

AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING

KEY STATEMENTS

The “diamond” in the “box” of the Bible
is the revelation that in Christ God has become man
in order that man might become God
in life and in nature but not in the Godhead
for the building up of the Body of Christ
to consummate the New Jerusalem.

The divine and mystical realm
into which we may enter today and in which we may live
is actually not simply the divine and mystical realm
of the Triune God;
it is the divine and mystical realm
of the consummated Spirit and the pneumatic Christ.
To abide in Christ, taking Him as our dwelling place,
and to allow Him to abide in us,
taking us as His dwelling place,
are to live in the reality of the universal incorporation
of the processed and consummated Triune God
with the redeemed and regenerated believers.

The New Jerusalem is a composition
of divinity and humanity
mingled, blended, and built up together as one entity;
all the components have the same life,
nature, and constitution
and thus are a corporate person—
the bride, the wife of the Lamb.

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Training Outlines

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**AN OVERVIEW
OF THE CENTRAL BURDEN AND PRESENT TRUTH
OF THE LORD'S RECOVERY BEFORE HIS APPEARING**

Message One

**The Ultimate Goal of God's Economy—
God Became Man That Man Might Become God
in Life and in Nature but Not in the Godhead
for the Building Up of the Body of Christ
to Consummate the New Jerusalem**

EM Hymns: 612, God's Eternal Economy

Scripture Reading: Eph. 1:4-5; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23

- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
- 1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

I. The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem:

- A. “After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message” (*The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures*, p. 27).
- B. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.
- 1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- C. God created man in a special way—in His image and according to His likeness and with a spirit to contact Him and receive Him; God did not create mankind; rather, He created man according to His kind—Gen. 1:26; 2:7; Zech. 12:1.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over

- the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Zech 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,
- D. God became a man in order to have a mass reproduction of Himself and thereby to produce a new kind— John 1:1, 14; 12:24:
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1. This new kind is neither God's kind nor mankind—it is God- man kind.
 2. "My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, 'God' so that He is 'man-ized' and we are 'God-ized'" (*A Deeper Study of the Divine Dispensing*, pp. 51-52):
 - a. We are born of the great God, so we become God in life and nature but, of course, not in His Godhead; we are ranked with God as our great Originator, and we are His children— Gal. 4:6; Isa. 63:16; 64:8; 66:12-13.

Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

Isa 63:16 For You are our Father, / Since Abraham does not know us, / And Israel does not acknowledge us. / You, Jehovah, are our Father; / Our Redeemer from eternity is Your name.

Isa 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.

Isa 66:12 For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.

Isa 66:13 As one whom his mother comforts, / So will I comfort you; / And you will be comforted in Jerusalem.
 - b. He became a God-man so that man can become a man-God; eventually, He and we are in the same category, of the same kind, and on the same level.
- E. Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified."

II. The most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man are God's move in man for the accomplishment of His eternal economy—John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy

- has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- 1 Cor 15:45b ...the last Adam became a life-giving Spirit.
- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
- Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
- Heb 7:22 By so much Jesus has also become the surety of a better covenant.
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- A. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable— John 1:14; 12:24; Col. 2:9.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- B. God speaks of these transformations in Hosea 11:4 by saying, “I drew them with cords of a man, / With bands of love”; the phrase *with cords of a man, with bands of love* indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God’s love is divine, but it reaches us in the cords of a man, that is, through Christ’s humanity:
1. The cords (the transformations, the processes) through which God draws us include Christ’s incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God’s love in His salvation reaches us— Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.
- Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.
- John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
- John 6:44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up in the last day.
- John 12:32 And I, if I be lifted up from the earth, will draw all men to Myself.
- Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.
- Rom 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.
- 1 John 4:8 He who does not love has not known God, because God is love.
- 1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
- 1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
- 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- 1 John 4:19 We love because He first loved us.
2. Apart from Christ, God’s everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God’s unchanging love is prevailing because it is a love

in Christ, with Christ, by Christ, and for Christ.

3. In spite of our failures and mistakes, God's love is always victorious; love survives everything and holds its place forever; only love is characteristic of a mature man and will last for eternity—Rom. 8:35-39; 1 Cor. 13:8-11; Jer. 31:3.

Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom 8:37 But in all these things we more than conquer through Him who loved us.

Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Cor 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.

1 Cor 13:9 For we know in part, and we prophesy in part;

1 Cor 13:10 But when that which is complete comes, that which is in part will be rendered useless.

1 Cor 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with childish things.

Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.

- C. From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2:

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

1. The purpose of the incarnation was to bring God into man and to make God man that man may become God in His life and in His nature but not in His Godhead; He is the unique God for people to worship in His Godhead, but we are only God in life and in nature, not in the Godhead.

2. God's move is in man and through man to deify man, making man God in life, in nature, in function, and in expression but not, of course, in the Godhead; because "the Spirit the Holy" has been dispensed into our spirit, we and the Spirit are one spirit (Rom. 8:16; 1 Cor. 6:17), and our spirit is now "a holy spirit" (2 Cor. 6:6).

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

2 Cor 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,

3. Thus, as God-men, we should not take any action, face any situation, or meet any need apart from the all-inclusive Spirit; the way that we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move—Rev. 22:17a; Rom. 8:4; Gal. 5:25; Rom. 1:9; Phil. 3:3; cf. Ezek. 1:15-21.

Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.

Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Ezek 1:15 And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures, for each of their four faces.

Ezek 1:16 The appearance of the wheels and their workmanship were like the sight of

- beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.
- Ezek 1:17 Whenever they went, they went in their four directions; they did not turn as they went.
- Ezek 1:18 As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.
- Ezek 1:19 And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also.
- Ezek 1:20 Wherever the Spirit was to go, they went-wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels.
- Ezek 1:21 Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.
4. In the book of Acts, man moved in God's move, and God moved in man's move; thus, the apostles became the acting God, that is, God in function—16:6-10.
- Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Acts 16:8 And bypassing Mysia, they came down to Troas.
- Acts 16:9 And a vision appeared to Paul during the night: A certain man, a Macedonian, was standing and entreating him and saying, Come over into Macedonia and help us.
- Acts 16:10 And when he had seen the vision, we immediately endeavored to go forth into Macedonia, concluding that God had called us to announce the gospel to them.

III. Our becoming God in life and in nature but not in the God- head was initiated by God the Father in eternity past by His choosing us to be holy, predestinating us unto sonship; the divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament—Eph. 1:4-5:

- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- A. To be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Pet. 1:15-16; Eph. 1:4-5.
- 1 Pet 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
- 1 Pet 1:16 Because it is written, "You shall be holy because I am holy."
- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- B. He chose us in Christ before the foundation of the world to be holy in order for us to become God in nature (v. 4); God is the only One who is holy; for us to be holy we need God in His holy nature dispensed into us, and this holy nature becomes the holy element with which the Holy Spirit sanctifies us (2 Pet. 1:4; Heb. 12:14).
- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

- C. Heb 12:14 Pursue peace with all men and sanctification, without which no one will see the Lord; He predestinated us unto sonship even before we were created in order for us to become God in life (Eph. 1:5); for us to become sons of God, we must be born of God by the dispensing of God's life into our being (John 1:12-13; 3:6; 1 John 5:11-12):
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
1. Ephesians 1:4-5 reveals that God chose us to be holy for the purpose of our being made sons of God; to be made holy is the process, the procedure, whereas to be sons of God is the aim, the goal, so that our whole being, including our body (Rom. 8:23), may be "sonized" by God (Rev. 21:2, 9-11).

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
 2. Hebrews 2:10-11 reveals that the resurrected Christ as the Captain, the Author, of God's salvation is leading many sons into glory by sanctifying them.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

IV. The divine sanctification is the holding line in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; hence, God's sanctification is the divine sonizing:

- A. We say that sanctification is the holding line because every step of God's work with us is to make us holy; the carrying out of the eternal economy of God is by the Spirit's sanctification—1 Thes. 5:23; John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26.
- 1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
- John 17:17 Sanctify them in the truth; Your word is truth.
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or

- any such things, but that she would be holy and without blemish.
- 1 Cor 6:11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.
- 1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.
- Heb 12:4 You have not yet resisted unto blood, struggling against sin,
- Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, "My son, do not regard lightly the discipline of the Lord, nor faint when reproved by Him;
- Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives."
- Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?
- Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.
- Heb 12:9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?
- Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
- Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.
- Heb 12:12 Therefore set straight the hands which hang down and the paralyzed knees,
- Heb 12:13 And make straight paths for your feet, that what is lame may not be put out of joint but rather may be healed.
- Heb 12:14 Pursue peace with all men and sanctification, without which no one will see the Lord;
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- 1 Thes 5:19 Do not quench the Spirit;
- Rev 2:7a He who has an ear, let him hear what the Spirit says to the churches. ...
- Psa 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,
- Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.
- Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
- Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
- B. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
- 1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
- Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?
- Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.
- Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.
- Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!
- Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.
- Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.
- Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

- Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.
- John 16:8 And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment:
- John 16:9 Concerning sin, because they do not believe into Me;
- John 16:10 And concerning righteousness, because I am going to the Father and you no longer behold Me;
- John 16:11 And concerning judgment, because the ruler of this world has been judged.
- C. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12; 9:13-14; 10:29.
- Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
- Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who are defiled sanctifies to the purity of the flesh,
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Heb 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?
- D. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature—John 1:12-13; 2 Cor. 5:17; Gal. 6:15.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
- Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
- E. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.
- Rom 12:2b ... but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- Eph 4:23 And that you be renewed in the spirit of your mind
- Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- 2 Cor 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
- 2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.
- F. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass,

stubble,
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

- G. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ; our conformation is our maturity in the divine life through which we participate in God's divinity in full and are solidified in the possession of His divine element—Rom. 8:28-29; Heb. 6:1a.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Heb 6:1a Therefore leaving the word of the beginning of Christ, let us be brought on to maturity,

...

- H. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory—Phil. 3:21; Rom. 8:23.

Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

V. The divine, dispositional sanctification is carried out by Christ as the life-giving, sanctifying, and speaking Spirit—1 Cor. 15:45b; 1 Thes. 5:23; Eph. 5:26:

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

- A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, *water* here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.

Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

- B. The Greek word for *washing* in Ephesians 5:26 is literally *laver*; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day,

morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Exo 30:18 You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.
Exo 30:19 And Aaron and his sons shall wash their hands and their feet with water from it;
Exo 30:20 When they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah,
Exo 30:21 They shall wash their hands and their feet, that they may not die. And it shall be a perpetual statute to them, for him and for his seed throughout their generations.

- C. Paul uses the Greek word *rhema* when he speaks of the word with its washing process (Eph. 5:26); *logos* is God's Word objectively recorded in the Bible; *rhema* is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Mark 14:72 And immediately a rooster crowed a second time. And Peter remembered the word, how Jesus had said to him, Before a rooster crows twice, you will deny Me three times. And thinking upon it, he wept.
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
Luke 1:36 And behold, Elizabeth your relative, she also has conceived a son in her old age, and this is the sixth month for her who is called barren,
Luke 1:37 Because no word will be impossible with God.
Luke 1:38 And Mary said, Behold, the slave of the Lord. May it happen to me according to your word. And the angel departed from her.
Luke 5:5 And Simon answered and said, Master, through the whole night we toiled and caught nothing; but based on Your word I will let down the nets.
Luke 24:1 Now on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.
Luke 24:2 And they found the stone rolled away from the tomb;
Luke 24:3 But when they entered, they did not find the body of the Lord Jesus.
Luke 24:4 And while they stood perplexed about this, behold, two men stood by them in dazzling clothing.
Luke 24:5 And they became frightened and bowed their faces to the ground, and the men said to them, Why are you seeking the living One among the dead?
Luke 24:6 He is not here but has been raised. Remember how He spoke to you while He was still in Galilee,
Luke 24:7 Saying that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise up.
Luke 24:8 And they remembered His words.

- D. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to *logos*, the constant word, but to *rhema*, which denotes an instant word, the word that the Lord presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.

Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...
Isa 6:9 And He said, Go and say to this people, Hear indeed, but do not perceive; / And see indeed, but do not understand.
Isa 6:10 Make the heart of this people numb; / Dull their ears, / And seal their eyes; / Lest they see with their eyes and hear with their ears, / And their heart perceive and return, and they are healed.

- Matt 13:14 And in them the prophecy of Isaiah is being fulfilled, which says, "In hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive.
- Matt 13:15 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them."
- Acts 28:25 And when they disagreed with one another, they departed, Paul saying one word to them, Well has the Holy Spirit spoken through Isaiah the prophet to your fathers,
- Acts 28:26 Saying, "Go to this people and say, In hearing you shall hear and by no means understand, and seeing you will see and by no means perceive;
- Acts 28:27 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them."
- Acts 28:28 Let it be known to you therefore that this salvation of God has been sent to the Gentiles; they will also hear it.
- Acts 28:29 And when he had spoken these things, the Jews departed, having much dispute among themselves.
- Acts 28:30 And he remained two whole years in his own rented dwelling and welcomed all those who came to him,
- Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.
- E. The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?—Rev. 2:7; 1 Sam. 3:1, 21; Amos 3:7.
- Exo 38:8 And he made the laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- 1 Sam 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.
- 1 Sam 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.
- Amos 3:7 Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets.
- F. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psa. 95:7-8.
- Heb 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,
- Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,
- Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.
- Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;
- Heb 3:11 As I swore in My wrath, They shall not enter into My rest!"
- Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
- Heb 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."
- Psa 95:7 For He is our God, / And we are the people of His pasture / And the flock of His hand. / Today, if you hear His voice,
- Psa 95:8 Do not harden your heart as at Meribah, / As in the day of Massah in the wilderness;
- G. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have His divine sonship—Luke 1:38; 10:38-42; Eph. 1:5.
- Luke 1:38 And Mary said, Behold, the slave of the Lord. May it happen to me according to your

- word. And the angel departed from her.
- Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.
- Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.
- Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.
- Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;
- Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit— cf. Exo. 33:12-17; Heb. 11:8.
- Exo 33:12 And Moses said to Jehovah, See, You say to me, Bring up this people; but You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have also found favor in My sight.
- Exo 33:13 Now therefore if I have found favor in Your sight, please let me know now Your ways, that I may know You, so that I may continue to find favor in Your sight. Consider also that this nation is Your people.
- Exo 33:14 And He said, My presence shall go with you, and I will give you rest.
- Exo 33:15 And he said to Him, If Your presence does not go with us, do not bring us up from here.
- Exo 33:16 For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?
- Exo 33:17 And Jehovah said to Moses, I will do this thing also that you have spoken; for you have found favor in My sight, and I know you by name.
- Heb 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.
- I. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.

