

International Training for Elders and Responsible Ones

Spring 2011

GENERAL SUBJECT:

THE CENTRAL LINE OF THE BIBLE

Anaheim, California

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THE CENTRAL LINE OF THE BIBLE

(Friday—First Morning Session)

Message One

The Lines in the Word of God

Note: This outline was produced from notes of a meeting of Brother Witness Lee with the trainers of the full-time training in Anaheim on January 23, 1996.

Scripture Reading: John 1:1; 1 John 1:1; Matt. 28:19; 2 Cor. 13:14; 1 Tim. 1:4; Eph. 1:10; 3:9; John 1:14; 1 Cor. 15:45; 2 Cor. 3:17-18; Acts 16:7; Rom. 8:9-11; Phil. 1:19; Eph. 4:4; 1 Cor. 12:13; Rev. 1:4; 4:5; 5:6; 21:2; Gen. 2:7; Rom. 5:14; Gen. 2:20-24; 3:20; Eph. 5:29-32; 2 Cor. 11:2-3; 1 Cor. 10:1-11; Exo. 25; Heb. 9:2-5; 1 Chron. 28:11; 29:1; 2 Chron. 3—4; John 2:21; 1 Cor. 3:17; Eph. 2:21; Rev. 21:22

- John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.
- 1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life
- Matt 28:19 Go ¹therefore and ²disciple all the ^anations, ³baptizing them ⁴into the ⁵name of the ⁶Father and of the Son and of the Holy Spirit,
- 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
- 1 Tim 1:4 Nor to give heed to ^{1a}myths and unending ^{2b}genealogies, which produce ^cquestionings rather than God's ^{3d}economy, which is in ^{4e}faith.
- Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ⁴Christ, the things in the heavens and the things on the earth, in Him;
- Eph 3:9 And to enlighten all *that they may see* what the ^{1a}economy of the ^{2b}mystery is, which ³throughout the ages has been ^chidden in God, who created all things,
- John 1:14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.
- 1 Cor 15:45 So also it is written, "The first man, ^aAdam, became a ^bliving ¹soul"; the last Adam *became* a ^clife-giving Spirit.
- 2 Cor 3:17 ¹And the ²Lord is the ^{3a}Spirit; and where the ^{4b}Spirit of the Lord is, there is ^{5c}freedom.
- 2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the ^{1a}Spirit of Jesus did ²not allow them.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^{1a}Spirit of God ²dwells in you. Yet ³if anyone does not have the ⁴Spirit of Christ, he is not ⁵of Him.
- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;
- 1 Cor 12:13 For also in ^{1a}one Spirit we were all ^bbaptized into ^{2c}one Body, whether ^{3d}Jews or Greeks, whether ⁴slaves or free, and were all given to ^{5e}drink one ^fSpirit.
- Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^cGrace to you and ^dpeace from ^{3e}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,

Rev 4:5 And out of the throne come forth ^alightnings and voices and thunders. And *there were* ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}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 ^{1a}Lamb ²standing as ³having *just* been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^gall the earth.

Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.

Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Rom 5:14 But ^{1a}death reigned from ²Adam until Moses, even over those ^bwho had not sinned after the likeness of Adam's ³transgression, who is a ⁴type of Him who was to come.

Gen 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.

Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Gen 2:23 And the man said, This time this is bone of my bones And flesh of my flesh; This one shall be called Woman Because out of Man this one was taken.

Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

Gen 3:20 And the man called his wife's name Eve, because she was the mother of all living.

Eph 5:29 For no one ever hated his own flesh, but ^{1a}nourishes and ^bcherishes it, even as Christ also the church,

Eph 5:30 Because we are ^amembers of His ^bBody.

Eph 5:31 ^aFor this cause a man shall ¹leave his father and mother and shall be joined to his wife, and the two shall be ^{2b}one flesh.

Eph 5:32 This ^amystery is great, but I speak with regard to ¹Christ ^band the church.

2 Cor 11:2 For I am jealous over you with a ^{1a}jealousy of God; for I ^bbetrothed you to one husband to ^cpresent *you as* a pure ^{2d}virgin to Christ.

2 Cor 11:3 But I fear lest somehow, as the ^aserpent ^bdeceived ^cEve by his ^dcraftiness, your ^{1e}thoughts would be corrupted from the ^{2f}simplicity and the ^gpurity toward Christ.

1 Cor 10:1 ¹For I do not want you to be ^{2a}ignorant, brothers, that ³all our fathers were under the ^{4b}cloud, and all passed through the ^csea;

1 Cor 10:2 And all were ^{1a}baptized ²unto Moses ³in the cloud and in the sea;

1 Cor 10:3 And all ate the same ¹spiritual ^afood,

1 Cor 10:4 And all drank the same ¹spiritual ^adrink; for they drank of a ²spiritual rock which followed *them*, and the rock was Christ.

1 Cor 10:5 But with most of them God was not well pleased, for they were ^{1a}strewn along in the wilderness.

1 Cor 10:6 Now these things occurred as ^{1a}examples to ²us, that we should not be ones who lust after evil things, even as they also ^blusted.

1 Cor 10:7 Neither become ^{1a}idolaters, as ^bsome of them did; as it is written, "^cThe people sat down to eat and drink, and stood up to ^dplay."

1 Cor 10:8 Neither let us commit ^{1a}fornication, as some of them ^bcommitted fornication, and there ²fell in one day ^ctwenty-three thousand.

1 Cor 10:9 Neither let us ^{1a}test Christ, as some of them ^btested *Him* and were destroyed by the ^cserpents.

1 Cor 10:10 Neither ^{1a}murmur, just as some of them ^bmurmured and ^cperished by the ²destroyer.

1 Cor 10:11 Now these things ¹happened to them as an ^aexample, and they were ^bwritten for our admonition, unto whom the ²ends of the ages ³have come.

Exo 25:1 Then Jehovah spoke to Moses, saying,

Exo 25:2 Tell the children of Israel to take for Me a heave offering. From every man whose heart makes him willing you shall take My heave offering.

Exo 25:3 And this is the heave offering which you shall take from them: gold and silver and bronze,

Exo 25:4 And blue and purple and scarlet strands, and fine linen, and goats' hair,

Exo 25:5 And rams' skins dyed red, and porpoise skins, and acacia wood,
 Exo 25:6 Oil for the light, spices for the anointing oil and for the fragrant incense,
 Exo 25:7 Onyx stones and stones to be set for the ephod and for the breastplate.
 Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst.
 Exo 25:9 According to all that I show you, the pattern of the tabernacle and the pattern of all its utensils, even so you shall make it.
 Exo 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.
 Exo 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.
 Exo 25:12 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it.
 Exo 25:13 And you shall make poles of acacia wood and overlay them with gold.
 Exo 25:14 And you shall put the poles into the rings on the sides of the ark to carry the ark with them.
 Exo 25:15 The poles shall be in the rings of the ark; they shall not be taken from it.
 Exo 25:16 And you shall put into the ark the testimony which I shall give you.
 Exo 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.
 Exo 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.
 Exo 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.
 Exo 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.
 Exo 25:21 And you shall put the expiation cover on top of the Ark, and into the Ark you shall put the testimony that I shall give you.
 Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
 Exo 25:23 And you shall make a table of acacia wood: two cubits shall be its length, and a cubit its width, and one and a half cubits its height.
 Exo 25:24 And you shall overlay it with pure gold and make a rim of gold around it.
 Exo 25:25 And you shall make a frame of a handbreadth around it; and you shall make a rim of gold for its frame around it.
 Exo 25:26 And you shall make for it four rings of gold and put the rings on the four corners that are on its four feet.
 Exo 25:27 The rings shall be close to the frame as holders for the poles to carry the table.
 Exo 25:28 And you shall make the poles of acacia wood and overlay them with gold, and the table shall be carried with them.
 Exo 25:29 And you shall make its plates and its spoons and its pitchers and its bowls with which to pour out drink offerings; of pure gold you shall make them.
 Exo 25:30 And you shall set the bread of the Presence upon the table before Me always.
 Exo 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.
 Exo 25:32 And there shall be six branches going out of its sides; three branches of the lampstand out of one of its sides, and three branches of the lampstand out of its other side;
 Exo 25:33 Three cups made like almond blossoms in one branch, a calyx and a blossom bud; and three cups made like almond blossoms in the other branch, a calyx and a blossom bud—so for the six branches going out of the lampstand.
 Exo 25:34 And there shall be on the lampstand four cups made like almond blossoms, its calyxes and its blossom buds;

- Exo 25:35 And a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, for the six branches going out of the lampstand.
- Exo 25:36 Their calyxes and their branches shall be of one piece with it; all of it one beaten work of pure gold.
- Exo 25:37 And you shall make its lamps, seven; and set up its lamps to give light to the area in front of it.
- Exo 25:38 And its tongs and its firepans shall be of pure gold.
- Exo 25:39 It shall be made of a talent of pure gold, with all these utensils.
- Exo 25:40 And see that you make them according to their pattern, which was shown to you in the mountain.
- Heb 9:2 For a ^atabernacle was prepared, the first, in which were the ^blampstand and the ^ctable and the ^dloaves that were set forth, which is called the ^eHoly Place;
- Heb 9:3 And after the second ^aveil, a ^btabernacle, which is called the ^cHoly of Holies,
- Heb 9:4 ¹Having a ^agolden ²altar and the ^bark of the covenant covered about everywhere with gold, in which were the golden ^{3c}pot that had the manna and Aaron's ^drod that budded and the ^etablets of the covenant,
- Heb 9:5 And above it ^acherubim of glory overshadowing the ^{1b}propitiation place, concerning which it is not now *the time* to speak in detail.
- 1 Chron 28:11 Then David gave Solomon his son the pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the propitiation cover;
- 1 Chron 29:1 And David the king said to all the assembly, Solomon my son, he alone whom God has chosen, is young and tender, and the work is great because the palace is not for man but for Jehovah God.
- 2 Chron 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared, on the threshing floor of Ornan the Jebusite.
- 2 Chron 3:2 And he began to build on the second day of the second month in the fourth year of his reign.
- 2 Chron 3:3 And these are the foundations which Solomon laid to build the house of God. The length in cubits, according to the former standard, was sixty cubits, and it was twenty cubits wide.
- 2 Chron 3:4 And the portico that was at the front was as long as the width of the house, twenty cubits; and its height was one hundred twenty cubits. And he overlaid it within with pure gold.
- 2 Chron 3:5 And the greater house he overlaid with cypress wood, and he overlaid it with fine gold and put palm trees and chains on it.
- 2 Chron 3:6 And he adorned the house with precious stones for beauty, and the gold was gold from Parvaim.
- 2 Chron 3:7 And he overlaid the house—the beams, the thresholds, and its walls and its doors—with gold; and he carved cherubim on the walls.
- 2 Chron 3:8 And he made the house of the Holy of Holies; its length, across the width of the house, was twenty cubits, and its width was twenty cubits; and he overlaid it with fine gold amounting to six hundred talents.
- 2 Chron 3:9 And the weight of the nails was fifty shekels of gold, and the upper chambers he overlaid with gold.
- 2 Chron 3:10 And he made two cherubim of sculptured work in the house of the Holy of Holies, and they overlaid them with gold.
- 2 Chron 3:11 And the wingspan of the cherubim was twenty cubits; the wing of one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub.
- 2 Chron 3:12 And the wing of the other cherub, of five cubits, touched the wall of the house, and its other wing, of five cubits, was attached to the wing of the first cherub.
- 2 Chron 3:13 The wings of these cherubim were spread out twenty cubits in length; and they stood on their feet, and their faces were toward the house.
- 2 Chron 3:14 And he made the veil of blue and purple and crimson cloth and fine linen, and he put cherubim upon it.
- 2 Chron 3:15 And at the front of the house he made two pillars, thirty-five cubits high; and the capital that was on the top of each was five cubits high.

- 2 Chron 3:16 And he made chains in the innermost sanctuary and set them on the tops of the pillars, and he made one hundred pomegranates and put them on the chains.
- 2 Chron 3:17 And he erected the pillars in front of the temple, one on the right and one on the left; and he called the name of the one on the right Jachin and the name of the one on the left Boaz.
- 2 Chron 4:1 And he made an altar of bronze; its length was twenty cubits, and its width was twenty cubits, and its height was ten cubits.
- 2 Chron 4:2 And he made the molten sea, ten cubits from brim to brim, fully round; and it was five cubits high, and a line of thirty cubits encompassed it.
- 2 Chron 4:3 And under it there were figures of oxen all around, encircling it, for ten cubits, surrounding the sea all around; the oxen were cast in two rows when they were cast.
- 2 Chron 4:4 It stood upon twelve oxen, three facing north and three facing west and three facing south and three facing east; and the sea was upon them, and all their hindquarters were within.
- 2 Chron 4:5 And it was a handbreadth thick; and its brim was like the work of a cup's brim, like the flower of a lily; it could hold three thousand baths.
- 2 Chron 4:6 And he made ten basins in which to wash, to rinse the things for the burnt offering, and he set five on the right and five on the left; but the sea was for the priests to wash in.
- 2 Chron 4:7 Then he made the ten golden lampstands according to the ordinance for them, and he put them in the temple, five on the right and five on the left.
- 2 Chron 4:8 And he made ten tables and placed them in the temple, five on the right and five on the left; and he made one hundred golden bowls.
- 2 Chron 4:9 And he made the court of the priests and the great court and the doors of the court, and he overlaid their doors with bronze.
- 2 Chron 4:10 And he put the sea on the right side of the house, on the east side southward.
- 2 Chron 4:11 And Hiram made the pots and the shovels and the bowls. Thus Hiram finished doing the work that he was doing for King Solomon in the house of God:
- 2 Chron 4:12 The two pillars and the bowls and the two capitals that were at the top of the pillars and the two networks to cover the two bowls of the capitals that were at the top of the pillars;
- 2 Chron 4:13 And the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars.
- 2 Chron 4:14 He also made the bases, and he made the basins upon the bases;
- 2 Chron 4:15 And the one sea and the twelve oxen under it.
- 2 Chron 4:16 And the pots and the shovels and the forks and all their vessels that Hiram-abi made for King Solomon for the house of Jehovah were of burnished bronze.
- 2 Chron 4:17 The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zeredah.
- 2 Chron 4:18 And Solomon made all these vessels in great number, for the weight of bronze could not be ascertained.
- 2 Chron 4:19 And Solomon made all the vessels that were in the house of God: the golden altar; and the tables upon which the bread of the Presence was put;
- 2 Chron 4:20 And the lampstands and their lamps of pure gold to burn according to their ordinance before the innermost sanctuary;
- 2 Chron 4:21 And the flowers and the lamps and the tongs, of gold, of purest gold;
- 2 Chron 4:22 And the snuffers and the bowls and the spoons and the firepans, of pure gold; and the entrance of the house, its innermost doors for the Holy of Holies, and the doors of the house of the temple, of gold.
- John 2:21 But He spoke of the ^atemple of His body.
- 1 Cor 3:17 If anyone ^{1a}destroys the temple of God, God will ²destroy him; for the temple of God is ³holy, and ⁴such are you.
- Eph 2:21 In ¹whom ²all the building, being ^{3a}fitted together, is ^{4b}growing into a holy ^{5c}temple ⁶in the Lord;
- Rev 21:22 And I saw ¹no ^atemple in it, for the ^bLord God the Almighty and the ^cLamb are its ^{2d}temple.

I. In the Lord's recovery we consider that there are three lines of truth in the divine revelation of the Bible—the central line, the line of supplemental points, and “the leaves and the branches”:

A. In all our handling of the Scriptures, the central line should stand out.

- B. We should be particularly careful not to confuse the first two lines—the central line and the line of supplemental points.
- C. We receive all believers according to the standard of the central line, not according to the standard of the line of supplemental points.
- D. The arrangement of classes in the full-time training respects this crucial distinction of lines in the Bible.

II. The central line:

A. The Word of God—John 1:1; 1 John 1:1:

John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.

1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life

1. Although in this universe God is the primary thing, it is the Word of God that tells us about God.
2. In order to know the living Christ, we must have the written Word—John 5:39; Luke 24:27.

John 5:39 You ¹search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

Luke 24:27 And beginning from ^aMoses and from ¹all the ^bprophets, He explained to them clearly in all the ^cScriptures the things concerning ^dHimself.

3. John 1 stresses the relationship between God and His Word.
4. We must stress the preeminence of the Word of God and make it the basis of all our understanding of the truth—Acts 17:11.

Acts 17:11 Now these people were more ¹noble than those in Thessalonica, for they received the word with all eagerness, ^aexamining the Scriptures daily *to see* whether these things were so.

B. The Triune God—Matt. 28:19; 2 Cor. 13:14:

Matt 28:19 Go ¹therefore and ²disciple all the ^anations, ³baptizing them ⁴into the ⁵name of the ⁶Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.

1. He is self-existing and ever-existing—Exo. 3:14.
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
2. He is eternally one God—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5.
Psa 86:10 For You are great, and You do wondrous deeds; You alone are God.
Isa 45:5 I am Jehovah and there is no one else; Besides Me there is no God; I girded you, although you do not know Me;
1 Cor 8:4 Therefore concerning the eating of things ^asacrificed to idols, we ¹know that an ^bidol is ^cnothing in the world and that there is no God but ^done.
1 Tim 2:5 For there is ^{1a}one God and one ^{2b}Mediator of God and men, the ^{3c}man Christ Jesus,
3. He is eternally three—the Father, the Son, and the Spirit—Matt. 28:19.
Matt 28:19 Go ¹therefore and ²disciple all the ^anations, ³baptizing them ⁴into the ⁵name of the ⁶Father and of the Son and of the Holy Spirit,
4. The three are never separate in being or action but mutually coinhere and mutually indwell one another—John 10:38; 14:10-11; 17:21.
John 10:38 But if I do *them*, even if you do not ^abelieve Me, believe the works so that you may come to know and continue to know that the ^bFather *is* in Me and I *am* in the Father.

- John 14:10 Do you not believe that I am ^ain the ^bFather and the Father is in Me? The ^cwords that I say to you I do not speak ^dfrom Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am ^ain the Father and the Father is in Me; but if not, believe because of the ^bworks themselves.
- John 17:21 That they all may be ^aone; even as You, Father, are ^bin Me and I ^cin You, that they also may be ^din Us; that the ^eworld may believe that You have ^fsent Me.
5. We must get fully into the Triune God, both in our understanding and in our experience of Him—2 Cor. 13:14.
2 Cor 13:14 The ^agrace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
- C. The economy of God—1 Tim. 1:4; Eph. 1:10; 3:9:
1 Tim 1:4 Nor to give heed to ^amyths and unending ^bgenealogies, which produce ^cquestionings rather than God's ^deconomy, which is in ^efaith.
Eph 1:10 Unto the ^aeconomy of the ^bfullness of the times, to ^chead up all ^dthings in ^eChrist, the things in the heavens and the things on the earth, in Him;
Eph 3:9 And to enlighten all *that they may see* what the ^aeconomy of the ^bmystery is, which ^cthroughout the ages has been ^dhidden in God, who created all things,
1. God's economy is His arrangement to fulfill His purpose.
 2. His economy is according to His heart's desire.
 3. The economy of God takes the all-inclusive Christ as its center.
- D. The all-inclusive Christ:
1. He is the Christ of the four Gospels, God become flesh—John 1:1, 14.
John 1:1 ^aIn the beginning was the ^bWord, and the Word was ^cwith ^dGod, and the ^eWord was ^fGod.
John 1:14 And the ^aWord became ^bflesh and ^ctabernacled among us (and ^dwe beheld His glory, glory as of the only Begotten ^efrom the Father), full of ^fgrace and ^greality.
 2. He became the life-giving Spirit of the Epistles; hence, He is the pneumatic Christ—1 Cor. 15:45b; 2 Cor. 3:17-18.
1 Cor 15:45b ...the last Adam *became* a ^alife-giving Spirit.
2 Cor 3:17 ^aAnd the ^bLord is the ^cSpirit; and where the ^dSpirit of the Lord is, there is ^efreedom.
2 Cor 3:18 ^aBut ^bwe all with ^cunveiled face, ^dbeholding and reflecting like a ^emirror the ^fglory of the Lord, are ^gbeing ^htransformed into the ⁱsame ^jimage ^kfrom glory to ^lglory, even as ^mfrom the ⁿLord Spirit.
 3. His full ministry is in three stages: incarnation, inclusion, and intensification.
- E. The life-giving Spirit:
1. The Spirit is Christ's realization; hence, He is called the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ—Acts 16:7; Rom. 8:9-11; Phil. 1:19.
Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the ^aSpirit of Jesus did ^bnot allow them.
Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the ^aSpirit of God ^bdwells in you. Yet ^cif anyone does not have the ^dSpirit of Christ, he is not ^eof Him.
Rom 8:10 But if ^aChrist is ^bin you, though the ^cbody is ^ddead because of sin, the ^espirit is ^flife because of ^grighteousness.
Rom 8:11 And if the ^aSpirit of ^bthe One who raised Jesus from the dead ^cdwells in you, He who raised Christ Jesus from the dead will also ^dgive life to your mortal bodies through His Spirit who indwells you.

- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
2. The Spirit of Christ brings forth the Body of Christ—Eph. 4:4; 1 Cor. 12:13.
- Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;
- 1 Cor 12:13 For also in ^{1a}one Spirit we were all ^bbaptized into ^{2c}one Body, whether ^{3d}Jews or Greeks, whether ⁴slaves or free, and were all given to ^{5e}drink one ^fSpirit.
- F. The Body of Christ:
1. The twenty-two books from Romans through Revelation (all can be considered Epistles) are concerned with the pneumatic Christ as the life-giving Spirit for His reproduction, the Body of Christ.
 2. In God's economy Christ is the center, the Body is the line, and the New Jerusalem is the goal.
 3. The all-inclusive Christ as the life-giving Spirit has been intensified as the sevenfold intensified Spirit to counteract the degradation of the church for the building up of the Body of Christ to consummate the New Jerusalem— Rev. 1:4; 4:5; 5:6.
- Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^cGrace to you and ^dpeace from ^{3e}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,
- Rev 4:5 And out of the throne come forth ^alightnings and voices and thunders. And *there were* ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}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 ^{1a}Lamb ²standing as ³having *just* been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^gall the earth.
- G. The New Jerusalem—21:2:
- Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.
1. The New Jerusalem is the eternal goal of God's economy.
 2. The New Jerusalem is the aggregate of all the visions and revelations of the Bible.
 3. The New Jerusalem is the organism of the Triune God, an organic constitution of the processed and consummated Triune God and the regenerated, transformed, and glorified elect.

III. The line of supplemental points, for example:

- A. The prophecy concerning Christ.
- B. The Old Testament types:
1. Adam—Gen. 2:7; 1 Cor. 15:45; Rom. 5:14.

Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

1 Cor 15:45 So also it is written, "The first man, ^aAdam, became a ^bliving ¹soul"; the last Adam *became* a ^clife-giving Spirit.

Rom 5:14 But ^{1a}death reigned from ²Adam until Moses, even over those ^bwho had not sinned after the likeness of Adam's ³transgression, who is a ⁴type of Him who was to come.
 2. Eve—Gen. 2:20-24; 3:20; Eph. 5:29-32; 2 Cor. 11:2-3.

Gen 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.

- Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen 2:23 And the man said, This time this is bone of my bones And flesh of my flesh; This one shall be called Woman Because out of Man this one was taken.
- Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
- Gen 3:20 And the man called his wife's name Eve, because she was the mother of all living.
- Eph 5:29 For no one ever hated his own flesh, but ^{1a}nourishes and ^bcherishes it, even as Christ also the church,
- Eph 5:30 Because we are ^amembers of His ^bBody.
- Eph 5:31 ^aFor this cause a man shall ¹leave his father and mother and shall be joined to his wife, and the two shall be ^{2b}one flesh.
- Eph 5:32 This ^amystery is great, but I speak with regard to ¹Christ ^band the church.
- 2 Cor 11:2 For I am jealous over you with a ^{1a}jealousy of God; for I ^bbetrothed you to one husband to ^cpresent you as a pure ^{2d}virgin to Christ.
- 2 Cor 11:3 But I fear lest somehow, as the ^aserpent ^bdeceived ^cEve by his ^dcraftiness, your ^{1e}thoughts would be corrupted from the ^{2f}simplicity and the ^gpurity toward Christ.
3. Israel—see 1 Cor. 10:1-11 and cross references there, and read footnote 6¹ in 1 Cor. 10.
- 1 Cor 10:1 ¹For I do not want you to be ^{2a}ignorant, brothers, that ³all our fathers were under the ^{4b}cloud, and all passed through the ^csea;
- 1 Cor 10:2 And all were ^{1a}baptized ²unto Moses ³in the cloud and in the sea;
- 1 Cor 10:3 And all ate the same ¹spiritual ^afood,
- 1 Cor 10:4 And all drank the same ¹spiritual ^adrink; for they drank of a ²spiritual rock which followed *them*, and the rock was Christ.
- 1 Cor 10:5 But with most of them God was not well pleased, for they were ^{1a}strewn along in the wilderness.
- 1 Cor 10:6 Now these things occurred as ^{1a}examples to ²us, that we should not be ones who lust after evil things, even as they also ^blusted.

Note 6¹ **examples** Lit., types (so also in v. 11); i.e., figures of facts or of spiritual truths. This book takes the history of the children of Israel in the Old Testament as a type of the New Testament believers. In 5:7-8 the believers experienced Christ as their Passover and began to keep the Feast of Unleavened Bread. Here in this chapter they are baptized unto their Moses (Christ), passing through their Red Sea (the death of Christ). They are now eating the spiritual food and drinking the spiritual drink that they might take their journey (the Christian race) toward their good land (the all-inclusive Christ). Also, they are warned here (v. 11) not to repeat the history of the children of Israel in doing evil against God, as illustrated in vv. 6-11.

The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth. However, although all Israel was redeemed through the Passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evildoings and unbelief. Only Caleb and Joshua reached the goal and entered into the good land (Num. 14:27-30). This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good

land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23). This should be a solemn warning to all New Testament believers. It was especially applicable to the Corinthians, who were in danger of repeating the failure of the children of Israel in the wilderness

- 1 Cor **10:7** Neither become ^{1a}idolaters, as ^bsome of them did; as it is written, "^cThe people sat down to eat and drink, and stood up to ^dplay."
- 1 Cor **10:8** Neither let us commit ^{1a}fornication, as some of them ^bcommitted fornication, and there ²fell in one day ^ctwenty-three thousand.
- 1 Cor **10:9** Neither let us ^{1a}test Christ, as some of them ^btested *Him* and were destroyed by the ^cserpents.
- 1 Cor **10:10** Neither ^{1a}murmur, just as some of them ^bmurmured and ^cperished by the ²destroyer.
- 1 Cor **10:11** Now these things ¹happened to them as an ^aexample, and they were ^bwritten for our admonition, unto whom the ²ends of the ages ³have come.
4. The tabernacle and its furniture—Exo. 25; John 1:14; Heb. 9:2-5 and footnote 4³.
- Exodus 25 (be omitted)
- John **1:14** And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.
- Heb **9:2** For a ^atabernacle was prepared, the first, in which were the ^blampstand and the ^ctable and the ^dloaves that were set forth, which is called the ^eHoly Place;
- Heb **9:3** And after the second ^aveil, a ^btabernacle, which is called the ^cHoly of Holies,
- Heb **9:4** ¹Having a ^agolden ²altar and the ^bark of the covenant covered about everywhere with gold, in which were the golden ^{3c}pot that had the manna and Aaron's ^drod that budded and the ^etablets of the covenant,

Note 4³ **Pot** The arrangement of the furniture of the tabernacle portrays our experience of Christ. In the outer court were the bronze altar and the bronze laver (Exo. 40:29-32). This signifies that our experience of Christ begins, in an outward sense, with His redemption, which was accomplished on the cross, and the cleansing of the Holy Spirit, which is based on Christ's redemption. In the Holy Place were the showbread table and the lampstand, with the incense altar located close to the Holy of Holies, in front of the ark of the testimony. The showbread table signifies our experience of Christ as our life supply, and the lampstand, our experience of Christ as the shining light. These experiences are rather inward, in the intellect and consciousness of our being. The incense altar signifies our experience of Christ as the sweet incense ascending to God. This experience is deeper and more inward, leading to the deepest and most inward experiences, in the Holy of Holies. In the Holy of Holies was the ark of the testimony, in which were the golden pot containing the hidden manna; Aaron's budding rod; and the tablets of the covenant. The hidden manna in the golden pot signifies our experience of Christ as our life supply in the deepest way, an experience much deeper than that signified by the showbread table in the Holy Place. The budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry. This is deeper than the experience of Christ as the incense for our acceptance by God. The tablets of the covenant, which are the tablets of the ten commandments, signify our experience of Christ as the enlightening inner law, which regulates us according to God's divine nature. This is deeper than the experience of Christ as the shining lampstand in the Holy Place. All these deepest experiences of Christ take place in our spirit, signified by the Holy of Holies.

Heb 9:5 And above it ^acherubim of glory overshadowing the ^{1b}propitiation place, concerning which it is not now *the time* to speak in detail.

5. The temple—1 Chron. 28:11; 29:1; 2 Chron. 3—4; John 2:21; 1 Cor. 3:17; Eph. 2:21; Rev. 21:22.

1 Chron 28:11 Then David gave Solomon his son the pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the propitiation cover;

1 Chron 29:1 And David the king said to all the assembly, Solomon my son, he alone whom God has chosen, is young and tender, and the work is great because the palace is not for man but for Jehovah God.

2 Chronicles 3-4 (be omitted)

John 2:21 But He spoke of the ^atemple of His body.

1 Cor 3:17 If anyone ^{1a}destroys the temple of God, God will ²destroy him; for the temple of God is ³holy, and ⁴such are you.

Eph 2:21 In ¹whom ²all the building, being ^{3a}fitted together, is ^{4b}growing into a holy ^{5c}temple ⁶in the Lord;

Rev 21:22 And I saw ¹no ^atemple in it, for the ^bLord God the Almighty and the ^cLamb are its ^{2d}temple.

C. The church, supplementary to the Body of Christ.

D. The kingdom, including the judgment seat and the wedding feast.

IV. “The leaves and the branches”:

- A. There are many other items in the Bible that are there as helps to the central line and the line of supplemental points. These items are either manifestations of the organic nature of the other lines (leaves) or channels of the organic supply for the working out of the other lines (branches).
- B. These points include but are not limited to the God-ordained way, the Lord’s table, the administration of the local church, head covering, foot-washing, the rapture, the keeping of days, the handling of idol sacrifices, one cup versus many cups in the Lord’s table meeting, and leavened bread versus unleavened bread in the Lord’s table meeting.
- C. We need to use these matters, but we should not be distracted by them. We must learn how to apply these matters to help us progress in the central line of the Bible, but we should never allow them to become our central line.

Excerpts from the Ministry:

THE FUNCTIONS OF THE BIBLE

1. **“Testify concerning Me”** (John 5:39, see also v. 46; Luke 24:27, 44, 46).

The first function of the Bible is to testify concerning the Lord Jesus. The Lord Jesus is the subject and content of the Bible, and the Bible is the explanation and expression of the Lord Jesus. The Lord Jesus is the *living* Word of God, whereas the Bible is the *written* Word of God. If the written Word, the Bible, did not have the living Word, the Lord Jesus, as its reality, it would be nothing but empty doctrines and letters. If the living Word, the Lord Jesus, did not have the written Word, the Bible, as His expression, He would be abstract and vague and difficult to know and touch. Thankfully, we have the distinct and definite explanation of the Bible with its clear revelation so that we can know and understand the Lord Jesus. The books of the New Testament reveal the Lord Jesus, and even the books of the Old Testament, including the law of Moses, the books of prophecies, and the psalms and poetry, reveal the Lord Jesus. The Law, the Prophets, and the Psalms are the three general sections that comprise the Old Testament (Luke 24:44). If we want to know the Lord Jesus, we must read and understand the Bible.

2. **“Make you wise unto salvation”** (2 Tim. 3:15).

On the one hand, the Bible serves the Lord Jesus by testifying concerning Him, and on the other hand, it serves us by causing us to be saved and built up. The first function of the Bible in relation to us is to make us wise unto salvation. It reveals God’s way of salvation in Christ and our pathway to salvation through faith so that we may know and understand God’s salvation.

3. **“Regenerated”** (1 Pet. 1:23; see also James 1:18).

The Bible causes us to be regenerated. The Bible is the word of the eternally living God, and it contains God’s eternal life. When we receive the word of the Bible through faith, the word is planted like a seed of life in us. The Bible functions to sow the life of God into us, imparting God’s life into us and regenerating us.

4. **“For teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete”** (2 Tim. 3:16-17).

After being regenerated by the word of God, the Bible teaches, convicts, corrects, and instructs us in righteousness so that we may be complete before God as regenerated men of God.

5. **“For our instruction, in order that through endurance and through the encouragement of the Scriptures we might have hope”** (Rom. 15:4).

The teachings of the Bible enable us to endure and provide us with encouragement and hope. Many believers are unable to endure when they encounter difficulties or sickness. They become discouraged and lose hope. However, simply reading a section or even a sentence of the Bible often provides us with the inward strength to endure and supplies encouragement and hope that is beyond our expectations. When we encounter difficulties, we are helped and established by the Bible.

6. **“An example...written for our admonition”** (1 Cor. 10:11).

Many things are recorded in the Bible as examples for our admonition. When we read the Bible, we can be warned by the experiences of some who went before us, and we can be careful not to follow their example. This is another help that believers find in the Bible.

7. **“A lamp shining in a dark place”** (2 Pet. 1:19).

Often the Bible is like a lamp shining in a dark place. We are in a dark night because the age in which we live is dark (Rom. 13:12). In this darkness the Bible is like a shining lamp. It causes us to know our situation so that we do not become lost and confused. If we want to be enlightened and knowledgeable in this dark age, we must understand the Bible and keep the word of the Bible in our hearts so that it can shine and enlighten us.

8. **“A lamp to my feet / And a light to my path”** (Psa. 119:105; see also Prov. 6:23).

People walking in the dark need a lamp to shine on the path of their feet. The Bible functions in this capacity. As we walk in this dark age, we truly need a heavenly lamp to shine on our every step so that we do

not leave our path and fall into a deep pit. The Bible is a heavenly lamp. If we read the Bible and keep the word of the Bible in our heart, it will become a lamp to our feet and a light to our path. It will shine continually on our footsteps according to our need.

9. “Gives light, / Imparting understanding to the simple” (Psa. 119:130).

The light from the Bible not only shines upon our feet and path; it also imparts understanding to the simple. Many who are simple by nature have gained understanding through reading the Bible. Furthermore, anyone who wants to understand spiritual matters must understand the Bible and be enlightened by the Bible.

10. “Keep his way pure” (Psa. 119:9).

In addition to containing the power to enlighten, the word in the Bible has the power to cleanse. Enlightenment is in contrast to darkness, and purification is in contrast to filthiness. The age in which we live is filthy and dark. The word of the Bible causes all darkness to vanish when it shines on our feet. It cleanses our actions by removing everything that is filthy and impure. This is especially important to young people. If we read the Bible frequently, we will not only be enlightened but also kept pure. Every time we approach the Bible, its word will pass through us and enlighten and cleanse us. The word of the Bible will cleanse us, even if we cannot always remember what we have read. This is like a bamboo basket being dipped in water; it will be cleansed even though the water leaks away. If we want to be pure, we must read the Bible frequently.

11. “That I might not sin against You” (Psa. 119:11).

The Bible also prevents us from sinning against God. We were born in sin, have grown up in sin, and easily sin against God. If we store the words of the Bible in our heart, they will constantly remind and warn us so that we do not sin against God.

12. “The sword of the Spirit” (Eph. 6:17).

The word in the Bible is the sword of the Spirit. We can apply it by the Holy Spirit to deal with Satan and his messengers. Through the word of the Bible, we can defeat the devil, the enemy, who tempts and attacks us. When the Lord Jesus was in the wilderness, He defeated the tempter, the devil, through the word of the Old Testament. Therefore, in order to fight and defeat Satan and the evil spirits, we must read the Bible. We must be familiar with the Bible and be able to use it to deal with spiritual enemies at any time and in any place.

13. “Sharper than any two-edged sword” (Heb. 4:12).

The word of the Bible is as sharp as a sword. It can deal with our spiritual enemies, but it can also divide our soul from our spirit and discern the thoughts and intentions of our heart. It divides what is of the soul and what is of the spirit. It also enables us to discern the thoughts and intentions that come from ourselves and those that come from God. The word exposes our entire inward condition before God. Nothing can be hidden in us, and everything is made manifest through the word.

