released, what expectations aroused amongst those lively Christians who are eagerly awaiting the coming of the Lord. What notions aren't rumbling in the minds of many modern Christians right through all Christian circles. To be sure: «Revival is exactly what we now desperately need! Nothing but Revival is able to save us from dying out! It will be Revival that will again fill our meeting halls! Only a genuine revival is able to rouse us from the stupor of sin and to restore authority to the Name of the Lord.» And indeed, Church history proves it: Whenever a revival broke out, the following things happened: Christians became alive, even became zealous, the halls were packed full, prayer meetings were highlighting every day church life, the world got saved and the Name of Jesus was highly exalted. But what happened afterwards, at the latest within the second generation, but mostly already during the lifetime of the generation which experienced the revival? After the ebbing out, after the sobering-up, when the great events, the miracles, signs and workings of power were already history, stagnation followed, routine, set in, and everyday life returned to its struggles, pains and malice. Then believing, trusting and obeying turned out to be as wearisome as before revival. The prayer meetings again became the stepchildren of Church life, and the only thing that survived the glorious old days are the beautiful songs and hymns of that time. Does it always have to be this way? Is this God's intention and will? Are times of revival the greatest thing humans can experience in following the Lord and ministering to Him? We believe that there are more and greater things than Revival. Yes, this is our main thesis: Had Christianity been built on the foundation that was laid down in the beginning, and had it held on to the principles taught and handed down by the apostles and prophets of the apostolic era, there would never have been any need for revival in order to advance the Work of God. Actually, revivals are not the proper means for building the Church. Revivals are corrections, divine interventions in conditions and circumstances that shouldn't be as they are.

Revival is needed where people have walked away from God and where the Church has become infidel to its original calling. Revivals are consolidations, clarifications, new beginnings, a coming back to the ways and purposes of God. It would be wrong to believe that revivals were the goal and the ultimate of what God is able to offer. Revivals are not the goal, but the means to a certain end. Once they have achieved their corrective purpose, it is necessary to againtake up the work for which the Church has always been and still is and will always be called: to represent and to embody Christ in His full stature. This is much more than just revival. This book bears testimony to this fact. We hope that many will be revived through this book and be enabled to return to New Testament realities.

Part I

Revival

1

The need for revival

Nobody would actually deny that Christianity, as it is known world wide, is not at its best. Since a number of years quite a lot of things have started moving, new forms of fellowship and ministry have originated, new works and organisations have caused a stir and launched not just a little fluctuation amongst the existing Christian denominations. As far as the «revival swing» of the Evangelicals is concerned, there was no lack of very imposing awakenings and movements. One has to acknowledge ungrudgingly that the Pentecostal Churches and in their following the charismatically «renewed» segments of traditional Christianity are the most rapidly growing ones. Concerning growth and expansion, they surpass everything that Church history ever has experienced. Wave after wave has reached and changed all five continents, and each one of them left its peculiar heritage and the traditions and ecclesiastical structures created by it. The 20th century was rung in by the «Pentecostal Awackening» at Azusa Street in Los Angeles. Although this revival lasted only for three short years, this new movement with its specific expressions and emphases, spread throughout the world. In the course of the following decades, up to World War II, dozens of denominations were launched. Then, in the fifties, followed the great healing ministries, the Latter Rain Movement and similar groups followed. And these groups stood and fell with the personalities which strongly stamped them. In the early sixties two things occurred: 1. the invasion of pentecostal phenomena and culture into the historic churches and traditions, and 2. the ecumenical opening of the Evangelicals towards Catholicism (David du Plessis). Suddenly you had charismatic Episcopalians, Lutherans, Baptists, Methodists, even charismatic «Open Brethren», and especially the Catholic Church was extremely susceptible to charismatic influences. For many decades the traditional churches were very sceptical if not negative or inimical against everything that had the scent of pentecostalism. But suddenly it was smart to speak in tongues or to lay hands on the sick. Of course they all consciously continued to cherish their own traditions and liturgies, but in addition they installed special worship times or prayer gatherings where they could practice charismatic activities and relationships without constraint.