VI. Our being sanctified for the divine sonship ultimately consummates in the New Jerusalem as the holy city (Rev. 21:2, 10) and the aggregate of the divine sonship (v. 7); this is the ultimate consummation of God becoming a man in the flesh that man might become God in the Spirit to gain a corporate, great God-man (vv. 3, 22) for the corporate expression, the glory, of the Triune God (vv. 11, 23).

- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Message Two

The Divine and Mystical Realm

RK Hymns: 474, 608

Scripture Reading: John 14:10-11, 16-20; 1 Cor. 15:45b;
2 Cor. 3:17-18; 13:14; Gal. 3:14

- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

I. All the saints in the Lord's recovery need to have a clear view, a vision, concerning the physical realm and the divine and mystical realm—Prov. 29:18a; Acts 26:19:

Prov 29:18a Where there is no vision, the people cast off restraint; ...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

- A. We need to appreciate the divine and mystical realm by being impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical—Rom. 5:10; Heb. 8:1.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

- B. We need to enter into a realm, a sphere, a kingdom, which is much higher than the realm that we are in now; this higher realm is the divine and mystical realm.

- C. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter—John 3:3, 5.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

II. The Triune God Himself is a divine and mystical realm—14:10-11:

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

- A. The Triune God—the three of the Divine Trinity—is self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm, with the three of the Divine Trinity dwelling in one another—Matt. 28:19; 2 Cor.

13:14.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

- B. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son; this indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

III. The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the divine and mystical realm of the consummated Spirit and the pneumatic Christ— Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14:

- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

- A. The Bible reveals that the Spirit has become the consummated, all-inclusive, and compound Spirit— John 7:39; 14:16-17; 20:22; Rom. 8:9; Phil. 1:19:

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

1. The term *consummated Spirit* implies that the Spirit has been processed and thus has become the consummated Spirit— John 7:39.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

2. The consummated Spirit is the compound Spirit typified by the anointing oil—Exo. 30:23-25:

Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

- a. In Christ's resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power—Phil. 3:10.
Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- b. The issue of this mingling is the compound, consummated Spirit—1:19.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
3. The consummated Spirit is the Triune God who in Christ has passed through the process of incarnation, human living, crucifixion, and resurrection— John 7:39.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- B. The Bible reveals that Christ has become the pneumatic Christ— 1 Cor. 15:45b:
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
1. Through His death and resurrection Christ became the life- giving Spirit and thereby became the pneumatic Christ— v. 45b; 2 Cor. 3:17-18.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
2. Thus, we may speak of the divine and mystical realm of the consummated Spirit and of this pneumatic Christ—John 7:39; Gal. 3:14; 1 Cor. 15:45b.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.

IV. In our experience we actually become part of the divine and mystical realm of the consummated Spirit and the pneumatic Christ— John 14:16-20; 17:21-23:

- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- A. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—3:5-6.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
 - B. We become part of the divine and mystical realm by participating in God's life (v. 15), nature (Eph. 1:4; 2 Pet. 1:4), mind (Eph. 4:23; Phil. 2:5), being (2 Cor. 3:18b; Eph. 3:8), image (2 Cor. 3:18a; Rom. 8:29), glory (v. 30; Heb. 2:10), sonship (Eph. 1:5; Rom. 8:23),

manifestation (v. 19), and likeness (1 John 3:2).

- John 3:15 That everyone who believes into Him may have eternal life.
- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- Eph 4:23 And that you be renewed in the spirit of your mind
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- 2 Cor 3:18b ... are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 2 Cor 3:18a But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, ...
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

C. We become part of the divine and mystical realm by being built up in the Body of Christ—Eph. 4:16:

- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. The Body of Christ is the divine and mystical realm, and the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor 12:27 Now you are the body of Christ, and members individually.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 2. The believers are blended into one entity to be the mystical Body of Christ—1 Cor. 12:24, 27.

- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
 1 Cor 12:27 Now you are the body of Christ, and members individually.

V. As believers in Christ, children of God, we should live in the divine and mystical realm—Rom. 8:16; John 14:2-3, 20; 1 Cor. 15:45b; Gal. 3:14; 2 Cor. 3:17-18:

- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
 John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
 John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- A. The divine and mystical realm into which we may enter and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we need to learn to live in this wonderful realm—Phil. 1:19; 2 Cor. 13:14; Gal. 3:14.
 Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- B. In the divine and mystical realm, we receive the Spirit as the unique, all-inclusive blessing—vv. 2, 5.
 Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
 Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
- C. In the divine and mystical realm, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
 Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- D. In the divine and mystical realm, we experience God's organic salvation—Rom. 5:10.
 Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- E. In the divine and mystical realm, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
 John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
 John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- F. In the divine and mystical realm, we live in the fellowship of the divine life—1 John 1:3, 7; Acts 2:42.
 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
- G. In the divine and mystical realm, we live a spontaneous and effortless Christian life according to the automatic function of the law of life—Rom. 8:2.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- H. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24.
- 2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
- 3 John 1 The elder to Gaius the beloved, whom I love in truthfulness.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- I. In the divine and mystical realm, we are mingled with the processed Triune God for the keeping of oneness—17:21, 23:
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
1. The real oneness is in the Triune God—Matt. 28:19; John 17:21, 23.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
 2. The genuine oneness is the mingling of the believers with the Triune God—2 Cor. 13:14:

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

 - a. To have such oneness, the believers must be in the consummated Spirit and the pneumatic Christ as the divine and mystical realm.
 - b. The believers are one with the Triune God in the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

VI. Every believer should live in the divine and mystical realm and be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1; 13:14:

- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- 2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- A. We need to be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical—John 14:16-20.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in

- you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- B. To be divine means doing everything with God, in God, by God, and through God—1 Cor. 10:31; Col. 3:17.
- 1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
- Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- C. Like the Lord Jesus, we should be apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm— John 3:13; Eph. 4:20-21; Heb. 4:16; 13:13.
- John 3:13 And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

VII. “At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left”—Matt. 24:40-41:

- A. The two men and the two women represent the living believers at the time of the Lord’s second coming—Rev. 14:1, 4b.
- Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.
- Rev 14:4b ... These were purchased from among men as firstfruits to God and to the Lamb.
- B. To be taken is to be raptured before the great tribulation—Matt. 24:21; Rev. 3:10:
- Matt 24:21 For at that time there will be great tribulation, such as has not occurred from the beginning of the world until now, nor shall by any means ever occur.
- Rev 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
1. Matthew 24:40-41 refers to the secret rapture, the rapture of the ready ones, the mature ones—Rev. 14:4b.
- Matt 24:40 At that time two men will be in the field; one is taken and one is left.
- Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.
- Rev 14:4b ... These were purchased from among men as firstfruits to God and to the Lamb.
2. The difference between the one who is taken and the one who is left is in the maturity of life; one is living in the divine and mystical realm, and the other is not—Matt. 24:40-41.
- Matt 24:40 At that time two men will be in the field; one is taken and one is left.
- Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.
- C. The Lord’s word in Matthew 24:40-42 shows us that as we are waiting for His coming and expect to be raptured, we need to be faithful in our daily duties, living a properly balanced human life while simultaneously living in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—cf. 2 Thes. 3:6-15.
- Matt 24:40 At that time two men will be in the field; one is taken and one is left.
- Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.
- Matt 24:42 Watch therefore, for you do not know on what day your Lord comes.
- 2 Thes 3:6 Now we charge you, brothers, in the name of our Lord Jesus Christ, that you keep

- away from every brother walking disorderly and not according to the things which were handed down to you and which you received from us.
- 2 Thes 3:7 For you yourselves know how you ought to imitate us, because we were not disorderly among you;
- 2 Thes 3:8 Nor did we eat bread as a gift from anyone, but in labor and hardship we worked night and day so that we would not be burdensome to any of you;
- 2 Thes 3:9 Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us.
- 2 Thes 3:10 For even when we were with you, we gave you this charge, that if anyone does not want to work, neither should he eat.
- 2 Thes 3:11 For we hear of some walking among you disorderly, doing no work at all, but being busybodies.
- 2 Thes 3:12 Now such ones we charge and exhort in the Lord Jesus Christ to work with quietness and eat their own bread.
- 2 Thes 3:13 But you, brothers, do not lose heart in doing good.
- 2 Thes 3:14 And if anyone does not obey our word through this letter, mark this one so as not to mingle with him, in order that he may be ashamed.
- 2 Thes 3:15 Yet do not regard him as an enemy, but admonish him as a brother.

Message Three

God Building Himself in Christ into Our Being

MC Hymns: 538, 972

Scripture Reading: 2 Sam. 7:12-14a; 1 Cor. 3:9; Eph. 3:14-21;
Matt. 13:3-9, 19-23; Rev. 21:3, 22

- 2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
- 2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
- 2 Sam 7:14a I will be his Father, and he will be My son. ...
- 1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
- Eph 3:14 For this cause I bow my knees unto the Father,
- Eph 3:15 Of whom every family in the heavens and on earth is named,
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
- Matt 13:4 And as he sowed, some seeds fell beside the way, and the birds came and devoured them.
- Matt 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.
- Matt 13:6 But when the sun rose, they were scorched; and because they had no root, they withered.
- Matt 13:7 And others fell on the thorns, and the thorns came up and choked them.
- Matt 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.
- Matt 13:9 He who has ears to hear, let him hear.
- Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
- Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
- Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
- Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.
- Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18; Eph. 3:17:

- 2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
- 2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam 7:14a I will be his Father, and he will be My son. ...

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- A. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a; it is only through this process that human beings can be transformed into sons of God and that something human—the human seed—can become something divine—the sons of God.

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam 7:14a I will be his Father, and he will be My son. ...

- B. In order for God's building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22:

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1. When we enjoy the “now” Christ by eating, drinking, and breathing Him, a metabolic process takes place within us, and Christ is constituted into our being—Gal. 2:20; 2 Cor. 2:15; Phil. 1:20-21.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21 For to me, to live is Christ and to die is gain.

2. God's economy is to work Himself into us that we may experience a metabolic process of spiritual digestion and assimilation that produces a gradual and intrinsic change in life—2 Cor. 3:18.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

3. This metabolic process is transformation, and transformation is the building—cf. Rev. 21:18; 4:3.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

II. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation to grow Christ that precious materials may be produced for God's building—1 Cor. 3:9:

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

- A. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- B. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material.

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- C. This is illustrated by the parable of the sower in Matthew 13:

Matt 13 be omitted.

1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.

Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.

Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

3. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—cf. 1 Pet. 3:4.

1 Pet 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:

Psa 78:8 That they might not be like their fathers, / A stubborn and rebellious generation, / A generation that did not set their heart right, / And whose spirit was not faithful to God.

Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Matt 5:8 Blessed are the pure in heart, for they shall see God.

- a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied, and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

- 1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
- Jude 19 These are those who make divisions, soulish, having no spirit.
- b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.
- Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
- Matt 13:4 And as he sowed, some seeds fell beside the way, and the birds came and devoured them.
- Matt 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.
- Matt 13:6 But when the sun rose, they were scorched; and because they had no root, they withered.
- Matt 13:7 And others fell on the thorns, and the thorns came up and choked them.
- Matt 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.
- Matt 13:9 He who has ears to hear, let him hear.
- Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
- Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
- Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
- Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.
- Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.
5. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.

III. The apostle's prayer in Ephesians 3 reveals that for the fulfillment of God's eternal economy, we need the Father, according to the riches of His glory, to strengthen us with power through His Spirit into the inner man, that Christ may build Himself into our hearts, occupying our entire being, that we might be filled unto all the fullness of God—vv. 14-19:

- Eph 3 be omitted.
- Eph 3:14 For this cause I bow my knees unto the Father,
- Eph 3:15 Of whom every family in the heavens and on earth is named,
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- A. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
 Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

B. Christ has the desire to occupy every room of our heart:

1. The phrase *make His home* is only one word in the Greek, *katoikeo*, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, *kata*, means “down”—v. 17a.
 Eph 3:17a That Christ may make His home in your hearts through faith, ...
2. As Christ makes His home deep down in our hearts, we are being rooted in love for God’s farm and grounded in love for God’s building—v. 17b.
 Eph 3:17b ...that you, being rooted and grounded in love,
3. As Christ makes His home in our hearts, we become strong to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:
 Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
 - a. Our experience of Christ in the church must be three- dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.
 - b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.
 Exo 26:2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain, four cubits; all the curtains shall have the same measurement.
 Exo 26:3 Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.
 Exo 26:4 And you shall make loops of blue strands on the edge of the one curtain at the end in the set; and likewise you shall make them in the edge of the outermost curtain in the second set.
 Exo 26:5 You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.
 Exo 26:6 And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.
 Exo 26:7 And you shall make curtains of goats’ hair for a tent over the tabernacle; eleven curtains you shall make in all.
 Exo 26:8 The length of each curtain shall be thirty cubits, and the width of each curtain, four cubits; the eleven curtains shall have the same measurement.
 1 Kings 6:20 And the interior of the innermost sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high; and he overlaid it with pure gold, and he overlaid the cedar altar.
 - c. Eventually, the New Jerusalem, God’s building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.
 Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.
4. Christ making His home in our hearts causes us to know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Gen 24:47 And I asked her and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the nose-ring upon her nose and the bracelets upon her hands.

Gen 24:53 And the servant brought forth silver jewelry and gold jewelry and clothing and gave them to Rebekah. He also gave precious things to her brother and to her mother.

Gen 24:61 And Rebekah arose with her maids, and they rode on the camels and followed the man. And the servant took Rebekah and went away.

Gen 24:62 Now Isaac had come from going to Beer-lahai-roi, for he was dwelling in the region of the Negev.

Gen 24:63 And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and looked, and behold, camels were coming.

Gen 24:64 And Rebekah lifted up her eyes; and when she saw Isaac, she sprang off the camel.

Gen 24:65 And she said to the servant, Who is this man who is walking in the field to meet us? And the servant said, It is my master. And she took her veil and covered herself.

Gen 24:66 And the servant told Isaac all the things that he had done.