For example, a brother who preaches the gospel and casts out demons according to his natural zeal can be touched when reading Matthew 7:21-22, which says, “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?” As he is reading, the word will pierce him and cause him to see that his preaching of the gospel and his casting out of demons are according to soulish zeal, rather than God’s revelation in his spirit. This exposes his zealotry as being from himself, according to the power of his soul, rather than from the will of God, according to the power of the Spirit. In this way, the word of the Bible enables him to discern that the source of his gospel preaching and casting out of demons is his soul rather than his spirit. Consequently, in the matters of preaching the gospel and casting out demons, the word separates his soul from his spirit, causing him to reject his soul in these matters and to rely on his spirit.

A sister who plans to marry an unbeliever may be touched when she reads 2 Corinthians 6:14, which says, “Do not become dissimilarly yoked with unbelievers.” This word can pierce her heart and cause her to see that her desire to marry an unbeliever is according to her own will, not God’s will. Thus, the word enables her to discern that she is following her will and minding the preferences of her flesh rather than God’s will and heart’s desire in the matter of marriage. When the will in her soul is divided from God’s will in her spirit, she will be

saved from the desires of her flesh in this important matter. Rather than following her flesh and the desires of her heart, she will obey the peerless will of God. Then she will please God and be preserved by God.

The word of the Bible is always living and operative in our circumstances. It is sharper than any two-edged sword. There is no amount of mixture within us that cannot be divided and discerned by the word of the Bible. The word will always expose our real condition, bringing our situation into the shining of the light from His face. This will empower us to live in our spirit, forsaking our self and the thoughts of the self in order to live in God and in His will.

14. “I ate” (Jer. 15:16; see also Matt. 4:4; Job 23:12; Heb. 5:14).

The Bible is food for our spiritual life. Just as our physical life needs nourishment, our spiritual life needs nourishment. The word is the only thing that can supply nourishment to our spiritual life. If we want to be strong and living before God, we cannot live on bread alone; we need the word that proceeds out of the mouth of God, which is the word of the Bible. We must eat the word of the Bible like food and even esteem the Bible more highly than food. We need to eat the word in order for our spiritual life to grow. We also must exercise to understand the more difficult portions in the Bible in order to be full-grown men, who are able to eat solid food. Without this eating and exercise, we will not become strong in our spiritual life.

15. “Milk of the word” (1 Pet. 2:2; see also 1 Cor. 3:1-2; Heb. 5:12-14).

The Bible is not only solid food but also milk for our spiritual life. Solid food is for adults; milk is for infants. When our spiritual life is mature and we have an understanding of spiritual matters, we can extract the nourishment of solid food from the Bible, strengthening our spiritual life. When our spiritual life is immature and we lack an adequate understanding of spiritual matters, there are portions of the word of the Bible that are like milk, which can nourish us and cause our spiritual life to grow. Therefore, newly regenerated believers must love the word of the Bible and “as newborn babes, long for the guileless milk of the word.” If they do not, they will remain babes in Christ and their spiritual life will not grow.

16. “Washing”; “Clean” (Eph. 5:26; John 15:3).

The word of the Bible washes our outward actions and removes our outward defilement. It also washes us inwardly and frees us from the weaknesses of the old creation. Ephesians 5:26 refers to this kind of washing. The Lord uses the water of life within us to wash us through the word of the Bible, eliminating the spots and wrinkles of the old creation. Spots and wrinkles are not related to the defilement that we acquire from our outward actions but to the weaknesses of the life of the old creation within us. The Lord uses the word in coordination with His life in us to wash away our spots and wrinkles. The Holy Spirit in coordination with the Lord’s life in us frequently enlivens us with a word or sentence in the Bible in order to remove things of the old creation so that we can grow in the new creation. This washing is a function of the word of the Bible.

Ephesians 5 is not the only portion of the Bible that speaks of this function. John 15:3 says, “You are already clean because of the word which I have spoken to you.” This portion, which is related to being branches abiding in the Lord as the vine, shows that the Lord’s word, the word of the Bible, cleanses us so that we can bear much fruit. This cleansing does not refer merely to an outward washing of the branches but to the removal of everything old so that the branches can be renewed. Therefore, this washing does not involve our outward actions but our inward life. Inwardly, we must be cleansed of everything related to the old creation in order to grow in the new creation. The word of the Bible manifests this washing power and function in us.

17. “Like fire...and like a hammer” (Jer. 23:29; see also 5:14).

The word of the Bible is powerful; it is like a burning fire and a smashing hammer. The word of the Bible can burn hearts that are ice cold toward God and can completely burn away the things of man, which are contrary to God’s holy nature. It can smash hearts that are hard toward God and subdue every thought that is against God. For thousands of years countless hearts which were cold toward God have been burned by the word of the Bible, and countless hearts which were hard toward God have been smashed by the word of the Bible. Throughout the ages many things which are contrary to God’s holy nature have been burned by the word of the Bible, and many thoughts which were against God have been subdued by the word of the Bible. The word of the Bible truly has the power to deal with a person’s cold and hard heart.

18. “Like the rain...like the dew...and like abundant showers” (Deut. 32:2).

The word of the Bible is like rain, dew, and abundant showers. It waters and refreshes us. Rain is a general watering, dew is a gentle refreshing, and showers are a special watering. The word of the Bible manifests these functions, especially in relation to us as God’s farm (1 Cor. 3:9), the harvest that God cultivates (Mark 4:20; 1 Cor. 3:6). The word of the Bible is like rain, dew, and showers. It waters and refreshes us so that we can grow and bear fruit.

19. “As the rain...and the snow...so will My word be” (Isa. 55:10-11).

The word of the Bible is not only like rain, but it also refreshes like snow. Rain comes in the spring, summer, and fall, but snow comes in the winter. The refreshing of rain is quick and brief, but the refreshing of snow is slow and lasting. These comparisons remind us that the word of the Bible can refresh us in every season of our condition. Sometimes we need a quick, short refreshing, like rain. At other times we need a slower, longer refreshing, like snow. Whether the refreshing is like rain or snow, the word causes us to grow and bear fruit, and it will accomplish God’s delight upon us (v. 11).

20. “A mirror” (James 1:23).

The word of the Bible is like a mirror; it reflects our true appearance and condition. By reading the Bible, we see our real countenance and know our true condition. It is difficult to find a person who has not seen himself when he comes to the word in the Bible.

21. “Restoring the soul... / Making the simple wise... / Making the heart joyous... / Enlightening the eyes” (Psa. 19:7-8).

The Bible functions in a sweet way to restore and refresh our soul, to make us wise, to make our heart joyous, and to enlighten our eyes. The word manifests these functions when we read the Bible. Our soul may be depressed, but a word in the Bible will restore and refresh us. We may be simple, that is, foolish, but a word from the Bible will make us wise. We may be troubled in our heart, but a word in the Bible will make us joyous; and we may be blind, but a word from the Bible will enlighten our eyes.

22. “Are spirit and are life” (John 6:63).

The Lord’s words, the word of the Bible, are spirit and life. God is Spirit; He is the source of life. The word of the Bible comes out of God, so it comes out of the Spirit and out of life. Since the source of the word is Spirit and life, it is spirit and life. The word of the Bible enables us to have Spirit and life; it causes us to receive life from the Spirit and to live according to the Spirit.

23. “My words...are life to those who find them, / And healing to all their flesh” (Prov. 4:20-22; see also 16:24).

The word of the Bible can spiritually nourish us and also heal our flesh. Because the word of the Bible can restore our soul and make our heart joyous, it can heal our body. Our soul is refreshed, our heart is made joyous, and our body is healed because of the word of the Bible. There is a saying, “When the heart is happy, the body grows fat.” Since the word of the Bible makes our heart happy, it can also make our bodies healthy.

24. “Counselors” (Psa. 119:24).

This verse says that the word of the Bible is our counselor. This is true. Often the word of the Bible is far better than the ideas or suggestions of any counselor, strategist, or consultant. We should consider all things with the Bible, the best counselor, and consult it in order to give the Lord an opportunity to give us His counsel and thoughts.

25. “Likened to...the rock” (Matt. 7:24-25).

The word of the Bible is like a rock. It is reliable and firm. If our life and work are based on the Bible, they will be like a solid and reliable house built on a rock. The word of the Bible is the solid foundation of our life and work. This is another function of the Bible. (*Crucial Truths in the Holy Scriptures*, vol. 3, PP. 169-177)

THE CENTRAL LINE OF THE BIBLE

(Friday—Second Morning Session)

Message Two

Christ as the Word of God

Scripture Reading: John 1:1-2, 4-5, 9, 12-13; 8:12; 1 John 1:1-2; Rom. 10:5-8

- John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.
- John 1:2 ¹He was ²in the beginning with God.
- John 1:4 In Him was ^{1a}life, and the life was the ^{2b}light of men.
- John 1:5 And the ^alight shines in the darkness, and the darkness did not overcome it.
- John 1:9 *This* was the ^atrue light which, coming into the world, ^benlightens every man.
- John 1:12 But as many as ^{1a}received Him, to them He gave the authority to become ²children of God, to those who believe into His name,
- John 1:13 Who were begotten not ¹of ^{2b}blood, nor of the will of the flesh, nor of the will of man, but of God.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the ^{1a}light of the world; he who follows Me shall by no means walk in darkness, but shall have the ^blight of life.
- 1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life
- 1 John 1:2 (And the ^{1a}life was ^{2b}manifested, and we have seen and ^ctestify and report to you ³the ^deternal life, which was ^{4e}with the ⁵Father and was ⁶manifested to us);
- Rom 10:5 For Moses writes *concerning* the righteousness which is out of the law: "^aThe man who does them shall live by them."
- Rom 10:6 But the righteousness which is out of faith speaks in this way, "^aDo not say in your heart, Who will ascend into ^bheaven?" that is, to ¹bring Christ down;
- Rom 10:7 Or, "Who will descend into the ¹abyss?" that is, to ²bring Christ up from the dead.
- Rom 10:8 But what does it say? "^{1a}The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,

I. In the Godhead Christ is the Word—the mysterious and invisible God defined and expressed—John 1:1, 18:

- John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.
- John 1:18 No one has ever seen God; the ¹only begotten Son, who is ²in the bosom of the Father, He has ^{3a}declared *Him*.
- A. The Word is the definition, explanation, and expression of God; hence, the Word is God defined, explained, and expressed—v. 1.
- John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.
- B. To say that the Word was with God means that the Word is not separate from God—v. 1.
- John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.
- C. The Word is eternal and self-existing; this eternal Word is a living person, Christ, the Son of the living God—v. 18; Matt. 16:16; Rev. 19:13.
- John 1:18 No one has ever seen God; the ¹only begotten Son, who is ²in the bosom of the Father, He has ^{3a}declared *Him*.
- Matt 16:16 And Simon Peter answered and said, You are the ^{1a}Christ, the ^bSon of the ^{2c}living God.
- Rev 19:13 And He is clothed with a ^agarment ¹dipped in blood; and His name is called the ^{2b}Word of God.
- D. The life in the Word is the life of the tree of life in Genesis 2; since life is in Him, He is life, and He came that we might have life—John 1:4; 11:25; 14:6; 10:10b:
- John 1:4 In Him was ^{1a}life, and the life was the ^{2b}light of men.
- John 11:25 Jesus said to her, I am the resurrection and the ^alife; he who believes into Me, even if he should die, shall ^blive;

John 14:6 Jesus said to him, I am the ¹way and the ^{2a}reality and the ^blife; no one comes to the Father except through Me.

John 10:10b ... I ^ahave come that they may have ¹life and may have *it* abundantly.

1. Life is in the Word, the expression of God; life can be found only in the expression of God—1:4.

John 1:4 In Him was ^{1a}life, and the life was the ^{2b}light of men.

2. The Word, which is the expression and explanation of God, contains God as our life; when we receive the Word, we receive the life within the Word—5:24-26.

John 5:24 Truly, truly, I say to you, He who hears My word and ^abelieves Him who sent Me has ¹eternal life, and does not come into ²judgment but has ^bpassed out of ³death into life.

John 5:25 Truly, truly, I say to you, An hour is coming, and it is now, when the ^{1a}dead will hear the voice of the Son of God, and those who hear will live.

John 5:26 For just as the Father has ^alife in Himself, so He gave to the Son to also have life in Himself;

3. Both the Word and the life are God Himself; the Word is the expression of God, and the life is the content of God—1 John 1:1-2; 5:11-12.

1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life

1 John 1:2 (And the ^{1a}life was ^{2b}manifested, and we have seen and ^ctestify and report to you ³the ^deternal life, which was ^{4c}with the ⁵Father and was ⁶manifested to us);

1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^elife and this life is in His Son.

1 John 5:12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.

E The life in the Word is “the light of men”—John 1:4:

John 1:4 In Him was ^{1a}life, and the life was the ^{2b}light of men.

1. When we receive Christ as the Word, the expression of God, He becomes our life, and this life is the light that shines within us—vv. 5, 9.

John 1:5 And the ^alight shines in the darkness, and the darkness did not overcome it.

John 1:9 *This* was the ^atrue light which, coming into the world, ^benlightens every man.

2. When the Word is heard and the life is received, the life becomes the light shining within us to enlighten us—11:25; 12:35-36, 45-46, 49-50.

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

John 12:35 Jesus then said to them, The light is ^astill among you a little while. Walk while you have the light so that darkness may not ^bovercome you; and he who ^cwalks in the darkness does not know where he is going.

John 12:36 While you have the ^alight, believe into the light, so that you may become ^bsons of light. Jesus said these things, and He went away and ^cwas hidden from them.

John 12:45 And he who ^abeholds Me beholds Him who sent Me.

John 12:46 I have come *as* a ^alight into the world, that every one who believes into Me would not remain in darkness.

John 12:49 For I have not spoken from Myself; but the Father who sent Me, He Himself has ^agiven Me commandment, what to say and what to speak.

John 12:50 And I know that His commandment is ¹eternal life. The things therefore that I speak, even ^aas the Father has said to Me, so I speak.

3. Christ is the light of life to bring the divine life to the world by shining forth God that man may be born of God to be His children, making man God in life and nature but not in the Godhead—1:4b-13; 8:12; 9:5; 12:46:

John 1:4b ... and the life was the ^{2b}light of men.

John 1:5 And the ^alight shines in the darkness, and the darkness did not overcome it.

John 1:6 There came a man ¹sent from God, whose name was John.

John 1:7 ¹He came for a testimony that he might testify concerning the light, that all might believe through him.

John 1:8 He was not the light, but *came* that he might testify concerning the light.

John 1:9 *This* was the ^atrue light which, coming into the world, ^benlightens every man.

John 1:10 He was in the world, and the world came into being through Him, yet the world did not know Him.

John 1:11 He came to His own, yet those who were His own did not receive Him.

John 1:12 But as many as ^{1a}received Him, to them He gave the authority to become ²children of God, to those who believe into His name,

John 1:13 Who were begotten not ¹of ²blood, nor of the will of the flesh, nor of the will of man, but of God.

John 8:12 Again therefore Jesus spoke to them, saying, I am the ^{1a}light of the world; he who follows Me shall by no means walk in darkness, but shall have the ^blight of life.

John 9:5 While I am in the world, I am the ^alight of the world.

John 12:46 I have come *as* a ^alight into the world, that every one who believes into Me would not remain in darkness.

- a. When we receive Christ's shining as the light of life, this shining imparts the divine life into us—1:9; 8:12; 10:10b; 11:25.

John 1:9 *This* was the ^atrue light which, coming into the world, ^benlightens every man.

John 8:12 Again therefore Jesus spoke to them, saying, I am the ^{1a}light of the world; he who follows Me shall by no means walk in darkness, but shall have the ^blight of life.

John 10:10b ... I ^ahave come that they may have ¹life and may have *it* abundantly.

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

- b. The divine life becomes our authority to be God's children, God's kind, God's species, God's family—1:12-13; 3:3, 5.

John 1:12 But as many as ^{1a}received Him, to them He gave the authority to become ²children of God, to those who believe into His name,

John 1:13 Who were begotten not ¹of ²blood, 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 ^{1a}born anew, he cannot ²see the ^{3b}kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is ^aborn ¹of ²water and the Spirit, he cannot enter into the kingdom of God.

- F. As the definition of the Triune God, the Word is for God's speaking; the fact that the Word is the entire God means that the Word is for the speaking of the Triune God—Col. 2:9; Heb. 1:2; John 17:6, 14, 17:

Col 2:9 For in Him dwells all the ^{1a}fullness of the ²Godhead ³bodily,

Heb 1:2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^{4b}Heir of all things, ^cthrough whom also He made the ^{5d}universe;

John 17:6 I have manifested ¹Your ^aname to the men whom You ^bgave Me out of the world. They were ^cYours, and You gave them to Me, and they have kept Your ²word.

John 17:14 I have ^agiven them Your ¹word, and the ²world has ^bhated them, because they are ^cnot ³of the world even as ^dI am not of the world.

John 17:17 ^{1a}Sanctify them ²in the truth; Your ³word is truth.

1 The Word became incarnate as a man, and that man was God's speaking; the incarnate Word is the definition and expression of God—1:14, 18.

John 1:14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.

John 1:18 No one has ever seen God; the ¹only begotten Son, who is ²in the bosom of the Father, He has ^{3a}declared *Him*.

2. Christ spoke God not only with clear words but also with what He was and what He did; He is altogether the Word of God and the speaking of God.

3. As the incarnate Word, Christ is the defined God, the explained, expressed, and revealed God, the God made known to human beings—14:9-10.

John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has ^aseen Me has seen the Father; how *is it that* you say, Show us the Father?

John 14:10 Do you not believe that I am ^ain the ^bFather and the Father is in Me? The ^{1c}words that I say to you I do not speak ^dfrom Myself, but the Father who abides in Me does His works.

4. The only begotten Son was, is, and always will be in the bosom of the Father to declare, define, express, and reveal the Father; the more the Son speaks, the more the Father is declared—1:18.

John 1:18 No one has ever seen God; the ¹only begotten Son, who is ²in the bosom of the Father, He has ^{3a}declared *Him*.

G. As the Word of God, Christ is the Word of life—1 John 1:1:

1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life

1. The Word of life in 1 John 1:1 is the Word mentioned in John 1:1-4 and 14, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life.

1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life

John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.

John 1:2 ¹He was ²in the beginning with God.

John 1:3 ^aAll things came into being through Him, and apart from Him not one thing came into being which has come into being.

John 1:4 In Him was ^{1a}life, and the life was the ^{2b}light of men.

John 1:14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.

2. The Word of life conveys the eternal life and is the divine person of Christ as the definition and expression of God.

3. *Life* in 1 John 1:2 is a synonym for *Word of life* in verse 1; both denote the divine person of Christ, who was with the Father in eternity and was manifested in time through incarnation.

1 John 1:2 (And the ^{1a}life was ^{2b}manifested, and we have seen and ^ctestify and report to you ³the ^deternal life, which was ^{4c}with the ⁵Father and was ⁶manifested to us);

- 1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life
4. Christ as the Word of life is the eternal life itself for our experience and enjoyment—v. 1; 5:11-12; John 11:25.
- 1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life
- 1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^clife and this life is in His Son.
- 1 John 5:12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.
- John 11:25 Jesus said to her, I am the resurrection and the ^alife; he who believes into Me, even if he should die, shall ^blive;
5. Eternal life is not simply a matter or a thing; eternal life is a person—God Himself expressed in the Son—1 John 5:11-12.
- 1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^clife and this life is in His Son.
- 1 John 5:12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.

II. Romans 10:5-8 reveals Christ as the Word; in these verses *the word* is used interchangeably with *Christ*, indicating that this word is Christ:

- Rom 10:5 For Moses writes *concerning* the righteousness which is out of the law: "^aThe man who does them shall live by them."
- Rom 10:6 But the righteousness which is out of faith speaks in this way, "^aDo not say in your heart, Who will ascend into ^bheaven?" that is, to ¹bring Christ down;
- Rom 10:7 Or, "Who will descend into the ¹abyss?" that is, to ²bring Christ up from the dead.
- Rom 10:8 But what does it say? "^{1a}The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
- A. Christ as the Word descended from heaven to mingle Himself with humanity for the accomplishment of redemption—v. 6; 8:3; 3:24:
- Rom 10:6 But the righteousness which is out of faith speaks in this way, "^aDo not say in your heart, Who will ascend into ^bheaven?" that is, to ¹bring Christ down;
- Rom 8:3 For that which the ¹law could ²not do, in that it was ^aweak through the flesh, God, sending His own Son in the ³likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom 3:24 Being ¹justified ²freely by His grace through the ³redemption which is in Christ Jesus;
1. To “bring Christ down” refers to Christ’s incarnation, for Christ came down from the heavens in His incarnation—10:6.
- Rom 10:6 But the righteousness which is out of faith speaks in this way, "^aDo not say in your heart, Who will ascend into ^bheaven?" that is, to ¹bring Christ down;
2. In His incarnation Christ as the Word brought the infinite God into the finite man, thereby mingling the Triune God with the tripartite man, that is, divinity with humanity—Matt. 1:20:
- Matt 1:20 But while he pondered these things, behold, an ^aangel of the Lord appeared to him in a ^bdream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been ¹begotten in her is ²of the ^cHoly Spirit.
- a. He mingled Himself with humanity in order to accomplish God’s redemption—John 1:1, 14, 29.
- John 1:1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with ^cGod, and the ⁴Word was ⁵God.

- John 1:14 And the ¹Word became ^{2a}flesh and ^{3b}tabernacled among us (and ^{4c}we beheld His glory, glory as of the only Begotten ⁵from the Father), full of ^{6d}grace and ^ereality.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the ^{1a}Lamb of God, who takes away the ^bsin of the ²world!
- b. After passing through His human living, Christ went to die on the cross as the God-man to redeem us back to God—1 Pet. 3:18.
- 1 Pet 3:18 For Christ also has suffered once for ¹sins, the Righteous ^{2a}on behalf of the unrighteous, that He might bring you ^bto God, on the one hand being put to death in the flesh, but on the other, made alive in the ³Spirit;
- B. Christ as the Word ascended from the dead for justification unto life to those who receive Him by believing—Rom. 10:7; 4:25; 5:18:
- Rom 10:7 Or, "Who will descend into the ¹abyss?" that is, to ²bring Christ up from the dead.
- Rom 4:25 Who was delivered ^afor our offenses and was ¹raised for our justification.
- Rom 5:18 So then as *it was* through one offense unto condemnation to all men, so also *it was* through one ¹righteous act unto justification of ²life to all men.
1. After His death Christ as the Word descended into the abyss, Hades, and He ascended from that place in His resurrection so that those who receive Him by believing in Him may be justified—3:24; 4:25; 5:1.
- Rom 3:24 Being ¹justified ²freely by His grace through the ³redemption which is in Christ Jesus;
- Rom 4:25 Who was delivered ^afor our offenses and was ¹raised for our justification.
- Rom 5:1 Therefore having been ^ajustified out of faith, we have ^bpeace ¹toward God through our Lord Jesus Christ,
2. When Christ died, He descended into the abyss, and in resurrection He was brought up from the dead, that is, out of the abyss—10:7; Eph. 4:9-10.
- Rom 10:7 Or, "Who will descend into the ¹abyss?" that is, to ²bring Christ up from the dead.
- Eph 4:9 (Now this, "He ^aascended," what is it except that He also descended into the ^{1b}lower parts of the earth?)
- Eph 4:10 He who descended, He is also the One who ascended ^afar above all the heavens that He might ^{1b}fill all things.)
3. Christ is the One who has passed through incarnation and resurrection; therefore, we may say that He as the Word is the "processed" Christ:
- a. Christ as the Word has passed through a long process from incarnation through resurrection—Rom. 8:3; 1:3-4.
- Rom 8:3 For that which the ¹law could ²not do, in that it was ^aweak through the flesh, God, sending His own Son in the ³likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom 1:3 Concerning ¹His Son, who ²came ³out of the ^{4a}seed of David according to the ⁵flesh,
- Rom 1:4 Who was ¹designated the ^{2a}Son of God in ³power according to the ⁴Spirit of ⁵holiness ⁶out of the resurrection of the dead, Jesus Christ our Lord;
- b. In this process He accomplished everything that is required by God's righteousness, holiness, and glory and all that is needed to enable us to partake of Him—3:23; 10:8.
- Rom 3:23 For ^aall have sinned and fall short of the ¹glory of God,
- Rom 10:8 But what does it say? "^{1a}The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,

- c. He was God incarnated to be a man, and as a man, He was transfigured through resurrection into the life-giving Spirit for us to receive—v. 12.
Rom 10:12 For there is no distinction between ^aJew and Greek, for the same ^bLord is Lord of all and ^{1c}rich to all who ^dcall upon Him;
- d. According to Paul, this processed Christ is “the word of the faith which we proclaim”—v. 8.
Rom 10:8 But what does it say? "^{1a}The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
- C. The resurrected Christ as the life-giving Spirit is the living Word that is in our mouth and in our heart—1 Cor. 15:45b; Rom. 10:8:
1 Cor 15:45b ...the last Adam *became* a ^elife-giving Spirit.
Rom 10:8 But what does it say? "^{1a}The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
- Christ in resurrection is both the Spirit and the Word—the Spirit for us to touch and the Word for us to understand—Eph. 6:17.
Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which Spirit is the ^{4c}word of God,
 - We may receive the resurrected Christ as both the life-giving Spirit and as the living Word—1 Cor. 15:45b; John 6:63, 68.
1 Cor 15:45b ...the last Adam *became* a ^elife-giving Spirit.
John 6:63 ^aIt is the ¹Spirit who gives life; the ²flesh profits nothing; the ³words which I have spoken to you are spirit and are life.
John 6:68 Simon Peter answered Him, Lord, to whom shall we go? You have ^awords of eternal life,
 - The word in Romans 10:5-8 is actually the gospel; when we hear the word, we hear the gospel, and when we receive the word, we receive the gospel and Christ Himself—Eph. 1:13; Col. 1:5; Rom. 1:1, 9, 15-16
Rom 10:5 For Moses writes *concerning* the righteousness which is out of the law: "^aThe man who does them shall live by them."
Rom 10:6 But the righteousness which is out of faith speaks in this way, "^aDo not say in your heart, Who will ascend into ^bheaven?" that is, to ¹bring Christ down;
Rom 10:7 Or, "Who will descend into the ¹abyss?" that is, to ²bring Christ up from the dead.
Rom 10:8 But what does it say? "^{1a}The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
Eph 1:13 In whom you also, having heard the ^aword of the truth, the gospel of your salvation, in Him also believing, you were ^{1b}sealed with the ^cHoly Spirit of the ²promise,
Col 1:5 Because of the ^{1a}hope ²laid up for you in the heavens, of which you heard before in the ^bword of the ³truth of the gospel,
Rom 1:1 ¹Paul, a ²slave of ³Christ ⁴Jesus, a ⁵called ⁶apostle, ⁷separated ⁸unto the ⁹gospel of God,
Rom 1:9 For God is my witness, whom I ¹serve in my ²spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
Rom 1:15 So, for my part, I am ready to announce the gospel to you also who are in Rome.
Rom 1:16 For I am not ashamed of the gospel, for it is the ¹power of God unto ²salvation to every one who believes, both to Jew first and to Greek.

Excerpts from the Ministry:

THE WORD

The Word is the definition, explanation, and expression of God; hence, the Word is God defined, explained, and expressed.

In the Beginning

“In the beginning was the Word” (John 1:1a). As the Word (vv. 1-5, 14-18) Christ was in the beginning. The phrase *in the beginning* in verse 1a means in eternity past.

With God and Being God

The remainder of verse 1 says, “The Word was with God, and the Word was God.” To say that the Word was with God means that the Word is not separate from God. It is not that the Word is the Word and that God is God, and that they are thus separate from each other. Rather, the Word and God are one. For this reason, the next clause in verse 1 says that the Word was God.

In Him Being Life, and the Life Being the Light of Men

“In Him [the Word] was life, and the life was the light of men” (v. 4). *Life* here refers to the life signified by the tree of life in Genesis 2. This is confirmed by the fact that in Revelation 22 John mentions the tree of life. Since life is in Him, He is life (John 11:25; 14:6), and He came that man might have life (10:10b).

Life is in the Word, the expression of God. Life can be found only in the expression of God. The Word, which is the expression and explanation of God, contains God as our life. When we receive the Word, we receive the life within it. Both the Word and the life are God Himself. The Word is the expression of God, and the life is the content of God. When we hear the Word, we realize that God is expressed and explained. When we receive the Word, we receive God’s very content as life.

The life in the Word is “the light of men.” Whereas the light for the old creation was the physical light (Gen. 1:3-5, 14-18), the light for the new creation is the light of life, mentioned in John 1:4. Christ is the Word, the expression of God by which we may know God. When we receive Him as the expression of God, He becomes our life, and this life becomes the light that shines within us. When the Word is heard and the life is received, the life becomes the light shining within us to enlighten us. Many of us can testify that when we called on the name of the Lord Jesus, receiving Him into us, the divine life came into our being, and immediately we had the sense of something shining within. That shining was the shining of life.

Christ is the light of life (1:4b-13; 8:12; 9:5; 12:46) to bring the divine life to the world by shining forth God that man may be born of God to be His children, making man God in life and nature but not in His Godhead. When we receive His shining of the light of life, this shining imparts the divine life into us. That divine life becomes our authority to be God’s children (1:12-13), God’s kind, God’s species, God’s family. (*The Conclusion of the New Testament*, pp. 2843-2845)

THE WORD OF LIFE

In 1 John 1:1-7 we see Christ as the Word of life. First John 1:1 says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life.” The Word of life in this verse is the Word mentioned in John 1:1-4 and 14, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life. This Word conveys the eternal life and is the divine person of Christ as an account, a definition, and an expression of all that God is. In Him is life, and He is life (11:25; 14:6). The phrase *the Word of life* in Greek indicates that the Word is life. The person is the divine life, the eternal life, which we can touch.

The Eternal Life Itself

First John 1:2 continues, “And the life was manifested.” This indicates that *life* is a synonym for *Word of life* in the preceding verse. Both denote the divine person of Christ, who was with the Father in eternity and was

manifested in time through incarnation, and whom the apostles saw and testified and reported to the believers. Christ as the Word of life is the eternal life itself for our experience and enjoyment.

The Greek words rendered “the eternal life” literally mean “the life the eternal.” This life denotes the divine spiritual life, not the human soulish life or the physical life (Rom. 5:17). *Eternal* denotes not only duration of time, which is everlasting, without end, but also quality, which is absolutely perfect and complete, without any shortage or defect. Such an expression emphasizes the eternal nature of the divine life, the life of the eternal God.

Eternal life is the life of God (Eph. 4:18; 2 Pet. 1:3). We may say that this life is actually God Himself with the contents of divine love and divine light. And this life is of the Spirit of God (Rom. 8:2), especially when it becomes our life for our enjoyment.

Eternal life is also the Son of God. This life is not simply a matter or a thing; this life is a person. The divine life is God Himself expressed in His Son. First John 5:12 says, “He who has the Son has the life.” In our experience we know that eternal life is the Son of God Himself.

This manifestation of the eternal life was through Christ’s incarnation, which John stressed strongly in his Gospel (1:14) as an antidote to inoculate the believers against the heresy which said that Christ did not come in the flesh. Such a manifestation, corresponding with being touchable, indicates again the substantial nature of the Lord’s humanity, which is the manifestation of the divine life in the New Testament economy. The manifestation of the eternal life includes the revelation and impartation of life to man, with a view to bringing man into the eternal life, into its union and communion with the Father.

This Word is the Word of life. God is life, the Word, which is God, is life to us, and this life was manifested. This life is the Lord Jesus Christ. When He was manifested in the flesh, He was manifested as life. If we prayerfully consider the record in the four Gospels with all the stories recorded concerning Jesus, we can see that in His human living, life was always manifested. The Lord Jesus was a person who manifested life. The disciples, including John, saw that life. Therefore, John could testify and report to us the eternal life which was with the Father. Today if we read the Word prayerfully, we will receive the benefit of the manifestation of eternal life. (*The Conclusion of the New Testament*, pp. 3951-3953)

THE WORD

Romans 10:5-8 reveals Christ as the word: “For Moses writes concerning the righteousness which is out of the law: ‘The man who does them shall live by them.’ But the righteousness which is out of faith speaks in this way, ‘Do not say in your heart, Who will ascend into heaven?’ that is, to bring Christ down; or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead. But what does it say? ‘The word is near you, in your mouth and in your heart,’ that is, the word of the faith which we proclaim.” In these verses, *the word* is used interchangeably with *Christ*, indicating that this word is Christ. Christ was incarnated by coming down from heaven and was resurrected by coming up from Hades. Thus, He has become the living Word, the Spirit (Eph. 6:17), to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being. He is near and He is available.

Having Descended from Heaven to Mingle Himself with Humanity for the Accomplishment of Redemption

Christ as the Word descended from heaven to mingle Himself with humanity for the accomplishment of redemption. Surely, the Word here is Christ personified. If the Word were not a living person, He could not have descended from heaven to mingle Himself with humanity for the accomplishment of redemption. Paul quotes Deuteronomy 30:12, saying, “Do not say in your hearts, Who will ascend into heaven?” He then points out that this means “to bring Christ down” and that this refers to Christ’s incarnation, for Christ came down from the heavens in His incarnation.

In His incarnation, Christ as the Word brought the infinite God into the finite man, thereby mingling the Triune God with the tripartite man, that is, divinity with humanity (Matt. 1:20). He mingled Himself with humanity in order to accomplish God’s redemption (John 1:1, 14, 29). After passing through His human living, Christ went to die on the cross as a God-man to redeem us back to God (1 Pet. 3:18).

**Having Ascended from the Dead
for Justification unto Life
to Those Who Receive Him by Believing**

Christ as the Word ascended from the dead for justification unto life to those who receive Him by believing. After His death Christ as the Word descended into the abyss, Hades, and He ascended from that place in His resurrection so that those who receive Him by believing in Him may be justified by God and have His life. We need to see that the Word descended from the heavens and ascended into heaven. Paul says that we should not ask, “Who will descend into the abyss?” To “descend into the abyss” means to bring Christ up from the dead and refers to Christ’s resurrection. To descend into the abyss means to die and to enter into Hades. When Christ died, He descended into the abyss, and in resurrection He was brought up from the dead, that is, out of the abyss. Christ is the One who has passed through incarnation and resurrection. Therefore, we may say that He as the Word is the “processed” Christ, Christ incarnated and resurrected.

Christ as the Word has passed through a long process from incarnation through resurrection. In this process He accomplished everything that is required by God’s righteousness, holiness, and glory and all that is needed to enable us to partake of Him. He was God incarnated to be a man, and as a man, He was transfigured through resurrection into the life-giving Spirit (1 Cor. 15:45). Now in resurrection as the life-giving Spirit, He is so available that we may receive Him and take Him in at any time and in any place. As the life-giving Spirit, He is now moving on earth, ready for and available to anyone who will receive Him. Whoever receives Him by believing into Him will be justified by God and receive His life. According to Paul, this processed Christ, Christ incarnated and resurrected, is “the word of the faith which we proclaim” (Rom. 10:8).

Being the Living Word in Our Mouth and in Our Heart

Christ as the living Word is not only in our mouth but also in our heart. This indicates that the word must be in the Spirit. Otherwise, the word may be in our mouth, but it cannot be in our heart. Christ in resurrection as the life-giving Spirit is the living Word. This corresponds with the New Testament revelation that the Word is the Spirit (Eph. 6:17). Christ in resurrection is both the Spirit and the Word. He is the Spirit for us to touch, and He is the Word for us to understand. We may receive Him as both the Spirit and the Word. The resurrected Christ as the life-giving Spirit is the living Word that is so near to us. He is in our mouth and in our heart. Our mouth is for calling, and our heart is for believing. Thus, we can call upon Him with our mouth and believe in Him with our heart. When we call on Him, we are saved; when we believe in Him, we are justified.