At the beginning of the seventies, one could detect a new thrust, which particularly captured the youth and produced headlines even in the worldly press: The Hippie-movement, but also the adventure of «Youth with a Mission», which enabled new strategies in mission work and possibilities of ministry to be ventured and tested. In England the «House-Church-Movement» arose, which developed into a permanent element of the evangelical culture in the following decades. A further branch of this awakening was the «Full Gospel Businessmen» by Demos Shakarian, who spread the gospel to the business world and opened it for new possibilities in Christian missions.

In the eighties the charismatic and pentecostal experience was introduced into the evangelical world, to those denominations who dogmatically were rather fundamentally oriented; the so called «Biblicists». John Wimber was the one who broke the taboo that the Bible teaches that after the withdrawal of the apostles of the New Testament era the charismatic manifestations and the healing by faith ceased also, and he proved the contrary to be true. Since then the «Vineyard»-fellowships are mushrooming throughout the world, and no one can foresee where the whole thing will end.

The nineties finally started with an awakening towards prophecy. The «Kansas City Prophets» caused a stir, and suddenly a great interest in the prophetic ministry in the church was manifested. Then blow after blow occurred: After Kansas, Toronto followed. The «Toronto-blessing» was en vogue and heated up the emotions of many people, and again discussions arose throughout the world about sense or nonsense of Revival phenomena. Interest in Toronto had hardly faded, especially after the Vineyard-movement (in whose midst this revival broke out) dissociated itself from Toronto - when Christianity worldwide turned its attention to «Pensecola» in Florida, where a new «revival» began, but certainly of a different kind than in Toronto, although traceably inspired by it.

More than that: In the matter of doctrine too, a whole series of things has been set in motion since World War II. After the State of Israel in 1948 was established, the Bible believing part of Christianity has more and more focused its attention on «Israel». Whole works and movements were almost exclusively occupied with Biblical prophecy concerning end-time events, and every other day, new forecasts and end-time-scenarios were fabricated and dropped again, when events didn't turn out the way the ghostwriters and endtime-preachers had predicted them. A strong urge towards social involvement became relevant amongst the evangelicals through the political attention given to the developing countries, known as the «Social Gospel». After the Gospel had conquered the world of business, a new tone came over from the United States: It was no longer a sin to be rich! On the contrary: It is God's definite will that we all prosper. If you are given the opportunity to drive a Pontiac, don't deny yourself the pleasure. The «Prosperity-Gospel» was born. From the seventies onward the «Faith-Movement» of Kenneth Hagin and others stirred up the minds of the pentecostal section and led to a strong polarization in the different pentecostal denominations. The «Kingdom-Now»-teaching also originated from the pentecostal camp and put its emphasis on the manifestation of the kingdom of God here on earth. From South-America strong percussions of the prayer-life of the Church were sent: The prayer-warfare and the supremacy of the church over the principalities and powers in the spirit world became prominent and animated hundred-thousands of praying saints worldwide in their battle against the spirit-forces in their sphere. Here too immediate opposition arose. For several decades already a strong emphasis has been put on the so-called «Five-Fold Ministry» in Ephesians 4, and people are taught that it is absolutely necessary to reintroduce these «offices» or «ministries» to base the Church on this Five-Fold ministry in order to improve the actual condition of christianity.

The non-pentecostal groups and denominations were not inactive also. In order to counter the stagnation in their circles, they made an effort to present themselves most famous through public relations. The most famous form of public relations has become popular under the label of «Willow-Creek» (Bill Hybels). Here the worship-services are changed into-performance events which the visitors can enjoy in a free and easy way. Modern expressions from the arts and the entertainment industry help to produce professional interludes, so that occasionally you get the idea of being either in the cinema or in a theatre. Of course there will be a sermon too, but even the sermon has to be stylish and interspersed with various media. A second attempt to break away from the isolation of the traditional evangelical fictitious world is the «Church-Growth Project» which is focused on getting every person on earth within reach of a living, up-to-date church until the year 2000. Evangelisation by building new churches - this is the magic formula which not only should fill up one's own rows but serves the growth and expansion of one's own denomination and one's own Christian life style. Currently amongst the evangelical pastors, there is no longer the saying: «How many people have been saved through your ministry?»; but rather they ask: «How many churches have you established?» And to attain this, all means are allowed to get people interested in your project and to win them over to new forms of fellowship.