Gen 24:67 And Isaac brought her into the tent of Sarah his mother. And he took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after the death of his mother.

IV. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and build God into others so that the Triune God may build Himself into their being—Eph. 3:17a:

- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- A. The crucial matter in our work in the Lord's recovery is to minister the building and build God—Matt. 16:18; Eph. 2:21-22; 3:17a.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- B. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- C. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 1 Cor 3:9a For we are God's fellow workers; ...
- 1 Cor 3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

- D. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others—Acts 9:15; 1 Cor. 14:4b; 2 Cor. 3:3-6.
- Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
- 1 Cor 14:4b ... but he who prophesies builds up the church.
- 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor 3:4 And such confidence we have through Christ toward God,
- 2 Cor 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- E. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 15:4a Abide in Me and I in you. ...
- 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.
- F. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead, and as the human element is constituted into God, God becomes man; this is the building revealed in the New Testament—Eph. 2:21; 4:16.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- G. In the Lord's recovery our work must be part of this mutual constitution:
1. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble—1 Cor. 3:12.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
2. If our work is part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem—Rev. 21:2, 10-11, 18-21.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- H. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and

consummated Triune God, who is building Himself into His chosen people and building them into Him.

- I. If we minister the building and build God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

V. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up as one entity—the New Jerusalem—vv. 2, 10:

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

- A. The New Jerusalem is built by God's constituting of Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity—vv. 18-21.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

- B. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—vv. 3, 22:

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

1. "God in man and man in God / Mutual dwelling thus possess; / God the content is to man, / And the man doth God express"—*Hymns*, #972, stanza 9.

2. God and man, man and God, are built up together and blended and mingled together; this is the consummation of God's building.

- C. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one—Rev. 22:17a; 21:3, 22:

Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

1. This is divinity expressed in humanity and humanity glorified in divinity, with the divine glory shining forth radiantly in humanity—v. 11.

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

2. The two—divinity and humanity—become a mutual dwelling place:
 - a. The One who is God yet man dwells in the one who is man yet God.
 - b. The one who is man yet God dwells in the One who is God yet man.
- D. The mutual abode produced by the constitution of the divine element into the human element and of the human element into the divine element is the center and reality of the universe— vv. 1-2, 22; cf. Eccl. 1:2.

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
- E. “The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ as a mingling of divinity and humanity to be His organism and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity”—Inscription on Witness Lee’s tomb.

Message Four

Blending and the Reality of the Body of Christ

JL Hymns: 840, 847

Scripture Reading: 1 Cor. 1:2; 10:17a; 12:12-13, 24, 27;
John 12:24; Phil. 3:10; Eph. 4:20-21

- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor 10:17a Seeing that there is one bread, we who are many are one Body; ...
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

I. “God has blended the body together”—1 Cor. 12:24:

- A. Blending is not only high and deep but also very mysterious— v. 24.
1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- B. The word *blended* means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions.
- C. Blending means that we should always stop in order to have fellowship with others—Acts 2:42; 1 Cor. 1:9; 1 John 1:3, 7.
Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- D. We should not do anything without fellowshiping with the other saints who are coordinating with us, because fellowship adjusts us, harmonizes us, tempers us, and mingles us—v. 7.
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- E. To be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body’s sake—Matt. 10:38; 16:24; Gal. 3:2, 5; Eph. 4:12.
Matt 10:38 And he who does not take his cross and follow after Me is not worthy of Me.
Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- F. Blending is not social but the blending of the Christ whom the individual members, the district churches, the co-workers, and the elders experience, enjoy, and partake of—cf. Rom. 16:1-16.
- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
- Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
- Rom 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
- Rom 16:6 Greet Mary, one who has labored much for you.
- Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
- Rom 16:8 Greet Ampliatus, my beloved in the Lord.
- Rom 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
- Rom 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
- Rom 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
- Rom 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
- Rom 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
- Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
- Rom 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
- Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
- G. In order to keep the unique oneness of the universal Body of Christ, we need to be blended together—1 Cor. 12:24.
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- H. Blending is needed for the building up of the Body of Christ— Rom. 16:1-16; 1 Cor. 12:20-21, 24; Col. 4:16.
- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
- Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
- Rom 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
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- Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
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- Rom 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
- Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

- Rom 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
- Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

II. John 12:24 and 1 Corinthians 10:17a portray and reveal the necessity and the significance of blending:

- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- 1 Cor 10:17a Seeing that there is one bread, we who are many are one Body; ...
- A. John 12:24 speaks of a grain of wheat that fell into the ground and died and bore many grains:
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1. *Grain of wheat* refers to Christ as the divine seed to produce many grains (the people who receive Him) to become His many members who constitute His organic Body—Eph. 1:22-23; 5:30.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 5:30 Because we are members of His Body.
 2. Christ as the grain of wheat died and brought forth many grains in resurrection— John 12:24:

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

 - a. The grains are to be ground and blended into flour to make a loaf, which signifies the Body of Christ—1 Cor. 10:17a.

1 Cor 10:17a Seeing that there is one bread, we who are many are one Body; ...
 - b. We should not remain as whole grains; we have to be broken and ground into fine flour so that we can be blended with others for making a loaf; this loaf is the Body of Christ—12:12-13, 27; Eph. 2:16; 1:22-23.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor 12:27 Now you are the body of Christ, and members individually.

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- B. Paul's thought of the church being blended into one bread, one Body (1 Cor. 10:17a), was taken from the type of the meal offering in Leviticus 2:1-16:
- 1 Cor 10:17a Seeing that there is one bread, we who are many are one Body; ...
- Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.
- Lev 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most

- holy of Jehovah's offerings by fire.
- Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- Lev 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.
- Lev 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.
- Lev 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.
- Lev 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 2:10 And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.
- Lev 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
- Lev 2:12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.
- Lev 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.
- Lev 2:14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.
- Lev 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.
- Lev 2:16 And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.
1. Every part of the fine flour of the meal offering was mingled with oil; this is the blending—vv. 4-5.

Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
 2. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering composed of believers who have been broken, ground, and blended— vv. 1-2, 4; 1 Cor. 12:12.

Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

Lev 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.

Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

III. The purpose of the blending is to usher us all into the reality of the Body of Christ—Rom. 12:5; 1 Cor. 12:12-13; Eph. 2:16; 4:12; Col. 2:19:

- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by

- it.
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- A. We need to be in the local churches as the procedure to be brought into the reality of the Body of Christ—1 Cor. 1:2; 12:27.
- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- B. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—Eph. 1:10, 22-23.
- Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- C. The local churches are not the goal of God's eternal economy; they are the procedure God takes to reach the goal of His economy—the building up of the Body of Christ—Matt. 16:18; Eph. 4:12, 16:
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. The churches are the procedure to bring us into the Body of Christ—1 Cor. 1:2; 12:12-13, 27.
- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
2. The churches are the Body, but they may not have the reality of the Body of Christ.
- D. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the reality of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27; Rev. 19:7.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

IV. The highest peak in God's economy is the reality of the Body of Christ—Eph. 1:22-23; 4:16:

- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- A. The significance of our blending is the reality of the Body of Christ—1 Cor. 12:24:
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
1. This reality is a group of God's redeemed people who have been made God in life and nature but not in the Godhead— John 1:12-13; Rom. 8:16; 2 Pet. 1:4.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
 2. They live a life not by themselves but by another life—the life of the processed and consummated Triune God, who enters into them and takes them as His abode, His dwelling place— 2 Cor. 13:14; John 14:23; Eph. 2:21-22.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- B. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed and consummated Triune God, whose attributes have been expressed through their virtues—2 Cor. 13:9, 11; Eph. 4:12; 1 Pet. 5:10; 1 John 4:12, 17-18:
- 2 Cor 13:9 For we rejoice whenever we are weak and you are powerful; this also we pray for, your perfecting.
- 2 Cor 13:11 Finally, brothers, rejoice, be perfected, be comforted, think the same thing, be at peace; and the God of love and peace will be with you.
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- 1 Pet 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.
- 1 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.
- 1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.
- 1 John 4:18 There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.
1. God's life with all its attributes was lived within the God- man Jesus and expressed as this God-man's virtues—Eph. 4:20-21.

Eph 4:20 But you did not so learn Christ,

Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 2. Originally, this life was only in Jesus; now this life is being reproduced in believers who have been redeemed and regenerated and possess the divine life within

them—1:7; John 3:6; Col. 3:4.

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

3. Perfected God-men are those who have been matured by continually exercising to reject the self and live by another life— the resurrection life of Christ— John 11:25.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

- C. The reality of the Body of Christ is the mingling living in the eternal union of the regenerated, transformed, conformed, and glorified tripartite God-men with the Triune God in the resurrection of Christ—cf. Judg. 9:9; Psa. 92:10:

Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Psa 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.

1. This mingling is a corporate living of the conformity to the death of Christ in the power of the resurrection of Christ— Phil. 3:10.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

2. Such a mingling living is in the resurrection of Christ, and the reality of the resurrection is the Spirit; this resurrection imparts the consummated Triune God and releases the death- overcoming life into the believers— John 11:25.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

3. This corporate and mingling living by the perfected God-men consummates ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity—Rev. 21:1-2, 9-11.

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

4. The corporate living of the perfected God-men as the reality of the Body of Christ will close this age, the age of the church, and bring Christ back to take, possess, and rule over the earth with these God-men in the kingdom age—Psa. 24:1-2, 7-10; 72:1-8, 11; Rev. 1:7; 14:14; 20:4.

Psa 24:1 The earth is Jehovah's, and its fullness, / The habitable land and those who dwell in it.

Psa 24:2 For it is He who founded it upon the seas / And established it upon the streams.

Psa 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa 24:10 Who is this King of glory? / Jehovah of hosts

Psa 72:1 O God, give Your judgments to the king, / And Your righteousness to the son of the king.

Psa 72:2 He will judge Your people in righteousness, / And Your poor with justice.

Psa 72:3 The mountains will bear peace to the people, / And the hills, in righteousness.

Psa 72:4 He will judge the poor of the people; / He will save the children of the needy / And crush the oppressor.

Psa 72:5 They will fear You as long as the sun endures / And as long as the moon endures / Throughout the generations.

Psa 72:6 He will drop like rain upon mown grass, / Like abundant showers dripping on the earth.

Psa 72:7 In His days the righteous will flourish, / And there will be an abundance of peace / Until the moon is no more.

Psa 72:8 And He will have dominion from sea to sea / And from the River unto the ends of the earth.

Psa 72:11 And all the kings will bow down before Him; / All the nations will serve Him.

Rev 1:7 Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. Yes, amen.

Rev 14:14 And I saw, and behold, there was a white cloud, and on the cloud One like the Son of Man sitting, having a golden crown on His head and a sharp sickle in His hand.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Message Five

The God-man Living

RA Hymns: 475, 86

Scripture Reading: Lev. 1:3, 9; 6:8-13; John 21:15-17;

1 John 3:14; 5:1; 2:6; 4:17; Gal. 6:2-3; Rom. 8:2

- Lev 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- Lev 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- Lev 6:8 Then Jehovah spoke to Moses, saying,
- Lev 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.
- Lev 6:10 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.
- Lev 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.
- Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- 1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.
- 1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
- 1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.
- 1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.
- Gal 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.
- Gal 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

I. The desire of God's heart is that "the reality...in Jesus" (Eph. 4:21), the actual condition of the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy (vv. 20-24):

- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- A. The four Gospels show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose; Jesus lived a life in which He did everything in God,

with God, and for God; God was in His living, and He was one with God; this is what is meant by *the reality is in Jesus*; to learn Christ as the reality is in Jesus is to be molded into the pattern of Christ, to be conformed to the image of Christ—Rom. 8:28-29; Eph. 4:20-21.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Eph 4:20 But you did not so learn Christ,

Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

- B. We are being perfected by the Lord to be God-men, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:29a; 17:5b; 1 Pet. 2:21:

Matt 11:29a Take My yoke upon you and learn from Me, for I am meek and lowly in heart, ...

Matt 17:5b ... and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

1 Pet 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

1. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

2. Our Christian life is a life in Christ and also a life of Christ in us; we are in Christ as the mold, and He is in us as our life; in this way we learn Christ as the reality is in Jesus; this reality is the reality of the Body of Christ—1 Cor. 1:30; 2 Cor. 5:17; 12:2a; Col. 1:27; Gal. 2:20; Rom. 8:10.

1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

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

2 Cor 12:2a I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) ...

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

- C. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

- D. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality; we learn from Him as our model so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the Gospels—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.

Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.
 Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
 Rom 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,
 Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
 Eph 4:20 But you did not so learn Christ,
 Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
 Eph 4:23 And that you be renewed in the spirit of your mind
 Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
 1 Pet 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

- E. The purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; when we eat Him, we live because of Him to become a universal great man who is exactly the same as He is—a man living a God-man life by the divine life—Lam. 3:22-24, 55-56; Rev. 2:4, 7; John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psalms 119:15.

Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
 Lam 3:23 They are new every morning; / Great is Your faithfulness.
 Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
 Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.
 Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.
 Rev 2:4 But I have one thing against you, that you have left your first love.
 Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
 John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
 Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
 Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
 Psalms 119:15 I will muse upon Your precepts / And regard Your ways.

II. The only life that is pleasing to God is the life that is a repetition of the life Christ lived on the earth; this is a life that experiences Christ in His experiences as the burnt offering— Lev. 1:9; John 8:29; 2 Cor. 5:9:

Lev 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
 John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.
 2 Cor 5:9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.

- A. The burnt offering typifies Christ in His living a life that is absolutely for God and for God's satisfaction; the burnt offering also typifies Christ in His being the life that enables God's people to have such a living—Lev. 1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb.

10:5-10.

- Lev 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- Num 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.
- Num 28:3 And you shall say to them, This is the offering by fire which you shall present to Jehovah: two male lambs a year old without blemish each day as a continual burnt offering.
- John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.
- John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.
- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

- B. The word translated "burnt offering" denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14); the only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).

- Lev 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- Lev 1:10 And if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall present it, a male without blemish.
- Lev 1:14 And if his offering to Jehovah is a burnt offering of birds, then he shall present his offering of turtledoves or of young pigeons.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

- C. The burnt offering was "a satisfying fragrance to Jehovah" (Lev. 1:9); the Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"; a satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.