The word, which is personified, is not only in our mouth but also in our heart. The word is not merely the written word but also the living Word, that is, the person of Christ Himself. This word is actually the gospel (1:13; Col. 1:5). When we hear the word, we hear the gospel; when we receive the word, we receive the gospel and Christ Himself. (*The Conclusion of the New Testament*, pp. 3094-3097)

THE CENTRAL LINE OF THE BIBLE

(Friday—Evening Session)

Message Three

Experiencing the Triune God— Having Access through Christ in One Spirit unto the Father

Scripture Reading: Eph. 2:16-18; Luke 15:3-32; Rev. 21:13

- Eph 2:16 And might ^areconcile ¹both in ^{2b}one Body to ³God through the ⁴cross, having ⁵slain the enmity ⁶by it.
- Eph 2:17 And ¹coming, He ^aannounced peace as the ^bgospel to you who were ^{2c}far off, and peace to those who were ^{3d}near,
- Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.
- Luke 15:3 And He told them this ¹parable, saying,
- Luke 15:4 Which man of you, who has a ^ahundred sheep and has lost one of them, does not leave the ninety-nine in the ^{1b}wilderness and go after the one which is ^clost until he ^dfinds it?
- Luke 15:5 And when he finds *it*, he ¹lays *it* on his ^ashoulders, 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 ^alost.
- Luke 15:7 I tell you that in the same way there will be *more* joy in heaven over one ^asinner repenting than over ninety-nine ^brighteous persons who have no need of repentance.
- Luke 15:8 Or what woman having ten ¹silver coins, if she loses one silver coin, does not light a ²lamp and ³sweep the house and ⁴seek 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 ^aangels 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 ¹share of the estate that falls to *me*. And he ^adistributed to them his ²living.
- Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a ¹distant country and there squandered his estate by living ²dissolutely.
- 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 ¹feed hogs.
- Luke 15:16 And he longed to be ^asatisfied with the ^{1c}carob pods which the hogs were eating, and no one gave him *anything*.
- Luke 15:17 But when he ^acame to himself, he said, ¹How many of my father's hired servants abound in bread, but I am perishing here in famine!
- Luke 15:18 I will ¹rise up and go ^ato my father, and I will say to him, Father, ²I have sinned against ^bheaven and ^cbefore you.
- Luke 15:19 I am ¹no longer worthy to be called your son; make me like one of your ²hired servants.
- Luke 15:20 And he rose up and came to his own father. But while he was still a ^along way off, his father ¹saw him and was moved with compassion, and he ²ran and ^{3b}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 ¹But the father said to his slaves, Bring out ²quickly ³the ⁴best ⁵robe and put *it* on him, and put a ⁶ring on his hand and ⁷sandals on his feet.
- Luke 15:23 And bring the ^{1a}fatted calf; ²slaughter *it*, and let us eat and be merry,

- Luke 15:24 Because this son of mine was ¹dead and ^alives again; he was lost and has been found. And they began to be merry.
- Luke 15:25 Now his ¹older 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 ¹slaving for you and have never ²neglected 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 ¹living with ^aharlots, 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 ¹dead and has come to life, and he was lost and has been found.
- Rev 21:13 On the ¹east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

I. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the unique source—Eph. 2:18:

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

A. Positionally, we were reconciled to God; experientially, we have access unto the Father—vv. 16, 18:

Eph 2:16 And might ^areconcile ¹both in ^{2b}one Body to ³God through the ⁴cross, having ⁵slain the enmity ⁶by it.

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

1. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God.
2. Both the Jewish and the Gentile believers have access unto the Father through Christ—John 14:6; Eph. 2:18:

John 14:6 Jesus said to him, I am the ¹way and the ^{2a}reality and the ^blife; no one comes to the Father except through Me.

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

a. Both the Jewish and the Gentile believers were reconciled in one Body to God; this was a positional matter—v. 16.

Eph 2:16 And might ^areconcile ¹both in ^{2b}one Body to ³God through the ⁴cross, having ⁵slain the enmity ⁶by it.

b. Now they both have access in one Spirit unto the Father; this is experiential, and in order to enjoy experientially what we have positionally, we need to be in the Spirit—v. 18.

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

3. To have access unto the Father is to contact God for our enjoyment; having been reconciled to God once for all, we now have access unto the Father for continual enjoyment—John 14:6.

John 14:6 Jesus said to him, I am the ¹way and the ^{2a}reality and the ^blife; no one comes to the Father except through Me.

4. When we contact God, we come to Him through Christ in the Spirit unto the Father; this is the Triune God in our experience and enjoyment—Eph. 2:18.

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

- B. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son; through this wonderful two-way traffic, we enjoy the dispensing of the Triune God—2 Cor. 13:14; Eph. 3:16-17a.
 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.
 Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,
 Eph 3:17a That Christ may make His ^ahome in your ¹hearts through ²faith, ...
- C. When the Son comes to preach the gospel to us, the Spirit also comes; when we receive the Son in His preaching, we receive the Spirit, and then the Spirit brings us back to the Father through the Son—2:17; John 14:16-18; 1 Cor. 15:45b; 2 Cor. 3:17a.
 Eph 2:17 And ¹coming, He ^aannounced peace as the ^bgospel to you who were ^{2c}far off, and peace to those who were ^{3d}near,
 John 14:16 And I will ask the Father, and He will give you another ^{1a}Comforter, that He may be with you forever,
 John 14:17 *Even* the ^{1a}Spirit of reality, whom the world cannot receive, because it does not behold Him or know *Him*; *but* you know Him, because ²He abides with you and shall be ^{3b}in you.
 John 14:18 ¹I will not leave you *as* orphans; I am ^{2a}coming to you.
 1 Cor 15:45b ...the last Adam *became* a ^clife-giving Spirit.
 2 Cor 3:17a ¹And the ²Lord is the ^{3a}Spirit; ...
- D. When we call on the Lord, passing through the Son, we are in the Spirit, because the Son and the Spirit are one and because the Spirit is the reality of the Son's name; when we are in the Spirit, we have access unto the Father, because the Father and the Son are one—1 Cor. 12:3; John 10:30.
 1 Cor 12:3 Therefore I make known to you that no one ¹speaking in the ^aSpirit of God says, ^bJesus *is* ²accursed; and ³no one can say, Jesus *is* Lord! except in the ^cHoly Spirit.
 John 10:30 ¹I and the Father are ^aone.
- E. According to the truth, there are three steps—access through the Son, in the Spirit, and unto the Father; in our practical experience, however, these are three aspects of one experience:
 1. When we believe in the Lord, we are in the Spirit and we have access unto the Father—Eph. 2:18.
 Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.
 2. Once we call on the Lord's name, we immediately have access in the Spirit unto the Father, because the Father, the Son, and the Spirit are one.
- F. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God; this is how we experience the Triune God—v. 18.
 Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

II. The sequence of the Divine Trinity in Luke 15 is the same as that in Ephesians 2:18:

- Luke 15 (be omitted)
 Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.
- A. In the entire New Testament, Luke 15 is the chapter that most clearly reveals the mystery of the Divine Trinity, with a particular emphasis on the love of the Triune God toward sinners.
 Luke 15 (be omitted)
- B. The Lord Jesus spoke three parables depicting how the Divine Trinity works to bring sinners back through the Son by the Spirit unto the Father.
- C. In Luke 15 the sequence begins with the Son, goes to the Spirit, and leads to the Father; this wonderful sequence is according to the steps of God's salvation, which is based on Christ's redemption.
 Luke 15 (be omitted)

- D. The Son comes as the Shepherd to seek after the lost sheep (vv. 3-7), the Spirit as the woman enlightens the house and eventually finds the lost coin (vv. 8-10), and the Father receives the returned son (vv. 11-32); this shows the divine economy of the Divine Trinity with the redeeming Son, the sanctifying Spirit, and the receiving Father—Rom. 3:24; Eph. 1:7; 2 Thes. 2:13:

Luke 15:3 And He told them this ¹parable, saying,

Luke 15:4 Which man of you, who has a ^ahundred sheep and has lost one of them, does not leave the ninety-nine in the ^{1b}wilderness and go after the one which is ^clost until he ^dfinds it?

Luke 15:5 And when he finds *it*, he ¹lays *it* on his ^ashoulders, 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 ^alost.

Luke 15:7 I tell you that in the same way there will be *more* joy in heaven over one ^asinner repenting than over ninety-nine ^brighteous persons who have no need of repentance.

Luke 15:8 Or what woman having ten ¹silver coins, if she loses one silver coin, does not light a ²lamp and ³sweep the house and ⁴seek 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 ^aangels 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 ¹share of the estate that falls to *me*. And he ^adistributed to them his ²living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a ¹distant country and there squandered his estate by living ²dissolutely.

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 ¹feed hogs.

Luke 15:16 And he longed to be ^asatisfied with the ¹carob pods which the hogs were eating, and no one gave him *anything*.

Luke 15:17 But when he ^acame to himself, he said, ¹How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will ¹rise up and go ^ato my father, and I will say to him, Father, ²I have sinned against ^bheaven and ^abefore you.

Luke 15:19 I am ¹no longer worthy to be called your son; make me like one of your ²hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a ^along way off, his father ¹saw him and was moved with compassion, and he ²ran and ^{3b}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 ¹But the father said to his slaves, Bring out ²quickly ³the ⁴best ⁵robe and put *it* on him, and put a ⁶ring on his hand and ⁷sandals on his feet.

Luke 15:23 And bring the ^{1a}fattened calf; ²slaughter *it*, and let us eat and be merry,

Luke 15:24 Because this son of mine was ¹dead and ^alives again; he was lost and has been found. And they began to be merry.

Luke 15:25 Now his ¹older 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 ¹slaving for you and have never ²neglected 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 ¹living with ^aharlots, 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 ¹dead and has come to life, and he was lost and has been found.
- Rom 3:24 Being ¹justified ²freely by His grace through the ³redemption which is in Christ Jesus;
- Eph 1:7 In whom we have ^{1a}redemption through His ^bblood, the ^{2c}forgiveness of ^doffenses, according to the ^eriches of His grace,
- 2 Thes 2:13 But we ought to ^athank God always concerning you, brothers ^bbeloved of the Lord, because God ^{1c}chose you ²from the ^dbeginning unto ^esalvation in ^{3f}sanctification of the Spirit and ⁴belief of the ^etruth,

1. The reason the Son is mentioned first is that in God's salvation the One who comes, practically speaking, is the Son; the Son comes to accomplish redemption, the foundation of our salvation—Gal. 1:4.

Gal 1:4 Who ^agave Himself for our ^bsins that He might ¹rescue us out of the present evil ^{2c}age according to the ^dwill of our God and Father,

2. Then the Spirit comes to find us; because of the Spirit's finding of us, we repent and come back to the Father, who is waiting to receive us.

E. The parables in Luke 15:3-32 unveil the love of the Triune God toward sinners:

Luke 15:3-32 (be omitted)

1. The Lord's word here emphasizes the love of the Divine Trinity more than the fallen condition and repentance of the penitent sinner.
2. The divine love is fully expressed in the Son's tender care as the good Shepherd, in the Spirit's fine seeking as the treasure lover, and in the Father's warm receiving as a loving father—John 16:27; Eph. 2:4.

John 16:27 For the Father Himself loves you, because you have loved Me and have believed that I ^acame forth ^{1b}from God.

Eph 2:4 ¹But God, being ^arich in ²mercy, because of His ³great ^blove with which He loved us,

III. The Divine Trinity revealed in Ephesians 2:18 and Luke 15:3-32 is the triune entrance into the New Jerusalem:

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

Luke 15:3-32 (be omitted)

A. The Triune God is our entrance into Himself; the three gates on each of the four sides of the New Jerusalem signify the entrance through the Triune God—Rev. 21:13:

Rev 21:13 On the ¹east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

1. The three persons of the Godhead are the three gates, which form one complete entrance—Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-6.

Matt 28:19 Go ¹therefore and ²disciple all the ^anations, ³baptizing them ⁴into the ⁵name of the ⁶Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.

Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^eGrace to you and ^dpeace from ^{3c}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,

Rev 1:5 And from Jesus Christ, the faithful ^aWitness, the ^bFirstborn of the dead, and the ^cRuler of the kings of the earth. To Him who ^dloves us and has ¹released us from our sins ²by His ^eblood

Rev 1:6 And made us a ^{1a}kingdom, ^{2b}priests ^cto His God and Father, to Him be the glory and the might forever and ever. Amen.

2. The Son's redeeming, the Spirit's seeking, and the Father's receiving are a threefold entrance into the New Jerusalem.

B. Ephesians 2:18 and the parables in Luke 15 unveil a complete triune entrance, one entrance in three steps:

Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

Luke 15 (be omitted)

1. The Son died on the cross to find us outwardly, the Spirit came to seek us by searching within our being, and due to the Spirit's inner searching, we repented and came back to the Father.
2. Based upon the Son's redemption and through the Spirit's searching, the Father is ready to receive us back to Himself so that we may enjoy Him; this is the triune entrance into the New Jerusalem—Rev. 21:13.

Rev 21:13 On the ¹east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

Excerpts from the Ministry:

THE DIVINE TRINITY IN THE DIVINE MOVE AND IN OUR EXPERIENCE

Luke 15:3-32

In Luke 15 there are three parables: the parable of a good shepherd finding a lost sheep, the parable of a fine woman seeking her lost coin, and the parable of a loving father receiving back his prodigal son (vv. 3-32). These three parables in Luke 15 give us a full picture of the Divine Trinity in saving lost sinners. First there is the Son's finding (vv. 4-7) as the good Shepherd. The Son came to find us by accomplishing His all-inclusive redemption. Then there is the Spirit's seeking (vv. 8-10). The Spirit comes as the fine woman to do her seeking work. The Spirit enters into our heart to enlighten us, to search us, and to sweep away all the "dirt" in order to find us, to gain us. After being caught by the Spirit, we repent and come to ourselves. Then we make up our mind to come back to the Father, typified by the prodigal son coming back to his father. The father, who was waiting for the prodigal son's return, saw his son and ran to him. He clothed him with the best robe, which typifies our Father clothing us with Christ as our righteousness. Then the father gave the command to kill the fattened calf for their enjoyment. This signifies the rich Christ (Eph. 3:8) killed on the cross for the believers' enjoyment. Luke 15 presents a full picture of the Divine Trinity in saving sinners by His divine love. Again we can see a marvelous coordination among the Three of the Divine Trinity. These Three—typified by a shepherd, a woman, and a father—cooperate together as one person in saving sinners.

Ephesians 2:18

Ephesians 2:18 speaks of our access through Christ [the Son] in one Spirit unto the Father. Why can we not come to the Father directly? Why do we have to approach the Father through Christ in the Spirit? We should not forget that the very God whom we are approaching is triune. As we have seen, none of the Three in the Divine Trinity would be individualistic. If we would come to the Father without the Son and the Spirit, the Father would not be happy. The Father desires that we come to Him through the Son and in the Spirit. Through God the Son who is the Accomplisher, the means, and in God the Spirit who is the Executor, the application, we have access unto God the Father who is the Originator, the source of our enjoyment.

Again, we need to realize that the Three of the Godhead are one. When They act, They act in oneness with one another. If we want to enjoy the Holy Spirit, we must love the Lord Jesus, the Son. When we say, "Lord Jesus, I love You," we enjoy the Spirit. Furthermore, when we tell the Lord that we love Him, the Lord would secretly impress us within to obey the Spirit and honor the Father. He would lead us to worship the Father. The Father is seeking those who will worship Him in the Son and through the Spirit. The Father always likes to exalt the Son, the Son always likes to honor the Father, and the Spirit always likes to testify for the Son with the Father.

Ephesians 2:18 tells us that if we come to approach God our Father, our access must be through the redeeming Son and in the guiding Spirit. Then we reach the loving Father. When we have the Father, we have the Son. When we have the Son with the Father, we have the Spirit. Therefore, we have the Three of the Divine Trinity. We can never separate Them. The divine revelation of the divine economy shows us the Divine Trinity in all His excellencies, beauties, and virtues. These excellencies, beauties, and virtues are seen in the divine coordination in the Godhead. (*Living in and with the Divine Trinity*, pp. 52-53)

THE SPIRIT BEING THE ACCESS FOR THE BELIEVERS TO CONTACT THE TRIUNE GOD

Ephesians 2:18 reveals that the Spirit is the access for the believers to contact the Triune God: "Through Him we both have access in one Spirit unto the Father." Here the Trinity of the Godhead is implied. Through God the Son who is the Accomplisher, the means, and in God the Spirit who is the Executor, the application, we have access to God the Father, who is the Originator. Through Christ the Son we have access in one Spirit unto the Father. Notice that this verse does not say that we have access unto the Spirit; it speaks of access unto the Father. The Spirit is unto us, whereas we are unto the Father. The Father came to us in the Son, and the Son came into us as the Spirit. Now through the Son the Spirit brings us unto the Father. This is for the dispensing of the Triune God into us so that the church may come into existence.

To have access unto the Father is to contact God for enjoyment. Whenever we come to God to contact Him, we enjoy Him. There is no enjoyment better than this. When we contact God, we come to Him through Christ in

the Spirit to the Father. This is the divine Trinity in our experience as our enjoyment. We all have been sealed with the Spirit as a pledge that God is our inheritance for us to enjoy. Now through the Son in the Spirit we come to the Father to enjoy Him.

According to the context, this verse also indicates that through Christ all the Jewish and Gentile believers, who were once at enmity, have access to the Father in one Spirit for their enjoyment. No matter whether we are Jewish or Gentile believers, we all are coming to the Father, through the Son, in the one Spirit, to enjoy the Father as our inheritance.

The access in one Spirit is unto the Father. Positionally we were reconciled to *God*; experientially we have access unto the *Father*. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons. In the one Body we have been reconciled to God through the cross (Eph. 2:16). This is a fact. Now we have access unto the Father and contact Him directly. This is an experience. Having been reconciled to God once for all, we now have access to the Father for a continual enjoyment.

Chapter two of Ephesians tells us that God loved us (v. 4), enlivened us (v. 5), raised us up (v. 6), and seated us in the heavenlies (v. 6), to make us His poem, His masterpiece (v. 10). The God who did this is the Father as the source acting through a channel, Christ the Son. When the Son came, He came in the Father's name (John 5:43); He came with the Father (John 8:29; 16:32). The Father is the source who planned all things, and the Son is the means, the course, who accomplished the Father's purpose. Christ became the channel in which and by which God enlivened us, raised us up, and seated us in the heavenlies. After His death and resurrection, Christ came as the Spirit to preach the gospel (Eph. 2:17). When the Spirit came, He came with the Father (John 15:26) in the Son's name (John 14:26). This means that when the Spirit came, the Son came. Therefore, when the Son comes to preach the gospel to us, the Spirit also comes. When we receive the Son in His preaching, we receive the Spirit. The Spirit then brings us back to the Father through the Son. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful two-way traffic we enjoy the dispensing of the Triune God. (*The Conclusion of the New Testament*, pp. 1013-1015)

THE CENTRAL LINE OF THE BIBLE

(Saturday—First Morning Session)

Message Four

The Economy of God Revealed in the Book of Ephesians

Scripture Reading: Eph. 1:17; 2:10, 15; 3:16-19; 4:3-6, 11-16; 5:2, 8-9, 26-27; 6:10-13, 17-18

- Eph 1:17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ^drevelation in the ^efull knowledge of Him,
- Eph 2:10 For we are His ¹masterpiece, ^{2a}created in Christ Jesus for ^bgood works, which God prepared ³beforehand in order that we would ^cwalk in them.
- Eph 2:15 ^{1a}Abolishing in His ²flesh the ³law of the commandments in ⁴ordinances, that He might ⁵create the two ⁶in Himself ⁷into ⁸one ^bnew man, so ^{9c}making peace,
- Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,
- Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
- Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are
- Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.
- Eph 4:3 Being diligent to ¹keep the ^{2a}oneness of the Spirit in the uniting ^{3b}bond of ^cpeace:
- Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;
- Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;
- Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.
- Eph 4:11 And He Himself gave ¹some as ^aapostles and some as ^bprophets and some as ^cevangelists and some as ²shepherds and ^dteachers,
- Eph 4:12 For the ^{1a}perfecting of the saints ²unto the work of the ^{3b}ministry, unto the ^{4c}building up of the ^dBody of Christ,
- Eph 4:13 Until we all ¹arrive at the ^{2a}oneness of the ^bfaith and of the full ^cknowledge of the ^{3d}Son of God, at a ^{4e}full-grown man, at the measure of the stature of the ^{5f}fullness of Christ,
- Eph 4:14 That we may be no longer ^{1a}little children tossed by ²waves and carried about by every ³wind of ^bteaching in the ⁴sleight of men, in ^ccraftiness with a view to a ⁵system of error,
- Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,
- Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10e}love.
- Eph 5:2 And ^awalk in ^{1b}love, even as ²Christ also ^cloved ³us and gave Himself up for us, an ⁴offering and a ^dsacrifice to God for a ^{5e}sweet-smelling savor.
- Eph 5:8 For you were ^aonce ^{1b}darkness but are now ^elight ^din the Lord; ^{2e}walk as ^{3f}children of light
- Eph 5:9 (For the ^afruit of the light *consists* in all ¹goodness and ^brighteousness and ^ctruth),
- Eph 5:26 That He might ^{1a}sanctify her, cleansing *her* by the ^{2b}washing of the ³water in the ^{4c}word,
- Eph 5:27 That He might ^{1a}present the ^{2b}church to Himself ³glorious, not having ⁴spot or wrinkle or any such things, but that she would be ^{5c}holy and ^dwithout blemish.
- Eph 6:10 ¹Finally, ²be ^{3a}empowered ^{4b}in the Lord and in the ^cmight of His strength.
- Eph 6:11 ^{1a}Put on the ²whole ^barmor of God that you may be able to ^{3c}stand against the ^{4d}stratagems of the ^edevil,
- Eph 6:12 For our wrestling is not against ^{1a}blood and flesh but against ²the ^brulers, against the authorities, against the ^cworld-rulers of ³this ^ddarkness, against the spiritual *forces* of evil in the ^{4e}heavens.
- Eph 6:13 Therefore ¹take up the whole ^aarmor of God that you may be able to ^{2b}withstand in the ^{3c}evil day, and having done all, to ^{4d}stand.
- Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which *Spirit* is the ^{4c}word of God,
- Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,

I. The economy of God (His household administration according to His heart's desire) revealed in the book of Ephesians is accomplished by the exercise of our mingled spirit for the dispensing of the Triune God into us unto the building up of the church as the Body of Christ—1 Tim. 1:3-6; Eph. 1:5; 3:8-10; 1:10; 3:2; cf. 1 Tim. 3:9; Col. 2:2; Eph. 3:4; 5:32.

- 1 Tim 1:3 Even as I exhorted you, when I was ¹going into ^aMacedonia, to remain in ^bEphesus in order that you might charge ²certain ones not to teach ^{3c}different things
- 1 Tim 1:4 Nor to give heed to ^{1a}myths and unending ^{2b}genealogies, which produce ^cquestionings rather than God's ^{3d}economy, which is in ^{4e}faith.
- 1 Tim 1:5 But the end of the ¹charge is ^{2a}love out of a ^{3b}pure heart and *out of* a good ^cconscience and *out of* unfeigned ^dfaith;
- 1 Tim 1:6 From which things some, having ^{1a}misaimed, have turned aside to ^{2b}vain talking,
- Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,
- Eph 3:8 To me, ¹less than the ^aleast of all saints, was this ^bgrace given to announce to the ^cGentiles the ²unsearchable ^{3d}riches of Christ as the gospel
- Eph 3:9 And to enlighten all *that they may see* what the ^{1a}economy of the ^{2b}mystery is, which ³throughout the ages has been ^chidden in God, who created all things,
- Eph 3:10 In order that now to the ^{1a}rulers and the authorities in the ^bheavenlies the multifarious ^{2c}wisdom of God might be made known through the ^{3d}church,
- Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ⁴Christ, the things in the heavens and the things on the earth, in Him;
- Eph 3:2 ¹If indeed you have heard of the ^{2a}stewardship of the ^{3b}grace of God which was given to me for you,
- 1 Tim 3:9 ^aHolding the ^{1b}mystery of the ^cfaith in a ^{2d}pure conscience.
- Col 2:2 That their hearts may be ^{1a}comforted, they being knit together in ²love and unto all the ³riches of the ^{4b}full assurance of understanding, unto the full knowledge of the ^{5c}mystery of God, Christ,
- Eph 3:4 By which, in reading *it*, you can perceive my understanding in the ^{1a}mystery of Christ,
- Eph 5:32 This ^amystery is great, but I speak with regard to ¹Christ ^band the church.

II. Each chapter of Ephesians reveals the mingled spirit (our human spirit regenerated and indwelt by the compound, all-inclusive, consummated Spirit); when we turn to our spirit and exercise our spirit, we touch the Body, because the Body is in our spirit:

- A. Ephesians 1:17 reveals that we must pray for a spirit of wisdom and revelation to see the mystery of God's economy, which is to dispense Christ as the mystery of God into God's chosen people to make them the reality of the Body of Christ as the mystery of Christ—v. 18; 3:9; 5:32; 6:19; Col. 2:2.
- Eph 1:17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ^drevelation in the ^efull knowledge of Him,
- Eph 1:18 The ^{1a}eyes of your heart having been ^{2b}enlightened, that you may know what is the ^{3c}hope of His ^{4d}calling, and what are the ^{5c}riches of the glory of His ^{6f}inheritance in the saints,
- Eph 3:9 And to enlighten all *that they may see* what the ^{1a}economy of the ^{2b}mystery is, which ³throughout the ages has been ^chidden in God, who created all things,
- Eph 5:32 This ^amystery is great, but I speak with regard to ¹Christ ^band the church.
- Eph 6:19 And ^afor me, that ¹utterance may be given to me in the opening of my mouth, to make known in ^bboldness the ^{2c}mystery of the gospel,
- Col 2:2 That their hearts may be ^{1a}comforted, they being knit together in ²love and unto all the ³riches of the ^{4b}full assurance of understanding, unto the full knowledge of the ^{5c}mystery of God, Christ,
- B. Ephesians 2:22 reveals that our spirit is the dwelling place of God; we are “being built together into a dwelling place of God in spirit.”
- Eph 2:22 In whom ¹you ²also are being built together into a ^{3a}dwelling place of God ^bin ⁴spirit.

- C. Ephesians 3:5 reveals that the mingled spirit is the means by which the revelation of Christ and the church is revealed to the apostles and prophets.
 Eph 3:5 Which in other generations was ^{1a}not made known to the sons of men, as it has now been ^brevealed to His holy ^{2c}apostles and prophets in ³spirit,
- D. Ephesians 3:16 reveals that our spirit is our inner man, our new person, our new spirit, our new man; we need to pray to be strengthened with power into the inner man for the reality of the Body life, which is the inner experience of the indwelling Christ as life for God's glory in the church—vv. 16-21.
 Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,
 Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
 Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are
 Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.
 Eph 3:20 ¹But ^ato Him who is ^bable to do superabundantly above all that we ²ask or think, according to the ^{3c}power which operates in us,
 Eph 3:21 ^aTo Him be the ¹glory in the ^{2b}church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen.
- E. Ephesians 4:23 reveals that we must allow the renewing Spirit mingled with our regenerated spirit to become the spirit of our mind so that we can be renewed day by day to become as new as the New Jerusalem for the reality of the Body of Christ as the new man—v. 24; Titus 3:5; 2 Cor. 4:16; Col. 3:10-11.
 Eph 4:23 And *that* you be ^{1a}renewed in the ^{2b}spirit of your mind
 Eph 4:24 And ^{1a}put on the ^{2b}new man, which was ^ecreated according to ³God in ^{4d}righteousness and ^eholiness of ⁵the ^freality.
 Titus 3:5 Not out of ^{1a}works in ^brighteousness which we did but according to His ^{2c}mercy He ^dsaved us, through the ^{3c}washing of ^{4f}regeneration and the ^grenewing of the ⁵Holy ^hSpirit,
 2 Cor 4:16 Therefore we do ^anot lose heart; but though our ^{1b}outer man is ²decaying, yet our ^einner man is being ^{3d}renewed day by day.
 Col 3:10 And have ^{1a}put on the ^{2b}new man, which is being ^{3c}renewed unto full knowledge according to the ^{4d}image of Him ⁵who ^ecreated him,
 Col 3:11 ¹Where there ²cannot be ³Greek and ^aJew, ^{4b}circumcision and uncircumcision, ^{5c}barbarian, ⁶Scythian, ⁷slave, ⁸free man, but ^{9d}Christ is ¹⁰all and in all.
- F. Ephesians 5:18 reveals that we must be filled with the beautifying, bride-preparing Spirit mingled with our spirit so that we can be prepared to be Christ's glorious church, His beautiful bride and the house of God's beauty, for God's expression—vv. 26-27; Isa. 60:7, 19; 62:3; Gen. 1:26.
 Eph 5:18 And do not be ¹drunk with ^awine, in which is dissoluteness, but be ^bfilled in ^espirit,
 Eph 5:26 That He might ^{1a}sanctify her, cleansing *her* by the ^{2b}washing of the ³water in the ^{4c}word,
 Eph 5:27 That He might ^{1a}present the ^{2b}church to Himself ³glorious, not having ⁴spot or wrinkle or any such things, but that she would be ^{5c}holy and ^dwithout blemish.
 Isa 60:7 All the flocks of Kedar will be gathered together to you; The rams of Nebaioth will minister to you; They will go up acceptably upon My altar, And I will beautify the house of My beauty.
 Isa 60:19 You will no longer have the sun for your light by day, Nor for brightness will the moon give you light; But Jehovah will be an eternal light to you, And your God your beauty.

Isa 62:3 You will also be a crown of beauty in the hand of Jehovah, And a royal turban in the palm of your God.

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.

- G. Ephesians 6:18 reveals that we must pray at every time in our spirit in order to experience the slaying Spirit mingled with our spirit; in this way everything of God's adversary can be killed within us, enabling us to rule in the divine life of the Spirit over Satan, sin, and death for God's dominion—vv. 17-18.

Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which *Spirit* is the ^{4c}word of God,

Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,

III. Each chapter of Ephesians, concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ, is composed of the divine economy, the dispensing of the Triune God into the members of the Body of Christ:

- A. Ephesians 1 unveils that God the Father chose and predestinated these members in eternity (vv. 3-6), that God the Son redeemed them (vv. 7-12), and that God the Spirit, as a pledge, sealed them (vv. 13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (vv. 18-23).

Eph 1:3 ^{1a}Blessed be the ^{2b}God and Father of ³our Lord Jesus Christ, who has ⁴blessed us ⁵with every ⁶spiritual ⁷blessing in the ^{8c}heavenlies ⁹in Christ,

Eph 1:4 Even as He ^{1a}chose us in Him ^{2b}before the foundation of the world to be ^{3c}holy and ⁴without blemish ⁵before Him ⁶in ^{7d}love,

Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,

Eph 1:6 To the ^{1a}praise of the ^{2b}glory of His ^cgrace, with which He ³graced us in the ^{4d}Beloved;

Eph 1:7 In whom we have ^{1a}redemption through His ^bblood, the ^{2c}forgiveness of ^doffenses, according to the ^eriches of His grace,

Eph 1:8 Which He caused to ¹abound to us in all ^{2a}wisdom and prudence,

Eph 1:9 ¹Making known to us the ^{2a}mystery of His ^bwill ³according to His ^cgood pleasure, which He ^{4d}purposed in Himself,

Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ⁴Christ, the things in the heavens and the things on the earth, in Him;

Eph 1:11 In whom also we ¹were designated as an ^ainheritance, having been ^{2b}predestinated according to the ^{3c}purpose of the One who works all things according to the ⁴counsel of His ^dwill,

Eph 1:12 That we would be to the ^{1a}praise of His glory who have ²first hoped in Christ.

Eph 1:13 In whom you also, having heard the ^aword of the truth, the gospel of your salvation, in Him also believing, you were ^{1b}sealed with the ^cHoly Spirit of the ²promise,

Eph 1:14 Who is the ^{1a}pledge of our ^{2b}inheritance ³unto the ^{4c}redemption of the ⁵acquired ^dpossession, to the ^{6e}praise of His glory.

Eph 1:18 The ^{1a}eyes of your heart having been ^{2b}enlightened, that you may know what is the ^{3c}hope of His ^{4d}calling, and what are the ^{5e}riches of the glory of His ^{6f}inheritance in the saints,

Eph 1:19 And what is the surpassing greatness of His ^{1a}power toward us who believe, ²according to the ^boperation of the ^cmight of His strength,

Eph 1:20 Which He caused to operate in Christ in ^{1a}raising Him from the dead and ^{2b}seating Him at His ³right hand in the ^{4c}heavenlies,

- Eph 1:21 Far above all ^{1a}rule and authority and power and lordship and ²every ^bname that is named not only in this ^cage but also in that which is to come;
- Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,
- Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.
- B. Ephesians 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (v. 18); this indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection.
- Eph 2 (be omitted)
- Eph 2:18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.
- C. Ephesians 3 speaks of the apostle's prayer that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, occupy their entire inner being, so that they may be filled unto all the fullness of God (vv. 14-19); this is the climax of the believers' experience of and participation in God in His Divine Trinity.
- Eph 3 (be omitted)
- Eph 3:14 For this cause I bow my knees unto the ^{1a}Father,
- Eph 3:15 Of whom every ¹family ^ain the heavens and on earth is ²named,
- Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,
- Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,
- Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are
- Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.
- D. Ephesians 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ (vv. 4-6) so that all the members may experience the Divine Trinity.
- Eph 4 (be omitted)
- Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;
- Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;
- Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.
- E. Ephesians 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit and to give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (vv. 19-20); this is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God.
- Eph 5 (be omitted)
- Eph 5:19 ¹Speaking to one another in ^{2a}psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,
- Eph 5:20 ^aGiving thanks ¹at all times for all things ²in the name of our Lord Jesus Christ to *our* God and Father,
- F. Ephesians 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit; this is our experience and enjoyment of the Triune God even in spiritual warfare—vv. 10-11, 17.
- Eph 6 (be omitted)
- Eph 6:10 ¹Finally, ²be ^{3a}empowered ^{4b}in the Lord and in the ^cmight of His strength.

- Eph 6:11 ^{1a}Put on the ²whole ^barmor of God that you may be able to ^{3c}stand against the ^{4d}stratagems of the ^edevil,
- Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which *Spirit* is the ^{4c}word of God,

IV. Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view:

A. Ephesians 1 reveals that the Body of Christ is the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ:

Eph 1 (be omitted)

1. The Father's dispensing in His choosing and predestinating issues in His many sons as His house in sanctification—vv. 3-6.

Eph 1:3 ^{1a}Blessed be the ^{2b}God and Father of ³our Lord Jesus Christ, who has ⁴blessed us ⁵with every ⁶spiritual ⁷blessing in the ^{8c}heavenlies ⁹in Christ,

Eph 1:4 Even as He ^{1a}chose us in Him ^{2b}before the foundation of the world to be ^{3c}holy and ⁴without blemish ⁵before Him ⁶in ^{7d}love,

Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,

Eph 1:6 To the ^{1a}praise of the ^{2b}glory of His ^cgrace, with which He ³graced us in the ^{4d}Beloved;

2. The Son's dispensing in His redeeming and saving issues in the believers as God's inheritance in His transformation—vv. 7-12.

Eph 1:7 In whom we have ^{1a}redemption through His ^bblood, the ^{2c}forgiveness of ^doffenses, according to the ^eriches of His grace,

Eph 1:8 Which He caused to ¹abound to us in all ^{2a}wisdom and prudence,

Eph 1:9 ¹Making known to us the ^{2a}mystery of His ^bwill ³according to His ^cgood pleasure, which He ^{4d}purposed in Himself,

Eph 1:10 Unto the ^{1a}economy of the ²fullness of the times, to ^{3b}head up all ^cthings in ⁴Christ, the things in the heavens and the things on the earth, in Him;

Eph 1:11 In whom also we ¹were designated as an ^ainheritance, having been ^{2b}predestinated according to the ^{3c}purpose of the One who works all things according to the ⁴counsel of His ^dwill,

Eph 1:12 That we would be to the ^{1a}praise of His glory who have ²first hoped in Christ.

3. The Spirit's dispensing in His sealing and pledging issues in God as the believers' inheritance unto their perfection—vv. 13-14.

Eph 1:13 In whom you also, having heard the ^aword of the truth, the gospel of your salvation, in Him also believing, you were ^{1b}sealed with the ^cHoly Spirit of the ²promise,

Eph 1:14 Who is the ^{1a}pledge of our ^{2b}inheritance ³unto the ^{4c}redemption of the ⁵acquired ^dpossession, to the ^{6c}praise of His glory.

4. The transcending Christ's transmitting in His rising and ascending issues in His Body as His expression unto the believers' consummation—vv. 19-23.

Eph 1:19 And what is the surpassing greatness of His ^{1a}power toward us who believe, ²according to the ^boperation of the ^cmight of His strength,

Eph 1:20 Which He caused to operate in Christ in ^{1a}raising Him from the dead and ^{2b}seating Him at His ³right hand in the ^{4c}heavenlies,

Eph 1:21 Far above all ^{1a}rule and authority and power and lordship and ²every ^bname that is named not only in this ^cage but also in that which is to come;

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

B. Ephesians 2 reveals that the Body of Christ is the masterpiece of the Triune God as the one new man—vv. 10, 15-16:

Eph 2 (be omitted)

Eph 2:10 For we are His ¹masterpiece, ^{2a}created in Christ Jesus for ^bgood works, which God prepared ³beforehand in order that we would ^cwalk in them.

Eph 2:15 ^{1a}Abolishing in His ²flesh the ³law of the commandments in ⁴ordinances, that He might ⁵create the two ⁶in Himself ⁷into ⁸one ^bnew man, so ^{9c}making peace,

Eph 2:16 And might ^areconcile ¹both in ^{2b}one Body to ³God through the ⁴cross, having ⁵slain the enmity ⁶by it.