After this synopsis¹ of the most popular developments amongst confessing Christianity in the last fifty years, there is one question left: Has the subject of revival not been obsolete for a long time already? What new thing can there still be? Haven't we already had enough of it all? - Revival here, revival there, awakenings, upheavels, movements, all of which were loud enough to get our attention but soon enough disappeared again, and living Christianity slowly but steadily became institutionalised and degenerated into deadly forms? Is Revival the thing God is after today? Now, everything depends on our understanding of «revival». There have always been internal awakenings and dynamic movements in the course of church history, but never, or hardly ever, or just in unnoticed fragments, or then limited to certain doctrinal traditions, have the so-called «rivalings» really blasted the system in which the Christian faith has been imprisoned since the end of the apostolic era.

What we desperately need is a radical reconsideration of the foundations of our salvation in Christ Jesus and a consistent outworking of the spiritual laws which are the basis of the New Testament economy. Namely, the radical curifixion of the flesh in our midst, the denial of our self-life,, clear submission of the human soul under the Lordship and discipline of the Holy Spirit, and an unequivocal demonstration of the unity and consistency of the New Creation in Christ. *This is nothing else than Christ Himself in the Form of His Body.* This break-through has not yet taken place. All the outpourings of the Spirit up to this moment did not cause the saints to abandon the fleshly structures they have created and to allow themselves to be built together in a comprehensive measure into a fellowship (koinonia) of the Spirit. The Return to Zion has not yet taken place, at least not in the full meaning of the Old Testament type. As was spoken in the time of Nehemia: «And the Lord stirred² up the spirit of Zerubbabel the son of Shealtiel, governor of Juda, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the Lord of hosts, their God» (Haggai 1,14). Then you have exactly what the term «Revival» actually means: *The stirring up to a consistent rebuilding of the Temple and the City of God on their old but sure foundations.* What happened in this respect in the Old Testament was but a shadow, a type of something much more substantial, real and final, namely *the reality of the New Testament Church in its eternal calling and mission.* All of the Spirit that has ever been outpoured, all the awakenings that occurred in the course of Church history, have only been patchwork. They haven't achieved what by all means had to be achieved: The recovery and perfection of the New Testament Testimony of the Church in God's eternal purpose: If we consolidate all the good things that were part of all these movements and awakenings and revivals, then we will have what we need today: The revival of all revivals, the bringing back of the Church to the place where she was at her beginning and where she at all the times was supposed to be: completely in Christ, in the Spirit, the incarnation of Christ and of the kingdom of God, or as formulated so wonderfully in the Unity Bible³: «Christ in His perfect Stature»⁴. Until this becomes reality a lot of rubble has yet to be removed, much repentance is necessary, an enormous quantity of opinions, prejudices and false doctrines have to be thrown on the rubbish dump of history, and a lot of obedience must be exercised before God. The denominational structures are the great hindrance to this kind of revival. As long as these are not removed or overcome, each and every coming «revival» will sooner or later be swallowed up by this system and be robbed of its effects. Indeed, we desperately need revival, but we must be ready to follow the Lamb wherever He goes!