- D. By laying our hands on Christ as our burnt offering through the proper prayer, we are joined to Him, and He and we become one; as Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—v. 4; 1 Cor. 6:17; Gal. 2:20.

- Lev 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

- E. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him—2 Cor. 5:21; Gal. 2:20a.

- 2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the

- Gal 2:20a righteousness of God in Him.
I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me;...
- F. We must allow the Lord to burn us so that we may be a continual burnt offering to burn others and be reduced to ashes to become the New Jerusalem for God's expression—Psa. 20:3; Lev. 1:16; 6:8-13; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21:
- Psa 20:3 May He remember all your meal offerings / And accept your burnt offering. Selah.
- Lev 1:16 And he shall take away its crop with its feathers and cast it beside the altar toward the east, in the place of the ashes.
- Lev 6:8 Then Jehovah spoke to Moses, saying,
- Lev 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.
- Lev 6:10 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.
- Lev 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.
- Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- 1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, ...
- Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
1. The ashes signify Christ reduced to nothing; since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—Mark 9:12; Isa. 53:3; 1 Cor. 1:28; 2 Cor. 12:11.

Mark 9:12 And He said to them, Elijah does indeed come first and restore all things. And how is it that it is written of the Son of Man that He should suffer many things and be counted as nothing?

Isa 53:3 He was despised and forsaken of men, / A man of sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him.

1 Cor 1:28 And the lowborn things of the world and the despised things God has chosen, things which are not, that He might bring to nought the things which are,

2 Cor 12:11 I have become foolish; you yourselves have compelled me. For it is I who should have been commended by you; for in nothing am I inferior to the super-apostles, even though I am nothing.
 2. The more we are identified with Christ in His death, the more we will realize that we

have become a heap of ashes; when we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—Gal. 2:20a.

Gal 2:20a I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; ...

- G. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:

Lev 1:16 And he shall take away its crop with its feathers and cast it beside the altar toward the east, in the place of the ashes.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

1. With Christ as the burnt offering, the ashes are not the end— they are the beginning; the ashes mean that Christ has been put to death, but the east signifies resurrection—Mark 9:31.

Mark 9:31 For He was teaching His disciples. And He said to them, The Son of Man is being delivered into the hands of men, and they will kill Him; and when He has been killed, after three days He will rise.

2. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

- H. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

1. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.

1 Cor 3:9b ... you are God's cultivated land, God's building.

1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, ...

2. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like

- clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasi; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

III. In carrying out God's New Testament ministry, the Lord Jesus, as the reality of the burnt offering, did not do anything out of Himself (John 5:19), He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18); He was never disappointed because He was satisfied only with God (Isa. 42:4; 50:4-5; 53:2a; cf. John 4:13-14; 6:15; Mark 9:7-8):

- John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
- John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
- John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.
- John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.
- Isa 42:4 He will not faint, nor will He be discouraged, / Until He has established justice in the earth; / And the coastlands will wait for His instruction.
- Isa 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
- Isa 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.
- Isa 53:2a For He grew up like a tender plant before Him, / And like a root out of dry ground. ...
- John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 6:15 Then Jesus, knowing that they were about to come and take Him by force to make Him King, withdrew again to the mountain, Himself alone.
- Mark 9:7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!
- Mark 9:8 And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.
- A. The Lord's life was His work, His move, and His ministry; His work was His living, and His move was His being; with Him there was no difference between His life, His work, His move, and His ministry; the Lord Jesus lived His ministry—cf. Luke 22:26-27; John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6; Phil. 1:25.
- Luke 22:26 But you shall not be so; but let the greatest among you become like the youngest, and the one who leads like the one who serves.
- Luke 22:27 For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? But I am in your midst as the one who serves.
- John 10:10b ... I have come that they may have life and may have it abundantly.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- 1 John 5:16a If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. ...
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
- B. The Lord Jesus was a man of prayer, being one with God, living in the presence of God without ceasing, trusting in God and not in Himself under any kind of suffering and persecution, and being One in whom Satan, the ruler of the world, had nothing (no ground, no hope, no chance, no possibility in anything)— John 10:30; 8:29; 14:30b; 16:32-33; 1 Pet. 2:23:
- John 10:30 I and the Father are one.
- John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.
- John 14:30b ... for the ruler of the world is coming, and in Me he has nothing;
- John 16:32 Behold, an hour is coming, and has come, that you will be scattered each to his own place and will leave Me alone; yet I am not alone, because the Father is with Me.
- John 16:33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.
- 1 Pet 2:23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;
1. He was a man in the flesh praying to the mysterious God in the divine and mystical realm; He often went to the mountain or withdrew to a private place to pray—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

Luke 5:16 But He Himself often withdrew in the wilderness and prayed.

Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

Luke 9:28 And about eight days after these words, He took with Him Peter and John and James, and went up into the mountain to pray.
 2. He was never alone, for the Father was with Him; every moment He saw His Father's face— John 5:19; 16:32; Psalms 16:7-8.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 16:32 Behold, an hour is coming, and has come, that you will be scattered each to his own place and will leave Me alone; yet I am not alone, because the Father is with Me.

Psalms 16:7 I will bless Jehovah, who counsels me; / Indeed in the nights my inward parts instruct me.

Psalms 16:8 I have set Jehovah before me continually; / Because He is at my right hand, I shall not be shaken.
- C. When Christ as the God-Savior wanted to save an immoral woman of Samaria, He had to travel from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself— John 4:3-14.
- John 4:3 He left Judea and went away again into Galilee.
- John 4:4 And He had to pass through Samaria.
- John 4:5 So He came to a city of Samaria called Sychar, near the piece of land that Jacob gave to Joseph his son;
- John 4:6 And Jacob's well was there. Jesus therefore, being wearied from the journey, sat thus

- by the well; it was about the sixth hour.
- John 4:7 There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink.
- John 4:8 For His disciples had gone away into the city to buy food.
- John 4:9 The Samaritan woman then said to Him, How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?
- John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?
- John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- D. When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, “Neither do I condemn you,” to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to “sin no more”—8:3-11, 24, 34-36.
- John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,
- John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.
- John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?
- John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.
- John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.
- John 8:8 And again He stooped down and wrote on the ground.
- John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.
- John 8:10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?
- John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.
- John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
- John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.
- John 8:35 And the slave does not abide in the house forever; the son does abide forever.
- John 8:36 If therefore the Son sets you free, you shall be free indeed.

IV. When we abide in the love that is God Himself, love has been “perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world” (1 John 4:17)—Christ as the reality of the burnt offering lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (3:14; 5:1; 2:6):

- 1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.
- 1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
- 1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.

- A. The law of the Spirit of life in our spirit is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2-3); the law of love must be substantiated by the law of the Spirit of life so that we may be able to bear one another's burdens; but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (v. 3).
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Gal 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.
- Gal 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.
- B. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ— John 21:15-17; Luke 15:3-7.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- Luke 15:3 And He told them this parable, saying,
- Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?
- Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.
- Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.
- Luke 15:7 I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance.
- C. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we “support the weak” (Acts 20:35) and “sustain the weak” (1 Thes. 5:14); *the weak* refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
- 1 Thes 1:3 Remembering unceasingly your work of faith and labor of love and endurance of hope in our Lord Jesus Christ, before our God and Father;
- Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.
- 1 Thes 5:14 And we exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all.
- Rom 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.
- Rom 15:1 But we who are strong ought to bear the weaknesses of those who are weak and not to please ourselves.
- D. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the building up of the Body of Christ to consummate in the New Jerusalem for the accomplishment of the eternal economy of God— John 21:15-17.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to

John 21:17 Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

Message Six

Shepherding according to God

RK Hymns: 1170

Scripture Reading: John 21:15-17; 1 Pet. 5:2; 2:25; Eph. 4:12-16

- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

I. To shepherd is to take all-inclusive tender care of the flock— John 21:15-17; Acts 20:28:

- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
- A. Shepherding refers to caring for all the needs of the sheep.
- B. All the sheep need to be well provided for and well tended to.

II. In the Lord's recovery today, there is an urgent need of shepherding— John 21:16; 1 Pet. 5:2:

- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
- A. In His organic salvation God the Father first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd so that we may exist and grow in His life for eternity— John 3:6; 10:10, 14-16.
- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
- John 10:14 I am the good Shepherd, and I know My own, and My own know Me,
- John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the

- sheep.
- John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.
- B. To shepherd the believers is crucial for their growth in the divine life unto maturity for the building up of the Body of Christ—Eph. 4:12-16.
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

III. Shepherding depends on teaching; if we cannot teach, we cannot shepherd—Matt. 28:19-20; 9:35-36:

- Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
- Matt 9:35 And Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every sickness.
- Matt 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.
- A. Shepherding and teaching go together—Eph. 4:11.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- B. Our shepherding should always be with teaching, and our teaching should always be with shepherding—Acts 2:42; 20:28; Col. 1:28.
- Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
- Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

IV. We all need to know and experience Christ as the Shepherd of our souls—1 Pet. 2:25:

- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- A. As the Shepherd of our souls, Christ oversees our inward condition, caring for the situation of our inner being:
1. Christ's organic shepherding primarily takes care of our soul—Psa. 23:3.
Psa 23:3 He restores my soul; He guides me on the paths of righteousness / For His name's sake.
 2. He shepherds us by caring for the welfare of our soul and by exercising oversight over the condition of our inner being—cf. Heb. 13:17.
Heb 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.
 3. This kind of shepherding is an inward, intrinsic, organic comforting—2 Cor. 1:3-4.
2 Cor 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of

- 2 Cor 1:4 compassions and God of all comfort,
Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
- B. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and all our problems, needs, and wounds— John 14:16-17; 1 Cor. 15:45b; 6:17:
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
1 Cor 6:17 But he who is joined to the Lord is one spirit.
1. As our pneumatic Shepherd, Christ takes care of us from within our spirit:
 - a. His shepherding begins from our spirit and spreads to every part of our soul—Eph. 3:17.
Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 - b. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way— 1 Thes. 5:23.
1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
 2. This is the inward shepherding of the processed and consummated Triune God united and incorporated with His regenerated believers—2 Cor. 13:14; John 3:6; 14:20; Rom. 8:16.
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

V. Those who shepherd the flock of God should shepherd according to God—1 Pet. 5:2; Phil. 1:21a:

- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
Phil 1:21a For to me, to live is Christ ...
- A. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition—2 Pet. 1:4; Eph. 1:5, 9; 3:21; John 14:6.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- B. *According to God* in 1 Peter 5:2 means that we live God; only those who live God can shepherd according to God:

- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him— John 11:25; 6:48, 57.
 - John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
 - John 6:48 I am the bread of life.
 - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.
 - Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- C. In order to shepherd according to God, we need to become God in life, nature, expression, and function but not in the Godhead— Col. 3:4; 2 Pet. 1:4:
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become the totality of the divine life, even to become the divine life itself— John 4:14; Col. 3:4.
 - John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 2. We need to become God in His attributes of love, light, righteousness, and holiness—1 John 4:8; 1:5; Rom. 3:21, 25-26; Eph. 1:4; 5:27; 1 Pet. 1:15-16.
 - 1 John 4:8 He who does not love has not known God, because God is love.
 - 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 - Rom 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
 - Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
 - Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
 - 1 Pet 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
 - 1 Pet 1:16 Because it is written, "You shall be holy because I am holy."
 3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—Rom. 8:19, 29; 2 Cor. 3:18; Matt. 16:24.
 - Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
 - Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 - 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of

- the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
4. We need to become God in His function of shepherding the flock of God according to what He is and according to the goal of His economy—Eph. 1:10.
 Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- D. If we would shepherd according to God, we need to become one with God— John 14:20; 1 Cor. 6:17:
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
 1 Cor 6:17 But he who is joined to the Lord is one spirit.
1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him— John 15:4; 1 Cor. 6:17.
 John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
 1 Cor 6:17 But he who is joined to the Lord is one spirit.
 2. God desires that the divine life and the human life be joined together to become one life that has one living— John 6:57; Gal. 2:20.
 John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
 Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
 3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.
 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

VI. In order to shepherd according to God, we need to live a shepherding life— John 21:15-17; 2 Cor. 6:1-13; 7:2-3:

- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
 2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.
 2 Cor 6:3 We give no occasion of stumbling in anything that the ministry may not be faulted,
 2 Cor 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,
 2 Cor 6:5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
 2 Cor 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,
 2 Cor 6:7 In the word of truth, in the power of God; through the weapons of righteousness on the right and on the left,

- 2 Cor 6:8 Through glory and dishonor, through evil report and good report; as deceivers and yet true;
 2 Cor 6:9 As unknown and yet well known; as dying and yet behold we live; as being disciplined and yet not being put to death;
 2 Cor 6:10 As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.
 2 Cor 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.
 2 Cor 6:12 You are not constricted in us, but you are constricted in your inward parts.
 2 Cor 6:13 But for a recompense in kind, I speak as to children, you also be enlarged.
 2 Cor 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.
 2 Cor 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.
- A. The more we are constituted with Christ, the more we will spontaneously live a shepherding life because the constitution of Christ in our spiritual life has a shepherding aspect—Col. 1:27; 3:10-11, 14; John 21:15-17.
 Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 Col 3:14 And over all these things put on love, which is the uniting bond of perfectness.
 John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
 John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
 John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- B. In order to have a shepherding life, we need an enlarged heart, a heart to embrace all of God's people—2 Cor. 6:11-13; 7:2-3; cf. 1 Kings 4:29.
 2 Cor 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.
 2 Cor 6:12 You are not constricted in us, but you are constricted in your inward parts.
 2 Cor 6:13 But for a recompense in kind, I speak as to children, you also be enlarged.
 2 Cor 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.
 2 Cor 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.
 1 Kings 4:29 And God gave Solomon wisdom and very much understanding and largeness of heart, even as the sand that is on the seashore.
- C. A shepherding life is a life that warms up others by cherishing them in the humanity of Jesus to nourish them in the divinity of Christ with the riches of Christ—Eph. 5:29; Prov. 25:15.
 Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
 Prov 25:15 By forbearance a ruler may be persuaded, / And a soft tongue can break the bone.
- D. A shepherding life is an all-fitting life, a life that is able to fit all situations, accept any kind of environment, and work under any condition—2 Cor. 6:1-13; 7:2-3.
 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
 2 Cor 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.
 2 Cor 6:3 We give no occasion of stumbling in anything that the ministry may not be faulted,
 2 Cor 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,

- 2 Cor 6:5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
 2 Cor 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,
 2 Cor 6:7 In the word of truth, in the power of God; through the weapons of righteousness on the right and on the left,
 2 Cor 6:8 Through glory and dishonor, through evil report and good report; as deceivers and yet true;
 2 Cor 6:9 As unknown and yet well known; as dying and yet behold we live; as being disciplined and yet not being put to death;
 2 Cor 6:10 As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.
 2 Cor 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.
 2 Cor 6:12 You are not constricted in us, but you are constricted in your inward parts.
 2 Cor 6:13 But for a recompense in kind, I speak as to children, you also be enlarged.
 2 Cor 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.
 2 Cor 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.
- E. We need to shepherd the flock of God according to the loving and tender heart of our Father God and according to the seeking and shepherding spirit of our Savior Christ—Luke 15:1-32.
- Luke 15:1 Now all the tax collectors and sinners were drawing near to Him to hear Him.
 Luke 15:2 And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them.
 Luke 15:3 And He told them this parable, saying,
 Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?
 Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.
 Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.
 Luke 15:7 I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance.
 Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?
 Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.
 Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.
 Luke 15:11 And He said, A certain man had two sons.
 Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.
 Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.
 Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.
 Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.
 Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.
 Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!
 Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.
 Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.
 Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Luke 15:25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing,

Luke 15:26 And calling to him one of the servants, he inquired what these things might be.