1. On the cross Christ created the one new man in Himself by abolishing in His flesh the law of the commandments in ordinances, all the forms or ways of living and worship that divide mankind—vv. 14-15.

Eph 2:14 For He Himself is ¹our ^{2a}peace, He who has made ³both ^bone and has broken down the middle ⁴wall of partition, the ⁵enmity,

Eph 2:15 ^{1a}Abolishing in His ²flesh the ³law of the commandments in ⁴ordinances, that He might ⁵create the two ⁶in Himself ⁷into ⁸one ^bnew man, so ^{9c}making peace,

2. The worldly people regard cultural differences as a source of prestige, but in the Body of Christ as the one new man we have lost this prestige; now our only prestige is Christ and the genuine oneness—4:3-4a.

Eph 4:3 Being diligent to ¹keep the ^{2a}oneness of the Spirit in the uniting ^{3b}bond of ^cpeace:

Eph 4:4a ¹One ^aBody and one Spirit, ...

3. In the one new man there is only one person—the all-inclusive Christ; this one new man has one mouth to speak the same thing in one accord—Col. 1:18b; 3:10-11; Eph. 2:15; Rom. 15:6; 1 Cor. 1:10.

Col 1:18b ... He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;

Col 3:10 And have ^{1a}put on the ^{2b}new man, which is being ^{3c}renewed unto full knowledge according to the ^{4d}image of Him ⁵who ^ecreated him,

Col 3:11 ¹Where there ²cannot be ³Greek and ^aJew, ^{4b}circumcision and uncircumcision, ^{5c}barbarian, ⁶Scythian, ⁷slave, ⁸free man, but ^{9d}Christ is ¹⁰all and in all.

Eph 2:15 ^{1a}Abolishing in His ²flesh the ³law of the commandments in ⁴ordinances, that He might ⁵create the two ⁶in Himself ⁷into ⁸one ^bnew man, so ^{9c}making peace,

Rom 15:6 That ¹with ^aone accord you may with ^bone mouth ^cglorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 Now I beseech you, brothers, through the ^{1a}name of our Lord Jesus Christ, that you all ^{2b}speak the same thing and *that* there be no ^{3c}divisions among you, but *that* you be ⁴attuned in the ^dsame mind and in the same ^{5e}opinion.

C. Ephesians 3 reveals that the Body of Christ is the fullness of the Triune God by our being supplied with the riches of Christ and by Christ's making His home in our hearts—vv. 8, 14-19:

Eph 3 (be omitted)

Eph 3:8 To me, ¹less than the ^aleast of all saints, was this ^bgrace given to announce to the ^cGentiles the ²unsearchable ^{3d}riches of Christ as the gospel

Eph 3:14 For this cause I bow my knees unto the ^{1a}Father,

Eph 3:15 Of whom every ¹family ^ain the heavens and on earth is ²named,

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,

Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,

Eph 3:18 May be full of strength to ¹apprehend with ^{2a}all the saints what the ³breadth and length and height and depth are

Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.

1. God has an economy to distribute the unsearchable riches of Christ into our being so that we become His fullness, His expression—vv. 2, 7-9, 19.

Eph 3:2 ¹If indeed you have heard of the ^{2a}stewardship of the ^{3b}grace of God which was given to me for you,

Eph 3:7 Of which I became a ^{1a}minister according to the ^{2b}gift of the ^cgrace of God which was given to me according to the ^doperation of His ³power.

Eph 3:8 To me, ¹less than the ^aleast of all saints, was this ^bgrace given to announce to the ^cGentiles the ²unsearchable ^{3d}riches of Christ as the gospel

Eph 3:9 And to enlighten all *that they may see* what the ^{1a}economy of the ^{2b}mystery is, which ³throughout the ages has been ^ehidden in God, who created all things,

Eph 3:19 And to know the ¹knowledge-surpassing ^alove of Christ, that you may be ^bfilled ²unto all the ^{3c}fullness of ⁴God.

2. We need to pray daily to be strengthened into our inner man so that the Triune God may carry out His unique work to build Himself in Christ into our hearts for Him to become our intrinsic constitution for the mutual abode of God and man—vv. 16-17; John 14:23.

Eph 3:16 ¹That He would grant you, according to the ^{2a}riches of His glory, to be ^{3b}strengthened with ^{4c}power through His ⁵Spirit ⁶into the ^dinner man,

Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,

John 14:23 Jesus answered and said to him, If anyone ^aloves Me, he will ^bkeep My word, and My Father will love him, and We will come to him and make an ^{1c}abode with him.

- D. Ephesians 4 reveals that the Body of Christ is the mingling of the processed Triune God with the regenerated believers and that this one Body is built up by the one ministry:

Eph 4 (be omitted)

1. The one Spirit, one Lord, and one God and Father are mingled together with the believers into one entity to be the organic Body of Christ—vv. 4-6.

Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;

Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;

Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.

2. The Body of Christ is built up by the one ministry, which perfects us to grow up into Christ, the Head, in all things and to function out from Him in order to supply the Body for its building up in love—vv. 11-16.

Eph 4:11 And He Himself gave ¹some as ^aapostles and some as ^bprophets and some as ^cevangelists and some as ²shepherds and ^dteachers,

Eph 4:12 For the ^{1a}perfecting of the saints ²unto the work of the ^{3b}ministry, unto the ^{4c}building up of the ^dBody of Christ,

Eph 4:13 Until we all ¹arrive at the ^{2a}oneness of the ^bfaith and of the full ^cknowledge of the ^{3d}Son of God, at a ^{4e}full-grown man, at the measure of the stature of the ^{5f}fullness of Christ,

Eph 4:14 That we may be no longer ^{1a}little children tossed by ²waves and carried about by every ³wind of ^bteaching in the ⁴sleight of men, in ^ccraftiness with a view to a ⁵system of error,

Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,

Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the

^dmeasure of ⁷each one part, ⁸causes the ^{9c}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

- E. Ephesians 5 reveals that the Body of Christ is composed of the children of light to be the bride of Christ for the satisfaction of Christ:

Eph 5 (be omitted)

1. We were once not only dark but darkness itself because we were one with Satan; now we are not only the children of light but light itself because we are one with God in the Lord—v. 8; Matt. 5:14.

Eph 5:8 For you were ^aonce ^{1b}darkness but are now ^clight ^din the Lord; ^{2e}walk as ^{3f}children of light

Matt 5:14 You are the ^{1a}light of the world. It is impossible for a ^{2b}city situated upon a mountain to be hidden.

2. The lampstand signifies that the church as the reproduction of the Triune God is a living, golden tree, blossoming with resurrection life as the shining light, which is the fruit of the light for the full expression of the Triune God—Exo. 25:31-34; Num. 17:8; Rev. 1:11-12; Eph. 5:9; Gal. 5:22.

Exo 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.

Exo 25:32 And there shall be six branches going out of its sides; three branches of the lampstand out of one of its sides, and three branches of the lampstand out of its other side;

Exo 25:33 Three cups made like almond blossoms in one branch, a calyx and a blossom bud; and three cups made like almond blossoms in the other branch, a calyx and a blossom bud—so for the six branches going out of the lampstand.

Exo 25:34 And there shall be on the lampstand four cups made like almond blossoms, its calyxes and its blossom buds;

Num 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

Rev 1:11 Saying, What you ^asee ^bwrite in a scroll and ¹send *it* to the ^cseven ^dchurches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev 1:12 And I ¹turned to see the voice that spoke with me; and when I turned, I saw ^aseven ²golden ^{3b}lampstands,

Eph 5:9 (For the ^afruit of the light *consists* in all ¹goodness and ^brighteousness and ^ctruth),

Gal 5:22 But the ^{1a}fruit of the Spirit is ^blove, ^cjoy, ^dpeace, long-suffering, kindness, goodness, faithfulness,

3. As children of light, walking in love and light, we will be prepared to be Christ's glorious bride by the life-giving Spirit's sanctifying us, cleansing us by the washing of the water in the word—Eph. 5:2, 8, 18, 26-27.

Eph 5:2 And ^awalk in ^{1b}love, even as ²Christ also ^cloved ³us and gave Himself up for us, an ⁴offering and a ^dsacrifice to God for a ^{5e}sweet-smelling savor.

Eph 5:8 For you were ^aonce ^{1b}darkness but are now ^clight ^din the Lord; ^{2e}walk as ^{3f}children of light

Eph 5:18 And do not be ¹drunk with ^awine, in which is dissoluteness, but be ^bfilled in ^cspirit,

Eph 5:26 That He might ^{1a}sanctify her, cleansing *her* by the ^{2b}washing of the ³water in the ^{4c}word,

Eph 5:27 That He might ^{1a}present the ^{2b}church to Himself ³glorious, not having ⁴spot or wrinkle or any such things, but that she would be ^{5c}holy and ^dwithout blemish.

F. Ephesians 6 reveals that the Body of Christ is the corporate warrior of the Triune God for the defeating of God's enemy:

Eph 6 (be omitted)

1. Spiritual warfare is not an individual matter but a matter of the Body; the church as the Body is a corporate warrior, and only the corporate warrior can wear the whole armor of God—vv. 10-20; cf. Matt. 16:18.

Ephesians 6:10-20

Eph 6:10 ¹Finally, ²be ^{3a}empowered ^{4b}in the Lord and in the ^cmight of His strength.

Eph 6:11 ^{1a}Put on the ²whole ^barmor of God that you may be able to ^{3c}stand against the ^{4d}stratagems of the ^edevil,

Eph 6:12 For our wrestling is not against ^{1a}blood and flesh but against ²the ^brulers, against the authorities, against the ^cworld-rulers of ³this ^ddarkness, against the spiritual *forces* of evil in the ^{4c}heavenlies.

Eph 6:13 Therefore ¹take up the whole ^aarmor of God that you may be able to ^{2b}withstand in the ^{3c}evil day, and having done all, to ^{4d}stand.

Eph 6:14 Stand therefore, ¹having ^{2a}girded your loins with ^{3b}truth and having ⁴put on the ^cbreastplate of ^drighteousness

Eph 6:15 And having ¹shod your ^afeet with the ²firm foundation of the ^bgospel of ^cpeace;

Eph 6:16 Besides all these, having ¹taken up the ^ashield of ²faith, with which you will be able to quench all the flaming ³darts of the ^bevil one.

Eph 6:17 And receive the ^{1a}helmet of salvation and the ^{2b}sword of the Spirit, ³which *Spirit* is the ^{4c}word of God,

Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,

Eph 6:19 And ^afor me, that ¹utterance may be given to me in the opening of my mouth, to make known in ^bboldness the ^{2c}mystery of the gospel,

Eph 6:20 For which I am an ^{1a}ambassador in a ^{2b}chain, that in it I would speak ^cboldly, as I ^dought to speak.

Matt 16:18 And I ¹also say to you that you are ^{2a}Peter, and upon ³this ^brock I will ^{4c}build My ^{5d}church, and the ^{6e}gates of ^fHades shall not prevail ^gagainst it.

2. All warfare has its source in the conflict between Satan's will and God's will; we must have our will subdued and transformed by Christ through sufferings so that it is submitted to the headship of Christ to choose God's will and to be rich in the defending power of Christ in resurrection—Isa. 14:12-14; Matt. 6:10; 26:42; Phil. 2:13; S. S. 4:1, 4; 7:4a, 5.

Isaiah 14:12-14

Isa 14:12 How you have fallen from heaven, O Daystar, son of the dawn! How you have been hewn down to earth, You who made nations fall prostrate!

Isa 14:13 But you, you said in your heart: I will ascend to heaven; Above the stars of God I will exalt my throne. And I will sit upon the mount of assembly In the uttermost parts of the north.

Isa 14:14 I will ascend above the heights of the clouds; I will make myself like the Most High.

Matt 6:10 Your ^akingdom come; Your ^bwill be done, as in heaven, *so* also on ¹earth.

Matt 26:42 Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your ^awill be done.

Phil 2:13 ¹For it is ²God who ^{3a}operates in you both the ⁴willing and the ⁵working for *His* ^{6b}good pleasure.

S.S. 4:1 Oh, you are beautiful, my love! Oh, you are beautiful! Your eyes are like doves behind your veil; Your hair is like a flock of goats That repose on Mount Gilead.

- S.S. 4:4 Your neck is like the tower of David, Built for an armory: A thousand bucklers hang on it, All the shields of the mighty men.
- S.S. 7:4a Your neck is like a tower of ivory; Your eyes, like the pools in Heshbon By the gate of Bath-rabbim; ...
- S.S. 7:5 Your head upon you is like Carmel, And the locks of your head like purple. The king is fettered by your tresses.
3. Prayer is the unique and vital means by which we apply the whole armor of God, making every item of the armor of God available to us—Eph. 6:18.
- Eph 6:18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,

Excerpts from the Ministry:

THE ECONOMY OF THE TRIUNE GOD

My burden in all the messages I am giving here is to share with you something of God's economy. Let us read 1 Timothy chapter 1, verses 3 through 7: "That you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith. But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith; from which things some, having misaimed, have turned aside to vain talking, desiring to be teachers of the law."

These verses contain two very important expressions as indicated in Greek, the original language of the New Testament: *God's economy* and *misaimed*. The apostle Paul was chosen by God to bear the responsibility for God's economy, and he trained his spiritual son Timothy in this economy. It is quite interesting to note that Paul's Epistles to Timothy were written at a time when many Christians had drifted from the original pathway. They had missed the central mark of God's economy and were paying attention to something else.

The Distractions from God's Economy

According to history two prevailing elements distracted the early Christians from the right track: Judaism and Gnosticism. Both the Judaizers with their religious doctrines and forms and the Gnostics with their philosophies deterred the Christians from following the Lord in the pathway of God's economy. Apparently, it was the good elements of Judaism and Gnosticism that sidetracked these early Christians. If these elements were not comparatively good, they could never have been prevailing enough to cause the believers to miss the mark of God's economy. For instance, the Judaizers strongly stressed the Mosaic law of the Old Testament. There certainly was nothing wrong with the law. On the contrary, it was unquestionably right and good and was given directly by God Himself. But the law of itself was not related to the mark of God's economy. Gnosticism, from the human point of view, also had its good principles. In fact, it was one of the best inventions of human civilization and was a kind of help to the heathen. But the Gnostics tried to bring their philosophy into the church, distracting the early Christians from the mark of God's economy.

Today, even though there are no Judaizers or Gnostics to disturb us, there is still much to distract us. For nearly twenty centuries the subtle one has never ceased using the seemingly good things to divert believers from following the Lord in the right track. If we spend time with the Lord, we will realize that the enemy is persistent in utilizing even the good things of Christianity to distract the Lord's children from the mark of God's economy. While I was traveling through many districts in this country during the last few years, I realized that many religious matters and even scriptural things have been used by the subtle enemy to influence seeking Christians to depart from the pathway of God's economy.

The Definition of God's Economy

What is God's economy? The Scriptures, composed of sixty-six books, contain many different teachings, but if we would make a thorough and careful study of the Scriptures with spiritual insight, we would realize that God's economy is simply His plan to dispense Himself into humanity. God's economy is God's dispensation, which means nothing else than God dispensing Himself into the human race. It is regrettable that the term *dispensation* has been misused by Christianity. Its definition is nearly the same as the Greek word

economy. It means the administrative arrangement, the governmental management, or the dispensing, distributing stewardship of God's plan. In this divine dispensation God, who is almighty and all-inclusive, intends to dispense nothing other than Himself to us. This needs to be repeated many times in order to impress us deeply.

God is exceedingly rich. He is like a successful businessman who has an enormous amount of capital. God has a business in this universe, and His vast wealth is His capital. We do not realize how many billions, countless billions, He has. All of this capital is simply Himself, and with it He intends to "manufacture" Himself in mass production. God Himself is the Businessman, the capital, and the product. His intention is to dispense Himself to many people in mass production and free of charge. Therefore, God requires such a divine arrangement, a divine management, a divine dispensation, a divine economy, in order to bring Himself into humanity.

Let us be more specific. Now that we know that God's purpose is to dispense Himself, we must discover what God is in order to know what He is dispensing. In other words, what is the substance of God? When a businessman plans to manufacture a product, he must first of all be clear about the substance, or its basic constituent. God's substance is Spirit (John 4:24). The very essence of the almighty, all-inclusive, universal God is simply Spirit. God is the Manufacturer, and He intends to reproduce Himself as the product; therefore, whatever He reproduces must be Spirit, the very substance of Himself.

The Steps of God's Economy

We have seen God's purpose and what is dispensed by God; now we must realize how God is dispensed through His economy. In other words, Spirit is what God dispenses into man, but now we need to see the means by which He does this. It is by the Trinity. The Triune God—the Father, the Son, and the Holy Spirit—is the very economy of the Godhead. Christianity during the past centuries has had many teachings about the Trinity, but the Trinity can never be adequately understood unless it is related to the divine economy. Why are all three persons of the Godhead required for the development of His economy? We know that the Father, the Son, and the Holy Spirit are not three different Gods but one God, who is expressed in three persons. Yet what is the purpose of there being three persons of the God-head? Why are there God the Father, God the Son, and also God the Holy Spirit? It is because only through the Trinity can the essential means be provided whereby His Spirit is dispensed into us.

Second Corinthians 13:14 shows the steps of God's economy by the Trinity. "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Here we have the grace of the Son, the love of the Father, and the fellowship of the Holy Spirit. What are these? Are these three different Gods? Are love, grace, and fellowship three different items? No. Love, grace, and fellowship are one element in three stages: love is the source, grace is the expression of love, and fellowship is the transmission of this love in grace. Likewise, God, Christ, and the Holy Spirit are one God expressed in three persons: God is the source, Christ is the expression of God, and the Holy Spirit is the transmission bringing God in Christ into man. Thus, the three persons of the Trinity become the three successive steps in the process of God's economy. Without these three steps, God's essence could never be dispensed into man. The economy of God is developed from the Father, in the Son, and through the Spirit.

From the Father

God the Father is the universal source of all things. He is invisible and unapproachable. How can God the Father, who dwells in unapproachable light (1 Tim. 6:16), be within us? How can we see the invisible Father? If God is only a Father, He would be inaccessible and could not be dispensed into man. But through the divine arrangement of His economy, He put Himself into His Son, the second person of the Trinity, in order to make Himself available to man. All the fullness of the Father dwells in the Son (Col. 1:19; 2:9) and is expressed through the Son (John 1:18). The Father, as the inexhaustible source of everything, is embodied in the Son. The incomprehensible God is now expressed in Christ, the Word of God (1:1); the invisible God is revealed in Christ, the image of God (Col. 1:15). So, the Son and the Father are one (John 10:30), and the Son is even called the Father (Isa. 9:6).

Formerly, it was impossible for man to contact the Father. He was exclusively God, and His nature was exclusively divine. There was nothing in the Father to bridge the gap between God and man. But now He has not only embodied Himself within the Son, He has also become incarnate in human nature. The Father was

pleased to combine His own divinity with humanity in the Son. Through the incarnation of the Son, the unapproachable Father is now approachable to man. By this, man can see the Father, touch the Father, and fellowship with the Father through the Son.

We can demonstrate this relationship by dipping a white handkerchief into blue dye. The Father's divinity could originally be likened to the white handkerchief. This handkerchief, dipped into blue dye, represents the Father in the Son becoming incarnate in humanity. The white article has now become blue. Just as blue was added to the handkerchief, so the human nature was added to the divine nature, and the once-separated natures have become one. The first stage of God dispensing Himself into man, therefore, is through the embodiment and incarnation of Himself in the Son as a man—thus, reproducing Himself in man.

In the Son

The second step of bringing God into man is through the second person of the Trinity, the Son of God. In order to understand the second stage of the economy of God, we need to know what Christ is. What are the elements that make up Christ? What are the ingredients combined together that constitute Christ?

There are seven basic elements that make up this wonderful person, six of which were added through His history. First, Christ is the divine embodiment of God. This first element in Christ is God's divine essence and nature.

The second element, His incarnation, is the mingling of His divine nature with the human nature. Through His incarnation He brought God into man and mingled the divine essence of God with humanity. In Christ there is not only God but also man.

The third element which was added to His divine and human natures was His human living. This glorious God-man lived on earth for thirty-three and a half years and experienced all the common and ordinary things that make up the daily human life. The Gospel of John, which emphasizes that He is the Son of God, also tells us that He was tired, hungry, thirsty, and that He wept. His human sufferings were also part of His daily life, which included many earthly troubles, problems, trials, and persecutions.

His experience of death is the fourth element. He went down into death. But He not only stepped into death; He passed through death. This produced a very effective death. The death of Adam is terrible and chaotic, but the death of Christ is wonderful and effective. The death of Adam enslaved us to death, whereas the death of Christ released us from death. Although the fall of Adam brought many evil elements into us, the effective death of Christ is the killing power within us to slay all the elements of Adam's nature.

Therefore, in Christ there is the divine nature, the human nature, the daily human life with its sufferings, and also the effectiveness of His death. But there are three additional elements in Christ. The fifth element is His resurrection. After His resurrection Christ did not put off His manhood to become solely God again. Christ is still a man. And as man He has the additional element of resurrection life mingled with His humanity.

The sixth element in Christ is His ascension. By His ascension to the heavens He transcended over all enemies, principalities, powers, dominions, and authorities. All are under His feet. Mingled with Him, therefore, is the transcendent power of His ascension.

Finally, the seventh element in Christ is His enthronement. Christ, the man with the divine nature, is enthroned in the third heaven as the exalted Head of the whole universe. He is in the heavenlies as the Lord of lords and the King of kings.

We need to remember, then, the seven wonderful elements that are in Him: the divine nature, the human nature, the daily human life with its earthly sufferings, the effectiveness of His death, the resurrection power, the transcendent power of His ascension, and the enthronement. All these elements are mingled in this one marvelous Christ.

Through the Spirit

God, however, cannot come into us through the Son. According to the first stages of His economy, the Father placed Himself in the Son, and the Son has the seven elements mingled within Himself. But we still need another stage, a third and final step, for God to dispense Himself into man. The first step was that the Father embodied Himself in the Son; the second step was that the Son became incarnate in humanity to have all the seven wonderful elements mingled within Him; the third step is that both the Father and the Son are now in the Spirit. All that is in the Father is in the Son, and both the Father and the Son, containing all the elements in Christ, are brought into the Spirit.

The Holy Spirit, after the Lord's ascension, is no longer the same as the Spirit of God in the Old Testament times. The Spirit of God in the Old Testament had only one element—the divine nature of God. As the divine Spirit, He did not have the elements of the human nature, the daily human life, the effectiveness of death, the resurrection, the ascension, and the enthronement. Today, however, under the New Testament economy all the seven elements of Christ have been placed in the Spirit, and, as such, this all-inclusive Spirit has come into us and upon us. In other words, He is in us and we are in Him. This is the real mingling of God with man, which we may experience at any time. We are mingled inwardly and outwardly with the Holy Spirit.

What is the Holy Spirit? He is the Spirit of truth (John 15:26). But what is truth? The meaning of the Greek word *truth* is "reality." Therefore, the Holy Spirit is the Spirit of reality, the full reality of Christ. Just as God is embodied in Christ, so Christ is realized in the wonderful person of the Holy Spirit. Christ is not separate from God, and the Spirit is not separate from Christ. Christ is God expressed, and the Spirit is Christ realized in reality.

"The Lord is the Spirit" (2 Cor. 3:17). This verse proves that the Holy Spirit is not separate from Christ. The Lord is Christ Himself and is referred to as the Spirit. "The last Adam became a life-giving Spirit" (1 Cor. 15:45). Again, the Scriptures point out that Christ, the last Adam, is the Spirit. We must admit that this life-giving Spirit is the Holy Spirit.

Furthermore, God the Father is also the Spirit (John 4:24). Hence, all three persons of the Godhead are the Spirit. If God the Father is not the Spirit, how could He be in us, and how could we contact Him? Moreover, if God the Son is not the Spirit, how could He be in us, and how could we experience Him? Because the Father and the Son are both the Spirit, we may easily contact God and experience Christ.

Notice the following verses (*italics added for emphasis*): "One God and Father of all, who is...*in* all" (Eph. 4:6). "Jesus Christ is *in* you" (2 Cor. 13:5). "His Spirit who *indwells* you" (Rom. 8:11). These three verses reveal that God the Father, the Son, and the Spirit are *in* us. How many persons, then, are in us? Three or one? We should not say that three separate persons are in us, nor should we say that only one person is in us; rather, we should say that the Three-in-one is in us. The three persons of the Godhead are not three Spirits but one Spirit. The Father is in the Son, and the Son with all His seven wonderful elements is in the Spirit. When this wonderful Holy Spirit comes into us, the Godhead is then dispensed into us. Because the three persons are in one Spirit, we have the Father, the Son, and the Holy Spirit within us. Later, we will see that the Triune God is in our human spirit to be our spiritual, inner life. This is the very mark of God's economy, and this is the method whereby the God-head is dispensed into us. The goal of the divine economy is to dispense the Triune God in one Spirit into our human spirit. Hence, we must now focus our whole attention upon living by the Triune God, who dwells within our human spirit. If we are distracted from this, however good and scriptural other things are, we will surely miss the mark of God's economy. The Lord today is recovering His children by causing them to center on this mark of His divine economy.

O Lord, Thou art in me as life,
And everything to me!
Subjective and available,
Thus I experience Thee.

(CHORUS)

O Lord, Thou art the Spirit!
How dear and near to me!
How I admire Thy marvelous
Availability!

To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.

Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.

Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.

O Thou art ever one with me,
Unrivaled unity!
One spirit with me all the time
For all eternity!

Hymns, #539

(The Economy of God, pp. 7-15)

THE IMPORTANCE OF THE MINGLED SPIRIT IN THE BOOK OF EPHESIANS

Before we speak further concerning the Body of Christ, I want to point out something crucial in the book of Ephesians. In each of the six chapters of Ephesians, the human spirit is mentioned. Our human spirit has been regenerated and indwelt by the compound, all-inclusive, consummated Spirit to make this spirit a mingled spirit.

In 1:17 the apostle Paul prayed that the Father would give us such a mingled spirit of wisdom to understand and of revelation to see. We need the revelation and the enlightenment to see the mystery of God's economy. We also need to understand, to apprehend, what we see by the divine wisdom. The economy of God is a real mystery, yet it has been revealed to us. We can see His economy and it is made known to us so that we can receive it, understand it, apprehend it, and participate in it.

Ephesians 2:22 says that all the believers are being built together to be God's habitation in spirit. God needs a dwelling place, not just in the heavens but on the earth, and this dwelling place must be organic in our spirit. This spirit is not the dweller; rather, it is the dwelling place. God mingled Himself with our spirit, and our spirit is His dwelling place. God is here dwelling in us. He is in our spirit, which is His resting place.

Ephesians 3:5 tells us that the economy of God, which is so mysterious, has been unveiled to the apostles and the prophets in their spirit. This revelation was given not in their mind but in their spirit. If we are going to understand, to realize, the reality of God's mysterious economy, we must learn to discern our spirit from our soul (Heb. 4:12). We should not be bothered by our soul. We should not be troubled, complicated, and perplexed by our mind. Instead, we should always turn to our spirit where we can meet the divine Spirit. In our mingled spirit, we have the capacity to see the mystery of God's economy, to understand it, to apprehend it, and to receive it and retain it as our portion.

Ephesians 4:23 says that we have to be renewed in the spirit of our mind. Our spirit can become the spirit of our mind. Actually, the fallen mind is a bad thing. There are a number of bad things within us, and the leading one is our mind. We have to hate our mind. When we exercise our mind too much, we get ourselves "hung on a tree" like Absalom (2 Sam. 18:9-10). But we have the best thing in us, that is, our spirit. This thing, our spirit, can even go into our mind. Our spirit can come into our mind, subdue it, take it over, and occupy it. It can then become the spirit of our mind. Then we have a wonderful mind, a mind that has the spirit within it. It is by this spirit of the mind that we are renewed every day into the image of our Creator (Col. 3:10). Day by day we are being renewed by the spirit who is taking over our mind. It is in this way that we are transformed and conformed to the image of our Creator.

Ephesians 5:18 tells us not to be drunk with wine, that is, not to be filled in our physical body with wine. Instead, we should be filled in our spirit. Our spirit needs to be filled with the processed Triune God, with the transcending Christ, with the consummated Spirit. Then we will be full of praise, singing and speaking one to another (vv. 19-20). The melodies, the songs, are not only good for singing but also good for speaking. As we speak to one another in psalms, hymns, and spiritual songs, as we are praising God, we will spontaneously be submissive to one another (v. 21). The wives will be submissive to the husbands, and the husbands will love the wives (vv. 22, 25). Then we will have the proper church life, full of submission and full of praising to the Triune God, with no quarreling, no murmuring, and no complaining.

Ephesians 6 tells us something further. On the one hand, the church life is a praising life and a submitting life; at the same time it is also a fighting life. While we are praising and submitting to one another, the enemy is here fighting, so we have to fight against him by prayer. Verse 18 says that whenever we pray, we should pray

in our spirit, not in our mind. If we are going to walk, we need to use our feet. No one can walk by his nose. Even for someone to walk on his hands is awkward. To walk by our feet is the right way. In the same way, we should not pray merely by our mind. We must pray by our spirit and in our spirit.

Our spirit mingled with the Spirit has been mentioned six times in the book of Ephesians. This indicates that to know God's economy, to receive His dispensing, and to participate in Christ's transmission, we must know, we must use, and we must exercise our spirit. We should not be persons in our mind but persons in our spirit.

We may be exercising our spirit to worship the Lord at His table, but afterward we may immediately turn to our mind. The wife may begin to think about how badly her husband treated her the previous evening. Then her emotion gets stirred up and her will makes a decision to threaten him. This is the result of her not exercising her spirit. She should not think about her husband. Instead, she should praise the Lord in the spirit and pray in the spirit. If we do this, we will be victorious. When we exercise our mind in an independent way, we are defeated. When we turn back to our spirit, we become the victor.

We should not consider or talk about the things of the church life by our mind. If we exercise our mind to consider and speak of the church life, we will say that the elders are not that good. We will also say that the old saints and the young people are not good and that the children are naughty. Eventually, to our mind nothing is good in the church life. Even when we are praying, a negative thought may come into our mind that a certain brother is not so good. Quite often in our good prayer, we are stopped by just one thought. Right away we have to shout, "Praise the Lord! Jesus is Victor!" We need to chase away the enemy in our mind and continue to pray. Sometimes we may have to rise up from our knees and say, "Satan, get away! Praise the Lord! Lord, You are the Victor!"

If we have any problem concerning the church, we must exercise our spirit to pray. Then we will have the vision to see and the wisdom to understand. Then we will understand why there is the need of the onefold transmission to follow the threefold dispensing of the Divine Trinity. We will see that this transmission is by the One who transcended from Hades through the earth, through the air, and through the third heaven to become higher than the heavens. (*The Issue of the Dispensing of the Processed Triune God and the Transmitting of the Transcending Christ*, pp. 81-84)

THE CENTRAL LINE OF THE BIBLE

(Saturday—Second Morning Session)

Message Five

A Panoramic View of the All-inclusive Christ in the Epistle to the Hebrews

Scripture Reading: Heb. 1:2-3; 2:10-11, 17; 6:20; 8:2, 6; 10:19-20; 12:2; 13:8, 20

- Heb 1:2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^{4b}Heir of all things, ^cthrough whom also He made the ^{5d}universe;
- Heb 1:3 Who, being the ¹effulgence of His glory and the ^aimpress of His ^bsubstance and upholding and bearing all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on the right hand of the ^{5d}Majesty on ⁶high;
- Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.
- Heb 2:11 For both ¹He who ^asanctifies and those who are being ^bsanctified are all ²of One, for which cause He is not ashamed to call them ^cbrothers,
- Heb 2:17 Hence He should have been ¹made ^alike His brothers in all things that He might become a merciful and faithful ^{2b}High Priest in the ³things ^cpertaining to God, to make ^{4d}propitiation for the sins of the people.
- Heb 6:20 Where the ^{1a}Forerunner, Jesus, has entered for us, having become forever a High Priest according to the ^border of Melchisedec.
- Heb 8:2 A ^{1a}Minister of the ^{2b}holy places, even of the true tabernacle, which the Lord pitched, not man.
- Heb 8:6 But now He has obtained a more excellent ¹ministry inasmuch as He is also the ^{2a}Mediator of a ^{3b}better ^ccovenant, which has been ⁴enacted upon ⁵better ^dpromises.
- Heb 10:19 Having therefore, brothers, ^aboldness for ^{1b}entering the ^cHoly of Holies in the ^dblood of Jesus,
- Heb 10:20 Which *entrance* He initiated for us as a ¹new and living ^away through the ^{2b}veil, that is, His ^cflesh,
- Heb 12:2 ¹Looking away ^aunto ²Jesus, the ^{3b}Author and ⁴Perfector of our faith, who for the joy set before Him endured the ^ccross, despising the ^dshame, and has ^{5c}sat down on the right hand of the ^fthrone of God.
- Heb 13:8 ¹Jesus Christ is the ^asame yesterday and today, *yes*, even forever.
- Heb 13:20 Now the ^aGod of peace, He who ^bbrought up from the dead our Lord Jesus, the great ^cShepherd of the ^{1d}sheep, in the ^eblood of an ²eternal ^fcovenant,

I. The all-inclusive Christ is the Son of God—Heb. 1:2, 5, 8; 3:6; 4:14; 5:5, 8; 7:3, 28:

- Heb 1:2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^{4b}Heir of all things, ^cthrough whom also He made the ^{5d}universe;
- Heb 1:5 For to which of the angels has He ever said, "^aYou are My Son; ¹this day have ^bI begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?
- Heb 1:8 But of the Son, "^aYour ^bthrone, ¹O God, is forever and ever, and the scepter of uprightness is the scepter of Your ^ckingdom.
- Heb 3:6 But Christ *was faithful* as a Son over His ^{1a}house, whose house we are if indeed we hold fast the boldness and the boast of ^bhope ^cfirm to the end.
- Heb 4:14 Having therefore a ¹great ^{2a}High Priest who has ³passed through the ^bheavens, Jesus, the ^cSon of God, let us hold fast the ^{4d}confession.
- Heb 5:5 So also Christ did not ¹glorify Himself in becoming a ^aHigh Priest, but *it was* He who said to Him, "^bYou are My Son; this day have I ²begotten You";
- Heb 5:8 Even though He was a Son, learned ^{1a}obedience from the things which He ^bsuffered.
- Heb 7:3 Being ¹without father, without mother, without genealogy; having neither ^abeginning of days nor ^bend of life, but likened to the Son of God, abides a priest ^cperpetually.
- Heb 7:28 For the law establishes men as high priests who have ^aweakness, but the word of the oath, which *was* after the law, *establishes* the ^bSon, ^{1c}perfected forever.

- A. The Son, through whom God speaks, is God Himself; the essence of the Epistle to the Hebrews is God's speaking in the Son—1:2, 8.

Heb 1:2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^{4b}Heir of all things, ^cthrough whom also He made the ^{5d}universe;

Heb 1:8 But of the Son, "^aYour ^bthrone, ¹O God, is forever and ever, and the scepter of uprightness is the scepter of Your ^ckingdom.

- B. To us, Christ, the Son of God, is the mouthpiece of God, the oracle of God; the Son is God Himself speaking—vv. 2, 5.

Heb 1:2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^{4b}Heir of all things, ^cthrough whom also He made the ^{5d}universe;

Heb 1:5 For to which of the angels has He ever said, "^aYou are My Son; ¹this day have ^bI begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

II. The all-inclusive Christ, the Son of God, is the effulgence of God's glory and the impress of His substance—v. 3:

Heb 1:3 Who, being the ¹effulgence of His glory and the ^aimpress of His ^bsubstance and upholding and bearing all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on the right hand of the ^{5d}Majesty on ⁶high;

- A. The effulgence of God's glory is like the shining or the brightness of the light of the sun; Christ the Son is the shining, the brightness, of the Father's glory, and He is God Himself reaching us and coming into us.

- B. Christ the Son is the impress, the express image, of the substance of God; the Son is the expression of what God the Father is—v. 3; Col. 1:15.

Heb 1:3 Who, being the ¹effulgence of His glory and the ^aimpress of His ^bsubstance and upholding and bearing all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on the right hand of the ^{5d}Majesty on ⁶high;

Col 1:15 Who is the ^{1a}image of the ^binvisible God, the ^{2c}Firstborn of all creation,

III. The all-inclusive Christ is the Heir of all things—Heb. 1:2:

Heb 1:2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^{4b}Heir of all things, ^cthrough whom also He made the ^{5d}universe;

- A. Christ the Son is the appointed Heir, the legal Heir, inheriting all things in God's economy; since Christ is the Heir of God, all that God the Father is and has is His possession—John 16:15.