2

The Nature of true revival

It is most obvious: A revival is desperately needed! Not only the world itself no longer makes much of Christianity. There are two things that have swept away the ethics and morality determined by Christianity: The sexual revolution of the sixties, and feminism that caused a radical destruction of the family and permanent social bonds and commitments. The teaching deeply engraved into the consciousness of the people by the media, especially by TV, that is a product of evolution and therefore committed to nothing and nobody except nature, has had a signalling effect on the public: Good and helpful to man is whatever corresponds to his nature and what is in accordance with the organic development and preservation of the whole of nature. Bad is whatever is against the nature of man and what man is doing against the needs of nature in general. Consequently there is no, and there is to be no, other instance that instructs man how to behave and that could prevent him from realizing himself according to his nature and from getting the most of pleasure in subjective liberty. The concept of «God», especially the God of the Bible (not religion as such) is outdated and is simply in the way of the integration of man into the whole of the natural process. But even inside of the Christian camp things are no better. As far as the big confessions are concerned people follow faithfully the devices and slogans of the age, they comment on them and present themselves emphatically progressive. In an ever increasing measure a specific fact comes to light, namely, that the spirit of this age aspires to an ecumenical agreement of all great world religions, and this can only be a religion of totally syncretistic character, so that all the different concepts of Godhead are faded over each other and mutually reconciled. For a long time already the protestant churches have abandoned «the justification of the sinner through faith in Jesus Christ and in his vicarious sacrifice on the cross», and are mainly occupied with political and ecological subjects or with actual sociological matters (like different forms of living together as an alternative to the traditional family; homosexuality etc.).

Evangelicalism on a worldwide scale tries to compensate its interior deficiencies by adjustment and expansion in inventing more and more «strategies» and «initiatives» to find new ways how to win people of today over to the Gospel. Changes of structures and more modern methods of Evangelism may lead to shortlived successes, but on the long hand they will reveal the old defects from which evangelicalism suffers, and the innovations will soon become traditions, which will have to expend all their energies not to be overrun by the spirit of the age.

In the foreground the «Revival section» of the confessing Christianity seems to be in a far better condition. There again and again you had rudiments of genuine awakenings and revivals, especially where the Holy Spirit was given a chance to dispense and to work as He was pleased. In the first chapter we have mentioned a whole lot of this kind of awakenings, and a lot more things could be added that are not recognizable by such great names and works. But if you take a second look into the matter, even here we have to diagnose a decrease, a decline if not even an apostasy: Spiritual as the things may look, so superficial and worldly seems to be a lot of what happens in public and what makes the headlines in the world of Christian magazines. It is a big fair of possibilities where you can bustle about and go shopping whatever suits your taste and seems to be ingenuous. There are so many Christians today who are no longer a committed part of a local church. They go here and there and are constantly in search of a church after their imagination, which covers all their needs and does not lay too much claim to them. As to morals they even there do not act according to the directions of Scripture but seek to realize themselves in a pious way and intentionally ignore everything that stands in the way of this self-realisation or could seriously endanger it. Even in the actual so called «revivals» many are not really interested in the things of the Lord but rather in what they personally can get out of it, in the thrill, in the feeling to have been part of it, «to have seen it happen». Modern Christianity is need- and event-oriented and this is the reason that makes it so stale and so prone to going astray and to deception in many different directions. It is emotionally narcotic, mass-oriented and exposed to all mass-effects, and the one that controls the masses sets the tone, has the greatest influence and following, irrespective of how biblical or unbiblical the thing is that is represented, taught and practiced. Insofar the actual «revivals» like the «Toronto-blessing» and «Pensacola» are no real revivals in the biblical sense although they may have conveyed to thousands of believers genuine spiritual impulses in the past few years. It is not possible to give a final judgment, because the process of these developments is still going on, but history will once decide about the worth of it all. Now what should we do in face of these facts? Should we condemn everything in the lump, and wait until the Lord puts an end to it all? No, emphatically no! Now more than ever it is necessary to take all effort to pray for revival, that is, for a real, spiritual, divine revival, a revival that does not degenerate into a mass-phenomenon, but blasts the whole system, that is not bound to specific «ministries» and names and that does not sell up itself to the media, a revival then that enfolds a broad spreading that is completely driven and controlled by the Holy Spirit and in which men are always to late, because the Holy Spirit has already moved on. Let us itemize a few aspects of a genuine revival in short.