Luke 15:27 And he said to him, Your brother has come, and your father has slaughtered the fattened calf because he has received him back healthy.

Luke 15:28 But he became angry and was not willing to enter. And his father came out and entreated him.

Luke 15:29 But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends;

Luke 15:30 But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf.

Luke 15:31 And he said to him, Child, you are always with me, and all that is mine is yours.

Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.

VII. The shepherding that builds up the Body of Christ is mutual shepherding—1

Cor. 12:23-26:

- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- A. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd one another— John 21:15-17.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- B. We are both sheep and shepherds, shepherding and being shepherded in mutuality.
- C. In mutual shepherding, we shepherd one another in love—1 Cor. 13:1-13.
- 1 Cor 13:1 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.
- 1 Cor 13:2 And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.
- 1 Cor 13:3 And if I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.
- 1 Cor 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;
- 1 Cor 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;
- 1 Cor 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;
- 1 Cor 13:7 It covers all things, believes all things, hopes all things, endures all things.

- 1 Cor 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.
- 1 Cor 13:9 For we know in part, and we prophesy in part;
- 1 Cor 13:10 But when that which is complete comes, that which is in part will be rendered useless.
- 1 Cor 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; since I have become a man, I have done away with childish things.
- 1 Cor 13:12 For now we see in a mirror obscurely, but at that time face to face; now I know in part, but at that time I will fully know even as also I was fully known.
- 1 Cor 13:13 Now there abide faith, hope, love, these three; and the greatest of these is love.
- D. Through this mutual shepherding, the church as the Body of Christ will build itself up in love—Matt. 16:18; Eph. 1:22-23; 2:21-22; 4:16.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Message Seven

The Two Aspects of God's Complete Salvation— Judicial Redemption Plus Organic Salvation

JL Hymns: 750, 949

Scripture Reading: Rom. 5:10, 21; John 1:12-13; 1 Pet. 2:25;

Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16;

Rom. 8:28-29; Phil. 3:20-21

- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Phil 3:20 For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,
- Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

I. God's complete salvation is of two aspects—the judicial aspect and the organic aspect—Rom. 5:10, 21; John 1:12-13; 1 Pet. 2:25; Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16; Rom. 8:28-29; Phil. 3:20-21:

- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
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- Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
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- Phil 3:20 For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,
- Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- A. The judicial aspect of God's salvation was accomplished in the physical realm of Christ's earthly ministry objectively by Christ in His flesh—John 1:14; Col. 1:22:
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Col 1:22 He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him;
1. It is according to the righteousness of God—Rom. 1:17a; 3:21-26; 9:30-31.

Rom 1:17a For the righteousness of God is revealed in it out of faith to faith, ...

Rom 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets;

Rom 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;

Rom 3:23 For all have sinned and fall short of the glory of God,

Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Rom 9:30 What then shall we say? That the Gentiles who did not pursue righteousness have laid hold of righteousness, but a righteousness which is out of faith;

Rom 9:31 But Israel, pursuing a law of righteousness, did not attain to that law.
 2. It is through God's fulfilling of all the requirements of His righteous law on sinners by Christ's redemptive death on the cross—Gal. 3:13; 1 Pet. 2:24; 2 Cor. 5:21; Heb. 9:12.

Gal 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is everyone hanging on a tree";

1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
 3. Christ carried out His earthly ministry by accomplishing God's judicial redemption with the following objective results:
 - a. The forgiveness of the believers' sins—Luke 24:47; Eph. 1:7.

Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

- b. Washing away the believers' sins—Heb. 1:3.
 Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- c. Justifying the believers—Rom. 3:24-25.
 Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
- d. Reconciling the believers, who were His enemies, to Himself—5:10a.
 Rom 5:10a For if we, being enemies, were reconciled to God through the death of His Son, ...
- e. Sanctifying the believers in their position unto Himself as His holy people—1 Cor. 1:2; Heb. 13:12; 10:29.
 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
 Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
 Heb 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?
- B. God's judicial redemption is the procedure of God's complete salvation for the believers to participate in God's organic salvation as the purpose of the complete salvation of God—Rom. 5:21.
 Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- C. All the items of God's organic salvation are carried out not by Christ in the flesh in His earthly ministry judicially and objectively but by Christ as the life-giving Spirit in His heavenly ministry organically and subjectively—1 Cor. 15:45b.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.

II. The organic aspect of God's salvation is carried out in the divine and mystical realm of Christ's heavenly ministry subjectively by Christ as the life-giving Spirit in the following eight steps:

- A. Regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect:
 - 1. It is the propagation of the divine life by the imparting of God's life into the believers to regenerate and re-create the redeemed believers in their spirit by the Spirit of God—John 3:6b.
 John 3:6b ... and that which is born of the Spirit is spirit.
 - 2. It is through the resurrection of Christ that He may impart His life into the believers as the authority for them to be the children of God, begotten of God as His species—1 Pet. 1:3; John 1:12-13.
 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
 John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
 John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

3. Through regeneration the believers have the eternal, divine life of God in addition to their natural, human life—3:15, 36.
 John 3:15 That everyone who believes into Him may have eternal life.
 John 3:36 He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.
- B. Feeding in shepherding is the nourishment of the divine life:
 1. Feeding is the continuation of regeneration through Christ's shepherding His flock by nourishing and cherishing that His sheep may grow in the divine life unto maturity—Eph. 5:29; John 10:10-11, 14-16; 21:15-17; Heb. 13:20; 1 Pet. 5:4; 2:25.
 Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
 John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
 John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
 John 10:14 I am the good Shepherd, and I know My own, and My own know Me,
 John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.
 John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.
 John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
 John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
 John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
 Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
 1 Pet 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
 2. Feeding nourishes the newborn babes (new believers) that they may grow and be saved gradually through the supply of the milk in the word of God—v. 2.
 1 Pet 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,
 3. Feeding results in the believers' maturity in the divine life unto transformation and conformation to the image of Christ— 2 Cor. 3:18; Rom. 12:2; 8:29.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 4. Feeding is also by the believers through the mutual shepherding for the building up of the Body of Christ for the accomplishment of God's eternal economy and the achievement of God's eternal purpose—Eph. 4:11-16; John 21:15-17; 1 Pet. 5:2-3.
 Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
 Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
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- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
- 1 Pet 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

C. Dispositional sanctification constitutes the believers with God's divine nature:

1. It is an inward sanctifying of the believers who are growing in the divine life by the working of the Holy Spirit, the Spirit of life, in their disposition—Rom. 15:16; 8:2.

Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
2. The believers are sanctified with the divine, holy nature of God for them to be holy unto God and thus fulfill God's purpose in choosing them—2 Pet. 1:4; Eph. 1:4.

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
3. Dispositional sanctification implies transformation—Rom. 6:19, 22.

Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
4. Sanctification will ultimately be manifested in the New Jerusalem as the holy city—Rev. 21:2, 10; 22:19.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 22:19 And if anyone takes away from the words of the scroll of this prophecy, God will take away his part from the tree of life and out of the holy city, which are written in this scroll.

- D. Renewing is the process of God's new creation:
1. The believers are spontaneously renewed when they are sanctified by the Holy Spirit—2 Cor. 5:17.
 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
 2. Renewing is the continuation of the washing of regeneration and is based upon the ongoing process of sanctification, making the believers new.
 3. Renewing is carried out:
 - a. By the renewing Spirit mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind to renew their entire being as a member of the new man—Titus 3:5; Eph. 4:23.
 Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
 Eph 4:23 And that you be renewed in the spirit of your mind
 - b. By the believers' walking in the newness of life in resurrection—Rom. 6:4; Eph. 4:22-24; Phil. 1:19-21.
 Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
 Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
 Eph 4:23 And that you be renewed in the spirit of your mind
 Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 Phil 1:21 For to me, to live is Christ and to die is gain.
 4. Renewing is through the consuming by the believers' environmental sufferings—2 Cor. 4:16.
 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
 5. The believers must be thoroughly and absolutely renewed so that they may be practically the genuine new creation of God and for God—Gal. 6:15.
 Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
 6. Renewing causes the believers to be as new as the New Jerusalem—Rev. 21:2.
 Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- E. Transformation is the metabolic process in the divine life:
1. This process transforms the believers' entire being, beginning from the renewing of the mind, that they may fully participate in God's divinity—Rom. 12:2b.
 Rom 12:2b ... but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
 2. It is not any kind of outward correction or adjustment but a kind of metabolism, by the addition of the element of the divine life of Christ into their being, to be expressed outwardly in the image of Christ.
 3. It is accomplished by the Lord Spirit (the pneumatic Christ) transforming the believers into the image of the glory of Christ—2 Cor. 3:18.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even

- as from the Lord Spirit.
4. The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory.

Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.

Rom 8:4b ... who do not walk according to the flesh but according to the spirit.
- F. Building up is the joining and knitting together in the divine life:
1. God's building is brought forth through the joining and knitting together by the working of the transforming Spirit on the believers—Eph. 4:16.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 2. It is the issue of the believers' growing up into the Head, Christ, in all things—v. 15; Col. 2:19.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
 3. This is the building up of the Body of Christ to consummate the building of the holy city, New Jerusalem—Eph. 4:16; Rev. 3:12; 21:10-11.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- G. Conformation is the maturity in the divine life:
1. Conformation is the consummation of the believers' regeneration, feeding, sanctification, renewing, and transformation in the divine life—Rom. 8:28-29.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 2. Conformation is when the believers have matured in the divine life by the maturing Spirit in their spirit enriched with Christ to be a full-grown man, at the measure of the stature of the fullness of Christ—Col. 1:28; Eph. 4:13.

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
 3. Conformation is to be conformed to the image of God's firstborn Son—Phil. 3:10; 1:19-21a; 1 John 3:2.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 Phil 1:21a For to me, to live is Christ ...
 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

H. Glorification is the full manifestation of God's complete salvation:

1. In regeneration God seals the regenerated believers with His Spirit unto the day of redemption—Eph. 1:13; 4:30.
 Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
 Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
2. The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory—v. 30; 2 Thes. 1:10; Rom. 8:23, 30; Heb. 2:10.
 Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
 2 Thes 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.
 Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
 Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
3. The glorification of the matured believers is the top portion of their divine sonship in God's organic salvation, which they received at the time of their regeneration—Gal. 4:5; Rom. 8:23.
 Gal 4:5 That He might redeem those under law that we might receive the sonship.
 Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
4. The redemption of the believers' body is the transfiguration of their body at the Lord's coming back—Phil. 3:20-21.
 Phil 3:20 For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ,
 Phil 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
5. Through glorification God realizes the fulfillment of His eternal purpose—the New Jerusalem—the crystallization of the union and mingling of the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect.

III. God's goal in these eight sections of His organic salvation is simply to make us God in life, in nature, and in expression but not in the Godhead, that is, to make us a duplication, a xerox copy, of God; "the Spirit Himself with our

spirit” is the secret of God’s organic salvation:

- A. The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us the authority to be children of God, begotten of God.
- B. The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the word that we may grow unto salvation.
- C. The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God.
- D. The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross.
- E. The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression.
- F. The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling.
- G. The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God’s sons.
- H. The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification.

Message Eight

Reigning in Life

RM Hymns: 312, 885

Scripture Reading: Rom. 5:10, 17, 21; 12:5-7; 16:1-16, 20

- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
- Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
- Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
- Rom 16:5 And greet the church, which is in their house. Greet Epaphroditus, my beloved, who is the firstfruits of Asia unto Christ.
- Rom 16:6 Greet Mary, one who has labored much for you.
- Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
- Rom 16:8 Greet Ampliatus, my beloved in the Lord.
- Rom 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
- Rom 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
- Rom 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
- Rom 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
- Rom 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
- Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
- Rom 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
- Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
- Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

I. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—Rom. 5:17, 21:

- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- A. Reigning in life is the full experience of the organic salvation of God—vv. 10, 17, 21.
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- B. The gift of righteousness is for God's judicial redemption; grace is for us to experience God's organic salvation—1:17; 5:10:

- Rom 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
1. The gift of righteousness is God's judicial redemption applied to us in a practical way—3:24, 26.

Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
 2. Grace is God Himself as our all-sufficient supply for our organic salvation—1 Cor. 15:10; 2 Cor. 12:9.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- C. The highest attainment of pursuing Christ is to reign with Christ in His divine life through His abounding grace—Phil. 3:13-14; Rom. 5:17, 21:
- Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
1. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances—8:2, 35-37.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

Rom 8:37 But in all these things we more than conquer through Him who loved us.
 2. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life—cf. Matt. 8:9.

Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

II. We need to enter into the experience of reigning in life— Rom. 5:17, 21:

- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- A. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enthrones us to reign as kings over all things— John 1:12-13; 3:3, 5; Rev. 5:10.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
- John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- B. In experience, to reign in life means to be under the ruling of the divine life—Matt. 8:9:
- Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.
1. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. vv. 5-13.

Matt 8:5 And when He entered into Capernaum, a centurion came to Him, beseeching Him

Matt 8:6 And saying, Lord, my servant is lying in the house paralyzed, terribly tormented.