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

- B. As typified by Isaac, the son of Abraham, Christ will inherit the earth (Psa. 2:8), the kingdom (Dan. 7:13-14), and all things (Matt. 11:27).

Psa 2:8 Ask of Me, And I will give the nations as Your inheritance And the limits of the earth as Your possession.

Dan 7:13 I watched in the night visions, And there with the clouds of heaven One like a Son of Man was coming; And He came to the Ancient of Days, And they brought Him near before Him.

Dan 7:14 And to Him was given dominion, glory, and a kingdom, That all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; And His kingdom is one that will not be destroyed.

Matt 11:27 ^{1a}All things have been delivered to Me by My Father, and no one fully ^{2b}knows the Son except the Father; neither does anyone fully ^cknow the Father except the Son and him to whom the Son wills to ^dreveal *Him*.

IV. The all-inclusive Christ is the Son of Man—Heb. 2:5-18:

Heb 2:5 For *it was* not to angels *that* He subjected the coming ¹inhabited earth, concerning which we speak.

- Heb 2:6 But one has solemnly testified somewhere, saying, "^{1a}What is man, that You bring him to mind? Or the son of man, that You care for him?
- Heb 2:7 You have made Him ^{1a}a little inferior to the angels; You have crowned Him with glory and honor and have set Him ^aover the works of Your hands;
- Heb 2:8 You have ^asubjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,
- Heb 2:9 But we see Jesus, who was made a little ¹inferior to the angels because of the suffering of ^adeath, ^bcrowned with ^{2c}glory and honor, so that by the grace of God He might taste death on behalf of ^{3d}everything.
- Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.
- Heb 2:11 For both ¹He who ^asanctifies and those who are being ^bsanctified are all ²of One, for which cause He is not ashamed to call them ^ebrothers,
- Heb 2:12 Saying, "^aI will ¹declare Your name to My brothers; in the midst of the ²church ³I will sing hymns of praise to You."
- Heb 2:13 And again, "^aI will trust in Him." And again, "^bBehold, I and the children whom God has given to Me."
- Heb 2:14 Since therefore the children have shared in ^ablood and flesh, He also Himself in like manner ^bpartook of the same, that through ^edeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^fdevil,
- Heb 2:15 And might ¹release those who because of the fear of death through all their life were held in slavery.
- Heb 2:16 For assuredly *it is* not to angels *that* He ¹gives help, but He gives help to the seed of Abraham.
- Heb 2:17 Hence He should have been ¹made ^alike His brothers in all things that He might become a merciful and faithful ^{2b}High Priest in the ³things ^epertaining to God, to make ^{4d}propitiation for the sins of the people.
- Heb 2:18 For being ^atempted in that which He Himself has suffered, He is able to help those who are being tempted.

A. Hebrews 2 reveals that the Son of Man has fulfilled God's original purpose— Gen. 1:26-28; Psa. 8:4-8.

- 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 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Psa 8:4 What is mortal man, that You remember him, And the son of man, that You visit him?
- Psa 8:5 You have made him a little lower than angels And have crowned him with glory and honor.
- Psa 8:6 For You have caused him to rule over the works of Your hands; You have put all things under his feet:
- Psa 8:7 All sheep and oxen, As well as the beasts of the field,
- Psa 8:8 The birds of heaven and the fish of the sea, Whatever passes through the paths of the seas.

B. Hebrews 2 also reveals the process through which Christ passed in His humanity to accomplish God's purpose, a process involving incarnation (v. 14), crucifixion (v. 9), resurrection (vv. 11-12), glorification (v. 10), and exaltation (v. 7).

Heb 2 (be omitted)

- Heb 2:14 Since therefore the children have shared in ^ablood and flesh, He also Himself in like manner ^bpartook of the same, that through ^edeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^fdevil,

- Heb 2:9 But we see Jesus, who was made a little ¹inferior to the angels because of the suffering of ^adeath, ^bcrowned with ^{2c}glory and honor, so that by the grace of God He might taste death on behalf of ^{3d}everything.
- Heb 2:11 For both ¹He who ^asanctifies and those who are being ^bsanctified are all ²of One, for which cause He is not ashamed to call them ^ebrothers,
- Heb 2:12 Saying, "I will ¹declare Your name to My brothers; in the midst of the ²church ³I will sing hymns of praise to You."
- Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.
- Heb 2:7 You have made Him ^{1a}a little inferior to the angels; You have crowned Him with glory and honor and have set Him ^aover the works of Your hands;

V. The all-inclusive Christ is the Apostle and the Builder of God's house—3:1-6:

- Heb 3:1 Therefore, ¹holy brothers, ^{2a}partakers of a ³heavenly ^bcalling, consider the ^{4c}Apostle and ^dHigh Priest of our confession, Jesus,
- Heb 3:2 Who was faithful to Him who constituted Him, as also ^aMoses was in all His ^bhouse.
- Heb 3:3 For He has been counted worthy of more ^{1a}glory than Moses, by as much as He who ^{2b}built ³the house has more honor than the house.
- Heb 3:4 For every house is built by someone, but He who built all things is God.
- Heb 3:5 And ^aMoses was faithful in all His house as a ¹servant, for a ²testimony of the things to be spoken later;
- Heb 3:6 But Christ *was faithful* as a Son over His ^{1a}house, whose house we are if indeed we hold fast the boldness and the boast of ^bhope ^cfirm to the end.
- A. As the Apostle, Christ was sent to us from God and with God to share God with us so that we might partake of His divine life, nature, and fullness—v. 1.
- Heb 3:1 Therefore, ¹holy brothers, ^{2a}partakers of a ³heavenly ^bcalling, consider the ^{4c}Apostle and ^dHigh Priest of our confession, Jesus,
- B. Christ in His humanity is the good material for God's building, and in His divinity He is the Builder—vv. 2-6.
- Heb 3:2 Who was faithful to Him who constituted Him, as also ^aMoses was in all His ^bhouse.
- Heb 3:3 For He has been counted worthy of more ^{1a}glory than Moses, by as much as He who ^{2b}built ³the house has more honor than the house.
- Heb 3:4 For every house is built by someone, but He who built all things is God.
- Heb 3:5 And ^aMoses was faithful in all His house as a ¹servant, for a ²testimony of the things to be spoken later;
- Heb 3:6 But Christ *was faithful* as a Son over His ^{1a}house, whose house we are if indeed we hold fast the boldness and the boast of ^bhope ^cfirm to the end.

VI. The all-inclusive Christ is the Captain of our salvation—2:10-11:

- Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.
- Heb 2:11 For both ¹He who ^asanctifies and those who are being ^bsanctified are all ²of One, for which cause He is not ashamed to call them ^ebrothers,
- A. Christ is the Captain, or Author, of our full salvation unto glory—vv. 3, 10.
- Heb 2:3 How shall we ^{1a}escape if we have neglected so great a ^{2b}salvation, which, having had its beginning in being spoken by the Lord, has been confirmed to us by those who heard,
- Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.

- B. As the Captain of our salvation, Christ is leading God's many sons into glory, the corporate expression of God, by saving them organically through sanctification—vv. 10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10.

Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.

Heb 2:11 For both ¹He who ^asanctifies and those who are being ^bsanctified are all ²of One, for which cause He is not ashamed to call them ^ebrothers,

Eph 1:4 Even as He ^{1a}chose us in Him ^{2b}before the foundation of the world to be ^{3c}holy and ⁴without blemish ⁵before Him ⁶in ^{7d}love,

Eph 1:5 ^{1a}Predestinating us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,

1 Thes 5:23 ¹And the ²God of ^apeace Himself ^{3b}sanctify you ⁴wholly, and may your ^{5c}spirit and ^dsoul and ^ebody be ^fpreserved ⁶complete, ^gwithout blame, ⁷at the ^{8h}coming of our Lord Jesus Christ.

Rom 5:10 For if we, being enemies, were ^{1a}reconciled to God through the death of His Son, ²much more we will be ³saved ⁴in His ^{5b}life, having been reconciled,

VII. The all-inclusive Christ is a merciful, faithful, and great High Priest— Heb. 2:17; 4:14-15:

Heb 2:17 Hence He should have been ¹made ^alike His brothers in all things that He might become a merciful and faithful ^{2b}High Priest in the ³things ^cpertaining to God, to make ^{4d}propitiation for the sins of the people.

Heb 4:14 Having therefore a ¹great ^{2a}High Priest who has ³passed through the ^bheavens, Jesus, the ^cSon of God, let us hold fast the ^{4d}confession.

Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been ^atempted in all respects like *us*, yet ^bwithout sin.

- A. Hebrews 1 through 3 reveal that Christ as the Son of God and the Son of Man is fully qualified to be our High Priest; His being merciful corresponds with His being a man, and His being faithful corresponds with His being God—2:17.

Heb 1-3 (be omitted)

Heb 2:17 Hence He should have been ¹made ^alike His brothers in all things that He might become a merciful and faithful ^{2b}High Priest in the ³things ^cpertaining to God, to make ^{4d}propitiation for the sins of the people.

- B. As our High Priest, Christ is great in His person, in His work, and in His attainment—1:3, 5, 8; 2:6, 9-10, 14-15, 17; 3:5-6; 4:8-9; 6:20; 9:24.

Heb 1:3 Who, being the ¹effulgence of His glory and the ^aimpress of His ^bsubstance and upholding and bearing all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on the right hand of the ^{5d}Majesty on ⁶high;

Heb 1:5 For to which of the angels has He ever said, "^aYou are My Son; ¹this day have ^bI begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

Heb 1:8 But of the Son, "^aYour ^bthrone, ¹O God, is forever and ever, and the scepter of uprightness is the scepter of Your ^ckingdom.

Heb 2:6 But one has solemnly testified somewhere, saying, "^{1a}What is man, that You bring him to mind? Or the son of man, that You care for him?"

Heb 2:9 But we see Jesus, who was made a little ¹inferior to the angels because of the suffering of ^adeath, ^bcrowned with ^{2c}glory and honor, so that by the grace of God He might taste death on behalf of ^{3d}everything.

Heb 2:10 For it was fitting ^afor ¹Him, for whom are all things and through whom are all things, in leading ^{2b}many sons into ^{3c}glory, to make the ^{4d}Author of their ^esalvation ^{5f}perfect through sufferings.

Heb 2:14 Since therefore the children have shared in ^ablood and flesh, He also Himself in like manner ^bpartook of the same, that through ^edeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^fdevil,

- Heb 2:15 And might ¹release those who because of the fear of death through all their life were held in slavery.
- Heb 2:17 Hence He should have been ¹made ^alike His brothers in all things that He might become a merciful and faithful ^{2b}High Priest in the ³things ^cpertaining to God, to make ^{4d}propitiation for the sins of the people.
- Heb 3:5 And ^aMoses was faithful in all His house as a ¹servant, for a ²testimony of the things to be spoken later;
- Heb 3:6 But Christ *was faithful* as a Son over His ^{1a}house, whose house we are if indeed we hold fast the boldness and the boast of ^bhope ^cfirm to the end.
- Heb 4:8 For if ¹Joshua had brought them into rest, He would not have spoken concerning ²another day after these things.
- Heb 4:9 So then there remains a ¹Sabbath rest for the people of God.
- Heb 6:20 Where the ^{1a}Forerunner, Jesus, has entered for us, having become forever a High Priest according to the ^border of Melchisedec.
- Heb 9:24 For Christ did not ^aenter into a ¹holy place made by hands, a ^{2b}figure of the ^ctrue, but into ^dheaven itself, to appear now before the face of God for us;

VIII. The all-inclusive Christ is the kingly and divine High Priest according to the order of Melchizedek—5:6, 10; 6:20; 7:11, 17:

- Heb 5:6 Even as also in another place He says, "^{1a}You are a Priest forever according to the ^{2b}order of Melchisedec."
- Heb 5:10 Being ¹addressed by God as a ^aHigh Priest according to the ^border of Melchisedec;
- Heb 6:20 Where the ^{1a}Forerunner, Jesus, has entered for us, having become forever a High Priest according to the ^border of Melchisedec.
- Heb 7:11 If indeed then perfection were through the Levitical priesthood (for under it the people have received the law), what need was there still that a different ¹Priest should arise according to the order of ^aMelchisedec and that He should not be said *to be* according to the order of Aaron?
- Heb 7:17 For it is testified, "You are a Priest forever according to the ^aorder of Melchisedec."
- A. The book of Hebrews is focused on the heavenly Christ, and the chief point concerning the heavenly Christ is that He is the kingly and divine High Priest according to the order of Melchizedek—1:3; 4:14; 5:6, 10; 6:20; 8:1; 9:24; 12:2.
- Heb 1:3 Who, being the ¹effulgence of His glory and the ^aimpress of His ^bsubstance and upholding and bearing all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on the right hand of the ^{5d}Majesty on ⁶high;
- Heb 4:14 Having therefore a ¹great ^{2a}High Priest who has ³passed through the ^bheavens, Jesus, the ^cSon of God, let us hold fast the ^{4d}confession.
- Heb 5:6 Even as also in another place He says, "^{1a}You are a Priest forever according to the ^{2b}order of Melchisedec."
- Heb 5:10 Being ¹addressed by God as a ^aHigh Priest according to the ^border of Melchisedec;
- Heb 6:20 Where the ^{1a}Forerunner, Jesus, has entered for us, having become forever a High Priest according to the ^border of Melchisedec.
- Heb 8:1 Now in the things which are being said the chief point *is this*: We have such a ^aHigh Priest, who sat down on the ^bright hand of the ^cthrone of the ^dMajesty in the ¹heavens,
- Heb 9:24 For Christ did not ^aenter into a ¹holy place made by hands, a ^{2b}figure of the ^ctrue, but into ^dheaven itself, to appear now before the face of God for us;
- Heb 12:2 ¹Looking away ^aunto ²Jesus, the ^{3b}Author and ⁴Perfector of our faith, who for the joy set before Him endured the ^ccross, despising the ^dshame, and has ^{5e}sat down on the right hand of the ^fthrone of God.
- B. As a kingly and divine High Priest constituted with the power of an indestructible life, Christ is interceding for us so that we may be saved to the uttermost—7:15-17, 24-26, 28.
- Heb 7:15 And it is still more abundantly evident since *it is* according to the ^alikeness of Melchisedec *that* a different Priest arises,

- Heb 7:16 Who has been appointed not according to the law of a ^afleshy commandment but according to the ^bpower of an ¹indestructible ^clife.
- Heb 7:17 For it is testified, "You are a Priest forever according to the ^aorder of Melchisedec."
- Heb 7:24 But He, because He ^aabides forever, has His priesthood unalterable.
- Heb 7:25 Hence also He is ^aable ¹to save to the uttermost those who ^bcome forward to God through Him, since He ^clives always to ^{2d}intercede for them.
- Heb 7:26 For such a ^aHigh Priest was also fitting to us, holy, ^bguileless, undefiled, separated from sinners and having become ¹higher than the ^cheavens,
- Heb 7:28 For the law establishes men as high priests who have ^aweakness, but the word of the oath, which *was* after the law, *establishes* the ^bSon, ^{1c}perfected forever.

IX. The all-inclusive Christ is the Forerunner—6:19-20:

- Heb 6:19 Which we have as an ¹anchor of the soul, both secure and firm and which ²enters within the veil,
- Heb 6:20 Where the ^{1a}Forerunner, Jesus, has entered for us, having become forever a High Priest according to the ^border of Melchisedec.
- A. As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek—vv. 19-20.
- Heb 6:19 Which we have as an ¹anchor of the soul, both secure and firm and which ²enters within the veil,
- Heb 6:20 Where the ^{1a}Forerunner, Jesus, has entered for us, having become forever a High Priest according to the ^border of Melchisedec.
- B. Christ as the Forerunner is the example, the model, of a person who has entered into God's glory; He suffered and entered into glory, the full expression of God—Luke 24:26; 1 Pet. 1:11.
- Luke 24:26 Was it not necessary for the Christ to ^asuffer these things and ¹enter into His ^bglory?
- 1 Pet 1:11 ¹Searching into ²what *time* or what manner ³of time the Spirit of Christ in them was making clear, testifying beforehand of the ⁴sufferings ⁵of Christ and the ⁶glories after these.

X. The all-inclusive Christ is the heavenly Minister—Heb. 8:2:

- Heb 8:2 A ^{1a}Minister of the ^{2b}holy places, even of the true tabernacle, which the Lord pitched, not man.
- A. As the heavenly Minister, Christ ministers heaven (which is not only a place but a condition of life) into us so that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here—v. 2.
- Heb 8:2 A ^{1a}Minister of the ^{2b}holy places, even of the true tabernacle, which the Lord pitched, not man.
- B. As the heavenly Minister, He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us; this is the dispensing of the Triune God into our being—2 Cor. 13:14.
- 2 Cor 13:14 The ^{1a}grace of the Lord Jesus Christ and the ^blove of God and the ^cfellowship of the Holy Spirit be with you all.

XI. The all-inclusive Christ is the surety and Mediator of a better covenant— Heb. 7:22; 8:6:

- Heb 7:22 By so much Jesus has also become the ¹surety of a ^abetter ^bcovenant.
- Heb 8:6 But now He has obtained a more excellent ¹ministry inasmuch as He is also the ^{2a}Mediator of a ^{3b}better ^ccovenant, which has been ⁴enacted upon ⁵better ^dpromises.
- A. Christ is the surety, the pledge that everything in the new covenant will be fulfilled; His being the surety of a better covenant is based on the fact that He is the living and perpetual High Priest—7:21-22, 24.
- Heb 7:21 (For they are appointed priests without the taking of an oath, but He, with the taking of an oath by Him who said to Him, "^aThe Lord has sworn and will not regret *it*, You are a Priest forever"),

Heb 7:22 By so much Jesus has also become the ¹surety of a ^abetter ^bcovenant.

Heb 7:24 But He, because He ^aabides forever, has His priesthood unalterable.

- B. In His heavenly ministry Christ, as the Mediator, is the Executor of the new covenant, the new testament, which He bequeathed to us by His death—8:6.

Heb 8:6 But now He has obtained a more excellent ¹ministry inasmuch as He is also the ^{2a}Mediator of a ^{3b}better ^ccovenant, which has been ⁴enacted upon ⁵better ^dpromises.

XII. The all-inclusive Christ is the unique sacrifice and offering—10:5-10:

Heb 10:5 Therefore, coming into the world, He says, "^aSacrifice and offering You did not desire, but a ^bbody You have prepared for Me.

Heb 10:6 In ^aburnt offerings and ^bsacrifices for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (^ain the ¹roll of the book it is written concerning Me) to do Your ^{2b}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 ¹first that He may establish the second,

Heb 10:10 By which ^awill we have been ^bsanctified through the ^coffering of the ^dbody of Jesus Christ ^{1e}once for all.

- A. Christ came through incarnation to terminate God's old economy and to initiate His new economy, the New Testament, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant—vv. 5-10.

Heb 10:5 Therefore, coming into the world, He says, "^aSacrifice and offering You did not desire, but a ^bbody You have prepared for Me.

Heb 10:6 In ^aburnt offerings and ^bsacrifices for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (^ain the ¹roll of the book it is written concerning Me) to do Your ^{2b}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 ¹first that He may establish the second,

Heb 10:10 By which ^awill we have been ^bsanctified through the ^coffering of the ^dbody of Jesus Christ ^{1e}once for all.

- B. As the unique sacrifice and offering, Christ is the factor that enacts God's New Testament economy so that He might be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem—Matt. 26:28; Eph. 1:22-23; Rev. 21:2.

Matt 26:28 For this is My ^{1a}blood of the ^{2b}covenant, which is being poured out for ^cmany for ^dforgiveness of sins.

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.

XIII. The all-inclusive Christ is the Initiator of a new and living way—Heb. 10:19-20:

Heb 10:19 Having therefore, brothers, ^aboldness for ^{1b}entering the ^cHoly of Holies in the ^dblood of Jesus,

Heb 10:20 Which *entrance* He initiated for us as a ¹new and living ^away through the ^{2b}veil, that is, His ^cflesh,

- A. As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh—vv. 19-20.

Heb 10:19 Having therefore, brothers, ^aboldness for ^{1b}entering the ^cHoly of Holies in the ^dblood of Jesus,

Heb 10:20 Which *entrance* He initiated for us as a ¹new and living ^away through the ^{2b}veil, that is, His ^cflesh,

- B. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies; the blood of Jesus opens the way for us to come into the Holy of Holies—9:12, 24; 10:19.

Heb 9:12 And not through the ^ablood of goats and calves but through His ^bown blood, ^centered ^donce for all into the ^eHoly of Holies, ¹obtaining an ^feternal ²redemption.

Heb 9:24 For Christ did not ^aenter into a ¹holy place made by hands, a ^{2b}figure of the ^ctrue, but into ^dheaven itself, to appear now before the face of God for us;

Heb 10:19 Having therefore, brothers, ^aboldness for ^{1b}entering the ^cHoly of Holies in the ^dblood of Jesus,

XIV. The all-inclusive Christ is the Author and Perfector of faith—12:2:

Heb 12:2 ¹Looking away ^aunto ²Jesus, the ^{3b}Author and ⁴Perfector of our faith, who for the joy set before Him endured the ^ccross, despising the ^dshame, and has ^{5e}sat down on the right hand of the ^fthrone of God.

- A. Christ is not only the Author, the Originator, of faith but also the Perfector, the Finisher, of faith; He will finish what He originated and complete what He inaugurated—v. 2.

Heb 12:2 ¹Looking away ^aunto ²Jesus, the ^{3b}Author and ⁴Perfector of our faith, who for the joy set before Him endured the ^ccross, despising the ^dshame, and has ^{5e}sat down on the right hand of the ^fthrone of God.

- B. When we look away unto Jesus, being attracted by Him, He as the life-giving Spirit transfuses us with Himself, with His believing element, and spontaneously we have the faith to believe in Him—1 Cor. 15:45b; Eph. 2:8.

1 Cor 15:45b ... the last Adam *became* a ^clife-giving Spirit.

Eph 2:8 ¹For by ^{2a}grace you have been saved through ^{3b}faith, and ⁴this not of yourselves; *it is* the ^cgift of God;

XV. The all-inclusive Christ is the One who remains the same—Heb. 13:8:

Heb 13:8 ¹Jesus Christ is the ^asame yesterday and today, *yes*, even forever.

- A. We must hold to the Christ who is the same yesterday, today, and forever, the One who is perpetual, unchangeable, and unchanging—1:11-12.

Heb 1:11 They will perish, but You remain perpetually; and they all will become ^aold like a ^bgarment,

Heb 1:12 And like a mantle You will roll them up; like a garment they will also be changed; but You are the ^asame, and Your years will not fail."

- B. The word in Hebrews 13:8 was spoken after Christ had passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension; as the Christ who has been processed and consummated, He remains the same and will remain the same forever.

Heb 13:8 ¹Jesus Christ is the ^asame yesterday and today, *yes*, even forever.

XVI. The all-inclusive Christ is the great Shepherd of the sheep in the blood of an eternal covenant—v. 20:

Heb 13:20 Now the ^aGod of peace, He who ^bbrought up from the dead our Lord Jesus, the great ^cShepherd of the ^{1d}sheep, in the ^eblood of an ²eternal ^fcovenant,

- A. God raised up our Lord Jesus from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant; the eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating the New Jerusalem— v. 20; Eph. 1:22-23; Rev. 21:2.

Heb 13:20 Now the ^aGod of peace, He who ^bbrought up from the dead our Lord Jesus, the great ^cShepherd of the ^{1d}sheep, in the ^eblood of an ²eternal ^fcovenant,

Eph 1:22 And He ^{1a}subjected all things under His feet and ²gave Him ³to be ^bHead over all things to the ^{4c}church,

Eph 1:23 Which is His ^{1a}Body, the ^{2b}fullness of the One who ^{3c}fills all in all.

Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.

B. As the great Shepherd, the Lord is leading us into the experience and enjoyment of all the positive matters revealed in the book of Hebrews, and He is making real to us the contents of the new covenant—Heb. 8:8-13.

Heb 8:8 For finding fault with them He says, "^aBehold, the days are coming, says the Lord, and I will consummate a ^bnew covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For ^athis is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My ¹laws into their ²mind, and on their hearts I will ³inscribe them; and ⁴I will be God to them, and ⁵they will be a people to Me.

Heb 8:11 And they shall by no means each ^ateach his fellow citizen and each his brother, saying, ¹Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For ^aI will be ¹propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Heb 8:13 In saying, A ^anew covenant, He has made the ¹first old. But that which is becoming old and growing decrepit is near to ^bdisappearing.

Excerpts from the Ministry:

EXPERIENCING AND ENJOYING CHRIST AS THE FORERUNNER

His Becoming Forever a High Priest according to the Order of Melchizedek

In Hebrews 6:20 we are told that as the Forerunner, Christ has entered within the veil, “having become forever a High Priest according to the order of Melchizedek.”

The Bible reveals two orders of the priesthood: the order according to Aaron and the order according to Melchizedek. The order of priests according to Aaron was a matter of man bringing his needs to God, because these priests were chosen from among men. By contrast, the order according to Melchizedek was a matter of coming from God to man, imparting God to man. The order of Melchizedek is revealed in Genesis 14:18-20, where we see that Melchizedek came from God with bread and wine to meet and bless Abraham who had fought in battle for God.

There are two directions, a “two-way traffic,” in these two orders of the priesthood. In the first order the direction is from man to God, and in the second it is from God to man. Christ as our great High Priest has these two orders with two directions. He is the High Priest according to the order of Aaron and also the High Priest according to the order of Melchizedek. On the one hand, according to the order of Aaron, Christ as the Son of Man was chosen from among men to go to God with all the needs of man. On the other hand, according to the order of Melchizedek, Christ as the Son of God came from God to impart God into us and bless us with God.

As the Forerunner, the Lord Jesus is now within the veil, in the Holy of Holies in heaven. His purifying of sins is typified by the work of Aaron, whereas His sitting down on the right hand of the Majesty on high (Heb. 1:3) is according to the order of Melchizedek (Psa. 110:1, 4). His work on the cross on earth, typified by the work of Aaron, affords us forgiveness of sins. His ministry on the throne in heaven ministers to us the overcoming of sin. His cross delivered us out of Egypt; His throne brings us into Canaan. We participated in His work on the cross. Now we need to press on to enter into the enjoyment of His ministry on the throne. We need to enter into the full participation in His priesthood according to the order of Melchizedek. If we do this, we will have a complete overcoming of sin, and sin will be absolutely under our feet. We will be in the Holy of Holies, having nothing to do with sin but continually enjoying grace.

As our High Priest, the heavenly Christ is not according to the order of Aaron but according to the order of Melchizedek. We need to be occupied with the present Melchizedek. Melchizedek is not a High Priest for the purpose of offering sacrifices to God for our sins but for ministering the processed God as grace into us. Now sin is over, and grace is here. Sin has gone, and the enjoyment of God has come. It is no longer a matter of offering sacrifices for sin but rather a matter of ministering bread and wine for our enjoyment.

The book of Hebrews reveals that although Christ completed His redemptive work, He is very active as our High Priest, ministering Himself into us as the processed bread and wine for our daily supply. This is why today the heavenly Christ is a High Priest not according to the order of Aaron but according to the order of Melchizedek. Today Christ on the throne is not the sacrifice-offering High Priest; He is the bread-and-wine-ministering High Priest. First, we need Christ’s priesthood as typified by Aaron to offer the sacrifices for sin. Then we need His priesthood according to the order of Melchizedek to minister the life supply to us.

Having the processed God ministered into us as our supply fulfills God’s eternal purpose. However, offering the sacrifices for sin is merely to deal with the negative situation. God’s original purpose was not to redeem us; it was to impart and work Himself into us. Since we became fallen, He had to rescue us, redeem us, and reconcile us to God. Whereas this is the function of His priesthood, as typified by Aaron, His priesthood according to the order of Melchizedek is for God’s original purpose. If we had not fallen, we would not have needed the priesthood typified by Aaron, but we would still need Christ’s priesthood according to the order of Melchizedek to minister God into us. Most Christians know only Christ’s priesthood as typified by the priesthood of Aaron for reconciliation. But according to Hebrews, Christ as our High Priest is not mainly the One who offers the sacrifice for sin, but the One who ministers into us the processed God as the bread and wine. (*The Conclusion of the New Testament*, pp. 3793-3795)

EXPERIENCING AND ENJOYING CHRIST AS THE ONE WHO REMAINS THE SAME

His Being the Same Yesterday, Today, and Forever

Hebrews 13:8 says, “Jesus Christ is the same yesterday and today, yes, even forever.” We should remember that the writer of the book of Hebrews spoke this word after Christ ascended to the heavens. Before His ascension He underwent changes; that is, He passed through processes. In eternity past, Christ was only the Son of God, not the Son of Man. He did not have humanity, the flesh. However, in His incarnation Christ underwent a change, picking up humanity and putting the flesh upon Himself (John 1:1, 14). Christ then passed through death and entered into resurrection. In resurrection He, as the last Adam, was transfigured into the life-giving Spirit. Thus, He changed to become that which had not been—the life-giving Spirit (1 Cor. 15:45). After passing through all His processes, including incarnation, human living, crucifixion, resurrection, and ascension, Christ, the embodiment of God, is now processed and consummated. For Jesus Christ to remain the same yesterday, today, and forever does not mean that Christ remains unprocessed from eternity past, through time, and into eternity future. Rather, by passing through the processes, Christ underwent many changes. Yet since He went through and completed the processes, He is now processed and consummated, possessing divinity, humanity, human living, the all-inclusive crucifixion, the all-surpassing resurrection, and the all-transcending ascension. As the Christ who has been processed and consummated, He remains the same and will remain the same forever.

Christ, who is the word that the ministers of the word of God in Hebrews 13:7 preached and taught, who is the life that they lived, and who is the Author and Perfecter of their faith, is perpetual, unchangeable, and unchanging. He remains the same forever (1:11-12). There must not be another Jesus and another gospel preached in the church (2 Cor. 11:4; Gal. 1:8-9). For a true and steadfast church life, we must hold on to the Christ who is the same yesterday and today, and even forever, and we must not be carried away by various strange teachings (Heb. 13:9).

**God Having Raised Him as
the Great Shepherd of the Sheep from the Dead
by the Blood of an Eternal Covenant**

Hebrews 13:20 says, “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.” The sheep here are the flock, which is the church. This confirms the view that the things covered in Hebrews 13, with the experience of the unchanging Christ as our sin offering, through whom we were redeemed, and as our great Shepherd, by whom we are now being fed, are all for the church life. Today Christ as the High Priest is the Shepherd who takes care of us for the church as we pass through the sufferings of Christ (1 Pet. 4:13).

Hebrews 13:20 speaks of the eternal covenant. The book of Hebrews does not concern temporal things, such as the things of the old covenant, but eternal things, things that are beyond the limit of time and space, such as eternal salvation (5:9), eternal judgment (6:2), eternal redemption (9:12), the eternal Spirit (v. 14), the eternal inheritance (v. 15), and the eternal covenant (13:20). The new covenant is not only a better covenant (7:22; 8:6) but also an eternal covenant. It is eternally effective because of the eternal efficacy of Christ’s blood, with which it was enacted (Matt. 26:28; Luke 22:20).

The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God’s eternal covenant.

Hebrews 13:20 indicates that it was by the blood of the eternal covenant that God raised Christ from the dead. All that God has ordained has been covenanted to be our portion. This portion is actually God Himself with His nature, life, attributes, and virtues. It is through the blood of the covenant that God becomes our portion. The blood of the covenant brings us into God, into the divine life and nature, into the inward law of life and the ability of life to know God, and into the infusion, transfusion, and enjoyment of God both now and in eternity. This is the function of the blood of the covenant.

The blood of the covenant is not mainly for forgiveness; it is primarily for God to be our portion. God has ordained and predestinated us to enjoy Him. This enjoyment has also been covenanted to us. This covenant was enacted by the blood of Jesus Christ, the blood which brings us into all the divine blessings. According to Matthew 26:28, the Lord Jesus took the cup and said, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” According to Luke 22:20, the Lord Jesus said, “This cup is the new covenant established in My blood.” In 1 Corinthians 10:16 Paul refers to the cup as the “cup of blessing.” This

cup of blessing is the covenant enacted by the blood. The blood of the new covenant is the blood which enacted the covenant of blessing. The covenant is the cup and also the blessing as our portion. This portion is God Himself for our enjoyment.

The blood is spoken of in Exodus 12 and 24 and Leviticus 16. In Exodus 12 we see the blood of the passover lamb for redemption; in Exodus 24 we see the blood of the sacrifices for the enactment of the law; and in Leviticus 16 we see the blood of the expiation by which man could enter into the Holy of Holies, contact God, and be one with Him. In the New Testament we see that the Lord Jesus shed His blood on the cross. This is typified by the blood of the passover lamb in Exodus 12. With the blood shed on the cross, the Lord enacted the new testament. This is typified by the blood in Exodus 24. Ultimately, the blood of Christ brings us into the fullness of God as our eternal enjoyment. This aspect of the blood, the blood of the eternal covenant, is typified by the blood in Leviticus 16.

The blood brings us into the Holy of Holies; that is, it brings us into God. When the high priest entered into the Holy of Holies, it was not his purpose to observe the law. On the contrary, because of the blood sprinkled in the Holy of Holies, he could enjoy God, behold His beauty, and receive His infusion. Enjoying God in this way is what produces a man of God.

In Revelation 7 those who have “washed their robes and made them white in the blood of the Lamb” are before the throne of God, in the temple of God, and are brought to springs of waters of life (vv. 14-17). Furthermore, 22:14 says, “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.” Here we see that through the washing of the blood, we have the right to come to the tree of life and enter into the city, New Jerusalem. The tree of life and the city are the ultimate aspects of God as our portion. If we view the Bible as a whole, we will see that the blood of the covenant brings us into the full enjoyment of God as our portion both now and forever.

Through Him God Doing in Us That Which Is Well Pleasing in His Sight

Hebrews 13:21 tells us that through Christ the God of peace is “doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.” God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will. God works in us both the willing and the working for His good pleasure (Phil. 2:13). From beginning to end, the book of Hebrews presents to us a heavenly Christ. Only in 13:20-21, with the expression *God...doing in us...through Jesus Christ*, does this book imply the indwelling of Christ. It is through the indwelling Christ that God works in us so that we can do His will.

Through Jesus Christ God does in us that which is well pleasing in His sight. This means that God is working in us. Not only is God leading us to go outside the camp to bear the reproach of Christ; He is also working within us that which is well pleasing in His sight in order that we would live a life according to His pleasure.

In verse 21 Jesus Christ is the subjective Christ. This indicates that God must work within us subjectively through Jesus Christ. This conclusion impresses us that all the teachings within the book of Hebrews are for the subjective work of God within us.

Hebrews 13:21 indicates that the great, wonderful, and inexhaustible Christ is now in us. This Christ in us is the life-giving Spirit (1 Cor. 15:45). As the Spirit within us, He is always available and easy to experience. If we would simply pray a little, we would pray ourselves into our spirit to touch this One and enjoy Him. He is inexhaustible yet available. As we enjoy the aspects of Christ as revealed in the book of Hebrews, we will be led into the experience of His humanity, His divinity, His death, His resurrection, and His ascension, and we will grow in Him in all these aspects. The book of Hebrews reveals many wonderful aspects of Christ for our experience and enjoyment. It will take our entire lifetime and even eternity for us to enjoy all these aspects of what Christ is to us. (*The Conclusion of the New Testament*, pp. 3837-3838, 3845-3848)

THE CENTRAL LINE OF THE BIBLE

(Saturday—Evening Session)

Message Six

The All-inclusive, Life-giving, Compound, Sevenfold Intensified Spirit of Jesus Christ

Scripture Reading: John 7:37-39; Phil. 1:19; Exo. 30:22-33; Rev. 1:4; 4:5; 5:6

- John 7:37 Now on the ¹last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone ^athirsts, let him ^bcome to Me and ^cdrink.
- John 7:38 He who believes into Me, as the Scripture said, out of his ^ainnermost being shall ¹flow ^{2b}rivers of living water.
- John 7:39 But this He said concerning the ^{1a}Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been ^bglorified.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- 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 perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.
- Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
- Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.
- Exo 30:32 Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.
- Exo 30:33 Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.
- Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^cGrace to you and ^dpeace from ^{3e}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,
- Rev 4:5 And out of the throne come forth ^alightnings and voices and thunders. And *there were* ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}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 ^{1a}Lamb ²standing as ³having *just* been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^gall the earth.

I. The all-inclusive life-giving Spirit was “not yet” before the glorification [resurrection] of Christ, that is, from the time of Genesis 1 until the time of John 20:22—Luke 24:26; John 7:37-39; Phil. 1:19.