Radical conversions

The actual use of the term «conversion», as understood today, is far from what former generations meant in using it, not to mention the way the New Testament spoke of it from the very beginning. For good reason those who are really concerned avoid this word although we actually cannot do without it. What we have today we best describe as «environmental conversion». People get into contact with certain Christian groups, fellowships or churches, be it in the street, in house-meetings, at big conventions, or through correspondence courses or wireless- and TV-ministries. In whatever way they are led to a decision of becoming a Christian, and after they are encouraged to join the group in question or any other group of a similar kind. In signing a membership document they are considered as «converted» (often they are baptised at the same time) and as a solid member of the fellowship. They identify more or less with the environment into which they have come and keep the tradition with which they are confronted. As long as they do not have to deal with greater temptations or trials, they stay with that group, but their loyalty depends on the estimation of those who represent it (mostly these are ordained pastors or ministers). But this has nothing to do with the New Testament conception of conversion. There people are only really converted, if they have renounced completely their former life «without Christ», and this in such radical terms that the New Testament is able to say: « You have died with Christ».

The New Testament conversion is the demarcation-line between an ungodly, fleshly and sinful «once» and a Christ-filled, God-abandoned, by the Holy Spirit dominated «now». Something old, sinful, evil was finally laid down, something new has been put on, and this new thing is not a revised version of the old one, rather something radically new, introduced by the resurrection of Christ, something holy and well-pleasing to God: The new man in Christ! What the New Testament Christianity distinguishes in comparison to the one of today is a fundamental and irrevocable «no» to the following issues: sin, flesh, soul, self world and Satan as the master of this world. A «yes» to Christ without this radical «no» towards the mentioned categories is untrustworthy, spurious, is mere hypocrisy and delusion. Those belonging to Christ have no longer any fellowship with «Beliar», with the Evil one, with the realm of evil, and you will not find them in places where «Beliar» swings his sceptre (in cinema, in the dancing hall, in the disco and wherever the world is alone with itself). They are separated unto God, they are completely integrated into the Body of Christ, and you will find them only where the saints are gathering and ministering to God. This may sound rather old-fashioned, I know. And people easily will call it legalistic. But it isn't legalistic to separate oneself from the world, rather it is particularly biblical and spiritual. Without a definite distance to the world there is neither a holy walk nor a powerful ministry in the kingdom of God.

2. A clear-cut identification with the Cross of Christ

Not only is the Cross the place where Christ has died representatively for us, but it is also the place where the sin, the sinner and the world under sin have been judged and the prince of this world has been overcome. In other words, Christ not only died for us, but we ourselves were crucified together with him and were eliminated from the work of God. Christ actually died as the «last Adam», and that means that the entire first creation has been liquidated. Whoever affirms to believe in Christ, believes only then correctly and within the meaning of the New Testament, when he identifies himself with the death of Christ and denies himself until the end of his life. What we are, do and desire from nature does no longer count with God, because it has been done away with in the death of Christ. Paul said it in a classic way: «It is no longer I who live... The life I now live in the flesh I live by faith in the Son of God⁵». In this verse he not only refers to his past life as a pharisee in the judaistic environment, but also to all his natural dispositions, opinions, views, judgments, habits, and not to forget his relationships «according to the flesh». He even went as far as to say: «even though we have known Christ according to the flesh, yet now we know Him thus no longer⁶ ». What he was «now» he was through the Spirit and in the Spirit, and what he «now» knows, he knows through the Spirit which means by way of revelation and not by outward study. The cross neutralized and removed everything that origin, his family, his environment, his biographical development had made out of him. He thoroughly had to learn afresh how to live as a Christian, that is as «a man in Christ», in this world, and how to hold oneself ground and to stand his test in it, without any loan from the former life without Christ. The same is true with us. Concerning the basic presuppositions to New Testament, apostolic Christianity nothing has changed.