Matt 8:7 And He said to him, I will come and heal him.

Matt 8:8 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed.

Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

Matt 8:10 Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.

Matt 8:11 But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens,

Matt 8:12 But the sons of the kingdom will be cast out into the outer darkness. In that place there will be the weeping and the gnashing of teeth.

Matt 8:13 And Jesus said to the centurion, Go; as you have believed, so be it done to you. And his servant was healed in that hour.
 2. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.

2 Cor 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,

2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.
 3. When we reign in life by being under the ruling of the divine life, we are delivered from the authority of darkness—Col. 1:13a.

Col 1:13a Who delivered us out of the authority of darkness ...
 4. When we are under the ruling of the divine life, we live in the kingdom of the Son of God's love, where we are ruled and restricted in the sweetness of love—v. 13b.

Col 1:13b ... and transferred us into the kingdom of the Son of His love,
- C. To reign in life is to subdue all kinds of insubordination—Rom. 5:17-18, 21:
- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
- Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
1. A reigning spirit must be strong and living, active and not passive, positive and not negative, diligent and not loose.

2. One who has such a spirit not only keeps the position of order and submits to God's authority but also has strong faith and exercises God's authority consistently in the position of ascension—Matt. 28:18; Eph. 2:6.
 Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.
 Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- D. To reign in life is to have our hearts directed by the Lord—Prov. 21:1; 2 Thes. 3:5.
 Prov 21:1 The king's heart is like streams of water in the hand of Jehovah; / He turns it wherever He wishes.
 2 Thes 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.
- E. Since we reign in life as God does, we become God in life, nature, expression, and function but not in the Godhead—Rom. 5:17, 21; Col. 3:4; 2 Pet. 1:4.
 Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
 Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

III. Reigning in life in Romans 5 is the key to everything in Romans 6—16:

- Rom 5 be omitted.
 Rom 6~16 be omitted.
- A. We need to see everything in chapters 6 through 16 in this light.
 - B. Reigning in life is defined in chapters 6 through 16; all the matters expounded in these chapters are the issue not of our endeavoring but of our receiving the abundance of grace—5:21.
 Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
 - C. If we reign in life, we are in all the matters presented in chapters 6 through 16.

IV. The issue of our reigning in life, under the ruling of the divine life, is the real and practical Body life expressed in the church life—5:17, 21; 12:5-8:

- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
 Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
 Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
 Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
 Rom 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
- A. Each item of the living of the Body life in Romans 12—13 requires us to be ruled by the divine life to live to the Lord—cf. 2 Cor. 5:14-15:
 Rom 12~13 be omitted.
 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
 1. We must present our bodies as a living sacrifice—Rom. 12:1b.
 Rom 12:1b ... to present your bodies a living sacrifice, holy, well pleasing to God, which is

- your reasonable service.
2. We should not be fashioned according to this age, but we should be transformed by the renewing of the mind—v. 2.
 Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
 3. We should not think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith—v. 3.
 Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
 4. We should consider that in the Body of Christ we have many members, and all the members do not have the same function—vv. 4-5.
 Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
 Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- B. We need to live a life of the highest virtues for the Body life by reigning in life:
1. We should love without hypocrisy and love one another warmly in brotherly love—vv. 9a, 10a.
 Rom 12:9a Let love be without hypocrisy. ...
 Rom 12:10a Love one another warmly in brotherly love; ...
 2. We should not be slothful in zeal, but we should be burning in spirit, serving the Lord—v. 11.
 Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
 3. We should endure in tribulation—v. 12b.
 Rom 12:12b ... endure in tribulation; persevere in prayer.
 4. We should rejoice with those who rejoice, and we should weep with those who weep—v. 15.
 Rom 12:15 Rejoice with those who rejoice; weep with those who weep.
 5. If possible, as far as it depends on us, we should live in peace with all men—v. 18.
 Rom 12:18 If possible, as far as it depends on you, live in peace with all men.

V. We need to reign in life in imitating the apostle Paul to bring the local churches into the fellowship of the Body of Christ— 16:1-16:

- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
- Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
- Rom 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
- Rom 16:6 Greet Mary, one who has labored much for you.
- Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
- Rom 16:8 Greet Ampliatus, my beloved in the Lord.
- Rom 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
- Rom 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
- Rom 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
- Rom 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
- Rom 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

- Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
- Rom 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
- Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
- A. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5.
Phil 1:5 For your fellowship unto the furtherance of the gospel from the first day until now,
- B. The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:
1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
1. The Lord's recovery is based on the truth that Christ has only one Body, which is expressed in many localities as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.
Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
 2. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ—Eph. 4:4; 1 John 1:3, 7.
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 3. The fellowship of the Body of Christ is the circulation of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all circulating.
 4. The divine fellowship is the reality of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.
1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1 Cor 12:27 Now you are the body of Christ, and members individually.
- C. It is by the churches' fellowship in the Body of Christ that the God of peace will crush Satan under our feet—Rom. 16:20.
Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

VI. Romans 16 gives us an excellent pattern of the apostle Paul in bringing all the saints into the blending life of the entire Body of Christ; it is in such a life that we can truly reign in life—5:17:

- Rom 16 be omitted.
- Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- A. Paul greeted the saints one by one, mentioning at least twenty-seven names; this shows that

he had a considerable amount of knowledge, understanding, and care with regard to every one of them—16:1-16.

- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
Rom 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
Rom 16:5 And greet the church, which is in their house. Greet Epaphroditus, my beloved, who is the firstfruits of Asia unto Christ.
Rom 16:6 Greet Mary, one who has labored much for you.
Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
Rom 16:8 Greet Ampliatus, my beloved in the Lord.
Rom 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Rom 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
Rom 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
Rom 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
Rom 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
Rom 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

B. Paul's recommendations and greetings express both the mutual concern among the saints and the mutual fellowship among the churches—cf. Col. 4:15-16.

- Col 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.
Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

Message Nine

The Full Ministry of Christ in Three Stages

EM Hymns: 894, 593

Scripture Reading: John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1;
4:5; 5:6; 2:4-5; 19:7-9; 21:2; 22:17a

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- Rev 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.
- Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Rev 2:4 But I have one thing against you, that you have left your first love.
- Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...

I. The unique teaching of God's New Testament economy (1 Tim. 1:3-4) is the teaching concerning the full ministry of Christ in three stages—incarnation, inclusion, and intensification:

- 1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- A. "What the Lord's recovery will be and how it will be depend upon how we handle this teaching" (Witness Lee); this teaching can be summarized in one simple sentence—"The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem" (*The Divine and Mystical Realm*, pp. 17-18).
- B. In order to work together with God as His co-workers (2 Cor. 6:1; 1 Cor. 3:9), we need to know, experience, and enjoy Christ (to gain Christ—Phil. 3:8-14) in His full ministry in His three divine and mystical stages.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based

- on faith,
 Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
 Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
 Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
 Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
 Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

II. In the first stage, the stage of His incarnation, from His human birth to His death, Christ accomplished the following main things:

- A. In the stage of His incarnation Christ brought the infinite God into the finite man; although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2.
 Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)
- B. In the stage of His incarnation Christ united, mingled, and incorporated the Triune God with the tripartite man—Luke 1:35; 2:40, 52; John 14:10-11; 1:14.
 Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
 Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.
 Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.
 John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
 John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
 John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- C. In the stage of His incarnation Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues:
- The Man-Savior's human virtues of affection, kindness, patience, mercy, and understanding were displayed in His fellowship with a sinful woman; His divine attributes, especially the attributes of divine authority to forgive a person's sins and His giving of peace to the forgiven sinner, were also displayed—Luke 7:36-50.
 Luke 7:36 Now a certain one of the Pharisees asked Him to eat with him. And He entered into the Pharisee's house and reclined at table.
 Luke 7:37 And behold, there was a woman in the city who was a sinner, and when she learned that He was reclining at table in the Pharisee's house, she brought an alabaster flask of ointment.
 Luke 7:38 And she stood behind Him at His feet weeping and began to wet His feet with her tears and wiped them with the hair of her head, and she kissed His feet affectionately and anointed them with the ointment.
 Luke 7:39 But when the Pharisee who had invited Him saw this, he said within himself, This man, if He were a prophet, would know who and what sort of woman this is who is touching Him, because she is a sinner.
 Luke 7:40 And Jesus answered and said to him, Simon, I have something to say to you. And he said, Teacher, say it.

- Luke 7:41 A certain moneylender had two debtors: one owed five hundred denarii and the other fifty.
- Luke 7:42 But since they had nothing with which to repay, he graciously forgave them both. Which of them therefore will love him more?
- Luke 7:43 Simon answered and said, I suppose the one whom he graciously forgave the more. And He said to him, You have judged correctly.
- Luke 7:44 And turning to the woman, He said to Simon, Do you see this woman? I entered into your house; you did not give Me water for My feet, but she, with her tears, has wet My feet and with her hair has wiped them.
- Luke 7:45 You did not give Me a kiss, but she, from the time I entered, has not stopped kissing My feet affectionately.
- Luke 7:46 You did not anoint My head with oil, but she has anointed My feet with ointment.
- Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.
- Luke 7:48 And He said to her, Your sins are forgiven.
- Luke 7:49 And those who were reclining at table with Him began to say within themselves, Who is this who even forgives sins?
- Luke 7:50 But He said to the woman, Your faith has saved you. Go in peace.
2. The Man-Savior, as the good Samaritan, came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition; He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:25-37.
- Luke 10:25 And behold, a certain lawyer stood up and put Him to the test, saying, Teacher, what should I do to inherit eternal life?
- Luke 10:26 And He said to him, What is written in the law? How do you read it?
- Luke 10:27 And he answered and said, "You shall love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself."
- Luke 10:28 And He said to him, You have answered correctly; do this, and you shall have life.
- Luke 10:29 But he, wanting to justify himself, said to Jesus, And who is my neighbor?
- Luke 10:30 Jesus, taking up the question, said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beat him, went away, leaving him half dead.
- Luke 10:31 And by coincidence a certain priest was going down on that road; and when he saw him, he passed by on the opposite side.
- Luke 10:32 And likewise also a Levite, when he came to the place and saw him, passed by on the opposite side.
- Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
- Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
- Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
- Luke 10:36 Which of these three, does it seem to you, has become a neighbor to him who fell into the hands of the robbers?
- Luke 10:37 And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise.
3. When Christ was being crucified, one of the two criminals who were crucified with Him said, "Jesus, remember me when You come into Your kingdom"; Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise"; this shows the divine attribute of His eternal and indiscriminate love expressed through His cherishing human virtue—23:42-43.
- Luke 23:42 And he said, Jesus, remember me when You come into Your kingdom.

- Luke 23:43 And He said to him, Truly I say to you, Today you shall be with Me in Paradise.
- D. In the stage of His incarnation Christ accomplished His all- inclusive judicial redemption through His death on the cross:
1. His judicial redemption is according to the righteousness of God as the procedure of God's salvation to satisfy the requirements of God's righteous law on sinners—Rom. 1:17a; 3:21-26; 9:30-31.
 - Rom 1:17a For the righteousness of God is revealed in it out of faith to faith, ...
 - Rom 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets;
 - Rom 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;
 - Rom 3:23 For all have sinned and fall short of the glory of God,
 - Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
 - Rom 9:30 What then shall we say? That the Gentiles who did not pursue righteousness have laid hold of righteousness, but a righteousness which is out of faith;
 - Rom 9:31 But Israel, pursuing a law of righteousness, did not attain to that law.
 2. It is for sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby qualifying and positioning the believers to enjoy God's organic salvation and enter into God's higher grace for the accomplishment of God's eternal economy and the attainment of God's ultimate purpose (Rom. 5:10, 17, 21).
 - Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.
 - Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
 - Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
 - Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
 - 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
 - Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
 - Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
 - Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
 - Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

III. In the second stage, the stage of His inclusion, from His resurrection to the degradation of the church, Christ accomplished the following main things:

- A. He was begotten in resurrection to be God's firstborn Son; "the seed of David" becoming "the Son of God" speaks of the process of Christ's being designated the firstborn Son of God by resurrection; this is the gospel of God, unto which Paul was separated—1:1-4:

- Rom 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,
 Rom 1:2 Which He promised beforehand through His prophets in the holy Scriptures,
 Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
1. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.
 John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
 2. By resurrection His human nature was sanctified, uplifted, and transformed; in resurrection His humanity was deified, “sonized,” meaning that He was designated the Son of God, becoming the firstborn Son of God with both divinity and humanity—Rom. 8:29; Acts 13:33.
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; today I have begotten You.”
 3. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He “blossomed” to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to make us His many brothers—Rom. 1:4; 8:29; 1 Cor. 15:45b.
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 4. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.
 Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
 5. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being “sonized,” deified—Rom. 8:28-29:
 Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 - a. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—v. 11.
 Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
 - b. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit; we urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4; Rom. 8:4, 6, 14.
 John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into

- Rom 8:10 Me, even if he should die, shall live;
But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- 1 Cor 15:26 Death, the last enemy, is being abolished.
- 1 Cor 5:4 In the name of our Lord Jesus, when you and my spirit have been assembled, with the power of our Lord Jesus,
- Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- B. The incarnated Christ, the last Adam, became the life-giving Spirit—1 Cor. 15:45b; John 6:63; 2 Cor. 3:6:
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
1. Our use of the word *inclusion* is based on our use of the word *inclusive*—for Christ, as the last Adam, to become the life- giving Spirit was for Him to become the all-inclusive Spirit— Phil. 1:19.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 2. The life-giving Spirit, who is the pneumatic Christ, is also called the Spirit of life (Rom. 8:2), the Spirit of Jesus (Acts 16:7), the Spirit of Jesus Christ (Phil. 1:19), and the Lord Spirit (2 Cor. 3:18).
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 3. The ministry of Christ in the stage of inclusion as the life- giving Spirit is revealed in Romans 8, which shows that the life of the Triune God, as the law of the Spirit of life dispensed into our tripartite being, makes us men of life to be God’s sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God’s original intention— Gen. 2:7, 9; Rom. 8:14; 12:5:
Rom 8 be omitted.
Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- a. “The law of the Spirit of life [Gk. *zoe*] has freed me in Christ Jesus from the law of sin and of death”—8:2.