- John 20:22 And when He had said this, He ^abreathed into *them* and said to them, ^bReceive the Holy ^{1c}Spirit.
- Luke 24:26 Was it not necessary for the Christ to ^asuffer these things and ¹enter into His ^bglory?
- John 7:37 Now on the ¹last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone ^athirsts, let him ^bcome to Me and ^cdrink.
- John 7:38 He who believes into Me, as the Scripture said, out of his ^ainnermost being shall ¹flow ^{2b}rivers of living water.

- John 7:39 But this He said concerning the ^{1a}Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been ^bglorified.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,

II. The all-inclusive life-giving Spirit is the compound Spirit, typified by the compound anointing ointment—Exo. 30:22-33.

- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- 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 perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.
- Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
- Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.
- Exo 30:32 Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.
- Exo 30:33 Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.

III. We need to see the intrinsic significance of the compounded ingredients (oil with four spices) of the holy anointing oil:

- A. Flowing myrrh signifies the precious death of Christ:
1. Myrrh was used to reduce pain and heal the body when it gave off the wrong kind of secretion—Mark 15:23; John 19:39.

Mark 15:23 And they ¹tried to give Him wine mixed with ^amyrrh, but He did not take *it*.

John 19:39 And ^aNicodemus, he who had come to Him the first time by night, came also, bringing a mixture of ^bmyrrh and ^caloes of about a hundred ¹pounds.
 2. The Spirit was compounded through Christ's sufferings in His living a crucified life, a life of myrrh, from the manger to the cross as the first God-man—Matt. 2:11; John 19:39; Isa. 53:2-3.

Matt 2:11 And they came into the ¹house and saw the ^achild with ^bMary His mother. And falling down, they ²worshipped Him; and opening their treasures, they offered ^{3c}gifts to Him, ^dgold and ^efrankincense and ^fmyrrh.

John 19:39 And ^aNicodemus, he who had come to Him the first time by night, came also, bringing a mixture of ^bmyrrh and ^caloes of about a hundred ¹pounds.

Isa 53:2 For He grew up like a tender plant before Him, And like a root out of dry ground. He has no attracting form nor majesty that we should look upon Him, Nor beautiful appearance that we should desire Him.

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.

3. The Spirit leads us to the cross, the cross is applied by the Spirit, and the cross issues in more abundance of the Spirit—Heb. 9:14; Rom. 6:3, 6; 8:13-14; Gal. 2:20; John 12:24.

Heb 9:14 How much more will the ^{1a}blood of Christ, who through the ²eternal Spirit ^boffered Himself ^cwithout blemish to God, purify our ^{3d}conscience from ^{4e}dead works to ^fserve the ^{5g}living God?

Rom 6:3 Or are you ignorant that all of us who have been ^{1a}baptized into ²Christ Jesus have been baptized into ³His death?

Rom 6:6 ¹Knowing this, that our ²old man has been ^{3a}crucified with *Him* in order that the ^{4b}body of sin might be ⁵annulled, that we should no longer serve sin as slaves;

Rom 8:13 For if you live according to the flesh, you must ¹die, but if by the Spirit you ^{2a}put to death the ³practices of the body, you will live.

Rom 8:14 For as many as are ¹led by the ²Spirit of God, these are ^{3a}sons of God.

Gal 2:20 I am ^{1a}crucified with Christ; and *it is* ²no longer I *who* live, but *it is* ^{3b}Christ *who* lives in me; and the ⁴life which I now live in the flesh I ^clive in ⁵faith, the ^dfaith ⁶of the ⁷Son of God, who ^{8e}loved me and ^fgave Himself up for me.

John 12:24 Truly, truly, I say to you, ^aUnless the grain of wheat ¹falls into the ground and dies, it abides alone; but if it dies, it bears ^{2b}much fruit.

B. Sweet cinnamon signifies the sweetness and effectiveness of Christ's death:

1. Cinnamon has a distinctive, sweet flavor and was used to stimulate a weak heart—Neh. 8:10; Isa. 42:4a.

Neh 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

Isa 42:4a He will not faint, nor will He be discouraged, Until He has established justice in the earth; ...

2. We are being conformed to the death of Christ by our outward, consuming environment in cooperation with the indwelling, crucifying Spirit—2 Cor. 4:10-11, 16; Rom. 8:13-14; Gal. 5:24; Col. 3:5; Gal. 6:17.

2 Cor 4:10 Always bearing about ^ain the body the ^{1b}putting to ^cdeath of Jesus ²that the ³life of Jesus also may be manifested in our body.

2 Cor 4:11 For we who are alive are always being delivered unto ^adeath for ¹Jesus' sake that the ^blife of Jesus also may be manifested in our ^cmortal ²flesh.

2 Cor 4:16 Therefore we do ^anot lose heart; but though our ^{1b}outer man is ²decaying, yet our ^cinner *man* is being ^{3d}renewed day by day.

Rom 8:13 For if you live according to the flesh, you must ¹die, but if by the Spirit you ^{2a}put to death the ³practices of the body, you will live.

Rom 8:14 For as many as are ¹led by the ²Spirit of God, these are ^{3a}sons of God.

Gal 5:24 ¹But they who are ^aof Christ Jesus ²have ^{3b}crucified the ^cflesh with its passions and its lusts.

Col 3:5 ^{1a}Put to death therefore your ^{2b}members which are on the earth: fornication, uncleanness, passion, evil desire, and ^cgreediness, which is idolatry;

Gal 6:17 Henceforth let no one trouble me, for I bear in my body the ^{1a}brands of Jesus.

C. Sweet calamus signifies the precious resurrection of Christ:

1. Calamus is a reed standing up (shooting into the air) and growing in a marsh or muddy place—1 Pet. 3:18.

1 Pet 3:18 For Christ also has suffered once for ¹sins, the Righteous ^{2a}on behalf of the unrighteous, that He might bring you ^bto God, on the one hand being put to death in the flesh, but on the other, made alive in the ³Spirit;

2. We need to experience the Spirit as the reality of Christ's resurrection— John 11:25; 20:22; Lam. 3:55-57.

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

John **20:22** And when He had said this, He ^abreathed into *them* and said to them, ^bReceive the Holy ^{1c}Spirit.

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.

Lam **3:57** You drew near in the day that I called upon You; You said, Do not fear.
- D. Cassia signifies the repelling power of Christ's resurrection:
1. Cinnamon is from the inner part of the bark and cassia from the outer part—Rev. 2:7; 1 Pet. 2:24; John 11:25.

Rev **2:7** He who has an ^{1a}ear, let him hear what the ^{2b}Spirit says to the ³churches. To him who ^{4c}overcomes, to him I will give to ^{5d}eat of the ^{6e}tree of life, which is in the ^{7f}Paradise of God.

1 Pet **2:24** Who Himself ^{1a}bore up our sins in His ^bbody on the ^{2c}tree, in order that we, ³having ^ddied to sins, might ^{4e}live ⁵to righteousness; by whose ^{6f}bruise you were ⁷healed.

John **11:25** Jesus said to her, I am the resurrection and the ^alife; he who believes into Me, even if he should die, shall ^blive;
 2. Cassia was used as a repellent to drive away insects and snakes—Eph. 6:11, 17b-18.

Eph **6:11** ^{1a}Put on the ²whole ^barmor of God that you may be able to ^{3c}stand against the ^{4d}stratagems of the ^edevil,

Eph **6:17b** ... ³which *Spirit* is the ^{4c}word of God,

Eph **6:18** ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints,
 3. We need to know the power of Christ's resurrection in the life-giving Spirit as the all-sufficient grace of the processed and consummated Triune God— Phil. 3:10; 2 Cor. 12:9-10; 1 Cor. 15:10, 45b, 58; Phil. 4:23.

Phil **3:10** To ^{1a}know Him and the ^{2b}power of His resurrection and the ^{3c}fellowship of His sufferings, being ^{4d}conformed to His death,

2 Cor **12:9** And He has said to me, My ^{1a}grace is sufficient for you, for My ^{2b}power is perfected in ^cweakness. Most gladly therefore I will rather boast in my weaknesses that the ^dpower of Christ might ^{3c}tabernacle over me.

2 Cor **12:10** Therefore I am ¹well pleased in ^aweaknesses, in ²insults, in ^{3b}necessities, in ^cpersecutions and ^{4d}distresses, on behalf of Christ; for when I am ^{5e}weak, then I am powerful.

1 Cor **15:10** But by the ^{1a}grace of God I am what I am; and His ^bgrace unto me did ²not turn out to be ^cin vain, but, on the contrary, I ^dlabored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor **15:45b** ... the last Adam *became* a ^elife-giving Spirit.

1 Cor **15:58** Therefore, my beloved brothers, be ^{1a}steadfast, immovable, always abounding in the ^{2b}work of the Lord, knowing that your ^{3c}labor is not ^din vain in the Lord.

Phil **4:23** The ^{1a}grace of the Lord Jesus Christ be with your ^{2b}spirit.
- E. Olive oil signifies the Spirit of God with divinity:
1. The olive oil is the base of the compound ointment, the holy anointing oil—Isa. 61:1-2; Heb. 1:9.

Isa **61:1** The Spirit of the Lord Jehovah is upon Me, Because Jehovah has anointed Me To bring good news to the afflicted; He has sent Me to bind up the wounds of the brokenhearted, To proclaim liberty to the captives, And the opening of the eyes to those who are bound;

- Isa **61:2** To proclaim the acceptable year of Jehovah And the day of vengeance of our God; To comfort all who mourn;
- Heb **1:9** You have loved righteousness and hated lawlessness; therefore God, ¹Your God, has ^aanointed You with the oil of exultant joy above Your ^{2b}partners";
2. This oil is produced by the pressing of olives—Matt. 26:36.
 Matt **26:36** ^aThen Jesus came with them to a ^bplace called ¹Gethsemane, and He said to the disciples, Sit here while I go over there and pray.
3. This oil was for the priesthood and the kingship to proclaim the jubilee of grace—Lev. 8:12; 1 Sam. 16:12-13; Luke 4:18-19.
 Lev **8:12** And he poured some of the anointing oil on Aaron's head and anointed him, to sanctify him.
 1 Sam **16:12** So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.
 1 Sam **16:13** And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.
 Luke **4:18** ^aThe ^{1b}Spirit of the Lord is upon Me, because He has ^canointed Me to ^{2d}announce the gospel to the ^{3e}poor; He has sent Me to proclaim ^frelease to the ⁴captives, and ⁵recovery of sight to the ^{6g}blind, to send away in release those who are ^{7h}oppressed,
 Luke **4:19** To proclaim the ¹acceptable year of the Lord, *the year of jubilee.*"

IV. The numbers one, two, three, four, and five are all used in the type of the compound ointment:

- A. The only God is signified by the one hin of olive oil—1 Tim. 1:17; Rom. 16:27; Exo. 30:24 (the number one).
 1 Tim **1:17** ¹Now to the ^aKing of the ages, ^bincorruptible, ^cinvisible, the ^donly God, be ^{2e}honor and ^fglory for ever and ever. Amen.
 Rom **16:27** To the ^aonly ¹wise God through Jesus Christ, to Him be the ^bglory forever and ever. Amen.
 Exo **30:24** And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- B. The Triune God—the Father, the Son, and the Spirit—is signified by three units of measure, consisting of four spices—vv. 23-24 (the numbers two, three, four, and five):
 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.
1. There are five hundred shekels of myrrh.
 2. There are two hundred fifty shekels of cinnamon and two hundred fifty shekels of calamus.
 3. There are five hundred shekels of cassia.
 4. There are three units of five hundred shekels each in four spices.
- C. Man, the creature of God, is signified by the four spices of the plant life—vv. 23-24; John 19:5; 1 Tim. 2:5; *Hymns*, #132.
 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.

John 19:5 Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold, the man!

1 Tim 2:5 For there is ^{1a}one God and one ^{2b}Mediator of God and men, the ^{3c}man Christ Jesus,
Hymns, #132

1 Lo! in heaven Jesus sitting,
Christ the Lord is there enthroned;
As the man by God exalted,
With God's glory He is crowned.

2 He hath put on human nature,
Died according to God's plan,
Resurrected with a body,
And ascended as a man.

3 God in Him on earth was humbled,
God with man was domiciled;
Man in Him in heav'n exalted,
Man with God is reconciled.

4 He as God with man is mingled,
God in man is testified;
He as man with God is blended,
Man in God is glorified.

5 From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.

6 With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

7 Lo! a man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

D. The mingling of divinity with humanity is typified by the blending of the olive oil with four spices—Rom. 8:16; 1 Cor. 6:17.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

1 Cor 6:17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.

E. The power for responsibility is signified by the number five—Matt. 25:2, 4, 8.

Matt 25:2 And ^{1a}five of them were ^{2b}foolish and five were ^cprudent.

Matt 25:4 But the prudent took oil in their ^{1a}vessels with their lamps.

Matt 25:8 And the foolish said to the prudent, ¹Give us some of your oil, for our lamps are ²going out.

F. The building element is signified by the numbers three and five—Gen. 6:15-16; Exo. 26:3; 27:13-15.

Gen 6:15 And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits.

Gen 6:16 You shall make an opening for light for the ark, and you shall finish it up to a cubit from the top; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories.

Exo 26:3 Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.

- Exo 27:13 And the width of the court on the east side eastward shall be fifty cubits.
 Exo 27:14 And there shall be fifteen cubits of hangings for the one side of the gate, with their three pillars and their three sockets.
 Exo 27:15 And there shall be fifteen cubits of hangings for the other side, with their three pillars and their three sockets.

V. We need to see the function of the compound ointment and the prohibitions concerning its use:

A. The function of the compound ointment is for all generations—30:31:

Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.

1. The compound ointment functions to anoint God's dwelling place and His priesthood with all the elements of the compound God, the processed and consummated Triune God—vv. 26-31.

Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,

Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.

Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

Exo 30:31 And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.

2. The anointing is the moving and working of the indwelling compound Spirit to transfuse, infuse, and add the divine and mystical elements of His all-inclusive person into our inner being so that our inner man may grow in the divine life with these following elements—1 John 2:20, 27:

1 John 2:20 And you have an ^{1a}anointing from the ^bHoly One, and ^{2c}all of you ^dknow.

1 John 2:27 And as for you, the ¹anointing which you have received from ²Him ³abides in you, and you have ⁴no need that anyone teach you; but as His anointing ^{5a}teaches you concerning ⁶all things and is ⁷true and is not a ^blie, and even as it has taught you, ⁸abide in Him.

- a. The only God with divinity.
- b. The Triune God—the Father, the Son, and the Spirit.
- c. Man, the creature of God.
- d. The precious death of Christ.
- e. The sweetness and effectiveness of Christ's death.
- f. The precious resurrection of Christ.
- g. The power of Christ's resurrection.
- h. The mingling of divinity with humanity.
- i. The power for responsibility.
- j. The building element.

3. The compound ointment sanctifies the things of God and the men of God, separating them from anything common and making them most holy for God's service—Exo. 30:29-30; Rom. 1:1; 2 Cor. 2:14-15.

Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

- Rom 1:1 ¹Paul, a ²slave of ³Christ ⁴Jesus, a ⁵called ⁶apostle, ⁷separated ⁸unto the ⁹gospel of God,
- 2 Cor 2:14 But ^athanks be to God, who always ¹leads ²us in ^btriumph in ³the Christ and manifests the ^{4c}savor of the ^dknowledge of Him through ⁵us in every place.
- 2 Cor 2:15 For we ¹are a ^afragrance of Christ to God in those who are being ^bsaved and in those who are ^cperishing:
4. The anointing of the bountiful supply of the Spirit of Jesus Christ, the operating God, is for our practical, daily, moment-by-moment salvation, which is to be sustained and strengthened to live and magnify Christ under any circumstances—Phil. 1:19-21; 2:12-14:
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to ^ashame, but with all boldness, as always, even now Christ will be ¹magnified ^bin my body, whether through life or through ^cdeath.
- Phil 1:21 For to me, to ^{1a}live is Christ and to die is ²gain.
- Phil 2:12 ¹So then, my beloved, even as you have always ²obeyed, not as in my presence only but now much rather in my absence, ³work out your own ^{4a}salvation with ^{5b}fear and trembling;
- Phil 2:13 ¹For it is ²God who ^{3a}operates in you both the ⁴willing and the ⁵working for *His* ^{6b}good pleasure.
- Phil 2:14 Do all things without ^{1a}murmurings and ^breasonings
- a. This anointing Spirit is for the Body, typified by the tabernacle—Exo. 30:26-29; Phil. 1:7, 19; Acts 9:6; Psa. 133.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exo 30:27 And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
- Exo 30:28 And the altar of burnt offering with all its utensils, and the laver and its base.
- Exo 30:29 Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
- Phil 1:7 Even as it is right for me to think this concerning you all because you have me in your heart, since both in my ^abonds and in the ^{1b}defense and confirmation of the gospel you are all ²fellow partakers ³with me of grace.
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- Acts 9:6 But ^arise up and enter into the city, and it ¹will be told to you ^bwhat you must do.
- Psa 133:1 Behold, how good and how pleasant it is For brothers to dwell in unity!
- Psa 133:2 It is like the fine oil upon the head That ran down upon the beard, Upon Aaron's beard, That ran down upon the hem of his garments;
- Psa 133:3 Like the dew of Hermon That came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.
- b. This anointing Spirit is for God's service to build up the Body, typified by the priesthood—Exo. 30:30; Rom. 15:16; 2 Cor. 3:8.
- Exo 30:30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Rom 15:16 That I might be a ¹minister of Christ Jesus to the Gentiles, a ²laboring ^{3a}priest of the gospel of God, in order that the ^boffering of the Gentiles might be acceptable, having been ^csanctified in the Holy Spirit.
- 2 Cor 3:8 How shall the ^{1a}ministry of the ^bSpirit not be more in ²glory?

- c. This anointing Spirit is for our organic salvation—Rom. 5:10; 8:2.
 Rom 5:10 For if we, being enemies, were ^{1a}reconciled to God through the death of His Son, ²much more we will be ³saved ⁴in His ^{5b}life, having been reconciled,
 Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- d. This anointing Spirit consummates the New Jerusalem—Rev. 22:1.
 Rev 22:1 And ¹he ^ashowed me a ^{2b}river of ^{3c}water of life, bright as ^{4d}crystal, ^eproceeding out of the ^{5f}throne of God and of the Lamb in the middle of its ^{6g}street.

- B. We need to see the prohibitions concerning the use of the compound ointment:
1. The ointment was not to be poured upon the flesh of man—this signifies that whenever we live and walk according to the flesh, we are through with the compound Spirit—Exo. 30:32.
 Exo 30:32 Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.
 2. The ointment was not to be put upon a stranger—this signifies that when we act and behave according to our flesh, we are in the old creation and are regarded as strangers in the sight of God—v. 33.
 Exo 30:33 Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.
 3. The people were not to compound anything like the ointment in its proportions—this signifies that we should not imitate anything of the compound Spirit, any spiritual virtue, by our own effort—v. 32.
 Exo 30:32 Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.

VI. This compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church and who are the seven eyes of the Lamb for the transfusing of all that He is into the church—Phil. 1:19; Rev. 1:4; 4:5; 5:6:

- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
 Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^cGrace to you and ^dpeace from ^{3e}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,
 Rev 4:5 And out of the throne come forth ^alightnings and voices and thunders. And *there were* ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}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 ^{1a}Lamb ²standing as ³having *just* been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^gall the earth.

- A. The title *the seven Spirits* indicates that all the elements of the all-inclusive Spirit have been intensified for our experience—1:4.
 Rev 1:4 John to the ^{1a}seven ^bchurches which are in ²Asia: ^cGrace to you and ^dpeace from ^{3e}Him ⁴who is and who was and who is coming, and from the ^{5f}seven Spirits who are before His throne,
- B. The seven lamps of fire burning before the throne of God are for enlightening, searching, exposing, judging, and burning—4:5:
 Rev 4:5 And out of the throne come forth ^alightnings and voices and thunders. And *there were* ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}seven Spirits of God;

1. This is for the carrying out of God's administration.
 2. God is administrating His government by enlightening, searching, exposing, judging, and burning—1 Pet. 4:12, 17; 1:7.
 - 1 Pet **4:12** Beloved, do not think that the ^{1a}fiery ordeal among you, coming to you for a ^{2b}trial, is ³strange, as if *it were* a strange thing happening to you;
 - 1 Pet **4:17** For it is time for the ^{1a}judgment to ^bbegin from the ²house of God; and if ^cfirst from us, ³what will be the end of those who ^{4d}disobey the gospel of God?
 - 1 Pet **1:7** So that the ^{1a}proving of your faith, ²much more ³precious than of gold which perishes though it is ^bproved by fire, may be found ⁴unto ^cpraise and ^dglory and honor at the ^{5e}revelation of Jesus Christ;
- C. The seven eyes of the Lamb are for watching, observing, infusing, and transfusing—Rev. 5:6:
- 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 ^{1a}Lamb ²standing as ³having *just* been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, ⁶which are the ^fseven Spirits of God sent forth into ^gall the earth.
1. The seven eyes of the Lamb transfuse all that the Lamb is into our being so that we may be the same as He is.
 2. Christ's eyes are upon us so that we may be transformed and conformed into His image for God's building.
- D. The experience of the sevenfold intensified Spirit is for God's building—Zech. 3:9:
- Zech **3:9** For here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.
1. The seven lamps in Exodus 25 are for the building up of the tabernacle.
 2. The seven eyes and seven lamps in Zechariah 3 and 4 are for the recovery of God's building.
 - Zech **3-4** (be omitted)
 3. In Revelation the seven Spirits, which are the seven lamps before the throne and the seven eyes of the Lamb, are for God's building:
 - a. The book of Revelation is mainly not for searching and judging but for producing and building up the New Jerusalem—3:12; 21:2, 10.
 - Rev **3:12** He who ^{1a}overcomes, him I will make a ^{2b}pillar in the ^ctemple of My God, and he shall by no means go out anymore, and I will write upon him the ^{3d}name of My God and the name of the city of My God, the ^eNew Jerusalem, which descends out of heaven from My God, and My ^fnew name.
 - Rev **21:2** And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.
 - Rev **21:10** And he ^acarried me away ^bin spirit onto a ¹great and high mountain and showed me the ^choly city, Jerusalem, coming down out of heaven from God,
 - b. As a result of the transfusing of the seven eyes of the Lamb, the New Jerusalem will be built up.
 4. God does not want a group of individualistic spiritual persons—God wants the building, His corporate expression.

Excerpts from the Ministry:

THE COMPOUND SPIRIT FOR THE ANOINTING OF THE THINGS RELATED TO THE WORSHIP AND SERVICE OF GOD

First John 2:20 and 27 say that we have received the anointing of the Lord. Now we have to abide in the Lord according to this anointing. We have to walk, act, work, and have our being according to this anointing. This anointing is the working and the moving of the Spirit. Thus, Romans 8:4 says that we should walk according to the spirit. Then in Galatians 5 we are told to live and walk by the Spirit (vv. 16, 25). If we do not know this Spirit, how can we live the Christian life? It would be impossible.

Now we all have to ask where this compound Spirit is today. The New Testament reveals clearly and emphasizes very strongly that such a consummated Spirit is right in our spirit. Romans 8:16 says that the Spirit witnesses with our spirit that we are children of God. Second Timothy 4:22 reveals that the Lord as the Spirit is with our spirit. If we are going to live the Christian life, we must return to our spirit and remain there.

In our Christian life, we do not need to wait to hear a voice from the heavens. The experience of the compound Spirit is mysterious yet very normal. He is within us, but often we have no feeling that He is within us. However, whether we sense Him or not, He is in our spirit. Thus, we have to stay, to remain, in our spirit. Then we will walk, act, work, and speak according to the spirit. The spirit referred to in Romans 8 is actually a mingled spirit, the compound Spirit mingled with our human spirit.

It is by this compound Spirit that the death of Christ is applied to us. It is also by this Spirit that the resurrection of Christ is applied to us. The more we walk, live, move, act, and speak according to the spirit, the more we are in the Christian life. Some may say that Christ is life, but they cannot tell others how Christ can be life to them. The messages in this series on the Christian life show us how Christ as life can be applied to us.

All of us need to be clear about the significance of the compound ointment as a type of the compound Spirit. In order to have a clear revelation of the Spirit, we must be clear about this type. This is similar to our vision of the human government on earth. In order to see the situation of human government on earth from the divine viewpoint, we must be clear about the significance of the great human image in Daniel 2. If we do not understand the significances of that human image, we cannot understand human government in the biblical sense. In Exodus 30 there is a type of the compound Spirit. This is a particular, unique type. This type is beyond our human thought and realization, yet it must be interpreted.

As children of God, we are obliged to understand the type of the compound ointment. We must understand this type in order to understand the Spirit, just as we must understand that great human image in Daniel 2 in order to understand the prophecy concerning the political government on this earth in God's economy. The significance of the type of the compound ointment in Exodus 30 is greater than the creation of the universe. This type shows us that eventually our Triune God, after passing through all the processes, has become this ointment. Our processed and consummated Triune God is this ointment.

Day after day and moment after moment this ointment is working, moving, acting, and speaking within us. This moving of the ointment, this anointing, teaches us concerning all things. The anointing is the working, moving, acting, and speaking of the ointment, and the ointment is the consummation of our Triune God. We can see now that this type of the compound ointment in Exodus 30 is marvelous.

What is the Christian life? The Christian life is the acting, moving, working, and speaking of the consummated God who is typified by the compound ointment. In this life, both God and man are applied to us. We are a poor man, a low man, but we have an uplifted man, a man of the divine standard, in this anointing. In this anointing, we also have Christ's death and His death's effectiveness, which is so sweet. We have been forgiven, justified, and reconciled to God through His death so that we could be regenerated to be sons of God. How sweet is the effectiveness of His death as typified by the cinnamon!

Then in this anointing, we have Christ's resurrection applied to us. Christ's resurrection is so powerful, especially in the sense of resisting and repelling the enemy and all the negative things. This is typified by cassia, which was used in ancient times to repel insects and snakes. Christ's resurrection resists all the opposition and attacks from the enemy, and it repels all the evil "insects" and "snakes." Christ's resurrection is repelling all the demons, evil spirits, and especially their leading one, the snake, the old serpent, the devil.

The Christian life is not the living out of our natural human virtues. These good things, along with the evil things, belong to the tree of the knowledge of good and evil. Only the Christian life that is revealed in the

Scriptures as the moving and working of the indwelling compound Spirit belongs to the tree of life. I hope that the fellowship in this message will give us a clear picture of the Christian life. (*The Christian Life*, pp. 95-98)

THE REAL HISTORY OF THE UNIVERSE

In order to see the great importance of the compound Spirit and of its application, we need to see the major items in the history of the universe. In the universe, first there was God, the Triune God. Even in eternity past, God was triune. The Father, the Son, and the Spirit coexist eternally. The Bible shows us that the Father, the Son, and the Spirit are one God and that They are eternally coexistent.

The eternal Triune God created the universe, but the universe was altogether outside of God. God still remained by Himself in His divinity. God and the universe were fully separated. God was in the universe, but God stood alone, by Himself, leaving His universe also alone by itself.

Then God created man. Man was made in God's image and according to God's form (Gen.

1:26). After creating man, however, God still existed apart from the universe and from man. Even though man was bearing His image and form, God still existed by Himself. God and man were separate. Man lived apart from God, and man was not united with God.

About four thousand years after the creation of man, God became a man. He was conceived in the womb of a virgin. Conceiving is a mingling, a blending. About two thousand years ago, the unique God, who had been existing for a long time, came into man. That was the incarnation. Incarnation brought divinity into humanity. Through incarnation the Triune God was not only united with man but also blended with man. The issue of this blending is a man in the universe who is the mingling of God with man, and His name is Jesus. Jesus is the complete God and the perfect man. He is God and man mingled together. God, in Christ, is mingled with man.

The first item in the history of the universe is God; the second item is the created universe, and the third item is man. The fourth item is the mingling of the first and the third items. Jesus Christ is the mingling of God and man. The Bible in Isaiah 9:6 says that He is wonderful. This verse also says that a child is born to us and a son is given to us, yet His name is called the eternal Father. Isaiah 7:14 says that a virgin will conceive and bear a son, and she will call His name Immanuel. These verses show that the Son is the Father and that the Child is God. Immanuel means God with us. Jesus is God with us. He is God and He is also God incarnated to dwell among us.

This One is God—the Father, the Son, and the Spirit—and this One is also a man. This man is wonderful in what He is, wonderful in His Being. Jesus is a wonder in the universe because He is God the Father, God the Son, God the Spirit, and also a man. Is He not a wonder? He is the fourth major item in the history of the universe.

The fifth item is Christ's death. His death was a joint venture. God the Father, God the Son, God the Spirit, and man were all involved in the death of Christ. They all were joined in a joint venture to accomplish redemption. There is a group of stars in the universe in the form of a cross, which is called the Southern Cross. Jessie Penn-Lewis, in her speaking about the cross of Christ, referred to this group of stars. This shows that Christ's death is a great thing in the universe.

The sixth major item in the history of the universe is the resurrection of Christ. The principle of resurrection is involved with all kinds of living things. In the book of Isaiah, the kingly family of David was likened to a big tree. One day this big tree was cut down to the very root. Only a short stem was left. Isaiah 11:1 says, "Then a twig will come forth from the stem of Jesse, / And a branch from his roots will bear fruit." Christ as a twig came out of the stem of Jesse. This twig eventually became a branch. Here we can see the principle of resurrection. Christ's coming was the resurrection of the kingly family of David. The principle of resurrection can also be seen in nature. When a seed is sown into the earth, it dies and then it rises up. This is resurrection. The New Testament tells us that Christ rose up from the dead.

The seventh major item in the history of the universe is that in and through His resurrection, Christ became a life-giving Spirit (1 Cor. 15:45b). We have seen...that the life-giving Spirit is a compound, as typified by the compound ointment in Exodus 30:23-25. The life-giving Spirit has been compounded with God as the base, typified by the one hin of olive oil, and with man, typified by the four spices. This all-inclusive Spirit is also compounded with all the elements of the process through which God has passed. In this compound there is the death of Christ, signified by myrrh, and the resurrection of Christ, signified by calamus. There is also the effectiveness of the death of Christ, signified by cinnamon, and the repelling power of the resurrection of Christ, signified by cassia.

The one hin of oil and the three units of five hundred shekels among the spices signify the unique Triune God. The second unit is split into two, signifying that the Second of the Divine Trinity was split on the cross. In the compound Spirit we have God, the Father, the Son, the Spirit, and the uplifted Man. In the compound Spirit, we also have Christ's death, the effectiveness of Christ's death, Christ's resurrection, and the repelling power of Christ's resurrection. The compound Spirit is the totality of all of these items. God, God the Father, God the Son, God the Spirit, the uplifted Man, the death of Christ, the effectiveness of His death, the resurrection of Christ, and the power of His resurrection are compounded together, blended together, to be the compound life-giving Spirit.

Today where is God? We have to say, "In the Spirit." Where is the Father? "In the Spirit." Where is the Son? "In the Spirit." Where is the Spirit? "In the Spirit." Where is the uplifted Man? "In the Spirit." Where is the death of Christ? "In the Spirit." Where is the effectiveness of the death of Christ? "In the Spirit." Where is the resurrection of Christ? "In the Spirit." Where is the power of the resurrection of Christ? "In the Spirit." Thus, if we have the Spirit, we have everything.

When we have some sensation that God is with us, we are sensing the Spirit. When the husbands are about to argue with their wives, they may experience something within urging them to stop. At that juncture, they are sensing that the Spirit is there with the death of Christ. Without the Spirit, we cannot experience the death of Christ, because His death is in the Spirit.

We need to realize that without the Spirit, we cannot experience anything of God in His economy. No Spirit, no God the Father. No Spirit, no God the Son. No Spirit, no God the Spirit. No Spirit, no uplifted, glorified Man. No Spirit, no death of Christ. No Spirit, no effectiveness of the death of Christ. Without the Spirit, the death of Christ is far away from us in time and space. But with the Spirit, Christ's death is here to kill us, to crucify our old man. No Spirit, no resurrection. No Spirit, no salvation. No Spirit, no regeneration. No Spirit, no renewing. No Spirit, no sanctification. No Spirit, no transformation. No Spirit, no conformation. No Spirit, no glorification. Every positive thing in this universe in the economy of God is compounded in this Spirit. Today we can see, by God's enlightenment, the all-inclusiveness of the Spirit.

The Spirit is the totality of God, of the Triune God, of the uplifted Man, of the death of Christ, of the effectiveness of this death, of the resurrection of Christ, and of the power of this resurrection. This is why the New Testament charges us to live by the Spirit, to walk by the Spirit (Gal. 5:16, 25), and to do everything according to the spirit (Rom. 8:4). The only way to exalt Christ, express Christ, manifest Christ, and live Christ is to live, to walk, and to do things according to the spirit. If we love others in ourselves, we exalt ourselves. But if Christ loves others in us and through us, He is exalted.

John Wesley thought that holiness was sinless perfection, but according to the principle of the Bible, even if we could arrive at sinless perfection, that would not exalt Christ but ourselves. That would not express Christ but ourselves. To live by the Spirit, walk by the Spirit, and do things according to the spirit is to live Christ, to magnify Christ, to manifest Christ, to express Christ, to exalt Christ, and to glorify Christ.

In the compound Spirit, we experience the killing of Christ's death. When we live and walk by the Spirit, the Spirit becomes a killing to our soul, our natural man, and our body with its practices. The Spirit is an all-inclusive dose which both nourishes us and kills the negative things in our being. Even the physical food that we eat nourishes us and helps to kill the germs in our being. Today the pneumatic Christ, the all-inclusive Spirit, is our life, light, food, drink, and air so that we can be spiritually nourished and so that the negative things within us can be killed. We have to eat, drink, and breathe in the pneumatic Christ, who today is the life-giving, compound Spirit. I would consider the life-giving Spirit as the seventh major item in the history of the universe.

The eighth item is the church, and the ninth item is the New Jerusalem. The issue of our enjoyment of the compound Spirit first is the church and consummately will be the New Jerusalem. These nine items are the real history of the universe. (*The Christian Life*, pp. 99-104)

THE CENTRAL LINE OF THE BIBLE

(Lord's Day—First Morning Session)

Message Seven

The Consciousness of the Body of Christ

Scripture Reading: 1 Cor. 12:26-27; 2 Cor. 11:28-29; Col. 2:19; Rom. 12:4-5, 15; Phil. 1:8

- 1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.
- 1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.
- 2 Cor 11:28 Apart from the things which *have* ¹not been mentioned, *there is this*: the crowd of *cares* pressing upon me daily, the ²anxious concern for ^aall the churches.
- 2 Cor 11:29 Who is ^aweak, and ¹I am not weak? Who is ^bstumbled, and I myself do not ²burn?
- Col 2:19 And ¹not ^aholding the Head, ²out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.
- Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,
- Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.
- Rom 12:15 ¹Rejoice with those who rejoice; weep with those who weep.
- Phil 1:8 For God is my ^awitness how I ^blong after you all in the ^{1c}inward parts of Christ Jesus.

I. According to the teaching of the Bible and our spiritual experience, there is something called the consciousness of the Body of Christ—1 Cor. 12:26-27; 2 Cor. 11:28-29:

- 1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.
- 1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.
- 2 Cor 11:28 Apart from the things which *have* ¹not been mentioned, *there is this*: the crowd of *cares* pressing upon me daily, the ²anxious concern for ^aall the churches.
- 2 Cor 11:29 Who is ^aweak, and ¹I am not weak? Who is ^bstumbled, and I myself do not ²burn?
- A. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling for the Body—1 Cor. 12:26-27; Phil. 1:8.
- 1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.
- 1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.
- Phil 1:8 For God is my ^awitness how I ^blong after you all in the ^{1c}inward parts of Christ Jesus.
- B. In order to live the Body life, we need to be conscious of the Body of Christ— Rom. 12:4-5, 15.
- Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,
- Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.
- Rom 12:15 ¹Rejoice with those who rejoice; weep with those who weep.

II. The consciousness of the Body of Christ is the sense of Christ's life within us—Col. 3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5:

- Col 3:4 When ¹Christ our ^{2a}life is ^bmanifested, then you also will be manifested with Him in ^cglory.
- Col 3:15 And let the ^{1a}peace of Christ ²arbitrate in your hearts, to ³which ⁴also you were called in ^bone Body; and be ^{5c}thankful.
- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.

- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.
- Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,
- Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.
- A. The mystical Body of Christ is formed by Christ as life in each of us, mingled with us—Col. 3:4; 2:19:
- Col 3:4 When ¹Christ our ^{2a}life is ^bmanifested, then you also will be manifested with Him in ^cglory.
- Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.
1. If we are still living in our own life, we cannot know this life that mingles with us to form the Body of Christ—Matt. 16:24; 1 Cor. 2:14; 3:1-3; 12:12-27; Eph. 4:13-16.

Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him ¹deny ²himself and take up his ^{3a}cross and ⁴follow Me.

1 Cor 2:14 ¹But a ^{2a}soulish man does ^bnot receive the ^{3c}things of the Spirit of God, for they are ^dfoolishness to him and he is ⁴not able to know *them* because they are ^{5c}discerned ⁶spiritually.

1 Cor 3:1 And I, brothers, was not able to speak to you as to ^{1a}spiritual men, but as to ^{2b}fleshy, as to ^{3c}infants in Christ.

1 Cor 3:2 I ¹gave you ^{2a}milk to drink, not solid ^bfood, for you were ^cnot yet able to *receive it*. But ³neither yet now are you able,

1 Cor 3:3 For you are still ^afleshy. For if there is ^{1b}jealousy and ^cstrife among you, are you not fleshly and do you not walk ²according to *the manner of man*?

1 Cor 12:12 ¹For even as ²the body is ^aone and has many ^bmembers, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor 12:13 For also in ^{1a}one Spirit we were all ^bbaptized into ^{2c}one Body, whether ^{3d}Jews or Greeks, whether ⁴slaves or free, and were all given to ^{5e}drink one ^fSpirit.

1 Cor 12:14 For the body is not one member but ^amany.

1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, *it is not that* because of this it is not of the body.

1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, *it is not that* because of this it is not of the body.

1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?

1 Cor 12:18 But now God has ^aplaced the members, each one of them, in the body, even as He ^bwilled.

1 Cor 12:19 And if all were one member, where would the body be?

1 Cor 12:20 But now the members are many, but the body ^aone.

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 12:22 But much rather the members of the body which seem to be weaker are necessary.

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 ¹blended the body together, giving more abundant honor to the *member* that lacked,

1 Cor 12:25 That there would be no ^adivision in the body, but *that* the members would have the ¹same care for one another.

- 1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.
- 1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.
- Eph 4:13 Until we all ¹arrive at the ^{2a}oneness of the ^bfaith and of the full ^cknowledge of the ^{3d}Son of God, at a ^{4e}full-grown man, at the measure of the stature of the ^{5f}fullness of Christ,
- Eph 4:14 That we may be no longer ^{1a}little children tossed by ²waves and carried about by every ³wind of ^bteaching in the ⁴sleight of men, in ^ccraftiness with a view to a ⁵system of error,
- Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,
- Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

2. The Bible and our experience prove that, although each one of us is a member of the Body of Christ, the life in each one of us is not a *member* life but a *Body* life—1 John 5:11-12; Rom. 12:4-5.

- 1 John 5:11 And this is the ^atestimony, that God ¹gave to us ^beternal ^clife and this life is in His Son.
- 1 John 5:12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.
- Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,
- Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

3. In the Body of Christ, when one member is joined to the Body or is having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life—1 John 1:1-3.

- 1 John 1:1 ¹That which was ²from the beginning, which we have heard, which we have ^aseen with our ^beyes, which we ³beheld and our hands ^{4c}handled, concerning the ⁵Word of ⁶life
- 1 John 1:2 (And the ^{1a}life was ^{2b}manifested, and we have seen and ^ctestify and report to you ³the ^deternal life, which was ^{4c}with the ⁵Father and was ⁶manifested to us);
- 1 John 1:3 That which we have ¹seen and heard we report ²also to you that you also may have ^{3a}fellowship with us, and indeed our fellowship is with the ⁴Father and with His Son Jesus Christ.

4. This life mingles with us to become the Body of Christ—Rom. 8:10; 12:4-5.

- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.
- Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,
- Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

- B. Concerning the consciousness of the Body of Christ, we need to begin with the sense of the divine life within us—8:6:

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.

1. This sense originates from the Spirit of God and from God's life in our spirit—vv. 2, 10.

- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.

2. The divine life within has feelings, and our regenerated spirit also has feelings—vv. 6, 16; 2 Cor. 2:13.

Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.

Rom 8:16 The Spirit Himself ^awitnesses ¹with ²our ^bspirit that ³we are ^cchildren of God.

2 Cor 2:13 I had no rest in my ^{1a}spirit, for I did not find ^bTitus my brother; but taking leave of them, I went forth into ^{2c}Macedonia.

3. This sense is called the sense of life, and it is also the consciousness of the Body of Christ—Rom. 12:15; 1 Cor. 12:26-27.

Rom 12:15 ¹Rejoice with those who rejoice; weep with those who weep.

1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.

1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.

4. If we exercise this sense, it will cause us to be conscious of matters related to the Body—Rom. 12:15.

Rom 12:15 ¹Rejoice with those who rejoice; weep with those who weep.

5. If we cultivate this sense, it will enable us to detect problems in the Body.

6. If we exercise this sense often and if we love the Lord and care for the church, this sense will become the sense, the consciousness, of the Body—2 Cor. 11:28-29.

2 Cor 11:28 Apart from the things which *have* ¹not been mentioned, *there is this*: the crowd of *cares* pressing upon me daily, the ²anxious concern for ^aall the churches.

2 Cor 11:29 Who is ^aweak, and ¹I am not weak? Who is ^bstumbled, and I myself do not ²burn?

C. Because of self-consideration and love for our particular work, our inner sense is suppressed; this shows that our sense of being in the Body is not adequate and that we still remain in ourselves—Phil. 2:21.

Phil 2:21 For all ^aseek their own things, not the things of ¹Christ Jesus.

D. If we have the sense of the Body, when others suffer or are blessed, we will identify with them and feel the same hardship or blessing—1 Cor. 12:26-27.

1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.

1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.

III. The consciousness of the Body of Christ comes from the organic union with Christ, the enjoyment of Christ, and the living in the inward parts of Christ—Rom. 12:4-5; Col. 2:16-19; Phil. 1:8:

Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,

Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

Col 2:16 Let no one therefore judge you ¹in ^aeating and in drinking or in respect of a ^{2b}feast or of a ^{3c}new moon or of the ^{4d}Sabbath,

Col 2:17 Which are a ^{1a}shadow of the things to come, but the ²body is of ^{3b}Christ.

Col 2:18 Let no one ¹defraud you by judging you unworthy of your ^aprize, in ^bself-chosen ²lowliness and the worship of the angels, ³dwelling on the things which he has ⁴seen, vainly ^cpuffed up by ⁵his mind set on the flesh,

Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.

Phil 1:8 For God is my ^awitness how I ^blong after you all in the ^{1c}inward parts of Christ Jesus.

A. We may cultivate the consciousness of the Body of Christ by living in the organic union with Christ—Rom. 12:4-5:

Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,

Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

1. Romans 12 speaks of the Body from the angle of the organic union, from the uniting life, from a life that unites us together, not only with Christ but with all the other members of Christ.

Rom 12 (be omitted)

2. We are one Body in Christ, having an organic union with Him; this union makes us one in life with Christ and with all the other members of His Body—vv. 4-5:

Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,

Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

- a. The Body is an organism produced by the union in life that we have in Christ; it is something that is held together in the organic union with Christ, and the actuality of the Body is the remaining in the organic union with Christ—John 15:1; Rom. 12:4-5.

John 15:1 I am the ¹true ^avine, and My Father is the ²husbandman.

Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,

Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

- b. If we would live in the reality of the Body of Christ, we need to live a grafted life; in the grafted life we no longer live by ourselves but allow the pneumatic Christ to live in us, and He causes us to become conscious of the Body of Christ—6:5; 11:17; Gal. 2:20.

Rom 6:5 For if we have ¹grown together with *Him* in the ²likeness of His death, indeed we will also be ³*in the likeness* of His resurrection,

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were ¹grafted in among them and became a fellow partaker of the root of fatness of the ^{2a}olive tree,

Gal 2:20 I am ^{1a}crucified with Christ; and *it is* ²no longer I *who* live, but *it is* ^{3b}Christ *who* lives in me; and the ⁴life which I now live in the flesh I ⁵live in ⁵faith, the ^dfaith ⁶of the ⁷Son of God, who ^{8c}loved me and ^fgave Himself up for me.

- B. We may cultivate the consciousness of the Body of Christ by enjoying the all-inclusive Christ, who is the Head of the Body—Col. 2:16-19:

Col 2:16 Let no one therefore judge you ¹in ^aeating and in drinking or in respect of a ^{2b}feast or of a ^{3c}new moon or of the ^{4d}Sabbath,

Col 2:17 Which are a ^{1a}shadow of the things to come, but the ²body is of ^{3b}Christ.

Col 2:18 Let no one ¹defraud you by judging you unworthy of your ^aprize, in ^bself-chosen ²lowliness and the worship of the angels, ³dwelling on the things which he has ⁴seen, vainly ^cpuffed up by ⁵his mind set on the flesh,

Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.

1. The precious, all-inclusive Christ whom we enjoy is the Head of the Body—1 Cor. 10:3-4; John 20:22; Col. 1:18; 2:19:

1 Cor 10:3 And all ate the same ¹spiritual ^afood,

1 Cor 10:4 And all drank the same ¹spiritual ^adrink; for they drank of a ²spiritual rock which followed *them*, and the rock was Christ.

John 20:22 And when He had said this, He ^abreathed into *them* and said to them, ^bReceive the Holy ^{1c}Spirit.

- Col 1:18 And He is the ^aHead of the ^bBody, the church; He is the ^cbeginning, the ^{1d}Firstborn from the dead, that He Himself might have the first place in all things;
- Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.
- a. What we enjoy of Christ is actually something of Him as the Head; thus, when we enjoy Christ, we hold Him as the Head—vv. 10, 16-17.

Col 2:10 And you have been made ¹full in Him, who is the ^aHead of all ²rule and authority.

Col 2:16 Let no one therefore judge you ¹in ^aeating and in drinking or in respect of a ^{2b}feast or of a ^{3c}new moon or of the ^{4d}Sabbath,

Col 2:17 Which are a ^{1a}shadow of the things to come, but the ²body is of ^{3b}Christ.
 - b. The enjoyment of Christ causes Him to be our Head subjectively and experientially—Eph. 3:8, 17; 4:15.

Eph 3:8 To me, ¹less than the ^aleast of all saints, was this ^bgrace given to announce to the ^cGentiles the ²unsearchable ^{3d}riches of Christ as the gospel

Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,

Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,
2. When we enjoy Christ, He, the Head, causes us to become conscious of the Body—Col. 2:19; 3:15:

Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.

Col 3:15 And let the ^{1a}peace of Christ ²arbitrate in your hearts, to ³which ⁴also you were called in ^bone Body; and be ^{5c}thankful.

 - a. The more we enjoy Christ, the more we will realize experientially that the Christ we enjoy is the Head of the Body.
 - b. This realization will make us conscious of the Body and cause us to love all the members of the Body—vv. 12-14.

Col 3:12 ¹Put on therefore, as God's ^achosen ones, ²holy and beloved, ^binward parts of compassion, kindness, lowliness, meekness, long-suffering;

Col 3:13 Bearing ¹one another and ^aforgiving one another, if anyone should have a complaint against anyone; even as the ²Lord forgave you, so also *should you forgive.*

Col 3:14 And over all these things *put on* ^{1a}love, which is the uniting bond of ²perfectness.
3. The Christ we enjoy is the Head who causes us to be conscious of the Body; therefore, the issue of enjoying Christ and holding Him as the Head is that we have the consciousness of the Body of Christ—2:16-19.

Col 2:16 Let no one therefore judge you ¹in ^aeating and in drinking or in respect of a ^{2b}feast or of a ^{3c}new moon or of the ^{4d}Sabbath,

Col 2:17 Which are a ^{1a}shadow of the things to come, but the ²body is of ^{3b}Christ.

Col 2:18 Let no one ¹defraud you by judging you unworthy of your ^aprize, in ^bself-chosen ²lowliness and the worship of the angels, ³dwelling on the things which he has ⁴seen, vainly ^cpuffed up by ⁵his mind set on the flesh,

Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.

C. We may cultivate the consciousness of the Body of Christ by living in the inward parts of Christ—Phil. 1:8; Col. 3:10-12, 15; Philem. 7, 12, 20:

- Phil 1:8 For God is my ^awitness how I ^blong after you all in the ^{1c}inward parts of Christ Jesus.
- Col 3:10 And have ^{1a}put on the ^{2b}new man, which is being ^{3c}renewed unto full knowledge according to the ^{4d}image of Him ⁵who ^ecreated him,
- Col 3:11 ¹Where there ²cannot be ³Greek and ^aJew, ^{4b}circumcision and uncircumcision, ^{5c}barbarian, ⁶Scythian, ⁷slave, ⁸free man, but ^{9d}Christ is ¹⁰all and in all.
- Col 3:12 ¹Put on therefore, as God's ^achosen ones, ²holy and beloved, ^binward parts of compassion, kindness, lowliness, meekness, long-suffering;
- Col 3:15 And let the ^{1a}peace of Christ ²arbitrate in your hearts, to ³which ⁴also you were called in ^bone Body; and be ^{5c}thankful.
- Philem 7 ¹For I had much ^ajoy and ^bencouragement over your love, because the ^{2c}inward parts of the saints have been ^{3d}refreshed through you, ^ebrother.
- Philem 12 Him I have sent back to you—him, that is, my ¹very heart—
- Philem 20 Yes, ^abrother, may I have ¹profit from you in the Lord; ^{2b}refresh my ³inward parts in Christ.

1. Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church—Phil. 1:8:

- Phil 1:8 For God is my ^awitness how I ^blong after you all in the ^{1c}inward parts of Christ Jesus.
- a. Paul took care of the Body of Christ by taking Christ's feeling as his own feeling—cf. Acts 9:4-5.
- Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting ^{1a}Me?
- Acts 9:5 And he said, Who are You, ¹Lord? And He *said*, I am Jesus, whom you persecute.
- b. Christ's feeling for the Body became Paul's feeling for the Body.
- c. Like Paul, we should take the feeling of the Head as our own feeling.

2. If we are conscious of the Body and care for the Body, we will take the Body as the rule in our thoughts and actions—Eph. 4:15-16.

- Eph 4:15 But ¹holding to truth in ^{2a}love, we may ^{3b}grow up into Him in all things, who is the ^{4c}Head, Christ,
- Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9e}growth of the Body unto the ^fbuilding up of itself in ^{10g}love.

IV. The consciousness of the Body of Christ is closely related to our frame of mind—Col. 2:18; 3:2; Rom. 12:2-3; Eph. 4:23:

- Col 2:18 Let no one ¹defraud you by judging you unworthy of your ^aprize, in ^bself-chosen ²lowliness and the worship of the angels, ³dwelling on the things which he has ⁴seen, vainly ^cpuffed up by ⁵his mind set on the flesh,
- Col 3:2 Set your ^amind on the ¹things which are above, not on the things which are on the earth.
- Rom 12:2 And do ¹not be ^afashioned according to ²this ^bage, but be ^{3c}transformed by the ^{4d}renewing of the ^emind that you may ^{5f}prove what the ^{6g}will of God is, that which is good and ^hwell pleasing and perfect.
- Rom 12:3 For I say, through the ^agrace given to me, to every one who is among you, not to ¹think more ^bhighly of himself than he ought to think, but to think so as to be ^csober-minded, as God has apportioned to each a ^dmeasure of faith.
- Eph 4:23 And *that* you be ^{1a}renewed in the ^{2b}spirit of your mind

A. Our frame of mind is our perception of things and is crucial; when there is the proper and thorough perception of matters, the frame of mind is normal.

- B. If we do not have an adequate understanding of the Body of Christ, our frame of mind is not proper, and we will not be able to have the common recognition of the Body of Christ—Rom. 12:4-5; Eph. 4:22-24.

Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,

Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

Eph 4:22 ¹That you ^{2a}put off, as regards your ³former manner of life, the ^{4b}old man, which is being corrupted according to the lusts of ⁵the deceit,

Eph 4:23 And *that* you be ^{1a}renewed in the ^{2b}spirit of your mind

Eph 4:24 And ^{1a}put on the ^{2b}new man, which was ^ccreated according to ³God in ^{4d}righteousness and ^eholiness of ⁵the ^freality.

V. The Body of Christ is universal, the divine life within us is universal, and the sense of the Body is also universal—1 Cor. 12:26-27; 2 Cor. 11:28-29:

1 Cor 12:26 And whether one member ^asuffers, all the members suffer with *it*; or one member is glorified, all the members ^brejoice with *it*.

1 Cor 12:27 Now you are the Body of Christ, and ^amembers individually.

2 Cor 11:28 Apart from the things which *have* ¹not been mentioned, *there is this*: the crowd of *cares* pressing upon me daily, the ²anxious concern for ^aall the churches.

2 Cor 11:29 Who is ^aweak, and ¹I am not weak? Who is ^bstumbled, and I myself do not ²burn?

- A. Once the divine life and the Spirit enter into us, we should have a universal sense—the consciousness of the Body—Rom. 8:2, 10-11; 12:4-5, 15.

Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.

Rom 8:10 But if ^{1a}Christ is ²in you, though the ³body is ⁴dead because of sin, the ⁵spirit is ⁶life because of ⁷righteousness.

Rom 8:11 And if the ¹Spirit of ²the One who raised Jesus from the dead ^{3a}dwells in you, He who raised Christ Jesus from the dead will also ^{4b}give life to your mortal bodies through His Spirit who indwells you.

Rom 12:4 For just as in ^aone body we have ^bmany members, and all the members do not have the ^csame ¹function,

Rom 12:5 So we who are many are one Body ¹in Christ, and individually ^{2a}members one of another.

Rom 12:15 ¹Rejoice with those who rejoice; weep with those who weep.

- B. The sense of the Body is a universal matter, but this sense has been restricted in us because of our own feelings and views—Prov. 14:10; 2 Cor. 6:11-13.

Prov 14:10 The heart knows its own bitterness, And a stranger does not share in its joy.

2 Cor 6:11 Our mouth is ^{1a}opened to you, Corinthians; our heart is ^benlarged.

2 Cor 6:12 You are not ¹constricted in us, but you are constricted in your ^{2a}inward parts.

2 Cor 6:13 But for a ¹recompense in kind, I speak as to ^{2a}children, you also ³be enlarged.

- C. The more we experience the Lord's breaking and are delivered from ourselves, the more we will discover that the sense of the Body, the consciousness of the Body, is universal, and we will live in the Body and care for the Body in the consciousness of the Body of Christ—11:28-29.

2 Cor 11:28 Apart from the things which *have* ¹not been mentioned, *there is this*: the crowd of *cares* pressing upon me daily, the ²anxious concern for ^aall the churches.

2 Cor 11:29 Who is ^aweak, and ¹I am not weak? Who is ^bstumbled, and I myself do not ²burn?

Excerpts from the Ministry:

WHAT IS THE CONSCIOUSNESS OF THE BODY?

Let us now consider what is meant by the consciousness of the Body. Although we cannot find this exact expression in the Bible, according to the teaching of the Bible and our experience, there is something called the consciousness of the Body. First Corinthians 12:26-27 says, “Whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now you are the Body of Christ, and members individually.” In addition, 2 Corinthians 11:28-29 says, “Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?” These two references cover a scope that is both great and small. The smaller scope is presented in 1 Corinthians 12, which speaks of all the members suffering with a member who is suffering and of all the members rejoicing with a member who is glorified (v. 26). This clearly refers to the sense in the Body. This is easy to understand if we consider our body. If someone hits us on our ear, our ear feels pain, and the other members of our body also feel pain. It is not possible for only the ear to feel pain while the other members have no feeling. This is very easy to understand.

The greater scope is presented in 2 Corinthians 11:28-29, in which the apostle Paul speaks of his anxious concern for all the churches. His anxiety and even his weakness were a matter of consciousness. When a church was weak, the apostle felt it; when a church had problems, the apostle became anxious. The apostle felt this way concerning the churches and concerning the individual saints. He bore all the churches and had feelings for everything that happened to the churches.

The Epistles written by the apostle Paul, including Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, and those addressed to individuals, show his keen sense toward the churches and the saints. Since he bore the churches and the saints, he could sense matters related to the churches and the saints. This is the consciousness of the Body. Second Corinthians 11 shows a great and broad consciousness; 1 Corinthians 12 shows a small and focused consciousness.

Concerning the consciousness of the Body, we need to begin with the sense of the spiritual life. We have spoken much concerning the sense of the spiritual life. We pointed out that the divine life within us has feelings, and our regenerated spirit also has feelings. This is based on Romans 8:6: “The mind set on the flesh is death, but the mind set on the spirit is life and peace.” This verse clearly speaks of an inner sense. It is very simple to know whether a person’s mind is set on the spirit; we simply need to ask him if he has peace within. This peace is a matter of sense. If a person sets his mind on the spirit, he will sense ease, comfort, and peace within.

The divine life is truly a matter of sense. A person who sets his mind on the spirit will sense satisfaction, strength, brightness, freshness, and liveliness. This means that his inward being touches life. Whenever we set our mind on the flesh, we become dry and darkened within; this is death. Therefore, this is truly a matter of sense.

The divine life and our regenerated spirit have consciousness. Every form of life has a consciousness; anything without consciousness is not a living organism and has no life. As long as it is a living organism, the life in it has consciousness. The higher the life, the keener is its sense. We, the regenerated ones, have received the life of God, which has the keenest and richest feelings. Moreover, our regenerated spirit is not only mingled with the life of God; it is also indwelt by the Spirit of God. Our regenerated spirit is the three-in-one spirit referred to in Romans 8—our spirit mingled with God’s life and with God’s Spirit. God’s Spirit enters into our spirit with God’s life and mingles with our spirit. Therefore, our spirit is not only a living spirit but also a strong and enriched spirit.

The sense of life in our spirit, or the spiritual sense, is keen and rich. This spiritual sense of life within us is often the standard for our spiritual actions and the test of our spiritual living. It tests whether we are living in the Lord or in ourselves, and whether our mind is set on the spirit or on the flesh. There is no need for someone to tell us, because we have a sense within. We do not need others to tell us whether our speaking for the Lord is according to the spirit or according to the flesh; the sense in us will let us know. This sense can be compared to a thermometer. When we test ourselves with this thermometer, we will know where we are and our true condition.

CULTIVATING A CONSCIOUSNESS OF THE BODY

We need to cultivate a consciousness of the Body by fellowshiping more with the Lord. Our inner sense will spontaneously be developed as we fellowship more with the Lord. Furthermore, if we add obedience to this fellowship, our inner sense will become keener and richer. When a feeling comes, we should closely follow that feeling. If the inner sense desires us to stop, we should stop; if it desires us to go, we should go. In this way, our inner sense will become keen and enriched. Our inner sense is developed through our fellowship with the Lord and our obedience to Him. Therefore, we should always exercise this sense. This means that we must always use this sense when we touch spiritual matters.

EXERCISING TO HAVE A KEEN SENSE

Everyone who serves God, everyone who serves sinners, and everyone who administrates the church must exercise to have a keen sense. If we do not exercise, we will not be of much spiritual use. We must admit that often the help we render to people is in faith; we do not need to be so clear. In fact, our being clear concerning the condition of people actually hinders us from helping them. At the same time, we cannot be foolish. When people come to us, we should be able to discern their condition in three to five sentences. Even if they describe a certain condition, our spirit should be able to sense their real situation. This kind of exercise is necessary. Although we are outwardly listening when we contact a brother or sister, inwardly we should be exercised to sense their true situation.

The overflow of the life of Christ is the expression of the Body of Christ. The consciousness of the Body is the sense of Christ's life within us. If we use this sense often, it will cause us not only to sense our own condition before the Lord but cause us also to sense others' condition before the Lord and to be conscious of matters related to the Body. If we constantly exercise, cultivate, train, and use this sense, it will enable us to detect the problems in the Body.

If we use and exercise this sense often and if we love God and care for the church, this sense will become the sense of the Body. We will sense when our fellow members are in difficulty, when they are weak, happy, or victorious in the Lord, and we will share the same feelings with them. We sense their burden so that their burden becomes ours, we sense their experience so that their experience becomes ours, and we sense their difficulties so that their difficulties becomes ours. In this way we will be in one Body.

BEARING THE BURDEN TOGETHER IN THE BODY

When we exercise the consciousness of the Body, a good situation will develop. A member who is in a difficult situation will not bear his burden alone, but his fellow members will bear the burden with him. We will no longer pray for someone simply because he asks us; rather, we will pray out of the burden in the Body. Sometimes one person's prayer is not enough; there is truly the need for the prayer of the Body, but this prayer is still spontaneous. For example, a person who is Body conscious can sense that a certain brother has a difficulty and a certain sister has a heavy burden. The sense of the brother's difficulty is communicated into him, and the sense of the sister's being pressed is also added to his spirit. He shares the same feeling with the brother and sister. This feeling presses him and forces him to go before the Lord to pray for the brother and sister. This intercession is an intercession that comes from the sense of the Body. There is such a thing in the Body that proves whether we are weak or strong inwardly and also proves the extent of our concern for the children of God, the members of Christ.

If we look at ourselves from this perspective, we must admit that our service is weak because our sense of the Body is weak and poor. We may see a brother who is pressed, yet the others who live with him have no feeling of being pressed. A sister might not be able to get through a crisis, yet none of those who live with her have the same feeling. This means that we are not normal in the Body; we have not yet touched the reality of the Body. This shows that the element of the Body is not adequate among us, and we do not live in Christ enough when we are together. Therefore, although we may be living together, we may not be conscious of others' burdens. One may be fasting due to a spiritual crisis, yet others can be eating peacefully. This is an abnormal situation. This shows that there is a real problem, a great shortage, among us. We cannot match the sense of the Body; we lack the sense of the Body.

If our condition is proper, we should have a feeling of being troubled and pressed when a brother who serves with us is unable to get through a spiritual crisis or solve a spiritual problem. If a member is suffering, his fellow members should suffer with him. If he is suffering and we are not suffering, there is a problem with

us. If our condition is normal, it should be that as he is suffering, we are also suffering; when he has a burden, we also have a burden; and when he is in a crisis, we are also in a crisis. When his crisis is over and his spirit is released, our spirit will be released; when he is happy, we will be happy. We will have the same feeling. This is the Body. It is not possible for the foot to feel comfortable while the hand is suffering; this can never happen. When a member of the Body suffers, all the members feel uncomfortable. It should also be like this when we serve together. When a person has a difficulty, everyone else should feel the same way; when a person rejoices, everyone also rejoices together. This is the normal condition.

If someone hits my hand, all the other members of my body can sense it. If they cannot sense it, something is wrong with my body. Many times when something is wrong among us, we still care only about ourselves, loving our particular work, guarding our attachments to the world, and tolerating the sins within us. Because of our self-consideration, our inner sense is suppressed, and even if we had a sense, we would ignore it. We often ignore the sense of the Body when it comes to us and forcibly suppress it, because we are busy taking care of our own situations. This condition is altogether abnormal.

Many saints among us are in the midst of tremendous hardships, yet those who serve with them have no feeling for them, and no one bears the burden with them. We do not pray too much for them, and when we do pray, our prayers are superficial. We do not touch the burden, and we do not have a feeling of pain within. We do not have a sense of being troubled and pressed. This shows that our sense of being in the Body is not adequate and that we still remain in ourselves.

THE SENSE OF THE BODY BEING UNIVERSAL

The sense of the Body is very mysterious. If we allow this sense to be enlarged, it will become a universal sense. Strictly speaking, this sense is already universal, but when it comes into us, we limit it. Christ's life is universal, and God's Spirit is also universal. Once this life and Spirit enter into us, we should have a universal sense. This sense is great and far-reaching, but when it enters into us, we limit it. At our salvation this sense caused us to realize our own condition. However, because we have not been broken very much, this sense cannot come out of us. Gradually, according to the lessons we learn, the more we are broken, the more this sense will increase so that we can begin to care for others, for the church, and for the Lord's work. The more we experience the Lord's breaking, learning the deeper lessons and being delivered from ourselves, the more we will discover that this sense is universal.

Have we ever rejoiced for a local church other than our own? We are often shut up within ourselves, and when we see another local church being blessed, we do not rejoice with them. Even if we do rejoice, our rejoicing is stingy, not generous... This shows that we are not in the Body, and we do not have a sense of the Body experientially.

If we have the sense of the Body, whenever any member in the Body of Christ is blessed, regardless of whether it is our locality, we will be very happy because another church has been blessed. Regardless of whether it is our local church, as long as the saints have hardships or have been blessed, we will identify with them and feel the same hardship or blessing. If we can reach this stage, the sense within us toward the Body will be rich. It will no longer be local but extra-local. The supply to the Body of Christ from this kind of sense is indescribable.

If we can bring the universal riches to the Body of Christ, our usefulness to the Body is universal. Thus, we may serve in one place, but the effect is universal, not merely local. We are often shut up in ourselves. Even when we come out of ourselves, we remain in our locality and do not allow the Lord to enlarge us. The Body is universal, and the life within us is universal. The Spirit within us is universal, the sense within us is universal, and the supply is universal. It does not matter what locality is blessed. If the Body of Christ is blessed, we rejoice, and if the Body of Christ has a problem, we feel the pain. Like Paul, we should be able to say, "Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?" (2 Cor. 11:29). We feel this way because the anxious concern for all the churches is upon us. This is not merely a matter of an individual member; it is a matter of all the churches. This sense will save us and cause the Body to be supplied. (*The Church as the Body of Christ*, pp. 195-198, 200-205, 207-208)

THE CENTRAL LINE OF THE BIBLE

(Lord's Day—Second Morning Session)

Message Eight

The New Jerusalem— the Reflection and Fulfillment of the Divine Revelation concerning the Garden of Eden and the Unique Goal of the Christian Work

Scripture Reading: Gen. 1:26; 2:7-14, 22; Rev. 21:1—22:2, 17a

- 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 with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- 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.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Assyria. And the fourth river is the Euphrates.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Rev 21:1 And I saw a ^{1a}new heaven and a new earth; for the ^{2b}first heaven and the first earth passed away, and the ³sea is no more.
- Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.
- Rev 21:3 And I heard a ^aloud voice out of the throne, saying, Behold, the ^{1b}tabernacle of God is with men, and He will ^ctabernacle with them, and ^dthey will be His peoples, and God Himself will be with them *and be* their God.
- Rev 21:4 And He will ^{1a}wipe away every tear from their eyes; and ^{2b}death will be no more, nor will there be ^csorrow or crying or pain anymore; for the ^{3d}former things have passed away.
- Rev 21:5 And He ^awho sits on the throne said, Behold, I make all things ^bnew. And He said, Write, for these words are ^cfaithful and true.
- Rev 21:6 And He said to me, ¹They have come to pass. I am the ^aAlpha and the Omega, the ^bBeginning and the End. I will give to him who ^cthirsts from the ^dspring of the ^ewater of life freely.
- Rev 21:7 He who ^{1a}overcomes will inherit these things, and ^bI will be God to him, and he will be a ^{2c}son to Me.
- Rev 21:8 But the cowardly and unbelieving and ^aabominable and murderers and ^bfornicators and sorcerers and idolaters and all the ¹false, their part will be in the ^{2c}lake which burns with fire and brimstone, which is the ^dsecond death.
- Rev 21:9 And ¹one of the ^aseven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, ^bCome here; I will show you the ^{2c}bride, the ^dwife of the Lamb.
- Rev 21:10 And he ^acarried me away ^bin spirit onto a ¹great and high mountain and showed me the ^choly city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the ^{1a}glory of God. Her ^{2b}light was like a most ^{3c}precious stone, like a ^{4d}jasper stone, as clear as ^ecrystal.

- Rev 21:12 It had a ¹great and high ^awall and had ^{2b}twelve ^cgates, and at the gates twelve ³angels, and names inscribed, which are the names of the twelve tribes of the sons of ⁴Israel:
- Rev 21:13 On the ¹east 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 ^{1a}foundations, and on them the twelve names of the ^btwelve ²apostles of the Lamb.
- Rev 21:15 And he who spoke with me had a ¹golden reed as a ^ameasure that he might measure the city and its gates and its wall.
- Rev 21:16 And the city lies ^{1a}square, and its length is as great as the breadth. And he measured the city with the reed to a *length of* ²twelve thousand ³stadia; the ⁴length and the breadth and the height of it are ^bequal.
- Rev 21:17 And he measured its wall, a ¹hundred and forty-four cubits, *according to* the measure of a ²man, that is, of an ^aangel.
- Rev 21:18 And the building work of its wall was ^{1a}jasper; and the city was ²pure ^{3b}gold, like ⁴clear glass.
- Rev 21:19 The ^{1a}foundations of the wall of the city were adorned with every ^bprecious stone: the first foundation was ²jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, ^asardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoptase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the ^atwelve gates were twelve ^{1b}pearls; each ²one of the gates was, respectively, of one pearl. And the ³street of the city was pure ^cgold, like ⁴transparent glass.
- Rev 21:22 And I saw ¹no ^atemple in it, for the ^bLord God the Almighty and the ^cLamb are its ^{2d}temple.
- Rev 21:23 And the city has ^{1a}no need of the sun or of the moon that they should shine in it, for the ^bglory of God illumined it, and its ^{2c}lamp is the Lamb.
- Rev 21:24 And the ^{1a}nations will walk by its ²light; and the ^{3b}kings of the earth bring their ⁴glory into it.
- Rev 21:25 And its gates shall by ^{1a}no means be shut by day, for there will be no ^{2b}night there.
- Rev 21:26 And they will bring the ^{1a}glory and the ²honor of the nations into it.
- Rev 21:27 And anything ^acommon and he who makes an ^babomination and a ^clie shall by no means ^denter into it, but only ¹those who are ^ewritten in the Lamb's ²book of life.
- Rev 22:1 And ¹he ^ashowed me a ^{2b}river of ^{3c}water of life, bright as ^{4d}crystal, ^eproceeding out of the ^{5f}throne of God and of the Lamb in the middle of its ^{6g}street.
- Rev 22:2 And on this ^aside and on that side of the river was the ^{1b}tree of life, producing twelve ^{2c}fruits, yielding its fruit ³each ⁴month; and the ^{5d}leaves of the tree are for the ^ehealing of the ^fnations.
- Rev 22:17a And the ^{1a}Spirit and the ^bbride say, ^{2c}Come! And let him who hears say, Come! ...

I. The divine revelation concerning the garden of Eden, created by the eternal Triune God, and the divine revelation concerning the New Jerusalem, built by the processed and consummated Triune God, reflect each other—Gen. 2:7-14, 18-24; Rev. 21:1—22:2.

- Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- 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.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Assyria. And the fourth river is the Euphrates.
- Gen 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

- Gen 2:19 And Jehovah God formed from the ground every animal of the field and every bird of heaven, and brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
- Gen 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.
- Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen 2:23 And the man said, This time this is bone of my bones And flesh of my flesh; This one shall be called Woman Because out of Man this one was taken.
- Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
- Rev 21:1-22:2 (Be omitted)

II. What is revealed in these two parts of the divine revelation in the Holy Scriptures is the central line of the divine revelation throughout the entire Holy Scriptures; this central line should be a controlling principle to our interpreting and understanding of the Holy Scriptures.

III. God's eternal intention for us to become the New Jerusalem is seen in Genesis 1—2 as the organic blueprint, the architectural plan of the Triune God, and in Revelation 21—22 as the finished product, the organic masterpiece of the Triune God, to be the model of what we are and how we work—Heb. 11:10; Eph. 2:10:

Heb 11:10 For he eagerly waited for the ^{1a}city which has the ^bfoundations, whose Architect and Builder is ^cGod.

Eph 2:10 For we are His ¹masterpiece, ^{2a}created in Christ Jesus for ^bgood works, which God prepared ³beforehand in order that we would ^cwalk in them.

A. Man is a vessel created according to God's kind so that man might contain and express Him—Gen. 2:7; Rom. 9:21, 23; 2 Cor. 4:6-7; Rev. 22:5:

Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Rom 9:21 Or does not the ^apotter have authority over the clay to make out of the same lump one ^bvessel unto honor and another unto dishonor?

Rom 9:23 In order that He might make known the ^ariches of His ¹glory upon ^bvessels of ^cmercy, which He had before prepared unto ^dglory,

2 Cor 4:6 ¹Because the God who said, Out of ^adarkness ^blight shall shine, is the One who shined ²in ³our ^chearts to ^{4d}illuminate the knowledge of the ^eglory of God in the ⁵face of Jesus Christ.

2 Cor 4:7 ¹But we have this ^{2a}treasure in earthen ^bvessels that the ^{3c}excellency of the ^dpower may be of God and not out of us.

Rev 22:5 And ^{1a}night will be ^bno more; and they have no need of the ²light of a lamp and of the light of the sun, for the ³Lord God will shine upon them; and they will ^{4c}reign forever and ever.

1. God created man in His image and according to His likeness, making man a duplicate, a copy, of Himself for His glory, His expression—Gen. 1:26; Acts 17:28-29a; Isa. 43:7; Rev. 21:11; 4:3.

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.

Acts 17:28 For ¹in Him we live and move and are, as even some ²poets among you have said, For we are also ³His ⁴race.