3. A new creation in Christ

Paul is calling Christ in his first letter to the Corinthians «the last Adam». In this way he wants to express the fact that with Christ on the Cross the descendancy-line once and for all, i.g. finally, is closed and put aside. Immediately after that he calls Him the «second Man» and shows therewith that with the resurrection of Christ from the dead a new, a second humanity has been created which had nothing to do with the old one «in Adam», because it only began with the resurrection, i.e. clearly «after Adam». As Christians we therefore are not only converted sinners, that have been given the chance of a new beginning, but are a new creation «in Christ»! Everyone that is converted and follows Christ, is transported «into Christ», he has his life and his being only «in Christ». If we, as John expresses himself, «are born of God», then we receive Christ, as Paul says in Colossians, that he would preach them «Christ in you...», and that it were the goal of his proclamation-ministry to present every man «perfectly in Christ» (Col. 1,28). And then he exhorts the believers in Colossae: «As you therefore have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude⁷». At another incident he even says that it was the definite mystery of His will «to bring all things in heaven and on earth together under one head, even Christ⁸». In other words: The New Creation is Christ Himself, the one new man, and the form of this new creation is «the summing up of all things in Christ!⁹»

This is the New Testament Testimony of Christ and the Church. Being born again we are no longer under the old conditions of the old, fallen, crucified creation, but our life is formed according to «the law of the Spirit of life in Christ¹⁰». Everything in our life is submitted to this law, and it is the law of the Body of Christ under Him as the Head! This includes both, the vertical and horizontal dimension. Vertical: My whole life is subject to the will of the risen Lord and takes its course under His lordship and in an uncompromising servant-relationship to Him. Horizontal: Since Christ is the Head of this new creation, my whole life is embedded and bound up in the fellowship of the Body of Christ (Paul: «firmly knitted together»). That is to say, I am part of an organism and am moving in correspondence to and dependence of one whole, which is superior to me and which is dominating my life. Where the life goes, there I am going too; what the Body does, I do too; what the Body rejects and eliminates I reject and eliminate too. This reality Jesus presents in John 15: He is the Vine (the whole plant), we are the branches (the individual boughs with the growing grapes). Peter describes the same reality: We are the living stones, that are built together into one house of God. And Paul consistently speaks of the Body of Christ: Christ is the Head, but He is also the whole bodily form¹¹, and we are the members of this body and are firmly bound together with the other members through the «joints and ligaments». Our life as Christians progresses in the fellowship of the Body of Christ. This is the reality of the new creation «in Christ». This is the full revelation of the New Testament reality and also the form of the New Testament reality. Unfortunately most of modern-day Christians have never seen, let alone accepted this, and this is the reason why the work of God is in such a low state and so hopelessly dispersed. The goal of any working of the Spirit is and must be that the things that belong together come together again, are again built up and brought to their fulfillment. Therefore each revival can only be an emergency measure: Everything must be brought again under the law of the spirit of life in Christ Jesus, so that Christ can be expressed in His full stature. The proper work is not revival, but the realization of the New Testament reality.

4. A life in, and out, of the Spirit

¹ Of course there were other movements too which we did not mention, e.g. the movement that emerged from the ministry of Watchman Nee and some of his co-workers in China and which found its continuation in the western world through Witness Lee and the «Local Church Movement». In the charismatic environment these ideas were adopted and represented by the «Restoration Movement» for a time, until the whole thing faded out and came to nothing or was absorbed by other movements. But be it the «local church movement» or as it were the «Housechurch Movement» which was part of the «Restoration Movement», they all very soon assumed a denominational character, because a peculiar teaching became the characteristic feature of these groups.

² stirred up - (New American Standard Bible) in the German Translation you'll find here: «And the Lord revived...»

³ German catholic and ecumenical edition of the Bible, called «Einheitsbibel»

⁴ «Christus in seiner vollendeten Gestalt» - Eph. 4,13c.

⁵ cf. Galatians 2,19.20 - New American Standard Version

⁶ cf. II Cor. 5,16 - New American Standard Version

⁷ cf. Col. 2,6.7 - New American Standard Bible

⁸ cf. Eph. 1,10 - New International Version

⁹ cf. Eph. 1,10 - New American Standard Bible

¹⁰ cf. Rom. 8,2 - literal translation

¹¹ i.e. the head and the body, cf. 1. Cor. 12,12: «so also is the Christ»; or Eph. 4,13: «so that we all reach the unity of the faith and the full knowledge of the Son of God, in order to become the perfect man (singular!) and to represent Christ in His full stature!»