- b. “If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. *zoe*] because of righteousness”—v. 10.
 - c. “The mind set on the spirit is life [Gk. *zoe*] and peace”—v. 6.
 - d. “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life [Gk. *zoe*] to your mortal bodies through His Spirit who indwells you”—v. 11.
- C. In His resurrection Christ regenerated the believers for His Body—1 Pet. 1:3:
 - 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
 - 1. The pneumatic Christ became the firstborn Son of God and the life-giving Spirit for the regenerating of the believers, making them the many sons of God born of God with Him in one universally big delivery through the resurrection of Jesus Christ from the dead.
 - 2. All the believers of Christ have been baptized in one Spirit into the one Body of Christ and have been given to drink of this one Spirit for the constitution of the Body of Christ—1 Cor. 12:13.
 - 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
 - 3. In His resurrection Christ gave Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God— John 3:34.
 - John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

IV. In the third stage, the stage of His intensification, from the degradation of the church to the consummation of the New Jerusalem, Christ intensifies His organic salvation, produces the overcomers, and consummates the New Jerusalem:

- A. Because of the degradation of the church, Christ as the life-giving Spirit has been intensified sevenfold to become the seven Spirits— the sevenfold intensified life-giving Spirit—Rev. 1:4; 3:1; 4:5; 5:6.
 - Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
 - Rev 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.
 - Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
 - Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- B. Christ as the sevenfold intensified life-giving Spirit intensifies His organic salvation to save the believers from:
 - 1. The formal church life and the loss of the first love to the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as life in the church in Ephesus—2:1-7.
 - Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
 - Rev 2:2 I know your works and your labor and your endurance and that you cannot bear evil men; and you have tried those who call themselves apostles and are not, and have found them to be false;
 - Rev 2:3 And you have endurance and have borne all things because of My name and

- have not grown weary.
- Rev 2:4 But I have one thing against you, that you have left your first love.
- Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
- Rev 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
2. The defeat that leads to the taste of the second death in the church in Smyrna—vv. 8-11.
- Rev 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:
- Rev 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.
- Rev 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.
- Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.
3. The worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos—vv. 12-17.
- Rev 2:12 And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword:
- Rev 2:13 I know where you dwell, where Satan's throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.
- Rev 2:14 But I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication.
- Rev 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.
- Rev 2:16 Repent therefore; but if not, I am coming to you quickly, and I will make war with them with the sword of My mouth.
- Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.
4. Fornication, idolatry, demonic teaching, and satanic depths in Catholicism, signified by the church in Thyatira—vv. 18-29.
- Rev 2:18 And to the messenger of the church in Thyatira write: These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze:
- Rev 2:19 I know your works and love and faith and service and your endurance and that your last works are more than the first.
- Rev 2:20 But I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.
- Rev 2:21 And I gave her time that she might repent, and she is not willing to repent of her fornication.
- Rev 2:22 Behold, I cast her into a bed, and those who commit adultery with her, into great tribulation, unless they repent of her works;
- Rev 2:23 And her children I will kill with death; and all the churches will know that I am He who searches the inward parts and the hearts; and I will give to each one of you according to your works.
- Rev 2:24 But I say to you—the rest in Thyatira, as many as do not have this teaching, who have not known the deep things of Satan, as they Say—I put no other burden upon you;

- Rev 2:25 Nevertheless what you have hold fast until I come.
- Rev 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;
- Rev 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;
- Rev 2:28 And to him I will give the morning star.
- Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.
5. The spiritual death—dead and dying—in Protestantism, signified by the church in Sardis—3:1-6.
- Rev 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.
- Rev 3:2 Become watchful and establish the things which remain, which were about to die; for I have found none of your works completed before My God.
- Rev 3:3 Remember therefore how you have received and heard, and keep it and repent. If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you.
- Rev 3:4 But you have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy.
- Rev 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.
- Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.
6. The losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia—vv. 7-13.
- Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:
- Rev 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
- Rev 3:9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie—behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you.
- Rev 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
- Rev 3:11 I come quickly; hold fast what you have that no one take your crown.
- Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.
7. The lukewarmness and Christlessness in degraded Brethrenism, signified by the church in Laodicea—vv. 14-22.
- Rev 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:
- Rev 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.
- Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.
- Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
- Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.
- Rev 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.

- Rev 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.
- Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.
- Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches.
- C. If we would be overcomers, we must recover, maintain, and develop our first love toward the Lord:
1. The leaving of the first love is the source and the main reason for the failure of the church throughout the ages—2:4-5.
 Rev 2:4 But I have one thing against you, that you have left your first love.
 Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
 2. To love the Lord Jesus with the first love is to give Him the first place in all things; we need to give Christ the first place, the preeminence, in all things and in all matters, regarding Him as everything in our life—Col. 1:18b.
 Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 3. We must not love anyone or anything above the Lord, including our soul-life—Matt. 10:37-39; Rev. 12:11.
 Matt 10:37 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;
 Matt 10:38 And he who does not take his cross and follow after Me is not worthy of Me.
 Matt 10:39 He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.
 Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- D. We are saved from degradation by the speaking of the sevenfold intensified pneumatic Christ and by the overcoming saints living in their spirit—2:1, 7; 1:10; 4:2; 17:3; 21:10.
 Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
 Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
 Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
 Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
 Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
 Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- E. Christ's sevenfold intensified heavenly ministry is for the complete preparation of the bride for Christ (19:7-9), the formation of the bridal army (vv. 11-21; 17:14), the binding of Satan (20:1-3), the bringing in of the kingdom of Christ and of God (vv. 4-6), and the consummation of the New Jerusalem (2:7; 21:2).
 Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
 Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
 Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
 Rev 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.
 Rev 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.
 Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of

- God.
- Rev 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.
- Rev 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.
- Rev 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.
- Rev 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,
- Rev 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.
- Rev 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.
- Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.
- Rev 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.
- Rev 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.
- Rev 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.
- Rev 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years
- Rev 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.
- Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
- Rev 20:5 The rest of the dead did not live again until the thousand years were completed. This is the first resurrection.
- Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- F. The final outcome is that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures— 22:17a.
Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...
- G. We need to consider this matter of intensification and pray desperately to the Lord, saying, “I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem” (*Incarnation, Inclusion, and Intensification*, p. 22).

Message Ten

The God-men's Divine Right to Participate in God's Divinity

MC Hymns: 30

Scripture Reading: John 3:15; Rom. 8:14, 16, 23, 29-30;
2 Cor. 3:18; Eph. 1:4-5; 1 John 3:2

John 3:15 That everyone who believes into Him may have eternal life.
Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

I. We need to realize that, as God-men, we have the divine right to participate in God's divinity, that is, to participate in God— John 3:15; 2 Pet. 1:4:

- John 3:15 That everyone who believes into Him may have eternal life.
2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- A. The first step in becoming a God-man is that we are born of the pneumatic Christ in our spirit with His divine life and nature— John 3:6; 2 Pet. 1:4.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- B. As God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, nature, and expression but not in the God- head— John 1:12-13; Rom. 8:16; 1 John 3:1.
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

II. As God-men, we can participate in various aspects of God's divinity:

- A. We can participate in God's life—Eph. 4:18; John 1:4; 10:10; 11:25:
Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
John 1:4 In Him was life, and the life was the light of men.
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
1. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Rev. 22:1.
Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
 2. The life of God is divine, having the nature of God, and is eternal, being uncreated, without beginning and ending, self-existing, ever-existing, and never changing—John 3:15; 1 John 2:25; 5:13, 20.
John 3:15 That everyone who believes into Him may have eternal life.
1 John 2:25 And this is the promise which He Himself promised us, the eternal life.
1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
 3. The eternal life of God is indestructible, indissoluble, and incorruptible, and it is resurrection life that passed through the test of death and Hades, conquered death, and will swallow up death—Heb. 7:16; Acts 2:24; Rev. 1:18.
Heb 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.
Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
 4. Life is the processed and consummated Triune God dispensed into us and living in us—Rom. 8:6, 10-11.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- B. We can participate in God's nature—Eph. 1:4; 2 Pet. 1:4:
- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
1. The divine nature is what God is, that is, the constituents of God's being.
 2. God is holy; holiness is His nature, and He chose us in Christ to make us holy, even as He is holy—Eph. 1:4; 1 Pet. 1:15-16:
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
1 Pet 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
1 Pet 1:16 Because it is written, "You shall be holy because I am holy."
- a. To be holy is to participate in God's holy nature—Eph. 1:4.
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
 - b. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being so that our whole being will be saturated and permeated with His holy nature—1 Pet. 1:15-16.
1 Pet 1:15 But according to the Holy One who called you, you yourselves also be

- holy in all your manner of life;
1 Pet 1:16 Because it is written, "You shall be holy because I am holy."
3. To be a partaker of God's divine nature is to be a partaker of the elements, the ingredients, of God's being—Eph. 3:8.
Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
 4. Day by day we should partake of God's nature and enjoy the constituents of His being—2 Pet. 1:4.
2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- C. Because we have become God-men through regeneration, we have the right to participate in God's mind—1 John 2:27; Phil. 2:5; 1 Cor. 2:16:
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- 1 Cor 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
1. We are in God, and we have the elements of God; we still have our mind, but we also have God's mind in us—Phil. 2:5.
Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 2. When the anointing is moving within us, it anoints God into us and reveals God's mind to us—1 John 2:27.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
 3. If we let Christ's mind be our mind, we may have Christ's mind—Phil. 2:5:
Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- a. We have not only the life of Christ but also the mind of Christ—1 Cor. 2:16.
1 Cor 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
 - b. Christ must saturate our mind from our spirit, making our mind one with His—v. 16; Eph. 4:23.
1 Cor 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
Eph 4:23 And that you be renewed in the spirit of your mind
- D. The God-men have the right to participate in God's being—2 Cor. 3:18:
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
1. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed with God's very being.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 2. The dispensing of the unsearchable riches of Christ into us means that we participate not only in God's life, nature, and mind but also in His being—Eph. 3:8.
Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- E. As God-men, we have the right to participate in God's image—2 Cor. 3:18:
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the

Lord Spirit.

1. Christ is God's image, expressing what He is—Col. 1:15; 2 Cor. 4:4.
Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
2. According to 2 Corinthians 3:18, we are being “transformed into the same image.”
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
3. To be transformed into the same image is to be conformed to the resurrected Christ as the firstborn Son of God, to be made the same as He is—Rom. 8:29.
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- F. Eventually, we will be brought into God's glory to participate in His glory—Heb. 2:10:
Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
 1. God is a God of glory; glory is the expression of God, God expressed in splendor—Acts 7:2; 1 Cor. 2:7; 2 Cor. 3:18; 4:6.
Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 2. God's eternal goal is to bring His many sons into glory—Heb. 2:10.
Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
 3. The all-inclusive Christ dwells in us as the hope of glory— Col. 1:27.
Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 4. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- G. Another aspect of the God-men's divine right is to participate in God's sonship—Eph. 1:5; Rom. 8:23:
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 1. Before the foundation of the world—in eternity past—God predestinated us unto sonship—Eph. 1:5.
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
 2. Before time began, God intended and determined that we should participate in His sonship—v. 5.
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

3. Christ's redemption brings us into the sonship of God, and we have received a spirit of sonship—our regenerated human spirit mingled with the Spirit of the Son of God—Gal. 4:6; Rom. 8:15.
 - Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
 - Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- H. The God-men's right to participate in God's divinity includes the right to participate in God's manifestation—v. 19:
 - Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
 1. When Christ our life is manifested, we will be manifested with Him in glory—Col. 3:4.
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 2. When God is manifested, we, the sons of God, will participate in that manifestation—Rom. 8:19.
 - Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
 3. God will be manifested with His sons (Heb. 2:10), who will be the same as He in life, in nature, in mind, in being, in image, and in glory (Rom. 8:19).
 - Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
 - Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- I. The God-men's divine right to participate in God's divinity includes the right to bear God's likeness—1 John 3:2:
 - 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.
 1. First John 3:2 says, "We know that if He is manifested, we will be like Him because we will see Him even as He is."
 2. When Christ is manifested, the Triune God will be manifested; when we see Him, we will see the Triune God; and when we are like Him, we will be like the Triune God—v. 2:
 - 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.
 - a. This clearly reveals that we will bear His likeness.
 - b. We will not only participate in God's life and nature but also bear his likeness—Eph. 4:18; 2 Pet. 1:4; 1 John 3:2.
 - Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
 - 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
 - 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.
- J. Finally, the God-men have the divine right to be God-man kind, God's species— John 1:12-13; Rom. 8:14, 16:
 - John 1:12 But as many as received Him, to them He gave the authority to become children of

- God, to those who believe into His name,
 John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
 Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the realm of God's divine species— John 1:1, 12-14; 2 Pet. 1:4.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
 2. In order to enter into the divine realm—the realm of the divine species—we need to be born of God to have the divine life and the divine nature— John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 3:15 That everyone who believes into Him may have eternal life.

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

 - a. We have been regenerated to be God's species and become God-man kind— John 1:12-13.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
 - b. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—3:3, 5-6.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
 - c. All the children of God are in the divine realm of the divine species—1:12-13; 3:3, 5.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is

- born anew, he cannot see the kingdom of God.
- John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- d. In the Gospel of John we see many aspects of the believers living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20, 23; 17:22-24.
- John 1:16 For of His fullness we have all received, and grace upon grace.
- John 15:4a Abide in Me and I in you. ...
- John 15:9 As the Father has loved Me, I also have loved you; abide in My love.
- John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.
3. Wherever we may be, we need to remember that we are God- men with the divine right to participate in God's divinity— Col. 3:4; Eph. 1:4-5; 2 Cor. 3:18; 2 Pet. 1:4.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Message Eleven
The Divine-human Incorporation
of the Consummated God with the Regenerated Believers—
the Issue of Christ Being Glorified by the Father
with the Divine Glory

EM Hymns: 564, 972

Scripture Reading: Luke 12:49-50; John 12:23-24;

14:2, 10-11, 17, 20-21, 23; 15:1-8, 16; 16:13-16; Rev. 21:3, 22

- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- John 15:1 I am the true vine, and My Father is the husbandman.
- John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
- John 15:3 You are already clean because of the word which I have spoken to you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
- John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
- John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
- John 16:16 A little while and you no longer behold Me, and again a little while and you will see Me.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

I. We have to see that in the entire universe, there is only one thing that God wants, that is, the universal incorporation of Himself as the consummated God with the regenerated believers— John 14:10-11, 20; 17:21, 23; 14:23; Rev.