Acts 17:29a Being then the race of God, ...

- Isa **43:7** Everyone who is called by My name, Whom I have created, formed, and even made for My glory.
- Rev **21:11** Having the ^{1a}glory of God. Her ^{2b}light was like a most ^{3c}precious stone, like a ^{4d}jasper stone, as clear as ^ecrystal.
- Rev **4:3** And He who was sitting was like a ^{1a}jasper stone and a ^{2b}sardius in appearance, and *there was* a ^{3c}rainbow around the throne like an ^{4d}emerald in appearance.
2. God created man to represent Him with His dominion, His authority—Gen. 1:26; Rom. 5:17; Rev. 20:4-6; 22:5.
- 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.
- Rom **5:17** For if by the offense of the one death reigned through the one, much more those who receive the ¹abundance of grace and of the gift of ²righteousness will ³reign in ⁴life through the One, Jesus Christ.
- Rev **20:4** And I saw ^athrones, and ¹they sat upon them, and judgment was given to them. And I saw the ^bsouls of ²those who had been beheaded because of the ^ctestimony of Jesus and because of the word of God, and *of* ³those who had not ^dworshipped the beast nor his image, and had not received the ^emark on their forehead and on their hand; and they ⁴lived and ^freigned with Christ for a thousand years.
- Rev **20:5** The ^{1a}rest of the dead did not live *again* until the thousand years were completed. This is the ^{2b}first resurrection.
- Rev **20:6** ^{1a}Blessed and ^bholy is he who has part in the ²first resurrection; over these the ^{3c}second death has no authority, but they will be ^{4d}priests of God and of Christ and will reign with Him for ⁵a thousand years.
- Rev **22:5** And ^{1a}night will be ^bno more; and they have no need of the ²light of a lamp and of the light of the sun, for the ³Lord God will shine upon them; and they will ^{4c}reign forever and ever.
3. God created man with a human spirit to contact, receive, and contain God—Gen. 2:7; Prov. 20:27; 2 Tim. 4:22:
- Gen **2:7** Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Prov **20:27** The spirit of man is the lamp of Jehovah, Searching all the innermost parts of the inner being.
- 2 Tim **4:22** The Lord be with your ^{1a}spirit. ^{2b}Grace be with you.
- a. Within us we have two lamps, the Spirit of God and our spirit, shining and enlightening our inward parts to supply us with the divine life so that we can become the city of life—Rev. 4:5; Prov. 20:27.
- Rev **4:5** And out of the throne come forth ^alightnings and voices and thunders. And *there were* ^{1b}seven lamps of fire burning before the throne, which are the ^{2c}seven Spirits of God;
- Prov **20:27** The spirit of man is the lamp of Jehovah, Searching all the innermost parts of the inner being.
- b. We become the New Jerusalem by exercising our spirit to enjoy the Triune God—Jude 19-21; John 4:14b, 24; 1 Tim. 4:7; 3:15.
- Jude **19** These are those who make ^adivisions, ^{1b}soulish, having no ²spirit.
- Jude **20** But you, beloved, ^abuilding up yourselves ¹upon your most holy ²faith, praying in the Holy ^bSpirit,
- Jude **21** ¹Keep yourselves in the ^alove of God, ^bawaiting the ²mercy of our ³Lord Jesus Christ ⁴unto ^ceternal life.

John 4:14b ... but the water that I will give him will become in him a fountain of water gushing up into ^{1c}eternal life.

John 4:24 ¹God is ²Spirit, and those who ³worship Him must worship ^ain ⁴spirit and ⁵truthfulness.

1 Tim 4:7 But the ^{1a}profane and old-womanish ^{2b}myths ³refuse, and ⁴exercise yourself unto ^cgodliness.

1 Tim 3:15 But if I delay, I write that you may know ¹how one ought to conduct himself in the ^{2a}house of God, which is the ^bchurch of the ^{3c}living God, the ^{4d}pillar and base of the ^{5c}truth.

4. God has implanted eternity in man's heart—Eccl. 3:11:

Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.

a. Man has a deep desire for permanent things, and the only things that are permanent are the eternal things, the life of eternity, the life of God—2 Cor. 4:16-18; Eph. 3:17.

2 Cor 4:16 Therefore we do ^anot lose heart; but though our ^{1b}outer man is ²decaying, yet our ^cinner man is being ^{3d}renewed day by day.

2 Cor 4:17 For our ^amomentary lightness of ¹affliction works out for us, ²more and more surpassingly, an ³eternal weight of ^{4b}glory,

2 Cor 4:18 Because we do not regard the ¹things which are ^aseen but the ²things which are ^bnot seen; for the things which are seen are temporary, but the things which are not seen are ^ceternal.

Eph 3:17 That Christ may make His ^ahome in your ¹hearts through ²faith, that you, being ^{3b}rooted and grounded in ^{4c}love,

b. The Lord's recovery is to recover us, His church, from things seen to things unseen, from things that are temporary to things that are eternal—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8.

Rom 8:24 For we were saved in ^ahope. But a hope that is seen is not hope, for who hopes for what he sees?

Rom 8:25 But if we hope for what we do not see, we eagerly await *it* through endurance.

Heb 11:27 By faith he ^aleft Egypt, not fearing the ^bwrath of the king, for he ¹persevered as one ^cseeing the ^dunseen One.

1 Pet 1:8 Whom having not ^aseen, you ^{1b}love; ²into whom though not seeing *Him* at present, yet ^{3c}believing, you ^dexult with ⁴joy *that is* unspeakable and full of glory,

B. The tree of life is the center of God's economy—Gen. 2:7-9; Rev. 22:2:

Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

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.

Rev 22:2 And on this ^aside and on that side of the river was the ^{1b}tree of life, producing twelve ^{2c}fruits, yielding its fruit ³each ⁴month; and the ^{5d}leaves of the tree are for the ^ehealing of the ^fnations.

1. The tree of life signifies the crucified and resurrected Christ who imparts life to man and who pleases and satisfies man in an edible form—John 14:6; 15:1; Exo. 15:25; Rev. 2:7; 22:14; John 6:57.

John 14:6 Jesus said to him, I am the ¹way and the ^{2a}reality and the ^blife; no one comes to the Father except through Me.

- John 15:1 I am the ¹true ^avine, and My Father is the ²husbandman.
- Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.
- Rev 2:7 He who has an ^{1a}ear, let him hear what the ^{2b}Spirit says to the ³churches. To him who ^{4c}overcomes, to him I will give to ^{5d}eat of the ^{6e}tree of life, which is in the ^{7f}Paradise of God.
- Rev 22:14 ^{1a}Blessed are those who ^{2b}wash their ^crobes that ³they may have ^{4d}right to the ^etree of life and may ^fenter ⁵by the ^ggates into the city.
- John 6:57 As the living Father has sent Me and I ^alive because of the Father, so he who ¹eats Me, he also shall live because of Me.
2. The principle of the tree of life is the principle of dependence on God for everything—cf. Heb. 11:8; Josh. 9:14; Isa. 9:6; Psa. 16:7-8; Matt. 14:19.
- Heb 11:8 By faith ^aAbraham, being called, obeyed to ^bgo out unto a place which he was to ^creceive as an inheritance; and he went out, ¹not knowing where he was going.
- Jos 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.
- Isa 9:6 For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.
- Psa 16:7 I will bless Jehovah, who counsels me; Indeed in the nights my inward parts instruct me.
- Psa 16:8 I have set Jehovah before me continually; Because He is at my right hand, I shall not be shaken.
- Matt 14:19 And after commanding the crowds to ¹recline on the grass, He took the ^afive loaves and the two fish, and ^{2b}looking up to heaven, He ^cblessed and ^{3d}broke the loaves and ⁴gave *them* to the disciples, and the disciples to the crowds.
3. Anything that we do independently of the Lord is in the principle of the tree of knowledge—John 5:39-40; 2 Cor. 3:6.
- John 5:39 You ¹search 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 ¹come to Me that you may have life.
- 2 Cor 3:6 Who has also made us ^asufficient as ^bministers of a ^cnew covenant, *ministers* not of the ¹letter but of the ^{2d}Spirit; for the ³letter kills, but the ^{4e}Spirit gives life.
4. Every genuine believer in Christ is a miniature garden of Eden, with God as the tree of life in his spirit and Satan as the tree of knowledge in his flesh—Rom. 8:2, 6.
- Rom 8:2 For the ^{1a}law of the ²Spirit of ³life has ⁴freed ⁵me in Christ Jesus from the ⁶law of sin and of death.
- Rom 8:6 For ¹the mind set on the flesh is ²death, but ³the mind set on the spirit is ^alife and ^bpeace.
- C. A river of water of life is flowing in four branches to reach the four directions of the earth—Gen. 2:10-14; Rev. 22:1; cf. John 7:37-39; Psa. 36:8-9.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Assyria. And the fourth river is the Euphrates.

- Rev 22:1 And ¹he ^ashowed me a ^{2b}river of ^{3c}water of life, bright as ^{4d}crystal, ^eproceeding out of the ^{5f}throne of God and of the Lamb in the middle of its ^{6g}street.
- John 7:37 Now on the ¹last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone ^athirsts, let him ^bcome to Me and ^cdrink.
- John 7:38 He who believes into Me, as the Scripture said, out of his ^ainnermost being shall ¹flow ^{2b}rivers of living water.
- John 7:39 But this He said concerning the ^{1a}Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been ^bglorified.
- Psa 36:8 They are saturated with the fatness of Your house, And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; In Your light we see light.
- D. At the flow of the river there are three kinds of precious materials for God's building—Gen. 2:11-12; Rev. 21:11-14, 18-21:
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Rev 21:11 Having the ^{1a}glory of God. Her ^{2b}light was like a most ^{3c}precious stone, like a ^{4d}jasper stone, as clear as ^ecrystal.
- Rev 21:12 It had a ¹great and high ^awall and had ^{2b}twelve ^cgates, and at the gates twelve ³angels, and names inscribed, which are the names of the twelve tribes of the sons of ⁴Israel:
- Rev 21:13 On the ¹east 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 ^{1a}foundations, and on them the twelve names of the ^btwelve ²apostles of the Lamb.
- Rev 21:18 And the building work of its wall was ^{1a}jasper; and the city was ²pure ^{3b}gold, like ⁴clear glass.
- Rev 21:19 The ^{1a}foundations of the wall of the city were adorned with every ^bprecious stone: the first foundation was ²jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, ^asardonyx; 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 ^atwelve gates were twelve ^{1b}pearls; each ²one of the gates was, respectively, of one pearl. And the ³street of the city was pure ^cgold, like ⁴transparent glass.
1. The New Jerusalem is built by the Triune God, as the divine Architect and Builder, with Himself and His deified people as the material to be a miraculous structure of treasure; He is God in us to make us God in Him—Heb. 11:10; 1 Cor. 3:12; 1 Pet. 2:4-5; Rev. 21:3, 22; Eph. 1:11a, 18b; 3:21:
- Heb 11:10 For he eagerly waited for the ^{1a}city which has the ^bfoundations, whose Architect and Builder is ^cGod.
- 1 Cor 3:12 ¹But if anyone builds upon the foundation ²gold, silver, precious stones, ³wood, grass, stubble,
- 1 Pet 2:4 Coming to Him, a ¹living ^astone, ^brejected by men but with God ^cchosen *and* ²precious,
- 1 Pet 2:5 You yourselves also, as ¹living ^astones, are being ^{2b}built up as a ³spiritual ^{4c}house ⁵into a ⁶holy ⁷priesthood to offer up ⁸spiritual sacrifices ^dacceptable to God through Jesus Christ.
- Rev 21:3 And I heard a ^aloud voice out of the throne, saying, Behold, the ^{1b}tabernacle of God is with men, and He will ^ctabernacle with them, and ^dthey will be His peoples, and God Himself will be with them *and be* their God.
- Rev 21:22 And I saw ¹no ^atemple in it, for the ^bLord God the Almighty and the ^cLamb are its ^{2d}temple.
- Eph 1:11a In whom also we ¹were designated as an ^ainheritance, ...

- Eph 1:18b ... that you may know what is the ^{3c}hope of His ^{4d}calling, and what are the ^{5e}riches of the glory of His ^{6f}inheritance in the saints,
- Eph 3:21 ^aTo Him be the ¹glory in the ^{2b}church ³and in ⁴Christ Jesus unto ⁵all the generations forever and ever. Amen.
- a. We need to pay the price to buy gold, signifying God in His divine nature—Rev. 3:18; Zech. 4:12-14, 6; Matt. 25:8-9.
- Rev 3:18 I counsel you to ^{1a}buy from Me ^{2b}gold ^crefined by ^dfire that you may be ^erich, and ^{3f}white garments that you may be clothed and *that* the shame of your ^gnakedness may not be manifested, and ⁴eyesalve to ^hanoint your eyes that you may see.
- Zech 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?
- Zech 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.
- Zech 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.
- Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.
- Matt 25:8 And the foolish said to the prudent, ¹Give us some of your oil, for our lamps are ²going out.
- Matt 25:9 But the prudent answered, saying, Perhaps there will ¹not be enough for us and for you; go rather to ^{2a}those who sell, and ^{3b}buy for yourselves.
- b. We need to abide in the death of Christ and enjoy His life-secreting resurrection to make us pearls for the building of God's eternal expression—Phil. 3:10; 1:19; cf. John 19:34; S. S. 2:8-9, 14.
- Phil 3:10 To ^{1a}know Him and the ^{2b}power of His resurrection and the ^{3c}fellowship of His sufferings, being ^{4d}conformed to His death,
- Phil 1:19 For I know that for me this will turn out to ^{1a}salvation through ²your ^bpetition and *the* ³bountiful ^csupply of the ^{4d}Spirit of Jesus Christ,
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out ^{1a}blood and ^bwater.
- S.S. 2:8 The voice of my beloved! Now he comes, Leaping upon the mountains, Skipping upon the hills.
- S.S. 2:9 My beloved is like a gazelle or a young hart. Now he stands behind our wall; He is looking through the windows, He is glancing through the lattice.
- S.S. 2:14 My dove, in the clefts of the rock, In the covert of the precipice, Let me see your countenance, Let me hear your voice; For your voice is sweet, And your countenance is lovely.
- c. We need to experience the riches of Christ through sufferings, consuming pressures, and the killing work of the cross to be transformed into precious stones for God's building—2 Cor. 3:18; 4:10-11, 16; Rom. 8:28-29.
- 2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.
- 2 Cor 4:10 Always bearing about ^ain the body the ^{1b}putting to ^cdeath of Jesus ²that the ³life of Jesus also may be manifested in our body.
- 2 Cor 4:11 For we who are alive are always being delivered unto ^adeath for ¹Jesus' sake that the ^blife of Jesus also may be manifested in our ^cmortal ²flesh.
- 2 Cor 4:16 Therefore we do ^anot lose heart; but though our ^{1b}outer man is ²decaying, yet our ^cinner *man* is being ^{3d}renewed day by day.

Rom 8:28 And we know that ¹all things ²work together for ³good to those who ⁴love God, to those who are ^acalled according to His ⁵purpose.

Rom 8:29 Because those whom He ¹foreknew, He also ^{2a}predestinated to be ³conformed to the ^bimage of His Son, that He might be the ^{4c}Firstborn among ⁵many ^dbrothers;

2. We need to build the New Jerusalem by ministering the Triune God into others for their transformation—Acts 6:4; S. S. 1:10-11.

Acts 6:4 But we will continue steadfastly in ^{1a}prayer and in the ^bministry of the word.

S.S. 1:10 Your cheeks are lovely with plaits of ornaments, Your neck with strings of jewels.

S.S. 1:11 We will make you plaits of gold With studs of silver.

- E. The goal is the producing of a couple, a corporate, great God-man—Gen. 2:22; Rev. 21:2, 9; 22:17a:

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.

Rev 21:9 And ¹one of the ^aseven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, ^bCome here; I will show you the ^{2c}bride, the ^dwife of the Lamb.

Rev 22:17a And the ^{1a}Spirit and the ^bbride say, ^{2c}Come! And let him who hears say, Come! ...

1. The Spirit as the consummation of the processed Triune God marries the bride as the consummation of the processed tripartite man—v. 17a.

Rev 22:17a And the ^{1a}Spirit and the ^bbride say, ^{2c}Come! And let him who hears say, Come! ...

2. The processed man will match the processed God forever for His full expression and satisfaction—21:11, 23.

Rev 21:11 Having the ^{1a}glory of God. Her ^{2b}light was like a most ^{3c}precious stone, like a ^{4d}jasper stone, as clear as ^ecrystal.

Rev 21:23 And the city has ^{1a}no need of the sun or of the moon that they should shine in it, for the ^bglory of God illumined it, and its ^{2c}lamp is the Lamb.

3. The New Jerusalem is the ultimate and eternal Eve, the corporate bride, the wife of the Lamb, built up with precious materials produced by the flowing, transforming, and building resurrection life of Christ—Gen. 2:22:

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

- a. The building of Eve with the rib taken out of Adam's side typifies the building of the church with the resurrection life of Christ—cf. John 19:34.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out ^{1a}blood and ^bwater.

- b. Just as Eve was a pure product out of Adam, the church is a pure product out of Christ; anything that is other than Christ is not the church— Gen. 5:2; Eph. 5:28-32; cf. 1 Cor. 1:9.

Gen 5:2 Male and female He created them, and He blessed them and called their name Adam, on the day when they were created.

Eph 5:28 In the same way the husbands also ought to ^alove their own wives as their own bodies; he who loves his own wife loves himself.

Eph 5:29 For no one ever hated his own flesh, but ^{1a}nourishes and ^bcherishes it, even as Christ also the church,

Eph 5:30 Because we are ^amembers of His ^bBody.

Eph 5:31 ^aFor this cause a man shall ¹leave his father and mother and shall be joined to his wife, and the two shall be ^{2b}one flesh.

Eph 5:32 This ^amystery is great, but I speak with regard to ¹Christ ^band the church.
 1 Cor 1:9 ¹God is ^afaithful, through whom you were ^bcalled ²into the ^cfellowship of His Son, Jesus Christ our Lord.

IV. According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy—Rev. 21:2, 10:

- Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.
- Rev 21:10 And he ^acarried me away ^bin spirit onto a ¹great and high mountain and showed me the ^choly city, Jerusalem, coming down out of heaven from God,
- A. The Triune God who passed through all the processes, the all-inclusive Christ who was incarnated to die and resurrect, and the life-giving Spirit who was consummated to indwell us, all take the New Jerusalem as Their eternal goal.
- B. The Father as the fountain, the Son as the spring, and the Spirit as the flowing river all take the New Jerusalem as Their eternal goal—John 4:14b.
 John 4:14b ... but the water that I will give him will become in him a fountain of water gushing up into ^{1c}eternal life.
- C. The degradation of the church is mainly due to the fact that nearly all the Christian workers are distracted to take many things other than the New Jerusalem as their goal.
- D. Hence, under the degradation of the church, we need to be overcomers answering the Lord's call to overcome not only the negative things but even more the positive things, which replace the New Jerusalem as the goal.
- E. An overcomer's goal should be uniquely and ultimately the goal of God's eternal economy, that is, the New Jerusalem—Rev. 2:7; 3:12.
- Rev 2:7 He who has an ^{1a}ear, let him hear what the ^{2b}Spirit says to the ³churches. To him who ^{4c}overcomes, to him I will give to ^{5d}eat of the ^{6e}tree of life, which is in the ^{7f}Paradise of God.
- Rev 3:12 He who ^{1a}overcomes, him I will make a ^{2b}pillar in the ^ctemple of My God, and he shall by no means go out anymore, and I will write upon him the ^{3d}name of My God and the name of the city of My God, the ^eNew Jerusalem, which descends out of heaven from My God, and My ^fnew name.

V. The New Jerusalem is the Triune God, the Divine Trinity, as three basic factors, wrought into and structured together with His redeemed to be a miraculous structure of treasure as the conclusion of the whole Bible:

- A. The first main aspect of the New Jerusalem is seen in its structure with its base signified by the gold as the Father's nature, its gates signified by the pearls as the issue of the Son's redeeming death and life-dispensing resurrection, and its wall signified by the precious stones as the consummation of the Spirit's transforming work—21:12-13, 18-21.
- Rev 21:12 It had a ¹great and high ^awall and had ^{2b}twelve ^cgates, and at the gates twelve ³angels, and names inscribed, which are the names of the twelve tribes of the sons of ⁴Israel:
- Rev 21:13 On the ¹east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- Rev 21:18 And the building work of its wall was ^{1a}jasper; and the city was ²pure ^{3b}gold, like ⁴clear glass.
- Rev 21:19 The ^{1a}foundations of the wall of the city were adorned with every ^bprecious stone: the first foundation was ²jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, ^asardonyx; 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 ^atwelve gates were twelve ^{1b}pearls; each ²one of the gates was, respectively, of one pearl. And the ³street of the city was pure ^egold, like ⁴transparent glass.

- B. The second main aspect of the New Jerusalem is seen in its furnishings with the reigning center of the Father signified by the throne, the abiding place of the Son signified by the temple, and the enlightening and shining light of the Spirit signified by the oil in the lamp—22:1; 21:16, 22-25; 22:3, 5.

Rev 22:1 And ¹he ^ashowed me a ^{2b}river of ^{3c}water of life, bright as ^{4d}crystal, ^eproceeding out of the ^{5f}throne of God and of the Lamb in the middle of its ^{6g}street.

Rev 21:16 And the city lies ^{1a}square, and its length is as great as the breadth. And he measured the city with the reed to a length of ²twelve thousand ³stadia; the ⁴length and the breadth and the height of it are ^bequal.

Rev 21:22 And I saw ¹no ^atemple in it, for the ^bLord God the Almighty and the ^eLamb are its ^{2d}temple.

Rev 21:23 And the city has ^{1a}no need of the sun or of the moon that they should shine in it, for the ^bglory of God illumined it, and its ^{2c}lamp is the Lamb.

Rev 21:24 And the ^{1a}nations will walk by its ²light; and the ^{3b}kings of the earth bring their ⁴glory into it.

Rev 21:25 And its gates shall by ^{1a}no means be shut by day, for there will be no ^{2b}night there.

Rev 22:3 And there will no longer be ^{1a}a ^{2a}curse. And the ³throne of God and of the Lamb will be in it, and His ^bslaves will ^{4c}serve ⁵Him;

Rev 22:5 And ^{1a}night will be ^bno more; and they have no need of the ²light of a lamp and of the light of the sun, for the ³Lord God will shine upon them; and they will ^{4c}reign forever and ever.

- C. The third main aspect of the New Jerusalem is seen in its supply being the flow of the Divine Trinity; its base and source for the flow are the Father signified by the street, its flow is the Spirit signified by the river of water of life, and the element of its flow is the Son signified by the tree of life—vv. 1-2.

Rev 22:1 And ¹he ^ashowed me a ^{2b}river of ^{3c}water of life, bright as ^{4d}crystal, ^eproceeding out of the ^{5f}throne of God and of the Lamb in the middle of its ^{6g}street.

Rev 22:2 And on this ^aside and on that side of the river was the ^{1b}tree of life, producing twelve ^{2c}fruits, yielding its fruit ³each ⁴month; and the ^{5d}leaves of the tree are for the ^ehealing of the ^fnations.

- D. Thus, the entire constitution of the New Jerusalem is the processed and consummated Triune God built with His regenerated, transformed, and glorified elect in His Divine Trinity in a threefold way—cf. Eph. 4:4-6.

Eph 4:4 ¹One ^aBody and one Spirit, even as also you were called in one ^{2b}hope of your ^ccalling;

Eph 4:5 One ^{1a}Lord, one ^{2b}faith, one ^ebaptism;

Eph 4:6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.

VI. As co-workers and elders, we must have the realization that we are living out the New Jerusalem to become the New Jerusalem and working out the New Jerusalem to build the New Jerusalem—1 Cor. 3:9, 12-17:

1 Cor 3:9 For we are ¹God's ^afellow workers; you are God's ^{2b}cultivated land, God's ^ebuilding.

1 Cor 3:12 ¹But if anyone builds upon the foundation ²gold, silver, precious stones, ³wood, grass, stubble,

1 Cor 3:13 The work of each will become ^amanifest; for ^{1b}the day will declare *it*, because it is revealed by ^{2c}fire, and the fire itself will ^dprove each one's work, of what sort it is.

1 Cor 3:14 If anyone's ¹work which he has built upon *the foundation* remains, he will receive a ^{2a}reward;

1 Cor 3:15 If anyone's ¹work is consumed, he will suffer ²loss, but he himself will be ^{3a}saved, yet so as ⁴through ^bfire.

1 Cor 3:16 Do you not know that you are the ^{1a}temple of God, and *that* the ^bSpirit of God dwells in you?

1 Cor 3:17 If anyone ^{1a}destroys the temple of God, God will ²destroy him; for the temple of God is ³holy, *and* ⁴such are you.

- A. We must adorn and consummate the New Jerusalem, with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit for the wall of precious stones, by drinking the Spirit, the flowing Triune God, as the river of water of life and eating Christ, the overcoming Lion-Lamb, as the tree of life with His rich and fresh supply:
- The New Jerusalem needs not only to be consummated but also adorned; she is “prepared as a bride adorned for her husband”—Rev. 21:2, 18-21.

Rev 21:2 And I saw the ^aholy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^cprepared as a ^{3d}bride adorned for her ^ehusband.

Rev 21:18 And the building work of its wall was ^{1a}jasper; and the city was ²pure ^{3b}gold, like ⁴clear glass.

Rev 21:19 The ^{1a}foundations of the wall of the city were adorned with every ^bprecious stone: the first foundation was ²jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev 21:20 The fifth, ^asardonyx; 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 ^atwelve gates were twelve ^{1b}pearls; each ²one of the gates was, respectively, of one pearl. And the ³street of the city was pure ^egold, like ⁴transparent glass.
 - We need to adorn the divine building by coordinating with the transforming Spirit to minister the Triune God into others, perfecting them with the attributes of the Triune God so that these divine attributes become their human virtues for the building up of the Body of Christ—2 Cor. 3:18; S.S. 1:10-11; Eph. 4:11-12.

2 Cor 3:18 ¹But ²we all with ³unveiled face, ^{4a}beholding and reflecting like a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed into the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from the ¹¹Lord Spirit.

S.S. 1:10 Your cheeks are lovely with plaits of ornaments, Your neck with strings of jewels.

S.S. 1:11 We will make you plaits of gold With studs of silver.

Eph 4:11 And He Himself gave ¹some as ^aapostles and some as ^bprophets and some as ^cevangelists and some as ²shepherds and ^dteachers,

Eph 4:12 For the ^{1a}perfecting of the saints ²unto the work of the ^{3b}ministry, unto the ^{4c}building up of the ^dBody of Christ,
- B. Even today the New Jerusalem is still under construction; we are building up the Body of Christ for the building of the New Jerusalem:
- We are working together with God to build up the New Jerusalem; the Lord’s concern is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the churches.
 - As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ to consummate the New Jerusalem—Col. 2:19; Eph. 4:16.

Col 2:19 And ¹not ^aholding the Head, ^{2b}out from whom all the ³Body, being richly supplied and knit together by means of the ⁴joints and ⁵sinews, ⁶grows with the ⁷growth of God.

Eph 4:16 ¹Out from whom ^aall the Body, being ^{2b}joined together and being knit together through every ^{3c}joint of ⁴the rich supply ⁵and *through* the ⁶operation in the ^dmeasure of ⁷each one part, ⁸causes the ^{9c}growth of the Body unto the ^fbuilding up of itself in ^{10e}love.

Excerpts from the Ministry:

THE SUPPLY OF THE NEW JERUSALEM

In the New Jerusalem the number three is very striking. As we have seen, the main structure of the city is of three factors: gold as the base, pearls as the gates, and precious stones as the wall. There are also three furnishings in the holy city. The throne refers to God the Father. The temple refers to Christ. In the New Testament, Christ is called the temple of God (Rev. 21:22; John 2:19-21). We serving ones are all dwelling in Christ as God's temple. We dwell here as the many sons with the firstborn Son. The Father is the King, and all the sons are the co-kings. The temple is the palace. Also, God the Son is the lamp with the Father in Him as the shining light. This lamp is not an electrical lamp but an oil lamp. The oil signifies the Spirit, so the hidden One of the Trinity here is the Spirit. God is the shining light, Christ is the container of God as the lamp, and within the lamp is the oil, the Spirit.

The three factors of the structure and the three furnishings of the city signify the Triune God. Now we come to the third group of three signifying the Triune God. This group is concerning the supply of the city. The street as the base signifies the Father, the river flowing with the water of life signifies the Spirit, and the tree of life signifies the Son, Christ. Thus, the basic structure of the holy city is the Divine Trinity, its furnishings are the Divine Trinity, and its supply is the Divine Trinity.

In every chapter of the book of Ephesians we can see the three of the Divine Trinity. For instance, in chapter one there are the Father's blessing, Christ's blessing, and the Spirit's blessing (vv. 3-14). Then in chapter four there are the Spirit, the Lord, and the Father as the intrinsic essence of the Body (vv. 4-6). The three of the Divine Trinity are the very intrinsic essence for the constitution of the Body of Christ. The entire divine revelation in the holy Word shows how God in His Divine Trinity dispenses Himself into His chosen people. In this last and greatest sign in the Scriptures, the sign of the New Jerusalem, its structure, furnishings, and supply are the Triune God.

Its Supply Being the Processed and Consummated Triune God

The supply of the holy city is the processed and consummated Triune God (Rev. 22:1-2). Our God is not a "raw" God. Some teach a God who is raw, "uncooked," that is, not processed and not consummated. But the very God we preach and teach is the One who, according to the divine revelation, has been processed and consummated. It is the processed and consummated God who can be our supply.

The Triune God passed through incarnation, human living, and an all-inclusive and all-problems-solving death. Then He entered into an all-surpassing resurrection for the dispensing of life and an all-transcending ascension to execute through His heavenly ministry what He accomplished in His earthly ministry. Even God the Father has been processed. In whatever the Son passed through, the Father was with Him. The Son told us He was never alone but that the Father who sent Him was always with Him (John 8:29; 16:32). This is the revelation concerning the Triune God given by the Lord to the recovery. No other Christians teach and preach the processed and consummated Triune God. It was only within the last forty years that we began to use the terms *processed* and *consummated* to describe the Triune God.

If Christ had not been processed, how could He have become a man to die on the cross to take away all our sins? If Christ had not been processed through resurrection, how could He have become the life-giving Spirit? Through the process of incarnation God became a man, Jesus. Jesus was a genuine man, but through His death and in His resurrection, another two steps of His process, He became the life-giving Spirit. If God had not become a man to take away sin, how could He be our Redeemer? If He had not become the life-giving Spirit, how could He have entered into us to be our life and our life supply? The supply of the city is the processed and consummated Triune God.

Signified by the River of Water of Life (the Spirit) and the Throne of God (the Father) and of the Lamb (the Son)

The Third of the Divine Trinity is signified by a river. The Father is in the Son, and the Son is realized as the Spirit, so the Spirit is the flow. The Triune God has been consummated into one life-giving Spirit, and this Spirit is the flow signified by the river of water of life. The supply of the city is the Father as the source, the Spirit as the flow, and Christ as the content, typified by the tree of life.

***Proceeding Out of the Throne of God—
the Administration of the Divine Authority***

This river proceeds out of the throne of God. This source is the divine administration and the divine authority.

***Based on the Nature of God,
Signified by Gold as the Base of God's Throne***

We have seen that everything we are and do in our move and work for God needs to be based upon the golden nature of God. Even the flow of the Divine Trinity is based on the golden nature. The river is flowing in the street, and the street is the base.

***In the Middle of Its Street—
in Its Fellowship (Signified by the Street)
from the Throne to the Twelve Gates***

The river of water of life flows in the middle of the street, and the street signifies the fellowship. The one tree of life growing on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy. The tree of life is not a pine tree shooting up into the sky but a vine tree creeping on the earth. This vine, the tree of life, grows within the middle of the street and along it. Thus, in the middle of the fellowship is the tree of life.

The street begins from the mountaintop, God, to reach all the twelve gates of the city. In the middle of this street is the river of water of life to flow out the riches of God to be our supply. This street with the river is a two-way traffic, coming and going, proceeding down and spiraling up. This coming and going is the fellowship. All who enter into the city through the pearl gates participate in the same fellowship. This fellowship begins from God as the source to reach all the twelve gates. That means it reaches all the ones who have entered into the city to bring them back to God.

***Its Main Element for the Life Supply
to Nourish the Entire City
Being the Tree of Life (Signifying Christ)***

Its main element for the life supply to nourish the entire city is the tree of life, signifying Christ. At the beginning of the Bible in the second chapter of Genesis, the tree of life is seen as the center. Because of man's fall the way to touch that tree was closed by God's glory, holiness, and righteousness. Later, Christ's death on the cross fulfilled all the requirements of God's glory, holiness, and righteousness to reopen the closed way to the tree of life. Christ is our way to enter into the city, so He is signified by the pearl gates, which include the reality of His death and His resurrection.

***In the Spirit, Signified by the River of Water of Life
as the Beverage Supply to Quench the Thirst of the Holy City***

Human beings need food as the supply to nourish them, but without water they cannot survive. We need water as our beverage to match the food that we eat. All these things are signified in this great sign.

**The Nourishment and the Beverage of Its Supply Being
for the Seeking Believers' Growth in the Divine Life
for Their Building Up to Be the Organic Constitution
of the Processed Triune God Mingled with His Regenerated,
Transformed, and Glorified Tripartite Elect**

The tree of life is for our nourishment, and the river of water of life is for our beverage. The supply Christ affords is for our nourishment and the water the Spirit brings to us is for our supply to satisfy us and quench our thirst. But to nourish and to satisfy are not the final goal. Christ nourishes us and the Spirit quenches our thirst for our growth in the divine life, and the growth of the divine life is for the building up of the city as the organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect.

Christ's nourishment and the Spirit's beverage are for us to grow, and the growth by these two supplies is for the building up of the New Jerusalem. Even today the New Jerusalem is still under construction. If we look at today's outward situation, we can see the lack of the building up of the Body of Christ which consummates the New Jerusalem. This is why the Lord has charged me to release the high peaks of His divine revelation. First, we need to release the truth that God became a man so that man may become God in life and in nature but not in the Godhead. Then we need to release the truth concerning the New Jerusalem. My burden is to release these two great truths.

Since the Lord has released these high peaks of His truths, we have to learn the new language to speak them. Paul and the co-workers around him were different because of what they ministered. Today in the recovery all the co-workers must be different. They must learn to speak these high truths concerning God's economy—that God became a man that man may become God, with the New Jerusalem as the ultimate consummation. This is a great miracle and a deep mystery.

The New Jerusalem is constructed with the Triune God as the main factors. It is furnished with the Triune God as the throne, as the temple (the palace), and as the lamp. Also, New Jerusalem is a city supplied by the Triune God—the Father as the source and the base, the Spirit as the flow, the river, and the Son as the main supply to nourish the entire city. Through this nourishment and divine beverage we members of the new city grow in the divine life and are built together.

From now on we must consider that our work is a building work by the growth of the saints in the divine life. The divine life is the Divine Trinity, who is the structure, the furnishings, and the supply of the holy city. As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem. We need to experience and speak these things. The more we speak, the more we will have to speak. The more we speak, the more we will be nourished and satisfied. From now on the co-workers and the elders must know how to speak these things.

A Concluding Note

I do expect that after the study, a study with a seeking heart and with an enlightened spirit, of these five messages, a crystallization-study of the final part of the Holy Scriptures, we all have seen clearly and evidently that the New Jerusalem is an organic constitution of the processed and consummated Triune God with His regenerated, transformed, and glorified elect. It has a threefold stress with the Divine Trinity in the three main aspects of this organic constitution:

1. The first main aspect in its structure with its base signified by the gold as the Father's nature, its gates signified by the pearls as the issue of the Son's redeeming death and life-dispensing resurrection, and its wall signified by the precious stones as the consummation of the Spirit's transforming work.

2. The second main aspect in its furnishings with the reigning center of the Father signified by the throne, the abiding place of the Son signified by the temple, and the enlightening and shining light of the Spirit signified by the oil in the lamp.

3. The third main aspect in its supply being the flow of the Divine Trinity; its base and source for the flow is the Father signified by the street, its flow is the Spirit signified by the river of the water of life, and the element of its flow is the Son signified by the tree of life.

The entire constitution of the New Jerusalem is the processed and consummated Triune God built with His regenerated, transformed, and glorified elect in His Divine Trinity in a threefold way. It is impossible for such a constitution to be anything physical; it has to be the Divine Trinity in His threefold blending with His redeemed elect. May we receive the eternal mercy and the sufficient grace of the unlimited Christ that we could live a life as a foretaste of such an organic constitution in this age for its full taste in eternity. (*The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, pp. 50-56)