21:3, 22:

- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- A. The believers' relationship with the Lord is described by the words *union*, *mingling*, and *incorporation*; *union* is concerning our oneness in life with the Lord, *mingling* is related to the divine and human natures, and *incorporation* is persons indwelling one another, coinhering— John 15:4-5; 2 Pet. 1:4; John 14:20.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- B. The three of the Divine Trinity are an incorporation from eternity both in what They are and in what They do—v. 10:
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
1. The three of the Divine Trinity are incorporated by coinhering mutually—"I am in the Father and the Father is in Me"—vv. 10a, 11a.
John 14:10a Do you not believe that I am in the Father and the Father is in Me? ...
John 14:11a Believe Me that I am in the Father and the Father is in Me; ...
 2. The three of the Divine Trinity are an incorporation by working together as one—"The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works" (v. 10b); "believe because of the works themselves" (v. 11b).
- C. Acts 2:23 indicates that this universal divine incorporation, the three of the Divine Trinity, held a council in eternity and agreed to send the second of the Divine Trinity into time to become a man for the carrying out of God's divine economy—1 Pet. 1:20; Micah 5:2; cf. Gen. 1:26.
- Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;
- 1 Pet 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,
- Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the

earth.

- D. Before the incarnation, this universal incorporation consisted of three parties; then the second of the Divine Trinity brought this universal incorporation into humanity— John 14:10-11.
John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- E. The three in the Divine Trinity were incorporated already in eternity past; this incorporated One came into time in order to incorporate all His chosen ones into His incorporation to make a great, universal, divine-human incorporation of the consummated God with the regenerated believers—17:21.
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- F. John 14:20 reveals that the consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ:
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
1. “In that day”—in the day of the Son’s resurrection.
2. “You will know that I am in My Father” (the Son and the Father are incorporated into one), “and you in Me” (the regenerated believers are incorporated into the Son and into the Father in the Son), “and I in you” (the Son in the Father is incorporated into the regenerated believers).
3. The *in* of the Spirit of reality in verse 17 (“the Spirit of reality...abides with you and shall be in you”) is the totality of the three *ins* in verse 20.
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

II. The release of the glory of Christ’s divinity is His being glorified by the Father with the divine glory (12:23-24) in His resurrection through His death (Luke 24:26); the release of the glory of His divinity with His divine life was to cast fire on the earth (12:49-50):

- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- A. The glory of Christ’s divinity was concealed in Him as in a grain of wheat; His humanity through His incarnation became a shell to conceal the glory of His divinity with His divine life— John 12:23-24.
John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- B. The Lord was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with His divine life through the breaking of the shell of His humanity—Luke 12:49-50; John 12:23-24:
Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1. He was the unique grain that contained His divine life with His divine glory; when the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released simultaneously.
 2. His unlimited and infinite divine being with His divine life, after being released through His physical death, became the impulse of the believers' spiritual life in resurrection.
- C. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death; Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—17:1; Acts 3:13; Luke 24:26.
- John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
- Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- D. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the all-inclusive life-giving Spirit in resurrection—John 1:14; 1 Cor. 15:45b; Phil. 1:19.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- E. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity (Acts 13:33; Rom. 8:29); He became the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45b; John 20:22); and He regenerated all His believers to be God's children, God's species (1 Pet. 1:3).
- Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

III. The issue of Christ's glorification, His resurrection, is the incorporation of all of God's chosen, redeemed, and regenerated people with Himself in three aspects—the Father's house, the Son's vine, and the Spirit's child:

- A. The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the house of the Father, typified by the temple—John 14:2; 2:16-21; 1 Tim. 3:15:
- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
- John 2:16 And to those who were selling the doves He said, Take these things away from here; do not make My Father's house a house of merchandise.
- John 2:17 His disciples remembered that it was written, "The zeal of Your house shall devour

- Me."
- John 2:18 The Jews then answered and said to Him, What sign do You show us, seeing that You do these things?
- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
- John 2:21 But He spoke of the temple of His body.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
1. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect; all the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house— John 14:2, 23.

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
 2. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect.
- B. The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the true vine of the Son—15:1-8, 16:
- John 15:1 I am the true vine, and My Father is the husbandman.
- John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
- John 15:3 You are already clean because of the word which I have spoken to you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
- John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
1. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God.
 2. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15); both the cultivated olive tree and the true vine signify Christ; hence, to be grafted into the cultivated olive tree is to be grafted into Christ.

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

Rom 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

John 3:15 That everyone who believes into Him may have eternal life.

3. Its grafted branches have been regenerated with the divine life, brought into the life union with the resurrected Christ, and incorporated with the processed and consummated Triune God.
- C. The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the new child of the Spirit—16:13-16, 19-22:
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
- John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
- John 16:16 A little while and you no longer behold Me, and again a little while and you will see Me.
- John 16:19 Jesus knew that they wanted to ask Him and He said to them, Are you inquiring among yourselves concerning this, that I said, A little while and you do not behold Me, and again a little while and you will see Me?
- John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.
- John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.
- John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.
1. A new child, a new man, was born by the consummated Spirit in resurrection; this new child, the new man, was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances—vv. 21, 13-15; Eph. 2:15.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
 2. This new child, the new man, was regenerated by the Father with the resurrected Christ in His resurrection and born by the Spirit in the believers' spirit—1 Pet. 1:3; Rom. 1:4; John 3:6b.

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

John 3:6b ... and that which is born of the Spirit is spirit.
 3. The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman, and the Christ who returned in resurrection was the newborn child to be the new man—16:20-22; Col. 3:10-11.

John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.

- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
4. The new man is put on by the believers through their being renewed in the spirit of their mind to consummate the Body of Christ—Eph. 4:23-24.
 Eph 4:23 And that you be renewed in the spirit of your mind
 Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers— John 14:2, 10-11, 17, 20, 23:

- John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
 John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
 John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
 John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
 John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- A. To abide in Christ so that He may abide in us is to have our living in Christ, taking Him as our everything; to take Him as our habitation, our eternal dwelling place, is the highest and fullest experience of Christ—Psa. 90:1; 91:1, 9; John 15:4-5; Rev. 21:22.
 Psa 90:1 O Lord, You have been our dwelling place / In all generations.
 Psa 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.
 Psa 91:9 For You have made Jehovah, who is my refuge, / Even the Most High, Your habitation;
 John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
 John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
 Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- B. We abide in Christ so that He may abide in us by loving Him— John 14:21, 23:
 John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
 John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
1. By loving the Lord with the first love, we give Him the first place in all things, and we are incorporated into the Triune God to be His dwelling place—Rev. 2:4-5; Col. 1:18b; John 14:21, 23; Eph. 3:16-17; cf. Psa. 27:4.
 Rev 2:4 But I have one thing against you, that you have left your first love.
 Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
 Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
2. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him— John 14:23.
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
 3. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.
1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.
Eph 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.
- C. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:
- John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
- John 5:40 Yet you are not willing to come to Me that you may have life.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
1. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
 2. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.
John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
1 John 2:14 I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one.
 3. In this way we take root downward into Christ as our soil, our earth, and bear fruit

upward for the Father to be glorified—2 Kings 19:30; Isa. 37:31; John 15:7-8.

2 Kings 19:30 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

4. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—v. 7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.

2 Cor 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

1 Cor 14:4b ... but he who prophesies builds up the church.

5. Morning by morning we need to be sanctified by touching the Word and allowing the Spirit to touch us in order to move out of ourselves, our old lodging place, and into the Triune God, our new lodging place, the place of the coinhering oneness of the Triune God—John 17:17, 21; Eph. 5:26.

John 17:17 Sanctify them in the truth; Your word is truth.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

V. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22:

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

- A. The New Jerusalem is a corporate person, a corporate, great God- man; this corporate person is a couple—the processed Triune God married to the transformed tripartite man; this is the Spirit and the bride being united, mingled, and incorporated together to become one entity—22:17a.

Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...

- B. God is three—the Father, the Son, and the Spirit—a corporate person; we, the millions of believers, are also a corporate person; these persons are now in one another—John 14:20-21; 15:5; 1 John 4:15-16.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

- C. We are God's tabernacle for His dwelling place, and God is our temple for our dwelling place—the mutual abode of God and man—Rev. 21:2-3, 22-23; Psalms 90:1; 27:4; Deut.

33:27.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Deut 33:27 The God of old is your habitation, / And underneath are eternal arms. / And He drove out the enemy before you / And said, Destroy!

- D. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—Rev. 21:3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17:

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

Exo 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

Exo 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.

Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—this means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies.
2. We should not be joined to the world—we should be incorporated into the New Jerusalem by eating Christ as the hidden manna; when we eat Him, we live by Him in this great incorporation, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem.
3. The holy city, the New Jerusalem, is the goal of God's eternal economy; the unique God is eventually enlarged into one city for His eternal enlargement and eternal expression as a great divine-human, universal incorporation.

Message Twelve

Becoming the New Jerusalem

RK *Hymns*: 1191, 976

Scripture Reading: Rev. 3:12; 19:7; 21:2, 9-11, 22; 22:17

- Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

I. For our Christian life and church life we need to have a vision of the New Jerusalem—Rev. 21:9-11:

- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- A. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person— John 14:20, 23; Rev. 21:2-3, 9-23.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
- Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- Rev 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
- Rev 21:15 And he who spoke with me had a golden reed as a measure that he might measure the city and its gates and its wall.
- Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth

- and the height of it are equal.
- Rev 21:17 And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- B. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation— vv. 2, 9-11:
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
1. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead—v. 2; 3:12:

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

 - a. In Christ, God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem—21:3, 22.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
 - b. Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation—Rom. 5:10; Rev. 3:12.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
 2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified— John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

- Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.
 Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
 - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.
 Rom 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,
 Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
 Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
 Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
3. The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God— Rom. 8:29; Heb. 2:10-12; Rev. 4:3; 21:10-11:
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
 Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
 Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
 Heb 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."
 Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
 Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
 - a. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His built-up people—vv. 10-11.
 Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

- b. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God— Gen. 1:1; John 1:1, 14; 1 Cor. 15:45b; Rev. 22:17.

Gen 1:1 In the beginning God created the heavens and the earth.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

II. The New Jerusalem is “the bride, the wife of the Lamb...the holy city, Jerusalem”—21:9-10:

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

- A. The apostle John saw “the holy city...prepared as a bride adorned for her husband”—v. 2:

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

1. The New Jerusalem is a bride, indicating that she is not a material city but a corporate person for Christ's satisfaction.

2. As the bride, the wife of the Lamb, the New Jerusalem is Christ's eternal counterpart—19:7.

Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

- B. The New Jerusalem is the ultimate consummation of the divine romance—a universal couple, “a loving pair eternally”—22:17:

Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

1. The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people—Isa. 54:5; Jer. 2:2; 3:1, 14; 31:32; Hosea 2:7, 19; John 3:29; 2 Cor. 11:2; Rev. 19:7.

Isa 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

Jer 3:1 It is said, / If a man divorces his wife / And she goes from him / And becomes another man's wife, / Will he return to her again? / Will not that land be / Utterly polluted? / But you have committed fornication with many lovers. / Yet return to Me, declares Jehovah.

Jer 3:14 Return, O apostate children, declares Jehovah, for I am a Husband to you; and I will take you, one from a city and two from a family, and will bring you to Zion.

Jer 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Hosea 2:7 And she will pursue her lovers / But will not overtake them; / And she will seek them but not find them; / And she will say, I will go / And return to my first husband, / For it was better for me then than now.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who

- stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
- 2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
2. The divine romance is portrayed poetically in Song of Songs— 1:2; 8:14:

S. S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S. S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

 - a. The seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem—6:13, 4.

S. S. 6:13 Return, return, O Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?

S. S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.
 - b. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.
 3. Christ's espousal and marriage life cover the church age, the kingdom age, and the eternal age:
 - a. In the church age we are betrothed to Christ—2 Cor. 11:2.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
 - b. The wedding day will be the age of the millennial kingdom—Rev. 19:7.

Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
 - c. The marriage life will be in the New Jerusalem eternally— 21:2, 9-10.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 4. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity (Rev. 21:2):

2 Pet 3:8 But do not let this one thing escape you, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

 - a. The bride in the millennium will include only the overcoming saints—3:12.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
 - b. The wife in the new heaven and new earth will include all the redeemed and regenerated sons of God—21:7.

Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
- C. Revelation 22:17 indicates that Christ and the New Jerusalem as His wife will be a universal couple for eternity:
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let

him who is thirsty come; let him who wills take the water of life freely.

1. The Spirit, who is the totality of the processed Triune God, becomes one with the believers, who are now fully matured to be His bride—cf. Eph. 4:13, 15-16.
 - Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
 - Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
 - Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 2. The consummation of the processed Triune God and the consummation of God's chosen, redeemed, regenerated, and transformed people will be one and will be a universal couple expressing the Triune God for eternity.
- D. The overcomers in the recovered church will be the New Jerusalem in the millennial kingdom—Rev. 3:7-8, 12.
- Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:
 - Rev 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
 - Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

III. The Lord Jesus will make the overcoming one in the recovered church a pillar built into the temple of God, which is the Triune God Himself—v. 12a; 21:22:

- Rev 3:12a He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, ...
 - Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- A. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
 - 1. For the overcomer to be a pillar in the temple means that he will be a pillar in the Triune God—3:12a.
 - Rev 3:12a He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, ...
 - 2. This involves being mingled with the Triune God and constituted with the Triune God—Eph. 3:16-17a.
 - Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
 - Eph 3:17a That Christ may make His home in your hearts through faith, ...
- B. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and replacing it with His divine element—Rom. 12:2; 2 Cor. 3:18:
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
 - 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
1. The meaning of *make* in Revelation 3:12 is to constitute us into something, to construct us in a creative way.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

2. In the church life today the Lord desires to make us, constitute us, into pillars in the temple of God.
- C. The Lord's work in the recovered church is to work Himself into us, constituting us into pillars in the temple of God—Eph. 3:16-17a; Rev. 3:12a.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Rev 3:12a He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, ...

IV. Upon the one in the recovered church who overcomes, the Lord Jesus will write the name of His God, the name of the city of God, the New Jerusalem, and His new name—v. 12b:

- Rev 3:12b ... and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- A. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.
- B. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself—v. 12b.
- Rev 3:12b ... and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- C. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer— John 14:19-20, 23; Eph. 3:16-17.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- D. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.
- Rev 3:12b ... and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.